

The Way

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

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

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SCRAPS.

J. A. H.

It is not safe to send currency in unregistered letters. We get some in that way, and we lose some in that way that we learn of, and perhaps some we do not learn of. There is no need to run the risk of losing money in that way. For in nearly every town, village and country place in the United States there is some one who has a bank account; if you do not keep such an account yourself, swap the money you want to send to some such man for a check payable to him to whom you want to send the money, and send it along in a letter. If it comes to me, it is just as good as the money; if it does not, you lose nothing, neither do I. Or get a money order, or send in a registered letter.

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* * *

When you renew your subscription, be sure to send us the same name in which the paper is coming; for if Mrs. Mary E. Smith renews in the name of her husband, J. W. Smith, we will most likely send another paper to the new address, and the time of Mrs. Mary E. will not be advanced; and after a while we will send in two accounts, and Mr. J. W. and Mrs. Mary E. will perhaps accuse us of not doing business in a business way at THE WAY office.

And if John Jones moves from Wild Cat to Frog Town, he will probably write to us about thus: "I have moved to this enterprising young city, and expect to make my home here and grow up with the town. Please direct my paper accordingly." We look at the post-mark and manage to make out (sometimes) that the card came from Frog Town; but we have no means of knowing that he moved from Wild Cat, and hence can not stop the paper going there; so two papers may go to the two places, and two duns follow, and he blames us. Remember, we mail by machinery; and, excepting a few, we have no idea who our subscribers are. This is true, to a greater or less extent, of all newspaper publishers. A publisher who has ten thousand subscribers could probably name off-hand from twenty-five to fifty of them.

* * *

The book, "Mr. World and Miss Church-member," is meeting with very great favor. It is not only very profitable, but also very entertaining reading. Notice what Bro. Kurfees says in his review of it; like myself, he would like to see the book have a great sale for the good it is calculated to do.

* * *

In this issue the reader will find an article on the higher criticism; and, having just completed the writing of it, it is hard to turn my mind altogether from it. I can't forget their mystical writers of the Bible, E, J, R, D, and the others. I am profoundly impressed with the idea that they manufactured too many of them. One of them, D, for instance, would have been a miracle hard to be received. Very few thoughtful men could have accepted D. But when they multiply them till there are a dozen of them, more or less, the difficulty is magnified a thousand fold. There might have been some sort of a show for them (with weak minds that were a little inclined to be skeptical, anyhow) if they had been content simply to displace Moses with some great Unknown; but when they try to set aside almost every writer of the Old Testament, to a greater or less extent, by some great Unknown, they overdo the thing badly. There is no doubt about it. Doubtless you have heard the saying: "Let him have enough rope and he will hang himself"; and the saying is verified

in these analytical critics. They have had the rope, and they have hung themselves. Their great Unknown will be the death of them yet; and it will be a clear case of the creatures destroying their creators, and a notable illustration of the survival of the fittest.

THE HIGHER CRITICISM.

SOME WONDERFUL THINGS ABOUT IT.

J. A. H.

For quite a number of years I have been much interested in all things pertaining to higher criticism, and have been eager to enter more particularly and carefully into the study of its history, its methods and results. But a pressure of other engagements kept me from gratifying this desire except in a limited degree. However, I did not fail to improve occasional spare moments by reading such articles on the subject as came to hand in magazines, reviews and religious papers. I was especially indebted to Professor McGarvey's writings on the subject, reading regularly his "Higher Criticism" department of the Standard, and books suggested by him. And when his work on "The Authorship of Deuteronomy" was published, I secured a copy at once, and read it with great pleasure and profit. It is a magnificent work, and ought to be read by all the evangelists, elders and teachers in the Church who are sufficiently educated in the Holy Scripture to be able to appreciate it. There is no preparation for the study of Higher Criticism to be compared with a thorough knowledge of the word of God — of the whole Bible. Professor McGarvey's splendid work could not have been so clear and powerful had it not been for his wonderful knowledge of the Holy Book.

For eighteen or twenty years it has been a custom with me to read the Old Testament through at least one time each year, and the New twice; sometimes I have read through the entire Book twice, three times, four times; and in one year I read the Old Testament through five times, and the New six. For twelve years I have also been engaged in teaching the Bible to classes daily. But I am sure the most profitable Bible study that I have done has been done in the daily Bible readings. No man is, or can be, a safe expounder of the word of God, who is not accustomed to read and reread with prayerful thoughtfulness the entire Bible. No man can acquire the best understanding of the New Testament that is possible to him without being very familiar with the Old; nor can any one attain to his best understanding of the Old who has not a ready knowledge of the New. Every Christian should become saturated with the knowledge and the spirit of the Bible. This is the most important of all things to us. To all who are accustomed to study the whole Bible, Brother McGarvey's book will be very pleasant and very profitable.

I have now a class of seven young men who are just finishing the study of his book. They take about six and a half or seven pages each day, and so pre-

pare the lesson as to be able to close their books and recite it accurately, naming the authors quoted, the points made, the Scriptures cited, etc. They are all scholarly, thoughtful young men, and they do their work well. After finishing the book, we will review it, taking about fifteen pages to the lesson.

For the last year I have studied with more care than heretofore the doctrines of the destructive critics, and I must confess that I am very much disappointed in them. They have made such great pretensions, have talked so confidently of "assured results," and have treated with such supercilious haughtiness those who presumed to differ from them, I thought surely there must be some very plausible and powerful arguments to sustain their contentions. Of course, I never for one moment expected to find their conclusions to be correct; my faith in Christ, in his knowledge and power, was too great for that; but I did think they would make arguments that would puzzle the most learned and the wisest of Christians at least for a time. But, so far, I have been very agreeably disappointed. In every vital point they fail completely, and many of the arguments most confidently put forward by them can be turned against them with tremendous force by those who know the truth. When I knew nothing of the grounds of their contentions, and only knew them by their proud boastings, I thought of them at times with a feeling of dread. I wondered how long it would be, and how much damage would be done, before their strong arguments would be crushed and their false teachings exposed. I thought of them as mighty warriors whom the soldiers of Christ would have to meet, whose might was to be dreaded. But the more I know of them, the less I dread them, and the less respect I have for them. I used to think of them as an army of mighty giants rushing to battle; now they suggest to me rather a great lot of donkeys clothed in lions' skins, with their ears and tails sticking out, and their brayings betraying them. There is not a destructive higher critic in the world who has not a very weak spot in his head or in his heart. I am sure there is not one strong, well grounded argument in favor of any vital point they make. On the flimsiest pretenses, the most groundless guesses, they ask us to give up doctrines that have been believed by all godly Jews and Christians for thousands of years, and that are sustained by reasons as strong and clear as light and truth can make them.

The Holy Spirit says. "The fool has said in his heart, there is no God"; and close akin to such a one is he who asks us to give up, for that which they offer, the faith that has warmed the hearts and purified the lives of the godly for more than three thousand years, civilizing, enlightening and refining every man, community and nation that has come under its influence; making every one, whose life is guided and moulded by it, wiser, stronger and better than he was before—a faith that develops men and nations marvelously in their bodies, souls and spirits.

And what is it they want us to believe, pray, instead of the faith that was once for all delivered to the saints? Well, here are some of the things they

modestly (?) ask us to accept: That Deuteronomy is the first of the books of the Bible; that it was first published in the days of King Josiah, about eight hundred years after Moses; that it was written a few days, or a few years, earlier than that; that it was written by some man (or men) whom they call "D," because they do not know his name; they do not know his name because he is a purely fictitious character, who never existed, so far as the records of time show, even in the imagination of an infidel, or a destructive critic, till about 2,500 years after the date which they gave to Deuteronomy. This gentleman was invented in the nineteenth century by infidels to be used by them in overturning faith in God. He is also represented as being a most accomplished and skillful falsifier, who wrote a book which he ascribed to Moses, who had been dead for about 750 years; and so skillful was he in his deception that he completely deluded King Josiah and all Judah, changing at once the worship of many centuries, causing the destruction of the altars in the high places and bringing all the worshipers to the central sanctuary at Jerusalem. And, wonder of wonders, this mighty literary giant, who more completely and instantaneously revolutionized a nation with his pen than any other mortal, or body of mortals ever did, so completely concealed his own identity and so skillfully taught that Moses was the author of the book, that his own existence, even in imagination, was not dreamed of till he was conceived in the minds and brought forth in the books of some German infidels about twenty-five hundred years later. During all this time the great host of the godly, the brainiest, the brightest, the best and the most accomplished of men, including Christ and his apostles, have thought that Moses wrote Deuteronomy. Surely, if only these destructive critics were correct, they would have unearthed from the grave of two and a half millenniums the most graceful, the most skillful, the most unselfish and the greatest liar the sun ever shone upon.

But let us be careful not to give to this imaginary D too much credit; for, thanks to the marvelous vision of these critical gentlemen, who can look back through twenty-five or thirty centuries and see things that are not as though they were, D had, as suggestive and helpful to him in writing Deuteronomy, a historical work that the critics call J E, compiled by a man whom they call R. They call the book J E and the man R, because they do not know what their names were; for, like D, neither the book nor the man was ever heard of, so far as the annals of time show, till both had ceased to exist on earth for nearly three thousand years. This gentleman whom they call R, in making his book, J E, used freely two other books, one called J, and the other E, because in the one God is called Jehovah, and in the other Elohim. R stands for Redactor (editor). J and E, like J E, were never heard of or thought about, so far as the records show, till recently. Between the time of the appearance of D and the beginning of the Babylonian captivity, they tell us, there appeared a priestly law that they call H; and, about the close of the captivity,

another was written by an unknown author whom they call P. Then, they tell us, though Moses had been dead for about a thousand years, the five books of Moses, the Pentateuch, is not yet in existence. But about this time another unknown gentleman takes the works J E, D, H and P, and combines them with such excisions and additions as seem to him necessary to make the work just right. And this last book is our Pentateuch, that we have thought all along Moses wrote.

So, according to the destructive critics, Deuteronomy is a composite work, written by the unknown D, from the unknown works J and E, after they had been combined into the unknown J E by the unknown R. And the Pentateuch is made up by an unknown editor who combines with the foregoing unknown works the unknown H and P. These works and authors are called "unknown," because no one pretends they were ever heard of till recently. No critic claims there is on record any historical reference to any one of them in any ancient document. But nineteenth century critics have made the books J, E and P, by cutting up and scrapping together into other shapes, our Pentateuch.

But this is not all of it by a good deal. They tell us Joshua, Judges, Ruth, Chronicles, Ezra, Nehemiah and Esther are not to be believed; that there are two, three or more Isaiahs; that Jonah is a fake; that the book of Daniel was written many years after the reigns of Nebuchadnezzar, Darius and Cyrus, and that in its history was dated back through many years that it might appear to be prophecy. In short, the radical critics reject everything miraculous in knowledge and power; and even the most conservative evangelicals, who accept the analytical theory, deny an inspiration that guarded the historian from making blunders in his narratives.

The very idea that we should give up Moses, Joshua, Samuel, David, Solomon, and the other holy prophets of the old covenant, whose names, characters and works have lived and borne fruit in every age from their day to ours, whose writings have colored the thoughts and moulded the lives of all civilized peoples, to a greater or less extent, in every age, that we may receive in the stead of them E, J, R, D, the author of H, P, the editor who made up the Pentateuch, the fraudulent Jonah, the pseudo Daniel, who converted history into prophecy, the several hypothetical Isaiahs, and the other wise and amiable deceivers whom these analytical critics represent as having made up our Old Testament!

Would we not be a miserable set of gullible green-horns to forsake the faith that, deep-rooted in God's marvelous miraculous and prophetic power, has grown and borne fruit through thirty centuries, to run after these will-o'-the-wisps, these Jack-o'-lanterns, who were never heard of till our own day, who never wrote anything, who never did anything, who are only figments that sprang forth from infidel brains?

"If weak thy faith, why choose the harder part?" Would it not be the wonder of wonders, the miracle of miracles, if it should turn out that a dozen or more

of men had composed our Old Testament and sent it on its mission down through the ages, and had so concealed their very existence from their own generations and from all succeeding ones that for thousands of years, so far as could be discovered, not a soul had ever dreamed of their connections with their works. Now this is the truth concerning most of the writers of the Old Testament, if these destructive critics are to be believed. Literary men are usually proud enough of their productions, and are eager to have the public know who wrote them; but not so of E, J, R, D, P, pseudo-Daniel, deutero-Isaiah, prevaricating Jonah and the others. They were a marvelous set of modest, skillful, wise, philosophical, virtuous, philanthropical falsifiers and deceivers. Wonderfully logical, eloquent, poetical and practical, they composed (?) the most wonderful, the most powerful, the wisest and best book of all time, the New Testament alone excepted. Blessed humbugs, benevolent deceivers! if only their burial places could be found, doubtless many a higher critic would journey thither, and water them with tears, as Mark Twain did the grave of Adam.

In conclusion, let me say that, in my judgment, the reasons the analytical critics give for their "assured results" are just about as good as the effusionists give for believing that Jesus kneeled down in the Jordan and was sprinkled by John, as the pedobaptists give for supposing Lydia's baby was baptized, as the Baptists give for calling the church of God the Baptist Church — just about as good, not one whit better. Don't forget that the theory was conceived and brought forth by open, arrant infidels. And do not be alarmed about it, for nobody will be captured by it but those who want to be captured; and it is well enough to let such folks go to their own place.

THE DIGNITY OF MANHOOD.

JOHN B. COWDEN.

"What is man that thou art mindful of him?"
(Psa. 8:4.)

To get the full meaning of these words of David, we must know what suggested them to his mind, and from what view-point they were spoken. Like most boys of that age, David spent his youth tending sheep. In this age, we have no occupation that corresponds to the life of the shepherd of that age. The life of the cowboy on the Western plains is something like it, yet it is radically different from the life of the shepherd. The shepherd led his sheep out of the fold in the morning, and spent the whole day alone in the woods with his flock. In the green pastures of hill and dale, "beside the still waters," he watched them, with nothing to engage his thoughts except his sheep and surrounding nature. He lived a life near to Nature's heart, and communed with her throughout the day. David doubtless learned the songs of many of the birds, and could reproduce on his harp the strains of music which he heard on all sides. Doubtless the music with which he quelled the frenzy in Saul's heart

was selections which he had learned from Nature's full-stringed orchestra. At night, when he had huddled his sheep safe in the fold, and all nature was silent and still about him, he lay down upon the ground with his head pillowed upon a stone, and eyes turned toward the glittering vault above him. Naturally his thoughts were drawn upward to the handiwork of God, the glowing and sparkling firmament, set with numberless stars. The scenery of the firmament by night was as familiar to the shepherd as the natural scenery of the pastures by day. He knew every star, and watched for its faintest peep as he would for the appearance of a friend. He gave all of them names, and they were his companions by night. When a person is alone on a still, clear night, he is always attracted by the brilliancy and grandeur of the heavens, and is soon absorbed and lost in deep meditation among the stars.

David, thus meditating and communing with the stars, spoke these words to his God: "When I consider thy heavens the work of thy fingers, the moon and the stars, which thou hast ordained: what is man that thou art mindful of him?" Doubtless, as David lay upon the ground peering into the deep and wandering among the stars, he had taken an imaginary journey through the universe of God. Doubtless, he picked out the most distant, glimmering star visible to the eye, then closed his eyes, and upon the wings of imagination took his flight to the most distant star visible from that star; and after having gone thus from star to star, he found that he was only on the outskirts of the universe of God. Retracing his imaginary journey back to the earth, he opened his eyes upon this world upon which he lay, and then upon himself. He realized that the earth was only a speck in the universe of God, and man was only a tiny speck upon this speck; and thus realizing man's insignificance, and on the other hand, God's great care and thoughtfulness of man, he cried out to God, "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Notwithstanding man's insignificance, God has blessed man above every other creature. He created man lord of creation, ruler of the earth and every living thing thereon. The earth was created for his habitation, and everything else exists only to administer to his needs and comforts. God made him only a little below the angels, and crowned him as the absolute sovereign of the earth with glory and honor.

So in view of man's comparative insignificance and his exalted position, assigned him by the Creator, we wonder with David what there can be in man to merit, or even solicit, such favor and consideration at the hand of the Creator. Why has God been so deeply concerned in and mindful of man's welfare? Was it due to lucky chance in the divine allotment

of earthly position, to unmerited partiality with God, or to divinely bestowed merit and qualification? It could not have been due to chance or partiality, for God has done all things with forethought, purpose and justice. Furthermore, man, measured by a quantitative standard, as we have seen, falls far below the other creations; so if we possess any superiority, it must be shown by a qualitative standard of measurement.

To form a proper estimate of man, read an account of his creation. "And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him." So in the creation God had in mind man's sovereignty, and he created him with this end in view, so man must be eminently qualified for the exalted position which he holds. God endowed man with the highest qualifications possible—"created him in his own image." "In his own image," what does that mean to you? There has been so much speculation on that phrase that we are prone to pass it by with a dull reverence as incomprehensible. It can not be that a bodily image is meant, for the body was made from the dust. If that were true, all animals would be in the image of God, for they have a physical body in common with man. But after God had made the body, the part common with the animal, he "breathed into his nostrils the breath of life, and man became a living soul." Not a living body, but a "living soul"; so, therefore, the likeness must have been in the soul, and the soul was the distinctive endowment, bestowed upon man to qualify him for the rulership of the world.

But the fact, that this likeness of God is in the soul, does not give us any light as to the nature and appearance of this image. No image can be accurately described, but must be looked upon to form a proper conception of it. If you were told that an image of a certain man could be found in a certain place, and if you cared to know anything of this man, you would go to that place to behold his image. Just so you must look into the soul for the image of God. Ruskin writes so truly and forcibly of the beholding of God in the soul that I quote from him at length, for his words better portray the truth: "The soul of man is a mirror of the mind of God. A mirror dark, distorted, broken, use what blameful words you please of its state; yet in the main, a true mirror, out of which alone, and by which alone, we can know anything of God at all. 'How?' the reader asks. Perhaps the reader answers indignantly: 'I know the nature of God by revelation, not by looking into myself.' Revelation to what? To a nature incapable of receiving truth? That can not be; for only to a nature capable of truth, desirous of it, distinguishing it, feeding upon it, revelation is possible. To a nature undesirous of it, and hating it, revelation is impossible. There can be none to a brute, or fiend. In so far, therefore, as you love truth, and live therein, in

so far revelation can exist for you; and in so far your mind is the image of God's.

"But consider, father, not only *to* what but *by* what is the revelation. By sight? or word? If by sight, then to eyes which see justly. Otherwise, no sight would be revelation. So far, then, as your sight is just, it is the image of God's sight. If by words—how do you know their meanings? Here is a short piece of precious word-revelation, for instance: 'God is love.'

"Love! Yes. But what is *that*? The revelation does not tell you that, I think. Look into the mirror and you will see. Out of your own heart you may know what love is. In no other possible way, by no other help or sign. All the words and sounds ever uttered, all the revelation of cloud, or flame, or crystal, are utterly powerless. They can not tell you in the smallest point what love means. Only the broken mirror can.

"Here is more revelation: 'God is just.' Just! What is that? The revelation can not help you to discover. . . . If the lengths seem unequal in the broken mirror, for you they are unequal; but if they seem equal, then the mirror is true. So far as you recognize equality, and your conscience tells you what is just, so far is your mind the image of God's; and so far as you do not discern this nature of justice and equality, the words 'God is just' brings no revelation to you.

"'But his thoughts are not as our thoughts,' says some one. No; the sea is not as the standing pool by the wayside. Yet when the breeze crisps the pool, you may see the image of the breakers and the likeness of the foam. Nay, in some sort, the same foam. If the sea is forever invisible to you, something you may learn of it from the pool. Nothing, assuredly, any otherwise.

"But this poor, miserable me! Is *this*, then, all the book I have to read about God in? Yes, truly so. No other book, nor fragment of book, than that will you ever find; no velvet bound missal nor frankincensed manuscript; nothing hieroglyphic nor cuneiform; papyrus and pyramid are alike silent on this matter; nothing in the clouds above nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself; for through thyself only canst thou know God."

Paul speaks of the beholding of God in these words: "Now we see in a mirror, darkly; but then face to face." That is, this mirror, the soul, is an imperfect reflector, and consequently we see darkly. The soul often becomes so defiled, blackened and distorted by sin that you can scarcely detect a slight trace of God there. To allow the image of God, stamped upon the soul, to become thus bedimmed is a reproach upon God, so it behooves us to keep the soul clean and bright, that we may carry within as perfect an image of God as possible, for at best the soul of man is a poor reflector, and we behold God

darkly; but Paul says the time is coming when we shall behold God face to face.

So, therefore, when we consider man from a qualitative viewpoint — that is, consider him as made in and bearing the image of God, given a living soul, in which is mirrored the soul of God — we begin to see why God has been so deeply concerned and mindful of man's welfare. God is more thoughtful of one human soul than a myriad of worlds, for that soul bears his own image, as it were, his own offspring; and caring for it is caring for his own. As a parent watches over and cares for his own image, which he sees stamped in his child, just so is God mindful of man, and is grieved when man does anything that blurs and bedims the image of himself in man's soul. To be God is the greatest thing in the universe, and next is to be a man, the likeness of God, the representative of God. With this conception of the dignity of manhood, it behooves man to live a life consistent with and on the plain of his dignity.

THE SUPREME AUTHORITY OF CHRIST.

J. N. A.

Let us now recall some lessons learned concerning Christ and his reign.

About two thousand years ago God set up a new government, over which he made Jesus both Lord and Christ, clothing him with all authority both in heaven and on earth. Further, the relation of this government to human governments is out of antagonism, its very mission respecting them being to break in pieces and consume "all these kingdoms"—civil governments. The putting down and abolishing of all rule, authority and dominion is the ultimate end of his reign, since his government is commensurate to the needs of man; and no man can consistently belong to two independent and antagonistic governments at the same time, and he who accepts "Jesus as Lord" surrenders all right to citizenship in other governments and becomes a co-worker with the Lord Jesus Christ in breaking in pieces and consuming "all these kingdoms"—his wrestle ever after is against them. He can never exercise suffrage again, and mean all that civil governments teach that the vote means without opposing the authority of Christ. But let us see further reasons for this lesson.

Christ's government and human governments oppose each other in organic principles. Hence it is a moral impossibility for a man to be a whole-hearted citizen of the kingdom of heaven and at the same time be a true and devoted citizen of a civil power. To the extent that a man imbibes and lives the principles of the one, to this extent he quenches and drives out of his heart the principles and influences of the other. The two lives oppose each other as radically as divine principles oppose human principles. Jesus says, "My kingdom is not of this world"—it is divine. The governmental city is Jerusalem above, and from her the principles and laws of our government emanate, and we are but sojourners

and pilgrims on the earth seeking the country of our own.

Force is the fundamental principle of all earthly governments. They can not exist a day without power to execute and enforce their laws. The very spirit that a civil government breathes into its citizens is the conquering, revengeful spirit toward the wrong-doer. They must drink deep of this spirit, for the very mission of their government is to punish evil-doers—to take vengeance on them. They are instruments of God attending continually upon this very thing, and it is impossible for them to do this work without drinking the spirit of the work. Christians, sometimes, evade the real issue here by trying to hide behind the law, and thus laying upon the law all responsibility—a law without conscience, heart or will, responsible! Law is but a rule of action for men, responsible beings; law is but the expression of principles, and he who makes a law his rule of action must drink of its principles. This is why a man who obeys God drinks God's nature, spirit and principles, which are poured out in his laws.

Let no Christian deceive himself in thinking he can make arrests, pass sentences and inflict punishments without receiving a schooling, a training, through such work. He must drink deep of its spirit; he can not hide behind a conscienceless, heartless, willless law for the deeds of his own hands.

The spirit of such work, which is the work of a civil government, permeates the whole government, and enters into each citizen to the extent that he is interested in, and participates with, governmental affairs. This he can not avoid.

But, on the other hand, the fundamental principles of the kingdom of Christ, is love out of pure hearts—love is the fulfilling of the law. When a man loves God, Christ and man as he should, he does his whole duty. When one disobeys in the kingdom of Christ, it is only an opportunity for other citizens to manifest their love for this brother who has been overtaken in a fault. Our whole effort is to lead him to repentance by goodness, kindness and persuasion, which are the fruits of love. If he is thus led to repentance, we are then to so love him that we forgive him all and receive him back into our fellowship, into our very hearts, as if he had never sinned.

On the other hand, if by our goodness, kindness and persuasion, he is not led to repentance, we must love him more by withdrawing our fellowship from him. Everything we do must be done in love that we may save him; and when we have done all that we can, we have fulfilled the law to him, he is then left for God to punish; for "Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink." The time never comes when the government of Christ can take vengeance. This is expressly forbidden.

Thus you see the very life principle of civil government is to compensate a man for his evil-doing, to "pay him back in his own coin," "a tooth for a tooth and an eye for an eye," "to take vengeance upon him. The punishment rendered is always meas-

ured by the crime committed. "Penalty" means "retribution" for crimes, "repayment" or "compensation." Czolgosch killed President McKinley, and the Government did its best to pay him back: it killed him, but was not satisfied, even with this effort. William Jennings Bryan called it taking vengeance upon him, and so does the Holy Spirit. If the commonwealth of Kentucky could have laid hands upon the man who shot their hero, Mr. Goebel, at the time of killing, I doubt if the severest punishment that the State is capable of inflicting would have satisfied the revengeful feelings of its citizens.

One has read the Bible to little profit who does not know that such a principle, such a spirit, and such feelings are diametrically opposed to the principles, spirit and feelings that actuate the kingdom of Christ and its citizens.

This principle is the source of its life. It can not live without it, and the kingdom of Christ has been established in the earth to eradicate this principle, spirit and feeling from the heart of man, and plant in its stead the principle of "Resist not evil"; the spirit of "If thine enemy hunger, feed him," and the feelings of "Forgive them, for they know not what they do." Thus it steals from civil government its life-germ, and undermines and "abolishes" "all these kingdoms."

So radically opposed to each other are the life-principles of the two governments that it is possible for a Christian, under the influence of the flesh, to shoot down a fellow-man, but upon reflection be sorry for his sin, repent thereof, and confess it, and be received back with whole-hearted forgiveness on the part of God and the church, and still be hanged by civil authority for the crime, and the government act in harmony with all its fundamental principles.

Doubtless this very thing has often been done in the United States. During my connection with the Nashville Bible School, a number of the prisoners of the county jail were baptized by students of the school, and for a time the Lord's Supper was set "behind the bars" regularly on Sunday afternoon for the converted prisoners. Some of them became very zealous of God and his worship, and would beg for teaching and the worship. They were awaiting trial. Some of them were acquitted, perhaps, at the trial; others sent to the penitentiary for life, and still others were hanged. Yet if they did truly turn to Christ, their records behind them were as clean and spotless as the untrodden snow. In the "pen" they labored, sacrificed and suffered to compensate for sins that Jesus had taken away in his own blood. On the gallows they died for sins, compensated for crimes on account of which Jesus was bruised. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). As they died on the gallows, they were caught up by the very angels of God and borne away to the great Father of mercies.

Imagine now a Sheriff, a Christian (if it could be), on Sunday morning gladly forgiving his brother in Christ, and on Monday tying the cord around his neck for execution. For what? For that deed for

which yesterday he forgave him from the heart. Surely he did not really forgive him? "Yes," you reply, "he has forgiven him, but the law must be executed." Certainly; and I am finding no fault of the law, but I am finding fault of this Sheriff who is taking vengeance on this man who is guiltless. "But," you say, "it is the government that is punishing him." Then the government is holding him guilty. But who is the government? The voters and their chosen representatives, and this Sheriff is a very important representative of the county. Hence he performs his part of the holding of him guilty. Thus one day he forgives and another day he holds the sin against him. This can not be. No one man can do both acts concerning the same man and the same sin. He forgives, or doesn't forgive.

However, this illustrates the double life of Christians who attempt to be citizens of both governments. One hour moved by the spirit and influence of civil government, and the next hour moved by the spirit and influence of Christ's kingdom. It is truly a double life; it is attempting to serve two Lords, moved by two and contrary spirits.

Neither is the fault in civil government, but the man who tries to be two men at once.

Another exhibition of the organic principles of the two governments being antagonistic is the constant effort on the part of civil government to learn and teach the art of war. Every civil government becomes more skilled in this art each year, and the artillery is constantly improved. There has been as much improvement, perhaps, in this branch of the government as in any other line.

The shell of twenty-five years ago could be watched as it sailed through the air; but the new-style shell moves at the rate of a mile a second, and when it strikes a metal target it becomes red-hot, and a flame bursts forth from the point struck. The windage of such a shell will tear the clothes off those near its path, and if it comes too near them, they will drop dead, although untouched by it. This is some of the skill displayed in modern warfare.

The United States Army numbers more than twenty-five thousand men, and the officers of this army number more than two thousand. Besides this army each State maintains a "State Militia," always available. According to authority before me, "In 1891 . . . the total force available for militia service . . . was 9,760,156," or nearly one-seventh of the entire population of the United States. To this must be added the United States Navy, consisting of about 10,000 men. For the supplying of officers for the two forces (land and sea) two schools are maintained by the government, and the strongest and best youths of the land are appointed to these schools. They "must be from seventeen to twenty-two years old, at least five feet in height, of good moral character."

Thus these two schools are drawing annually a number of the strongest and best youths in the land into an influence where they will be schooled in the principles of carnal warfare. Fathers and mothers feel honored when their son receives an appointment to West Point or Annapolis, and little do they think

that their boy has received an appointment to the ante-chamber of destruction. Yet it is even so; for after the drilling of these principles in his heart for four years, it will be almost impossible for him to follow Jesus the Christ. The influences about him and the principles instilled into him while there are diametrically opposed to the principles of Christ's government. I am not finding fault with the civil government at this point; either, for this is indeed wise from their view-point. It would be the height of foolishness for a civil government to fail to teach its citizens the art of war. But every military school in the world is an enemy to the government of Christ, and the very principles on which they are built are exactly opposed to Christ and his reign. In Christ's kingdom "they shall beat their swords into plowshares and their spears into pruning hooks, . . . neither shall they learn war any more." To the extent that the principles of Christ are received they do learn war no more. Christ's kingdom abolishes war; the civil government must maintain it so long as they exist.

I repeat, no man can play the two parts at the same time. No man can be a true loyal citizen of the United States and also a devoted soldier of Jesus Christ.

"Be not unequally yoked together with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concern hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14-18).

BRADEN'S BACK-OUT.

H. S. NELSON.

I here submit a brief report of the debate which was announced to be held in Sullivan, Ind., from the 24th to the 28th inst., by Clark Braden and E. G. Denney; but which failed to take place on account of a cowardly back-down by Braden and his council of colleagues. The propositions, and rules governing the same, were framed by Braden's own hand—issued from his own master mind, and signed by Elias G. Denney, who thereby proposed and agreed to discuss the issues stated therein with Braden. These propositions cover what Braden has claimed, until recently, to be the real issues for about thirty-five years, during which time he has backed down (?) the master minds in the church of Christ throughout the entire North. These propositions, rules, regulations, laws, etc., composed by Braden, were accepted and signed by Bro. Denney, and the time, place, etc., were set and agreed to by both Braden and Denney, and

announcement made accordingly. About two weeks before the time set for the debate, Braden and his guardians, composed of an organized band of digressive preachers, of which L. D. Hill was secretary, began a correspondence with Bros. Denney and Hutson to change the propositions, claiming now, at this late date, that they did not state the real issues. It is strange, indeed, that these long-standing issues, upon which Braden had backed out (?), D. Sommer and every other able brother in the North would change so suddenly, (?) especially since Braden, "the representative" of progressivism, formed them, who has been the crowned victor of one hundred and thirty battles with every form of sectarianism and infidelity. Who would ever have thought that he would have sulked cowardly off this battlefield, afraid to meet in contest E. G. Denney, whom he termed as "illiterate and uncultured"? This "lion of the tribe" (not of Juda) of digressives" crawled into his den, which is situated on the point of land comprising the southern extremity of Illinois, which is hard pressed between the rivers Mississippi and Ohio, upon which land Cairo is built, and there he crouched and secluded himself from the terrors that awaited him in Sullivan, Ind., and it is well he did. Only one digressive preacher showed himself, and staying for only one meeting, he retired badly wounded, expressing in my presence that he had not received much spiritual benefit.

About thirty loyal preachers rallied to the contest, from several different States, among whom were: W. H. Williams, of Lena, Ind.; T. S. Hutson, of Covington, Ind.; W. G. Roberts, of Summer, Ind.; D. A. Sommer, of Indianapolis, Ind.; A. M. Morris, of Hale, Mo.; A. Pickerel, of Marion, Ind.; S. H. Jones, of Harrodsburg, Ky.; W. F. Parmiter, editor of the Primitive Christian, of Winfield, Kan.

We met at the place of debate, and continued our meeting two days and nights, having three meetings each day, during which time Bro. Denney set forth arguments against, objections to and questions for digressives; also we heard two very able sermons, one from Bro. Parmiter, the other from Bro. Morris. About every preacher made a speech, in which we set forth our "experiences" with digressives, which experiences were interesting and varying.

Bro. Denney secured a letter written by a digressive of Sullivan to Clark Braden, the writer being appointed by the Christian Church of Sullivan, in which letter Braden was advised not to meet Denney in debate, stating for his reason "that it would bring into prominence the church of Christ, and revive its dying cause." This admits a victory for us, if Braden had come; but it was even a greater victory, since he backed down. Progressives are dead and dying. Their plea is: "Let us alone. Don't question what we teach and practice. Don't ask us for Scripture authority for our mere aids, methods, means and instrumentalities which we use in worship." The Pope of Rome says: "Believe it and practice it because I say so, and don't ask for further authority." Braden and progressives say: "Believe it and practice it because we say so; don't ask for Scripture

authority, for we haven't any." This would-be debate was the grandest victory for the truth I have ever known. The meeting was simply grand, the preaching brethren and others mixing and mingling in brotherly love. Many of the preachers who attended are young men, ready to fill the vacancies of the old and battle-scarred warriors when they fall in the contest for King Jesus. Young men, be ready; put on the whole armor and fight valiantly!

Boxville, Ky.

THE TWO MEN.

R. C. BELL.

"For I delight in the law of God after the inward man, but I see a different law in my members warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. . . . So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin" (Rom. 7:22-25). Within the Christian's heart a continual war is raging. The opposing elements are "mind" and "flesh." It seems that man here on earth is a dual being, composed of the fleshly man, with which we are all so familiar, and "the inward man," with which we are not so familiar. How it is that the "inward man"—the real man—dwells within its house of clay we know not; in fact, we know but little about him anyway. The two are similar, however, in many respects, and by studying them together we can see the points of agreement and thus understand the "inward man" much better. If the means of reaching and controlling the "inward man" are understood, the war between the two is not so likely to end disastrously.

The fleshly man is continually coming in contact with disease germs. He is beset by thousands of diseases; a list of those in the world to-day can not be attempted. No one is entirely free from all of them, and I don't suppose I have a reader who thinks that he is. It matters not how strong and healthy a man may be, he can not escape all diseases. His system may throw off malarial and smallpox germs, but at the first chance he may take the measles or the yellow fever. By proper precaution, however, he can avoid a great many diseases. By regarding the laws of health, thus keeping the system in good condition, he may ward off much sickness. Then again, he does not have to go where there is a contagious disease. He can stay away from the place where there is smallpox or cholera.

All this is equally true with respect to the "inward man," and may be applied to him. He is constantly coming in contact with sin germs. Temptation and sin in all of their protean forms are abroad in the land to-day, and can not be entirely avoided by any one. Can the fleshly man escape all disease germs? No more can the "inward man" escape all temptation and sin. It is disgusting to hear a man say that he does not sin and is not even tempted to do so. Perhaps this is the more disgusting to me, because almost all whom I know who make this pre-

tension are ignorant and far from the best people whom I know. It is a delusion into which few, if any, well informed and really good people fall. No one is so strong but that he sometimes stumbles, though what tempts others may not affect him at all. Not every man will take the measles, but he will take something else; so if a man will not lie, he will sometimes be led into some other sin. However, by proper care and diligence, he may avoid some temptation and almost all sin. A man who is tempted to drink can stay away from the saloon; young people who are tempted to dance don't have to go to the ball-room. "Be subject therefore unto God; but resist the devil, and he will flee from you" (Jas. 4:7).

The fleshly man will get sick sometimes when we do all we can to prevent it. The presence and nature of the sickness is made known by a line of symptoms. Why does the doctor look at the tongue, feel the pulse and listen to the breathing so carefully when he examines his patient? It is to get the symptoms, for they determine the nature of the disease. Before the doctor can tell anything about the disease, however, he must know how the tongue of a healthy man looks; he must know the number of beats in the normal pulse, and the rate of natural breathing. The healthy body is his standard. Without this standard he would be at sea—completely so.

Disorder in the "inward man" is detected in the same way—by a line of symptoms. But what is the line of symptoms? It is the life. A corrupt life is a sure symptom of heart disease. When the fleshly heart beats only fifty times a minute something is wrong; but no more so than that the "inward" heart is wrong when the life is impure. "Out of the heart are the issues of life." A boy who tells vile, vulgar stories is proclaiming abroad that he has an impure mind. A tobacco or whisky-tainted breath is a sure symptom of "inward" disorder. These symptoms might be multiplied, but you understand. As the doctor can not interpret the symptoms unless he has a sound body in mind as a standard, neither can an inward disorder be discovered unless we have a perfect life for a standard. Every thoughtful reader has anticipated the standard, for there is but one—even Jesus. If a doctor compares one disordered heart with another, he can't tell anything about it; he may think an unsound heart a sound one; so we must not compare ourselves with any man, for there is none that "sinneth not" (Eccl. 7:20).

One brother says: "I am as good as Brother A." Granted; but you both may be far from what you ought to be, and the trouble about it is that you will never know it unless you measure by Christ. The very best way for us, Christians, to keep humble and right in the sight of God is to stand ourselves up by Christ continually and see how much we lack being as tall as he. "For we are not bold to number or compare ourselves with certain of them that commend themselves; but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding" (2 Cor. 10:12).

When our fleshly man is sick, we want no food.

It is the flesh that is sustained by food, and when it is sufficiently disordered it can make no use of food, so demands none. Or, perhaps, the body may be so disordered as to call for food; but the taste is so changed that it wants something which will be injurious to the sick body. It wants the wrong food entirely, or wants it so changed by condiments that it would be a poison instead of a food.

The same is true of the man who is sick inwardly. By the symptoms we know that he is wrong. Perhaps he has been drunk or has quarreled with a brother; he has quit meeting with God's children and is all wrong; he no longer wants food; he does not desire the "sincere milk of the word"; he seldom or never picks up the Bible. He either reads the wrong thing entirely, or reads the Bible in such a way that it is a poison instead of food; that is, he so twists it and corrupts it trying to make it satisfy his deranged taste that it will not sustain spiritual life—really is not the Bible at all. The fleshly man who can not take food is sick and dangerously sick; but no more so than is the "inward man" who can not read the word of God. Can the fleshly man live without food? Can the "inward man" live without Bible study? The same word answers both questions.

THE CHURCH OF CHRIST.

S. WHITFIELD.

NO. II.

In my articles on the two covenants we found that the church was established on the day of Pentecost. After Christ ascended to the Father, the disciples tarried at Jerusalem, as they were told, to wait for the coming of the Holy Spirit. When Christ ascended he was crowned, and he sent the Holy Spirit from his Father. The Holy Spirit entered into the apostles, and prepared them for their work. The disciples constituted the body, and Christ was the head of that body and their King; and the Holy Spirit was in the body, to remain there. So it became a living and an active body, and those that obeyed the gospel, being about three thousand souls that day, were added unto them; and in the last verse of this second chapter of Acts the church is spoken of as being established. Now let us remember that this is the church of Christ, or of God, the one that we find in the Scriptures, and the one of which we should be members.

When those that were convicted of sin cried out, saying, "Men and brethren, what shall we do?" the answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). They were not told to pray and wait until God would bless them; they were not kept in suspense; but they were told what they must do. There would be no mistake about this answer, for Christ had given them the commission that they were to first preach on that day. In it he had said: "He

that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). In Peter's answer he was carrying out the commission; and let us not forget that the Holy Spirit gave this answer through Peter. "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20). Why do not preachers give this answer now in protracted meetings when people cry out to know what they must do? God has not changed his Word about this matter. If preachers now would tell the people just what they should, they would give the same answer to this question; but instead of doing this, many of them tell the penitent to trust God, believe in him, and pray, and the Lord will pardon their sins before they are baptized. No such answer was given after Pentecost. When preachers promise people remission of sins before baptism, they promise them remission of their sins where God has not, which is a very serious thing for any one to do. Do not understand me to teach that it is wrong for people to pray before they are baptized. Paul and Cornelius did, and I can remember that I did myself. I believe that it is Scriptural and right for them to do so; and I further believe that if they are believing with their whole heart that Jesus Christ is the Son of God, and repenting of their sins from the depths of their heart, that it is natural for them to pray before they are baptized. What I object to is promising them salvation in answer to their prayer before they are baptized, for I find no such promise in the gospel of Christ. But we are constantly told that the thief on the cross was saved without baptism. Daniel was saved without baptism; but that does not prove that we can be saved without it, for he died under the law of Moses, and so did the thief. They both died before this answer was given to any one. The thief died before baptism for the remission of sins in the name of Christ was preached, and before Christ gave them the commission in which it is found. The thief died on the cross, but Christ did not say to the apostles, "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," until after he was raised from the grave by the power of God; and the apostles did not begin preaching this until the day of Pentecost, which was about fifty-three days after the death of the thief and Christ. So remember that the thief died about fifty-three days before baptism for the remission of sins in the name of Christ was preached. Remember, too, that he died about fifty-three days before the new covenant was established.

Those that became members of the church of Christ or of God were first called disciples, and afterwards they were called Christians. Sometimes they were called saints, but they were usually known as disciples or Christians. They were never known by the many different names that religious people call themselves now. When any people call themselves something religiously that the Bible does not call them, that opens up the way for others to call themselves some other name not found in the Word of God. The same authority by which one man can do

this, all can, if their conscience will let them; and where are we going to stop? But what kind of authority is this? Simply the authority of frail humanity, not of the Lord. Listen to what Christ said: "All authority hath been given unto me in heaven and on earth" (Matt. 28: 18, R. V.). Since all authority has been given unto Christ in heaven and on earth, we should not take such authority upon ourselves; but since the New Testament gives us the names to call ourselves religiously, we should be satisfied with that. If we are disciples or Christians, that should be enough without being something else. If we live as Christians should, we will certainly go to heaven. People say that they are Christians, but they are not satisfied to be called simply Christians or disciples; that is not enough for them. The prayer of Christ and the admonition of Paul to be one, and have no divisions among us, will never be heeded as they should be as long as people persist in calling themselves names that are foreign to the Scriptures. God's people can not possibly unite on some name that is not found in his Book. When you call yourself something that the Bible does not call you, there is a division between you and the one that simply calls himself by Bible names, and you are responsible for the division. So when you do something not found in the Bible, or fail to do something that it requires, there is a division between you and those that do just what the one Book teaches, and you are responsible for the division. In view of this let us hear what Paul said about causing divisions: "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 the Lord Jesus Christ, but their own belly; and by their fair and smooth speech they beguile the hearts of the innocent" (Rom. 16: 17, 18, R. V.). Let us call the church what the Bible calls it, and call ourselves as Christians exactly what it does, and try to do in all things what it teaches, and then if there is any division between us and others in a religious sense, we will not be responsible for it, and will not have to answer for it in the day of judgment. But we are told that we need some name to designate us from other Christians; but that is the very thing that we should not have. They did not need this in the days of the apostles, and we have no need of doing it now, if people were satisfied with God's Word in all things. Why should we need anything to designate us from any followers of Christ? We should all be one in Christ Jesus, believing, advocating and practicing the same things. Hearing, believing and obeying the gospel in the days of the apostles made people disciples, Christians, saints, and members of the church of Christ, or of God. Hearing, believing and obeying the gospel to-day will make the same; and if people are anything more or less now than what the Bible made of people when the church of Christ was established, the Bible has not made the difference; but they have heard, believed and obeyed something more or less than what the Word of God teaches. "Now I beseech you, brethren, by the name of the 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. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you, saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" (1 Cor. 1: 10-13). "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal?" (1 Cor. 2: 1-4). The Corinthian Christians were divided to a certain extent, for some were looking up to Paul, and some to Apollos, and some to Cephas, instead of looking up to Christ as their leader. People are doing the same now; they are looking up to men as their leaders instead of to Christ. Did Paul commend them for this? And did he thank God that they were doing this so every one could be suited? No; he reprov'd them, and told them that they were carnal, and he exhorted them to speak the same thing, to have no divisions among them; but to be perfectly joined together in the same mind and in the same judgment. There is plenty of room for us to exhort to the same end now. It was bad for them to allow such divisions to arise among them, but to continue in the same way after they were warned would be a great deal worse. It is bad for people to call themselves names not found in the Bible, and to do things not taught therein, and to leave undone things that it teaches them to do; but to persist in doing these things after they are warned is a great deal worse. Christ prayed: "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: 21).

A WORD FROM BRO. KURFEES.

"Mr. World and Miss Church-member" is the suggestive and significant title of a very interesting book. It bears on the title page the name of "Rev. W. S. Harris, with Introduction by Bishop A. Dubbs, D.D., LL.D.," and "Illustrations by Paul J. Krafft." I have just read it with both pleasure and profit. In the form of an allegory, interwoven with the religious life and character of Miss Church-member and the anti-religious inclinations of her gallant and admiring friend, Mr. World, it paints a vivid picture of the general tendency of Christians in modern times to become more and more like the world in their work and worship. One's interest in reading it is not only sustained throughout without flagging, but increases from the first page to the last. So thoroughly was it relished in my household that my wife, mother-in-law and myself all read it through, each one separately, in less than three days from the time I procured a copy.

Whoever wants to see a thorough exposure of the machinations of the King of Darkness, with all his insidious and crafty methods of corrupting the church, should read this book. Minus a few utterances, showing the author to be in sympathy with certain human organizations, I heartily recommend the book. It is a faithful and accurate index to the spirit of worldliness abroad in the land and the enervating forces at work in the churches. Aside from its doctrinal character and value, the book is clothed in fine English. Its sentences are smooth, rhetorical and rhythmical, and the whole makes delightful reading. I hope I shall have the pleasure of knowing more of the author. I heartily wish for his excellent book a wide circulation.

M. C. Kurfees.

Louisville, Ky., April 9, 1903.

Watch page sixteen next week.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Before this issue of THE WAY reaches its readers, Bro. S. M. Jones, of Beamsville, Ontario, will have begun a protracted meeting with the church at Bowling Green. Bro. Jones is one who appreciates the value of education, and after having spent several years as a student at the Nashville Bible School, he is now conducting a similar school in Ontario.

Bro. R. R. Hayes, a student of Potter Bible College, has gone to Greensburg, Ky., to assist Bro. T. H. Woodward in a meeting at that place.

We are glad to learn, through the Gospel Advocate, of the work being done by Brethren G. W. Riggs and J. H. Haynes, who have been laboring in destitute places in Arizona and Southern California. They were formerly students of the Nashville Bible School, from which place they started about a year ago for their new field of labor.

Concerning the subject of "Educated Ministry," which has been discussed at some length in previous issues of THE WAY, some one asks how the ideas set forth in these columns can be harmonized with the statement of the Apostle Paul in 2 Tim. 3:16, 17, that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Their contention is that the Bible is sufficient for everything that a preacher is supposed to do, and consequently all he needs to do is to study and meditate in this one Book. But we can see no conflict between Paul's language and our own position on this subject. We have always contended that the Bible is the only true guide for the Christian, and that the preacher of the gospel needs no other weapon than the "sword of the Spirit." But while it is true that the Bible is "profitable for teaching, for reproof, for correction, for instruction which is in righteous-

ness," it is equally true that the better the preacher understands the Scriptures and learns to handle them, so much the more effective will be his teaching, his reproof, his correction, and his instruction in righteousness. And this is exactly the point we have contended for. Not that the preacher should use any other book as a substitute for the Word of God, but that he should study such subjects as will enable him to grasp more fully the meaning of the text and to handle its truths more skillfully. So, instead of contradicting Paul's language, we see that the position we have taken is entirely in harmony with the teaching of the apostle.

Before closing our remarks on this theme, we wish to add another thought by way of explanation. Let no one suppose that we consider a man unfit to preach the gospel until he has made a thorough study of all the branches of learning we have mentioned. Every man who can tell the simple story of the Cross and answer the question, "What must I do to be saved?" is ready to preach; and every Christian ought to become a preacher, even if this be the extent of his knowledge. We only maintain that the better one's advantages in the way of general education, the better fitted he is to work for the Master. And while it is true that some men of limited education are more successful preachers than some who have had better educational advantages, still we maintain that, all other things being equal, the man with the best education is the best fitted for the work of a minister. This qualification, however, comes not alone from the knowledge possessed by the educated man; for there is a development gained in acquiring this knowledge which is almost, if not fully as useful as the facts themselves. So we would urge upon every one who contemplates "entering the ministry," as well as those who are already engaged in this work, the importance of devoting all their spare time to study. Go to school and college if you can, but if you can not, study anyhow. Don't cease studying when you have left school, but make it a life-work. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of Truth."

May not some of the blame lie at the door of the church of Christ? Do we bid as heavily for these splendid young fellows as do the powers of evil? Have we given them up? Do we already concede them to the enemy of man? Do we live before them as though we had dedicated all to Christ? Do we daily do all that we can to make our company and the services of God's house attractive to them? They are attracted by earnestness and enthusiasm. A live, aggressive, jubilant church is the sort that would win them. Is not our church life getting to be too calm, sedate and common-place, to stir the hot blood of our impulsive youth? We must not run off with the idea that the Lord intended his church solely for timid girls and quiet old ladies. Christ loves young men. So ought we. Think of his conversation with that gifted young ruler.—Zion's Herald.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

GOD'S PERFECT WAY.

S. B. M'ANUS.

It will be all right, sad, sorrowing friend, some time;
The trouble of this hour will turn to joy some day;
The valley where you walk will lead to heights sublime,
Where you shall gaze upon a bright and wondrous day.

So do not mourn and cry; God's hand is in your hand,
And kindly leads you to some sweet promised land.

Look up, and look away, beyond the care and fret,—
Put from your heart all anxious doubts and fears;
Some day in his good time your feet he'll kindly set
Within his open gate, and from your face the tears
He'll wipe away, and gently lead you on,
Out from your troubled night, into a cloudless dawn.

Fear not that he will loose his constant hold on you,
And let you wander on, alone and comfortless;
But let this gracious thought your life and soul imbue,
That he is ever near, in gladness or distress.
You may not hear God's step, as he walks by your side,
But he is ever there, your path to choose and guide.

Doubt not his love — doubt not his father care,
He watches over you, through all the day and night.
He would your every grief willing and gladly bear,
So true his love for you — so great, so infinite.
'Tis he, whose arms are round you, lest you fall,
Doubt not one little hour, God knows your sorrows all.

He brings you near to him, he makes you comrade,
friend;
When he holds to your lips the bitter cup of rue,
'Tis as a sacrament, whose meaning and whose end
Is as the pledge between your God and you.
So sorrow not, nor doubt, some sweet, some blessed day,
Your eyes with heavenly light shall see his perfect way.

OPEN YOUR EYES.

Some people go through life with their eyes half shut. They are to be pitied.

Observation is a wonderful school. All may attend. Through the wide-open eye knowledge pours in. Not all young people can go to college, but all can go to this university, whose text-books and laboratories are all about us.

It is a great thing to really see things. Blunt old

Dr. Johnson once said to a fine gentleman just returned from the cathedrals and art galleries of Italy: "Some men will learn more by one journey on the Hampstead stage than others in a tour of Europe." It was Galileo who observed the lamp swinging in the cathedral at Pisa, and conceived the plan of measuring time by the pendulum. But thousands had seen lamps swing to and fro long before Galileo's time, and yet they had not discovered the utility of the principle involved. Galileo was an observer.—Selected.

THE POWER OF PERSONALITY.

There is an indescribable something in certain personalities which is greater than mere physical beauty and more powerful than learning. This charm of personality is a divine gift that often sways the strongest characters, and sometimes even controls the destinies of nations.

We are unconsciously influenced by people who possess this magnetic power. The moment we come into their presence we have a sense of enlargement, of expansion in every direction. They seem to unlock within us possibilities of which we previously had no conception. Our horizon broadens; we feel a new power stirring through all our being; we experience a sense of relief, as if a great weight which long had pressed upon us had been removed.

We can converse with such people in a way that astonishes us, although meeting them, perhaps, for the first time. We express ourselves more clearly and eloquently than we believed we could. They draw out the best that is in us; they introduce us, as it were, to our larger, better selves. With their presence, impulses and longings come thronging to our minds which never stirred us before. All at once life takes on a higher and nobler meaning, and we are fired with a desire to do more than we have been in the past.

A few minutes before, perhaps, we were sad and discouraged, when suddenly the flashlight of a potent personality of this kind has opened a rift in our lives and revealed to us hidden capabilities. Sadness gives place to joy, despair to hope, and disheartenment to encouragement. We have been toned to finer issues; we have caught a glimpse of higher ideals; and, for the moment at least, have been transformed. The old commonplace life, with its absence of purpose and endeavor, has dropped out of sight, and we resolve, with better heart and newer hope, to struggle to make permanently ours the forces and potentialities that have been revealed to us.

Even a momentary contact with a character of this kind seems to double our mental and soul powers, as two great dynamos double the current which passes over the wire, and we are loath to believe the magical presence lest we lose our new-born power.

On the other hand, we frequently meet people who make us shrivel and shrink into ourselves. The moment they come near us we experience a cold chill, as if a blast of winter had struck us in midsummer. A blighting, narrowing sensation, which seems to make us suddenly smaller, passes over us. We feel

a decided loss of power, of possibility. We could no more smile in their presence than we could laugh while at a funeral. Their gloomy, miasmatic atmosphere chills all our natural impulses. In their presence there is no possibility of expansion for us. As a dark cloud suddenly obscures the brightness of a smiling summer sky, their shadows are cast upon us and fill us with vague, undefinable uneasiness.

We instinctively feel that such people have no sympathy with our aspirations, and our natural prompting is to guard closely any expression of our hopes and ambitions. When they are near us our laudable purposes and desires shrink into insignificance and mere foolishness; the charm of sentiment vanishes and life seems to lose color and zest. The effect of their presence is paralyzing, and we hasten from it as soon as possible.

If we study these two types of personality, we shall find that the chief difference between them is that the first loves his kind, and the latter does not. Of course that rare charm of manner which captivates all those who come within the sphere of its influence, and that strong personal magnetism which inclines all hearts toward its fortunate possessor, are largely natural gifts. But we shall find that the man who practices unselfishness, who is genuinely interested in the welfare of others, who feels it a privilege to have the power to do a fellow creature a kindness—even though polished manners and a gracious presence may be conspicuous by their absence—will be an elevating influence wherever he goes. He will bring encouragement to and uplift every life that touches his. He will be trusted and loved by all who come in contact with him. This type of personality we may all cultivate if we will.—Success.

THE BIBLE.

No fragment of any army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many storms. And yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they have conquered, have been weighed in the balance and found wanting. Greece faintly survives in historic fame—'tis living no more; and iron Rome of the Caesars is held in precarious occupation by a feeble hand. Yet the Book which foretells all this survives. While nations, kings, philosophers, systems and institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revealed before the highest tribunals, is more read and sifted, and debated, more devoutly loved and more vehemently assailed, more defended, and more denied, more industriously translated, more freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of

other books engulfed in the stream of time, yet borne along triumphantly on the wave; and will be borne along till the mystic angel shall plant his foot upon the sea and swear by him who liveth for ever and ever, that time shall be no longer! For all flesh is as grass. The grass witnesseth and the flower thereof falleth away, but the Word of the Lord endureth for ever!—Christian Observer.

ONE MILLIONAIRE.

"He's a millionaire, that boy is."

The boy whom I was walking with looked across the way at the lad of whom my words were spoken. There was certainly nothing about the latter to suggest his wealth.

"You don't say so! It can't really be so; he looks almost shabby."

"No matter for that. I live in the same block and I know. But I did not say that he was worth a million of money."

"Oh!"

The boy who was listening looked rather disappointed. Still, he was anxious to know what the other one might have anyhow, so he asked: "What then?"

"He is what is called 'a millionaire of cheerfulness.' He is merry and bright the whole day long not alone when all is sweetness and light, but when it isn't. He has such pluck and spirit, and such unflinching good nature, that he must have a million to draw upon, though he pays no taxes on his capital. You never see him scowling or hear him whining. So he scatters his fortune all about, and is a blessing to the neighborhood. I wish there were more millionaires of cheerfulness. There might be if everybody gathered up all the sunshine to be had, and gave it out as royally as Rob, who goes whistling yonder."

Rob's neighbor went on, leaving Dick to wonder whether he were as rich as Rob, and if not, why not.—Sunday-School Advocate.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. Clayton Gall recently held a very successful meeting at Cambridge, Kan. The brethren were built up in the faith, and quite a number obeyed the gospel.

Bro. O. M. Thomason writes from Olney, Ill., as follows: "Please say through THE WAY that our debate with the Mormons at Joplin, Mo., will begin April 23. There are no loyal brethren there, and the expense will come heavy on myself, unless others will have a little fellowship with me. I am like all other true gospel preachers, poor in the things that go to sustain the natural man, and could not afford to go if I viewed the matter from a financial standpoint; but as it is the truth that is at stake, I go trusting in him who owns the earth and the fullness thereof."

will gladly accept any gifts that may be sent. A few brethren could send a good donation, and thus lighten my board bill. How many will write me and inclose a substantial prayer? Address all communications to Joplin, Mo."

Lake Butler, Fla.—Our meeting at Providence begun on March 15 and closed on April 1. We regretted closing just when we did, but we thought it best to do so, as we have had such an exceedingly wet winter that the farmers are about two months behind with their work, and now that the weather has cleared away, they will be too busily engaged to give much attention to meetings. However, our audiences were good up to the close, the last one being the largest. There were seven additions to the body of Christ. This we thought to be very good, as this place is considered one of the hardest in the State in which to get a hearing. These members will worship with the Midway congregation, about five miles from Providence, until they can get some one who can lead service for them. I expect to return there for another meeting as soon as the rush with the farmers is over, and then just keep on returning until the cause gets on a safe basis. I preached here yesterday morning and evening; had one addition at the evening service. I go from here to Starkey, and then home for a few days, after a five weeks' trip. Faithfully yours,
W. A. Cameron.

The brethren at Parsons, Kan., enjoyed a splendid meeting of late. Twenty-one additions. Bro. J. D. Moffett did the preaching.

Bro. J. B. Green is making a tour of the churches of Kentucky and Tennessee in the interest of the church at Scottsville, Ky. The brethren at that place are burdened with a mortgage upon the house in which they worship. They hoped to pay off this debt sooner, but have been unable to do so on account of failure in crops during the past two seasons. They are a small but loyal band of disciples, and will appreciate any help that they may receive. All contributions should be sent to Elder James Eaton, Scottsville, Ky.

Jordan, Ontario.—On the 28th of February Bro. D. J. Wills, well known to the readers of THE WAY, was united in the holy bonds of wedlock to Sister Rilla House, of Jordan, by Bro. Madison Wright, at his residence. I am happy to inform the readers of THE WAY that our brother, in following Paul's instructions of marrying in the faith, has made a grand choice. We believe he has one who will not only be a helpmate in earthly things, but spiritual as well, as they have been soldiers of the cross, and borne the trials of life alone in the past. We believe by their union they will become stronger and nobler workers for Christ. Let us wish them God-speed in all good works, that when life is over and they cast off the burdens of life, they may enjoy the fruits of their labor with the blessed Savior and redeemed of earth.
James H. Culp.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

Carter H. Harrison was elected Mayor of Chicago on April 7 for the fourth time. For a time it seemed that Stewart, the Republican candidate, would triumph, but the afternoon vote was strongly Harrison. His majority was about 7,000.

Congress appropriated \$450,000 for a Filipino exhibit at the Louisiana Purchase Exposition. Probably a thousand natives will be brought over. A full exhibit of the products and industries will give a fair idea of our new possessions.

Mrs. Dominis, formerly Queen of the Hawaiian Islands, who camps in Washington during the session of every Congress, hoping to get through her bill of \$200,000 for the crown lands of Hawaii, has gone home again. She will be back in Washington next winter, and will continue to come till she sees her claim go through. Her chances are good if she holds out. Like whisky, the older the claim, the better it is. Claims of seventy-five years' standing are being paid by Congress.

The President's Western trip will last just sixty-six days. He will travel fourteen thousand miles. He made his first speech in Chicago April 2, and will make the last one of the trip at Decatur, Ill., June 4. He will make the circle of the West twice, as he will return from the West in time to be present at the dedication of the Louisiana Purchase Exposition at St. Louis, April 30. He will go West again, visiting California, where he will spend one week.

Prof. George E. Hale, Director of the Yerkes Observatory, says of the nebulous theory: "This celebrated hypothesis, though unsupported by mathematical proof, has occupied a dominant position since the time of its publication more than a century ago. It has been subjected to much criticism, but most of the objections raised by Faye and others have been met by modifications of the hypothesis. Of late it has encountered fresh attacks on the part of Chamberlin and Moulton, and it now seems doubtful whether it will be possible to overcome their criticisms, which are based on dynamical considerations."

The nebular hypothesis is the backbone of evolution. Break it, and evolution is gone.

Science has never been able to tell us how the first living thing was created. The attempts to prove spontaneous generation have always been the greatest of failures.

To know how to eat, what to eat, and when to eat, is a mighty problem which humanity has not yet solved, although it has enriched itself with a myriad of wonderful inventions.—Emerson.

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spire the reader to a life full of consecration to Christ."—Religious Telescope.

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SCRAPS.

J. A. H.

For some time we have been receiving more articles by a good deal than we can publish. Many most excellent ones are now in the hands of the printer that he can not get into the paper. He may not always put in the best he has on hand, because he is busy, and has not time to read them over every time, and compare them; and because if he did so read them, he might not always judge correctly as to which is best. When articles come to me that I approve, I send them in to the printer, and he gets them in the paper as fast as he can. Of course he gives preference to editorial matter. I hope THE WAY may be enlarged again before long.

* * *

Many very pleasing letters come to us — letters that speak of the great improvement of the paper since its enlargement. Hundreds, I suppose, have expressed their pleasure in it, and their approval of it. In the estimation of numbers of them, it is the very best paper in the world. And no doubt it is to some; for the paper that best meets a man's wants, that teaches best what he most needs in a paper, is the best in the world for him, whatever it may be for others. We started THE WAY not because we had not grand, good papers; but because we believed there was room in the world for another one; because we hoped THE WAY would do a work that was not

being done by any other paper. And we gladly welcome into the field, and bid God-speed, to every new one that is born, if only it is published and edited by diligent students of the Word, who love and fear the Lord.

* * *

We are glad to see every copy of The Gospel Review, the youngest one of us in the field. We take delight in its clean, thoughtful pages; and we pray that it may grow in grace and knowledge, as it grows in age, till the Master comes. We have sent it to a number of subscribers, and we hope to send it to many more. Two of its editors, Jesse Sewell and Robert Boll, for years were students of mine — students whom I love for their devotion to the Lord, and for their remarkable growth in grace and knowledge, as well as for the warm personal attachments that grew out of our pleasant, personal relations. Brother Warlick, the other editor, I do not know personally, but for years I have had the highest regard for him because of what I knew of his fine work in the service of Jesus, of his loyalty, diligence and skill. While we have never met, the correspondence we have had has been most pleasing. May the Lord bless The Gospel Review, its editors, contributors and readers.

* * *

This paper will reach our readers about the last day of April or the first of May. I have asked those of you whose times have expired, to renew, sending in the money due, if you enjoy the paper and want it to come on (and I hope you do). Have you granted my request? It is a little one to you, but it means much to the paper. It means one dollar to you, but I suppose it means a thousand, or more, to the paper. If you have not attended to it, please do at once. Help us to make THE WAY as good as we can make it; and free us from all the work and expense you can. I do not suppose there are any men on this continent who work harder or more incessantly than do the editors of THE WAY. They not only edit, but they teach and preach, working with heads, hands and hearts, asking nothing but a comfortable living for themselves and families. And, mark you, they enjoy the work, too, and would not change places with any king or millionaire that lives. Help us to make the paper as good as possible.

HOW ARE WE SAVED?

A REPLY TO THE LIBERTY BAPTIST — No. 2.

J. A. H.

I would have been pleased if Brother Smith, of The Liberty Baptist, had been able to find room in his paper for the discussion that I proposed to him. Each issue of his paper contains about ten thousand six hundred words, exclusive of advertisements. THE WAY, excluding the advertisements, contains about fifteen thousand six hundred words. My article, which he rejected for lack of space, contains about two thousand seven hundred words. If he had printed my article in full, and had replied to it successfully from the view-point of his brethren, I am sure it would have been for his cause a very profitable use of his space; for I would surely have given his reply in full to the readers of THE WAY. I believe in the righteousness of my cause, and am willing to give a reasonable amount of space to him or to any other genial, gentlemanly Baptist editor. I have not altogether lost hope of the discussion, and so his second article on the subject, which is a reply to my last one, is printed in full in this issue. I hope he can find space for this reply in The Baptist. If he does, his answer to it shall be printed in full in THE WAY.

Notice this: He did not reply to, or notice, my question concerning Naaman. The question is this: "Was Naaman, the Syrian, cured of his leprosy by grace through faith?" It is certain he was not cured till the seventh washing; when he had dipped seven times, "his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:14). No Baptist editor or debater has ever given me a plain, direct, unambiguous answer to this question. I would have been glad if Brother Smith had been an exception to the rule; but, so far, he is like all whom I have questioned. Let us hope he will yet give us a clear, explicit answer.

If he says, "Yes, Naaman was cured by grace through faith," then by his own admission it will be made manifest that the obtaining of a blessing by grace through faith does not in the least conflict with the idea that the receiving of that blessing was dependent upon, and consequent to, compliance with certain commandments of God. God said to the leprous Naaman, "Go and wash in the river Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." After a foolish delay, he did so. "He went down, and dipped [Greek, baptized] himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:14). And from that day to this, I suppose, no man has been so foolish as to think that Naaman cured himself by his own works. It is plain enough that Naaman himself believed the God of Israel had cured him, for he cried out in his joy and gratitude: "Now I know that there is no God in all the earth, but in Israel" (verse 15). It did not occur to him for a moment that the waters of the

Jordan had in them healing power to cure leprosy; nor does it appear that he scrubbed himself, trusting in his own words to cure him. No, indeed, he submitted to God's works, depending upon God to cure him; and God did cure him. His salvation from the leprosy was by grace; that is, by the favor of God; and it was through faith: for the little Israelitish maiden, who waited on Naaman's wife, believed in God and in his holy prophet, and her faith caused Naaman to go down to be cured; and Naaman believed enough in Jehovah to go down into Israel to be cured, expecting the prophet would come out, "and stand, and call on Jehovah his God, and wave his hand over the place, and recover the leper" (verse 11). When the prophet told him to go and wash seven times in the Jordan and he should be clean, he was enraged; but when his thoughtful servants reasoned with him, he believed in God enough to do what God told him to do, hoping God would cure him; and he did. It is a clear case of salvation from an awful disease by grace through faith.

Now Brother Smith believes this, I suppose, as fully as I do. He does not believe that Naaman cured himself, or that the water cured him, or that his own works cured him; far from it; he believes, no doubt, that God cured him after his seven dippings. Nor does he believe that God would have cured him, if he had refused to go and wash seven times in the Jordan. These were conditions with which he must comply before he could have a well-grounded hope that God would cure him.

"Well," perhaps you ask, "if all this is so, why does not Brother Smith come out boldly and answer your question by saying, 'Naaman was cured of the leprosy by grace through faith; and his going to the Jordan, and washing in it seven times, were conditions without complying with which he could not have had a God-given hope of being cured'?" I answer, the only reason I can see for his not giving such a plain, unequivocal reply is this: In so answering he would surrender about all the standing room he has from which to argue against the doctrine that baptism is a God-given condition precedent to the remission of sins. For if Naaman's dipping seven times in the Jordan in obedience to God's command, that he might be cured of the leprosy, did not militate against the idea that he was saved by grace through faith, neither does the fact that the believer is baptized in obedience to the command of God, in order to the forgiveness of his sins, militate against the idea that he is saved by grace through faith. Nor in the latter case does the believer depend upon his works to save him any more than in the former; in both cases there is no trust in the works, nor in the water; in both cases the trust is in God.

Brother Smith says, in speaking of me: "One thing he may always be depended on to do, like his brethren in general, make salvation of works rather than grace." Then he accuses me of "everlastingly pelting away at the unscriptural plan of salvation by works." Inasmuch as Naaman's obedience to God's commands in order that he might be cured did not make void the grace of God, no more does our obe-

dience to God's commands to believe and be baptized that we may be saved make void his grace.

Another important point Brother Smith also overlooked in his reply: He did not undertake to show a single case in which God ever gave any blessing to any one on account of faith before that faith was expressed in some bodily action. I affirm that the faith of a human being in God that never is expressed in action is absolutely worthless—that faith never brings us any blessing from God till it has moved us to act. If Brother Smith will not consider the word offensive, I "challenge" him to meet me at this point. Let him find one place in which God has given a blessing of any kind to any one on account of his faith before that faith was expressed in some action of the body, and he will not only defeat me, but he will also make the strongest point that ever was made in favor of the doctrine of justification by faith only. But if my contention is right, if God grants no blessing to faith till that faith has been expressed in bodily action, in works, then he ought forever to stop his war on the doctrine of baptism in order to remission on the ground that it attributes salvation to works, and, if true, would make grace void.

Salvation is of grace, and it is also through faith, but God has made it dependent upon conditions with which man must comply; and no man, who does not comply with these conditions, has a Scriptural reason for believing that he has been, or ever will be, saved. Jesus says: "He that believeth and is baptized shall be saved" (Mark 16:16). Peter, speaking to convicted sinners, says: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). In his next discourse he says: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3:19). Paul says, talking to Galatian Christians: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Galatians 3:26, 27). And he also says: "In whom [Christ] we have our redemption, the forgiveness of our sins" (Colossians 1:14). And all this is in perfect harmony with the doctrine that we purify our souls in obedience to the truth (see 1 Peter 1:22), and that Christ, "having been made perfect," "became unto all them that obey him the author of eternal salvation" (Hebrews 5:9). Notice this particularly: Christ is the author of eternal salvation to all those that obey him. But where is the man who will dare to affirm that this salvation is by works, and not by grace through faith? Brother Smith will not do it. No, indeed; all the great host of the redeemed obtain eternal salvation by grace through faith; but not till they have obeyed. Only to "them that obey him" is he the author of eternal salvation. It is a strange thing that Brother Smith and others will charge us with teaching salvation by works, and not by grace, because we hold that men must obey God, if they would be blessed by him. Obedience is the hand of faith by which it reaches out and takes the offered

blessing. The obedience itself is as much a part of faith as the hand is a part of the body. Or, to express the matter perfectly, faith without works is like the body without the spirit. See James 2:26. It can not receive anything with hand, mouth, eye, foot, or in any other way; but when faith is made perfect by works, it is alive; in its works it reaches out and takes the blessing which God's grace gives without money and without price. Faith "working through love" is faith reaching out its hand for the blessed things which God graciously, lovingly gives. Read James 2:14-26 in the Revised Version.

But Brother Smith seems to think, if a man reaches out his hand to accept what Christ offers, in obedience to the Lord's express command, he is trying to get the blessing by works, and faith and grace are made void; for he will have it that the man with the withered hand was healed before he obeyed the command to stretch it forth. He affirms the withered hand could not have been stretched forth had not divine, strengthening power been first imparted. Why not, pray? I have seen numbers of men whose hands were withered and shriveled by rheumatism, who nevertheless could arise and stretch it forth. It is not said the arm was withered; and if it had been, it does not follow that the man could not have stretched it forth. Though a man's hand and arm be withered, it does not follow they are so stiff and dead they can not be moved at all. There are three accounts of this healing in the Bible. See Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11. By an examination of them it will be seen that Christ commanded the man to "rise up" and "stand forth," which he did; Christ's next command to him was to stretch forth his hand, which he did; then it is said, "and his hand was restored."

I want to know, if that man's arising, standing forth and stretching forth his hand, that he might be cured, was in perfect harmony with the idea that he was cured by grace through faith, how is it that our obedience to the Lord in arising and being baptized to wash away our sins, calling on the name of the Lord (see Acts 22:16), should be a salvation by works, which makes grace void and faith of none effect? Can Brother Smith tell?

Brother Smith is under the impression that Israel was saved from the Egyptians before they passed through the sea. Let any man read Exodus, chapter 14, noticing especially verses 13 and 30, and he will see the reverse is the truth. Before they entered into the sea, Moses said to the terror-stricken people: "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. Jehovah will fight for you, and ye shall hold your peace." Then Moses stretched his rod out over the sea at God's command, the waters divided, Israel passed through all night, the Egyptians followed, and in the morning watch, when Israel came out on the other side, God rolled the waters over the Egyptians; and not till then does the triumphant historian say: "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the

seashore." Who best knows when and how those Israelites were saved, Brother Smith or the inspired Moses, who was there at the time?

I know well enough that those people had been praying unto God, and that he had heard their prayers, and had been leading them before they came to the sea; he was leading them to salvation from Egypt and the Egyptians; and I know well they were not saved from this land of bondage, and from their cruel tormentors, till, in obedience to God, they had passed through the sea. They believed and acted; they walked by faith, doing what God commanded, and thus they were saved "that day," not some former day. It is all right for sinners to pray; every convicted, penitent sinner will pray; and if he prays the prayer of faith, God will answer his prayer, too, just like he did the prayer of Israel, by showing him what to do to be saved; just like he showed Naaman what to do to be cured. And, if he obeys God like Naaman and Israel did, he will be saved from his sins just as certainly as they were from their troubles; and his salvation will be by grace through faith, not by his works. What Naaman and Israel did, did not save them, nor did their deeds in themselves have any tendency to save them; what God did saved them; but he saved them after they obeyed, as he always does. Faith without works is dead; faith without works is barren; it never produced anything good, nor ever received any blessing. See James 2:17, 20.

Yes, I know the Holy Spirit "fell on" Cornelius, his kinsmen and near friends before they were baptized; but that is no proof they were saved before they were baptized. Nobody ever was saved by the Holy Spirit falling on him, coming on him or resting on him. He came upon bad people as well as upon good ones. He came upon King Saul, and caused him to prophesy, when, with a wicked, murderous heart, he was pursuing God's servant, David, to kill him. (1 Samuel 19:23.) He came upon wretched Balaam, whom Balak had hired to curse Israel; but God made the miserable creature bless instead of curse. (See Numbers 24:2.) Notice this: The Holy Spirit never enters *into* any one but a faithful servant of God (see John 7:37-39; John 14:15-17; Romans 8:9-11; Galatians 4:6); but, as we have seen, he may come *on* wicked men.

Cornelius was not saved by the Spirit falling on him; for the Holy Spirit expressly says he was saved by the words that Peter told him. (See Acts 11:14.) He heard the words of God, he believed them, and he obeyed them. That is what Naaman did, what Israel did at the Red Sea, what the murderers of Jesus did on Pentecost. Peter preached the Gospel to him and his friends; they heard the Gospel and believed it; and then he commanded them to be baptized; and thus they were saved; because Jesus had taught Peter and the other apostles how men are saved. He said: "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth [the preaching] and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16). That explains exactly how Cornelius was saved; and how all men, under the new covenant, are

saved. The cases of the Israelites at the Red Sea and of Cornelius are radically against Brother Smith's doctrine of justification by faith only, as is every other passage in the Bible that has any bearing on the question whatever. I still invite Brother Smith to a discussion of this matter before our readers; and I thank him for graciously agreeing to call me "brother" in an editorial sense. I long for the day when all, who call on the Lord in truth, may be indeed brethren in Christ.

HOW ARE WE SAVED?

No. II.

W. H. SMITH.

The above is the caption of a lengthy editorial in THE WAY of April 9, 1903, devoted to criticism of a short editorial of ours of recent date, "Saved by Habits." Brother Harding calls us "brother" "in an editorial way," and, of course, we shall not allow him to excel us in courtesy, if we can help it.

For want of space, we can not accept his cordial invitation to "copy his article in the Liberty Baptist and reply to it there." But we shall examine some of his proof texts and some of his statements.

Brother Harding says: "I wonder if Brother Smith thinks the children of Israel were saved by works, rather than grace, when they crossed the Red Sea!"

No. They were God's people, saved when they left Egypt, and their works were the fruits of faith, and followed as an evidence of faith. As the saved of God (for by strength of hand the Lord brought them out of Egypt—Exodus 13:14—"The Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light"—Exodus 13:21), they walked as God's children should, in humble obedience to his directions, striving to do his will. They, in faith, walked through the sea when they had seen the way God had provided for them. (Exodus 14:13, 14.) God had heard their cry in Egypt (Exodus 3:7)—a very material point that Brother Harding and his people carefully overlooked—and seen their affliction and knew their sorrow. Bro. Harding and his brethren will not allow God to hear the cry of the sinner until after he is baptized, nor will they allow the application of the blood until after his baptism, or in his baptism. Yet they tell us that the passage through the Dead Sea is analogous to baptisms. Well, for the argument's sake, we admit that the passage of the Israelites through the sea is analogous to baptism. But things that transpired before they got to the Red Sea were equally as important, if not more so than the passage through the sea. They had "sorrow," "affliction"; they cried to God; the plagues were sent to cause them to hate Egypt, which they had come to love, and the blood of the lamb was efficaciously applied. Then they were set free from Egyptian bondage; God led them by the pillar of cloud and fire; stood between them and their enemies; opened a highway for them

through the sea. Their walk through the sea has been an evidence to all generations since of their faith. So is baptism an evidence to others that we have trusted Jesus Christ as our Savior. We find a case analogous to this in Acts 10: Cornelius prayed and God heard him, and sent Peter to preach to him. While Peter was preaching to him, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," "the Holy Ghost fell on them which heard the word." Then answered Peter: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?"

It is significant that in the case of the Israelites and of Cornelius, the "cry," the prayer, is the first thing, and that the Israelites had the blood applied, were set free before they passed through the sea, and that Cornelius had received the Holy Spirit before he was baptized. Paul says: "Now if any man have not the Spirit of Christ he is none of his" (Romans 8:9). The antithesis certainly is, that if any man have the Spirit of Christ, he is his. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

Both these cases go hard with Brother Harding and his brethren. They show that one is accepted of God, is God's child, receives the Spirit, has the cleansing blood applied, is regenerated before baptism; in fact, the whole Bible, harmoniously interpreted, is against them.

Brother Harding cites us to Gideon's victory over the Midianites (Judges 6 and 7); to Jonathan's victory over the Philistines (1 Samuel 14); the man with the withered hand (Mark 3:1-6); and he might just as well have cited us to hundreds of others, for all of them are against his theory of salvation when rightly interpreted.

Take, for instance, the man with the withered hand. (Mark 3:1-6.) Brother Harding puts himself in the ridiculous position of having the man stretch forth a limp, withered, useless hand in order to his being able to stretch it forth. But that is just about as logical and Scriptural as the rest of their peculiar notions. With the command, "Stretch forth thy hand," (something the man could not have done without the impartation of strength to do it) the Lord restored the hand so that he could obey the command.

Brother Harding has a man with "Faith, true faith, loving, trusting, penitent faith; faith that acknowledges Jesus as Lord; faith that makes a complete surrender of one's self to Christ; faith that involves a determination to follow Christ"; and still not have his sins remitted, not be justified in God's sight, not have access into God's grace, not be a child of God, not saved! But space forbids a further discussion at this time.—Liberty Baptist.

To the man who foolishly does me wrong, I will return the protection of my ungrudging love; the more the evil that comes from him, the more the good that shall go from me.—Buddha.

THE SUPREME AUTHORITY OF CHRIST.

J. N. A.

In my last article, it was shown that the organic principles of Christ's government and civil government diametrically oppose each other.

It was shown that the very life-germ of civil government is taking vengeance; that its very mission is to repay the evil-doer "in his own coin," to take "a tooth for a tooth, and an eye for an eye." Paul represents the civil government as constantly bearing a "sword," "an avenger for wrath"; and he who does not know that such work directly opposes the principles of Christ's teaching certainly does not study the Bible to profit. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matthew 6:38, 39). Here Christ refers to the law of taking vengeance or resisting evil under the old covenant. Just after the giving of the Ten Commandments, God gave the law to which the Savior refers. "He that smiteth a man, so that he die, shall surely be put to death. . . . And if men strive together and hurt a woman with child, so that her fruit depart, and yet no harm follow, he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Exodus 21:12, 22-25). "And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the stranger, as the homeborn, when he blasphemeth the name of Jehovah, shall he be put to death. And he that smiteth any man mortally shall surely be put to death; and he that smiteth a beast mortally shall make it good: life for life. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be rendered unto him. And he that killeth a beast shall make it good: and he that killeth a man shall be put to death. Ye shall have one manner of law, as well for the stranger, as for the homeborn: for I am Jehovah your God" (Leviticus 24:16-22).

Now, we have before us the principle of the law of resisting evil, or taking vengeance, under Moses; this law, also, is the foundation of all civil governments of the civilized world. Christ, after referring to this law, reminding the disciples of it, says: "But I say unto you." This is a strong preface to the lesson he has for them at this point. This law has been given to them from burning Sinai, and was clothed with the authority of heaven. They had had the principle well drilled into them; so it took force and authority from heaven to alter the law; but Jesus had both, so he said: "Resist not evil"; which means to them the abolishing of the law of taking vengeance; with one stroke he blots it out. Let us remember,

too, that this law mentioned by the Savior, and mentioned for the very purpose of eradicating it from their hearts, was the law of the congregation of Israel for inflicting punishment on evil-doers — the very thing that civil governments do to-day. Jesus Christ's statement is equivalent to saying: "Don't do this any more." Every time that punishment is inflicted by the civil authority, the power that does it denies the authority of Jesus to take away the law of vengeance, and, despite the fact that Jesus has all authority in heaven and in earth, persists in his rebellion against heaven and tramples beneath his feet the Son of God.

Again God says: "Vengeance belongeth unto me: I will recompense, saith the Lord" (Romans 12:19). The taking of vengeance is God's prerogative, and he who dares to do it does that that only God has a right to do. It is his distinctive work. Jesus took it out of the hands of men, abolished the very law; and every civil government in the land is built upon a dead law, and its very existence impeaches the authority of Jesus. Paul calls them enemies of Christ.

Peter says Christ was "delivered up by the determinate counsel and foreknowledge of God." Again Peter says: "The things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled."

God purposed to give Jesus as a "Lamb slain from the foundation of the world" for sins of man. But how shall the Lamb be slain? Who will do it? Of course, it is God's work; he will take care of it. The prophet says: "Surely he hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities, . . . and with his stripes are we healed. . . . And Jehovah hath laid on him the iniquity of us all" (Isa. 53:4-6). But who is to stripe, bruise, wound and crucify the spotless One? Remember, it is God's work. As is God's rule, so in this case he uses means to accomplish his determinate counsel. He uses the wicked and rebellious Jews; Judas was an agent, and so was cowardly Pilate, the Roman officer. The apostle says the Jews denied and killed the Prince of Life, and in the same passage it is said that God thus fulfilled the things he had spoken through the prophets. See Acts 3:14-18.

Did the wicked Jews do right in killing the Holy One of God? Who would dare to say so? Yet it was a work appointed of God. Although Jesus is set forth as a Lamb slain from the foundation of the world, and is actually delivered and slain in harmony with the determinate counsel of God, yet the very ones that do the work are called slayers of the Prince of Peace, murderers of the Son of God, and heap upon themselves great condemnation by staining their hands with the blood of the innocent.

Could any man have crucified the Lamb of God and been innocent in the work? No! It was a work that God only could do and be guiltless. How could James, Peter and John have killed their gentle Master? It was a moral impossibility.

When Israel rebelled against God and steeped herself in sin and vice, his anger was kindled against

her, his wrath became hot, and he had a perfect right to pour out his wrath upon her; but no other being or set of beings in the universe could do it without staining their hands with sin. God does execute his anger against Israel for her sins; but how? What means does he use?

"Therefore shall Jehovah set up on high against him the adversaries of Rezin, and shall stir up his enemies; the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still" (Isa. 9:11, 12).

"Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few. For he saith, Are not mine princes all of them kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he hath said, By the strength of my hand I have done it, and by my wisdom; for I have understanding: and I have removed the bounds of the peoples, and have robbed their treasures, and I have brought down as a valiant man them that sit on thrones: and my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped. Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that wieldeth it? as if a rod should wield them that lift it up, or as if a staff should lift up him that is not wood" (Isa. 10:5-15).

"Therefore thus saith the Lord, Jehovah of hosts. O my people that dwellest in Zion, be not afraid of the Assyrian: though he smite thee with the rod, and lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall be accomplished, and mine anger, in their destruction. And Jehovah of hosts shall stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb: and his rod shall be over the sea, and he shall lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness" (Isa. 10:24-27).

Thus God executes his wrath against Israel. He calls it his work, and he calls Assyria the rod of his anger, the staff of his indignation; and Israel was encouraged by these words: "It shall come to pass

that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. . . . O my people . . . be not afraid of the Assyrian. . . . For yet a very little while, and the indignation shall be accomplished, and mine anger, in their destruction, . . . and his burden shall depart from off thy shoulder." Israel needed to be whipped, but God only had a right to do it, and he did it, using the wicked king of Assyria as his switch. Notwithstanding this fact, God punished the fruit of his stout heart, because "he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and to cut off nations not a few." God used him as a "rod," an "axe," or a "saw," to execute his wrath as a vessel of dishonor, not to make him wicked, but because he was already wicked and prepared to do the work; it was already in his heart, he wanted to do it, delighted in the work, and he only did that that his heart was fully set on doing.

It was right for God to give his own Son to die for the wicked; it was right for God to sacrifice Jesus, to nail him to the cross, for sin; it was right for God to bruise him, and lay on him the iniquity of us all; but it was wicked for the Jews to do it, and every mortal who participated in it stained his hands with the murder of God's Son. God used these Jews because they wanted to do it—it was in their hearts, they were fully set to do it. Indeed, they were so thirsty for his blood that Jesus had to hide from them to keep them from killing him before the time.

Taking vengeance is peculiarly God's work; it belongs to him; and no one can do it and be guiltless in the doing save God only. God is angry at the evil-doer, and his wrath is aroused by his wickedness. Certainly, the evil-doer needs punishment; but God alone has a right to inflict punishment or take vengeance upon man, and he exhorts all who love him to "give place unto the wrath of God," which means: When you are wronged, get out of the way and let God execute his wrath against the wrong-doer. And God does it; but how? Just as in the case of the execution of his anger upon Israel, he used the king of Assyria, and, as in the crucifixion of his own Son, he used the Jews, so in the case of executing his wrath against evil-doers, he uses civil government as his instrument to do this work. Civil government is the "rod of his anger," the "staff" of his indignation, it is a "minister (servant) of God, an avenger for wrath." God has appointed it, ordained it, to do this very work, just as he appointed or ordained the king of Assyria to punish Israel. He has ordained civil government to do this work, because it is in their heart to do it; they want to do it; they delight in it, and their heart is fully set to do it. Hence God ordains, or arranges, for them to do it.

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil, and wouldst thou

have no fear of the power? do that which is good and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Romans 13: 1-7).

He who attempts to make an argument from a Bible view-point to justify civil government will, by the same argument, justify the king of Assyria, whose stout heart God punished; Judas the traitor; the wicked Jews; and Pilot, the coward. Every man who takes vengeance places himself in the place of God, and does that that only God has a right to do. Like the stout heart of Assyria, he is heaping condemnation upon himself, and will surely be punished for doing that that God says is his to do.

Every Christian that participates in these matters is treasuring up against himself wrath against the day of wrath and revelation of God's righteous judgment.

RICHES OR CHRISTIANITY—WHICH?

No. II.

R. N. GARDNER.

The great majority of the people of the world, even of the religious people, are choosing riches rather than Christianity. In theory, religious people choose Christianity, but in practice they are money-lovers, idol worshippers.

By most people, the standard of a successful life is measured by the amount of money a man has accumulated. It would be futile to deny this statement. A man who accumulates a vast amount of real estate, or a bank account, who lives in a palatial residence, gorgeously furnished, who rides in a splendid carriage and drives fine horses, is considered a successful man regardless of his religion. He is received into the best social circles, honored on public occasions, and receives frequent personal mention and applause in the secular newspapers. He is held up before the young as a successful man.

On the other hand, a man who fails to accumulate money is generally looked upon as a failure. Though he may have made much money, and expended it in the service of God, if he by his manner of life and surroundings indicate lack of this world's goods, he is not held up as a model to the young. His life and works are not properly appreciated by the masses, neither do they seek to imitate him.

This principle of money-making is regarded by almost the entire world as the standard of success, even so much as to call forth such editorials as the

following from The Pathfinder, a fearless secular weekly published at Washington, D. C.:

"Nearly every one who assumes to preach to the people in any way these days preaches the gospel of Success. And success, reduced to its lowest terms, is construed as Dollars. When a friend asks you, 'How are you getting along?' he means: 'Are you making money?' A man or a business that does not make money is by that token condemned as a failure. I know some men, however, whom the world looks down on because they haven't the faculty to 'succeed,' yet who are good men, good husbands, good fathers, good neighbors. If they would only accumulate some cash all the world would pay tribute to them.

"Typical of present-day public opinion as to the primacy of material success was the creed of G. F. Swift, the pioneer meat packer, who died a few days ago. Here are some of his maxims:

"Next to knowing your own business, it's a mighty good thing to know as much about your neighbor's as possible, especially if he's in the same line."

"The successful men of to-day worked hard for what they've got. The men of to-morrow will have to work harder to get it away."

"Every time a man loses his temper he loses his head, and when he loses his head he loses several chances."

With these and similar maxims as his guide, a man puts success in business and the accumulation of riches as the only worthy end of ambition. And especially must he not miss a chance! Thus the tendency of the age is to spend time and talents in laboring to accumulate money.

What does such a man know of true spirituality, and the happiness and blessings of Christianity?

A man who thus starts out in life to give his time and talents to the accumulation of wealth starts out with the wrong purpose in view. Even though he may intend in the end to devote this accumulated wealth to the service of God, he has missed far the object of life. "Seek ye *first* the kingdom of God and his righteousness" (Matt. 6: 33).

It is a mistaken idea that wealth can give to the world the blessings it needs. Neither has accumulated wealth ever been the greatest blessings to the world. If the apostle Paul had been a prodigy at money-making, and had devoted his whole life to it, thus accumulating ten million dollars, and had given it all to the spreading and upbuilding of God's kingdom, he would not have blessed the world as he did.

There is no doubt in my mind but that there are hundreds of men living to-day who have no accumulated wealth to give, but each of whom are doing more to bless the world than the richest man that lives is doing, or could do, should he give it all.

The object of every Christian should be to become more like Christ himself, and to cause others to become more like him; to impress upon their hearts the great principles of Christianity, both by precept and example. This he can never do by spending his time and energies to the accumulation of money, even

if he intends to use his money in the service of the Lord. Such would be about as reasonable as to think the "pastor" can read the Bible for his congregation, do their praying for them, visit the sick for them, and thus elevate them spiritually. Using money is a poor way to bless mankind as compared to the principles that Christ chose and taught his apostles.

If you want your work to last, build on the religious nature of man. Contrast the influence of John Wesley and George Washington. If you want your influence to last and bless mankind, become Christ-like and instill within the hearts of others the same spirit.

A young man, in choosing a profession, should choose that at which he can accomplish the most good in the service of God, and not that at which he can make the most money, even though he purposes devoting his money entirely to Christianity. If a man should decide that at a certain work he could be the most instrumental in God's service, he should choose to follow that, regardless of the remuneration he can see in it. If he does not, he chooses riches rather than Christianity. Christ says: "Labor not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you" (John vi. 27). This passage teaches that the main object of life, the supreme purpose, is to labor for everlasting life.

THE ACCUMULATION OF WEALTH.

There are strong currents in the world into which, if men get, it is easy to drift until one drifts into everlasting punishment from the face of God. One of these currents, and a very strong one it is, too, is the desire to make and accumulate earthly goods. Sometimes you hear people teach that there is no harm in money, but it is the *love* of money that is condemned. Christ taught that it was hard for a rich man to enter heaven. So, as we are warned as to the danger of being rich, there is harm in the possession of riches to the extent of the temptation it brings. "There is no harm in whisky," says one; "the harm is in drinking it." But this is false doctrine. There is harm in a man's keeping it around him, because of the temptation it brings. So is there harm in the accumulation of earthly treasure.

Not long since a public lecturer in Bowling Green said something like the following: "The man who has been in business in Bowling Green ten years, and has not accumulated twenty thousand dollars, ought to be run out of the town." No Christian can have such an object in view. When a Christian starts in business, he should have some such object as this in view: "I am going to make all I can, but if I find a brother in need of the necessaries of life, I will see that he is relieved, if it takes all I make." That would harmonize with the teaching in 1 John 3: 17: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" And also with this one: "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (Eph. 4: 28).

Thus the Bible teaches to make money to give, and not to accumulate. No man owes it to himself, to his family, to the world, nor to the church, to lay up money. On the other hand, each Christian owes it to God to give, and to give as he is prospered.

It is certain that no Christian is permitted to lay up earthly treasures for himself. (Matt. 6; 19.) And if a Christian does not lay up for himself, he will hardly do it for others, for too many doors are open to receive his money before he can accumulate.

A Christian can not accumulate money for any purpose, and then turn a deaf ear to the call for help from brethren in need of the necessities of life.

Suppose I start out to accumulate enough money to pay a preacher to hold a meeting in a destitute field. When I have saved twenty-five dollars, I hear of a poor brother or a poor widow in the congregation who is really suffering for food and clothing. It is my Christian duty to see that his necessities are supplied, even if I must use the twenty-five dollars. (1 John 3: 17.) "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17). The same would be true were I accumulating money to attend school, build an orphans' home, or a Bible college. If the church would thus care for its poor, there would be fewer church members in the societies, such as the Masons, Odd Fellows, Woodmen of the World, etc. However, because one Christian will not do his duty is no excuse for another to turn traitor to the church of God.

If all Christians were possessed with this spirit, no one man would need to accumulate money to build church houses, orphans' homes and Bible colleges, but where one of these were needed it would be built. The doctrine of making money to give is taught in the Bible, but the doctrine of accumulating a surplus for any purpose is nowhere taught in God's Word. To have for our purpose in life the making of money with which to bless mankind is to have a mistaken idea of the nature of Christianity.

THE TWO MEN.

R. C. BELL.

Let us continue to study the "inward man" by comparing him to the fleshly man. We have already seen that he is surrounded by disease germs; that disorders in him are discovered by a line of symptoms; and that he, when sick, wants no food. In these three points the body of flesh and blood, which can not enter the kingdom of heaven, serves admirably to illustrate truths concerning the "inward man." Now let us notice some other points of likeness between the two.

Not only does the flesh when sick want no food, but also it wants no medicine. If the sick man follows the most pleasant way at the time, he will apply no remedy and follow no directions. He feels like saying: "Don't interrupt me; just let me be easy and rest. That medicine is so bad to take, and makes

me feel so bad, that I don't believe it will do me any good." Perhaps the very thing that man needs is an emetic to make him feel bad; it might save his life. Doubtless men have died because they stubbornly refused to make use of remedial means.

When the Christian is sick, he is just as adverse to taking medicine, if he follows the most pleasant way at the time being, as is the flesh. Perhaps he has wronged his brother, but it is so humiliating and makes him feel so bad to go to the brother and ask forgiveness, or to confess it to the church, that he feels as if he couldn't do it. It is bitter, to be sure, worse than quinine, but he needs the emetic. He needs the humbling, and will die unless he gets it. Sometimes the sick Christian stubbornly refuses to be disciplined, becoming angry when he is rebuked by a godly eldership. Sometimes he will not even listen to the reading of the Bible, but walks away. He wants no interruption, but wants to be let alone, so that he may rest and be easy. The man who will not take the drug may get well sometimes anyway, but the Christian who will not take the medicine of the Great Physician has a sickness unto death.

A man who is sick in his fleshly body may become delirious, saying and doing things he would not think about if he were well. A man when delirious will swear like a sailor, though he has not taken the name of God in vain for years; he will curse the wife of his love and strike his children when they come to his bedside. What is the matter? He is no longer rational; he has lost all self-control. There is no limit to what he may think or say.

The sick Christian, in the same way, may become delirious and not be under the control of Christ at all for the time being. He, too, may say and do things he would not think about if he were right. He may do things that are very unbecoming in the Christian—things that will bring reproach and shame upon the church. The Christian who lies, cheats or gambles, etc., is delirious, and is doing things that he will be ashamed of greatly if he ever comes to himself; just as the man when he gets well is mortified when told that he, while sick, cursed his wife and children. When a Christian, in a fit of anger, abuses some friend or whips his faithful horse, he is delirious, for his head (Christ) is not controlling him. As no dependence can be put in the delirious man, for there is no telling what he will say next, so a Christian who has a habit of having delirious fits can not be depended upon. At the most critical time he may bring the banner of Jesus down in defeat.

When the physical body is sick, we want the very best remedy. The mother watching at the bedside of her sick child will give it anything that she believes is good for it; and very often the only reason she has for believing that a certain medicine is good is because the doctor says it is. A doctor in whom she has confidence can poison her child, with no remonstrance from her. Suppose, however, she has no confidence in the doctor; now she wants to know what every powder is and what it is for. The doctor leaves two powders, a red one and a white one, to be mixed and given to the child. The mother thinks the

red powder is poisonous, so gives the white one alone. She has dishonored and insulted the doctor; she has taken the case into her own hands, so if the child gets well or dies, the doctor is not to be praised or censured.

So we want the best remedy for sin, and if we have faith in the Great Physician, we will take just what he prescribes — no more, no less — without any questions. It may be that we can see no good in it, but we will take it nevertheless, if we have any confidence in him. If we take only part of what he gives or more than he gives, he is dishonored and insulted, and we take our salvation into our own hands. If we could get to heaven on less or more than Christ requires, he would not be our Savior. We would save ourselves. We must be exceedingly careful not to take the red powder out of the medicine that Christ has given for sin. If Christ prescribes repentance or baptism, take it — take it because he said take it, if it does look like poison. If we don't, our faith is not right and will not save. "Oh," you say, "that is right and can't be wrong, but I never could get it clearly fixed in my mind that Christ says he baptized; men teach it so contradictory, you know." Exactly so. These contradictory men, who are they? They are the mothers who stand between the Great Physician and his patients to take out the red powder. But we can go directly to the Physician and thus be sure just what he does say. Listen to him: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19). "He that believeth and is baptized shall be saved" (Mark 16: 16). I don't see how you can say you don't understand that. Now follow Jesus into the Jordan (Matt. 3: 13-17) and we see what he means by baptism.

The doctor doesn't give all his patients the same kind of medicine. One disease requires one medicine, and a different disease another; the success of the doctor lies in his ability to give the right medicine for a given disease. Although all doctors sometimes make mistakes, the great, faultless Physician never does. The New Testament is his medicine case, and he has it so well arranged — all the contents so well classified and labeled — that we can go to it and get just what we need to make us whole. There is what the sinner needs to cleanse him, and there is what the Christian needs to keep him clean and well and growing. The man who has applied the remedy for the remission of sins does not need a second application. He becomes another patient when he comes into the church.

The medicine that the doctor gives will have the same effect, whether the patient knows what it is for or not. It will never fail to cure because the patient doesn't know what it is for, and the doctor doesn't care whether he knows or not. Is not "baptism for the remission of sins" analogous? Won't baptism, if it is done in love and faith, cleanse, whether the candidate knows just what it is for or not?

[Just a word about comparison and analogies. It is very seldom that an analogy can be absolute proof. Analogy takes what occurs in one sphere of life and

reasons from it to what may occur in another sphere. Its conclusiveness depends upon the conditions that exist in the two spheres. Unless these are alike, the analogy fails as argument. Causes as well as effects must be alike before analogy is real argument. It is seldom that all the causes in two spheres can be shown to be alike, but as a means of exposition and illustration analogy is very stimulating and suggestive. To argue that, because a drug will operate without the patient knowing its nature, baptism will do so, too, is a fallacy. I did not use it as proof, but merely as an illustration. I think, however, that the doctrine is true, and that it can be proved without resorting to false argument for show of proof.]

THE NEW TESTAMENT.

No. I.

J. M. WALTON.

I have been requested to write a few articles under the above heading, and this I will undertake to do, because the New Testament is the greatest and best book in the world. It is not only a great book, but it is the greatest book in the world; and it is not only a good book, but it is the best book in the world.

And yet there is no other book that is so poorly understood by its readers as the New Testament. Therefore, I hope that I may be able, by these few articles, to help some one to arrive at a better understanding of this wonderful book.

Now the words "New Testament" necessarily imply that there either is or was an "Old Testament," hence we have the Old Testament and the New Testament. Now the Old Testament was written by the holy prophets as they were moved by the Holy Spirit; while the New Testament was written by the holy apostles and evangelists — six apostles and two evangelists — as they were moved by the same Spirit.

Again, the Old Testament contains the law of God as given through Moses, which was binding upon the Jews, who lived before the death of Christ; while the New Testament contains the law of God as given through Christ, which is binding upon the whole world — upon every accountable man and woman from Pentecost down to the end of time. And, though we have the Old Testament and the New Testament, yet it should be distinctly understood and remembered that only one "Testament" has ever been in force at any one time; that is, the Old and New Testaments have never been in force both at one and the same time. But the Old Testament, which contains the law of Moses, was in full force upon the Jews until the death of Christ, and no longer, so that Christ and the Old Testament law both died at one and the same time so far as it being in force was concerned; while the New Testament, which contains the law of Christ, came into force upon Pentecost, about fifty days after the death of Christ, and will remain in full force on down to the end of time. You see, the law of Moses, or law of the Old Testament, never was given to nor binding upon the Gen-

tile world, but remained in full force upon the Jews from the time it was given on Mount Sinai until Jesus died on the cross. Jesus died on the cross the day before the Jewish Passover. There were fifty days from the Passover to Pentecost. And the apostles received power to execute the law of Christ on Pentecost. On Pentecost the law of Christ was enforced or executed. On Pentecost it was introduced or made known to the people. On Pentecost its divinity was established "by signs and wonders and diverse miracles and gifts of the Holy Spirit according to the will of God."

Now let us inquire, What is a "testament"? Webster says that a "testament" is a "will." Also he says that a "will" is a "testament." The words "will" and "testament" then are synonymous terms; they stand identical and are used interchangeably, so that a "will" is a "testament," and a "testament" is a "will." Hence the "testament" of which I speak in this article is the "will" of God; that "will" is concerning the conversion and final and eternal salvation of our souls. And be it remembered that God has not revealed to us in his "will" as to how we shall manage and carry on temporal matters, or whether we shall farm, teach, school, sell goods, or practice medicine. In fact, he has not legislated as to what line of temporal business we shall follow, nor how we shall conduct it. But he has legislated, revealed or made known just how we shall worship and serve him. And when we worship and serve him according to his revealed "will," then we gain his favor and approval in this life, and will enjoy his eternal approbation in the world to come. But there are many people who seem to have an idea that God has no revealed "will" to rule and regulate our conduct in this life, and shape our destiny in the life to come. But rather think that God has left us free to be governed by our own "think-sos," free to be governed by our own human will, free to be governed by the dictates of our own feelings. So we find that many people are depending more on their own "think-sos" in religion, and are depending more on the dictates of their own feelings in religion, and are depending more on their own human will in religion than they are depending upon the revealed "will" of God.

But now to show clear and plain that God has a revealed "will" to rule and regulate our conduct in this life, and shape our destiny in the life to come, we will read the following testimony: In Matthew 6:10, Jesus taught his disciples to pray, saying: "Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." Thus Jesus taught his disciples that the Father had a "will," and for them to pray for his "will" to be "done in earth as it is done in heaven." In Matthew 7:21, Jesus said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." So we find that the Father has a "will," and we are required to do the things that are required of us in the "will" in order to enter the kingdom. Once more: In Ephesians

5:17, Paul says, "Wherefore be ye not unwise, but understanding what the will of the Lord is." So we find that the Lord has a "will"; that "will" is the "New Testament." We are required to "understand" his "will," and do the things required of us in his "will" in order to receive and enjoy the blessings and benefits of the "will."

In my next I shall consider the elements of the "will."

Browning, Ill., January 11, 1903.

SUNBEAMS.

ANDREW PERRY.

At a point where the digressives brought about a division by forcibly entering the meeting-house and taking in the organ after dark, then putting new locks on the door, then, as the house was found deeded to the Christian Church instead of the Church of Christ, the faithful moved into the town, secured a lot and put up a neat chapel, and have been since living in peace and developing strength in divine worship, the following letter was recently circulated by the pastor of the Christian Church among the members of the Church of Christ. As in this manner the letter has become public property, I give it here, and also an answer to it (day and date I leave blank):

"Dear Brother or Sister:— We are commencing a short protracted effort for the salvation of immortal souls through the proclamation of the gospel of our Lord and Savior Jesus Christ (Rom. 1:16), and as I have advised and persuaded our people to attend your services in the same spirit and with the same earnestness, I now invite and persuade you to attend ours. We greatly deplore whatever variance and strife that may exist between us, and everything that tends to stir up and perpetuate the same, and shall do all in our power to answer Christ's great intercessory prayer, viz.: that we be one, and that for the profound reason therein set forth. (John 17:20-23.) May we not lay aside our differences and opinions and combine our efforts against the great strongholds of sin, and thus do our Master's will (John 15:12-17; 1 John 3:4-25), saying, 'Not as I will, but as thou wilt' (Matt. 26:39)?"

"Having a common Father, whose will we all have accepted and are striving to do, having a common Savior and Elder Brother, into whose kingdom we are all born through obedience unto him in being buried with him in the same baptism, thus becoming joint-heirs with him in the same eternal life, and adding unto ourselves the Christian graces, how can we be other than brothers and sisters? Now we so regard you, and shall continue doing so until we get the final interpretation and decision of our Supreme Judge, whether you so regard us or not, and we most sincerely ask you not to refuse us the same fellowship. Let us leave our opinions as opinions, and not make them a test of fellowship, speaking where the Word speaks, and remaining silent where it is silent. Now, will you not come and worship with us, not only

through our meeting, but at any and all times, when you do not have services, and we will likewise remember you. May God's richest blessings be yours, is the sincere wish of your brother in Christ.

“—— ———.”

“Brother:—As a member of the Church of Christ worshiping in the place where you have sent your letter, I will now answer you.

“Yes, if you have been baptized upon confession of Christ and as Peter commanded on the day of Pentecost. I regard you as a brother, although an erring one, cut off from the fellowship of the Church of Christ, on account of your sins and the sins of those with whom you choose to stand connected. (2 Thess. 36:14, 15.) We count you not as an enemy, but in kindness would admonish you.

“In the first part of your letter you say, ‘We greatly deplore whatever variance and strife that may exist between us and everything that tends to stir up and perpetuate the same.’ I can not think that you and the congregation you are laboring with are sincere in this. ‘Deplore’ is used to indicate deep sorrow for; godly sorrow leads to a reformation of life; while the sorrow of this world works death. This being true, if your sorrow is godly, the division can be easily healed. We are taught that ‘Whatsoever is not of faith is sin’; also that God’s Word is perfect, and thoroughly furnishes the man of God to every good work; and again, ‘Whatsoever you do, either in word or deed, do all in the name of the Lord Jesus.’

“Now, whenever you read a verse, make a talk, or make a prayer in and for an Endeavor Society, Woman’s Board of Missions, State Board or other human organization, you are showing no regard to positive Bible teaching, and in this you show that the sorrow you express is worldly sorrow, and in this build up the walls of fellowship, so we are compelled to continue to regard you as an erring brother, or a disorderly walker. You also continue to use the organ, etc., in religious service, and as this is not by divine commandment, is not of faith, hence is sin.

“You ask us to have fellowship with you while you are doing this.

“The brother who is weak and gets drunk might ask the same just as reasonably while he goes on in drunkenness.

“You ask: ‘May we not lay aside our differences and opinions and combine our efforts?’

“Yes, as far as opinions, it is our duty to lay aside all opinions; yet, as a matter of fact, one is just as much bound to do this as the other, and if opinion only, you and the party who brought in the things that divide are the ones who brought in opinions, and hence, brought division.

“But with us these things are not matters of opinions, but our stand against them is a matter of faith, and to meet you in fellowship in the use of these things would be sin, and knowing this, it might be unpardonable.

“Hence I say, ‘Let us leave our opinions as opinions, and not make them tests of fellowship, speak-

ing where the Word speaks and remaining silent where it is silent.’

“No; I can not come and worship with you at any time while you do those things that are not of faith, and while you disobey God’s Word and teach men to do so.

“I pray you to repent before it is too late.”

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Bro. J. E. Thornberry, who was called home on account of his sister’s illness, has again returned to his work at Potter Bible College.

Bro. D. H. Jackson, of the Nashville Bible School, spent last Monday and Tuesday visiting friends at Potter Bible College.

The fact that any enterprise or institution organized for the advancement of the cause of Christ is productive of seemingly good results, is not a necessary indication that such an institution meets the approval of God, and therefore has a right to exist. We are prone to judge of the merits of any such institution according to our imperfect human standard, the good it seems to do, without submitting it to the divine test of conformity to God’s Word. Judged by the human standard, nearly all the great secret organizations should meet the approval of God, and be encouraged by all Christians, for they seem to do much good. And on the same principle, the societies, organized by churches for the advancement of the cause of Christ, must be right, for they appear to produce good results. But judged by the divine standard, they all come under the condemnation of Christ, for they are supplanting the church by trying to do the very work that the church was intended to do. “Every plant which my heavenly Father hath not planted shall be rooted up.”

On the other hand, when once it is made clear that any enterprise is not out of harmony with the teaching of the Scriptures, we have a right to inquire into the good it is doing, for if it is not bringing forth good fruit, something is wrong in its management. Jesus says of the Jews, “By their fruit ye shall know them,” and this test can be applied with equal force to everything that pertains to Christianity.

These statements have been made because of the fact that some of our readers are under the impression that the remarks which have been made in THE WAY concerning the good done by Bible schools are intended as a sort of vindication of these institutions, an excuse for their existence. This is a false impression, for if the Bible School is wrong, all the good it might be able to do would not furnish an excuse for its existence. But since, after repeated trials, the opponents of Bible schools have failed to show in what particular these enterprises are wrong, it is our privilege to assume that they are right. And with

this assurance we have made frequent mention of the good done, either directly or indirectly, by the Bible schools and colleges, hoping that in this way a greater interest might be aroused in the work and still more good be done. Heaven forbid that we should be found to oppose the truth; but since the Bible School is a private enterprise, established by godly men, to promote the study and teaching of the Bible in connection with other studies necessary to a well-informed man or woman of the present time, and is in no way designed to supplant the church, we see no reason why it should not be placed on a parallel with religious papers, tracts, commentaries and Bible readings, and therefore stand or fall with them. "A tree is known by its fruits."

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

DAY BY DAY OUR DAILY BREAD.*

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace
Just for to-day.

And if to-day my life
Should ebb away,
Give me thy sacrament divine,
Sweet Lord, to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

THE WITNESS OF CHARACTER.

Nothing imparts life but life; knowledge can not do it, nor wisdom, nor strength, nor any gift or grace. Life flows only from life, and not until knowledge, wisdom, strength and grace become vitalized by incarnation in a human life have they power to reproduce themselves in others. Abstract talk about patriotism leaves a boy's imagination cold; but one glance at a living hero, and his heart leaps up with joy that, after all, the dreams of youth are true. Beauty has made many a pen eloquent; but the soul is not moved until the vision comes before it, and thenceforth words are not needed. Love has many beautiful tributes in the books; but no one understands its mystery and its sacredness until it possesses his own soul, or he sees it shining from the soul of another. The world is full of these noble incarnations of truth and goodness and purity; and this revelation of the divine realities is continued age after age in countless households and in unnumbered communities. Many a patient, quiet woman has been to her children a chapter of that great Bible of life which God is continually writing. Many a wife has been to a husband less noble and steadfast, as the light of a star which no darkness could quench, and whose gentle shining has been a part of heaven to him.

Fortunate are they whose ideals, unrealized in their own characters, walked beside them in the daily ministry and fidelity of others, and who are bound, therefore, to faith in the nobler possibilities of life.—
Great Thoughts.

IN SPITE OF ENVIRONMENT.

You may be sure that people who are always complaining of their environment—of the conditions which surround them—for the evident purpose of excusing their inaction, mediocre work, or failure, are not organized for success. They lack something, and that something, as a rule, is an inclination to do downright, persistent hard work. They are better at finding excuses for their failure than at anything else.

The man who expects to get on in the world can not do it with a half-heart, but must grasp his opportunity with vigor, and fling himself with all his might into his vocation. No young man can flirt with the Goddess of Success and succeed. If he does not mean business, he will quickly be jilted.

In this electrical age of sharp competition, no young man can hope to get on, who does not throw his whole soul into what he is doing. Great achievement is won by doing, doing, and doing over again; by repeating, repeating, repeating, and repeating over again; by finding one's bent and sticking to that line of work early and late, year in and year out, persistently and determinedly.

There is no halfway about it. No one can succeed by taking hold of his occupation with his fingertips. He must grasp the situation with all the vigor of his being, with all the energy he can muster, and stick and hang and dig and save; this is the cost of

* These beautiful lines were written by an author to us unknown. They are sent by our kind friend, I. N. Marks, of Lake Geneva, Wis. He heard them first repeated by a man stricken with yellow fever, who met death valiantly.

any worthy achievement, and there is no lower price. There are no bargains on the success-counter. There is but one price—take it or leave it. You simply waste your time if you banter.

What a pitiable sight it is to see a strong, vigorous, well-educated young man, in this age of opportunity such as the world never saw before, sitting around wasting his precious years, throwing away golden opportunities, simply because he does not happen to be placed just where he thinks the great chances are, or does not see an opportunity which is big enough to match his ambition or his ability!

It is a cruel, wicked sight to see our wealthy young men squandering the hard-earned fortunes of their fathers in vicious living; but what shall we say of a vigorous youth with giant energies, and good education, who folds his arms and refuses to seize the golden opportunities all about him?

Bishop Spaulding, in a recent address, said: "Success lies in never tiring of doing, in repeating, and never ceasing to repeat; in toiling, in waiting, in bearing, and in observing; in watching and experimenting, in falling back on oneself by reflection, turning the thought over and over, round and about the mind and vision, acting again and again upon it—this is the law of growth. The secret is to do, to do now; not to look away at all.

"That is the great illusion and delusion—that we look away to what life will be to us in ten years or in twenty years; we look to other surroundings. The surrounding is nothing, the environment is nothing; or, in other words, it is not possible to work except in the actual environment. If you do not work where you are, where will you work? If you do not work now, when will you work? There is nothing for us but here and now."

AN EXAMPLE FOR THE DESPONDENT.

The Deputy Superintendent of the great Bellevue Hospital is Michael J. Rickard. He receives \$4,000 a year. There is some talk that he may be made Superintendent of one of the greatest institutions in the country.

When Rickard was sixteen a truck ran over him and one leg was amputated. He began active life with no education, with one leg gone, with no friends. But he had resolved to be of some use in the world. While his amputated leg was healing he made himself handy around the hospital. When it was healed they gave him a job there. He was not afraid of work. From one post to another he was promoted till now he is the acting Superintendent. A hospital superintendency was not his chosen vocation, but he made the most of the opportunities he found, and his success is the result. Its secret is tersely told by one of the physicians there, who said:

"Rickard not only knows every brick in the hospital, but he knows how much mortar there is between the bricks."

For young men with two legs, with good educations, who are inclined to be despondent over their lack of success in life, there is a lesson in Rickard's

rise. Be thorough, be obliging, be patient, make the most of every opportunity, and success will come.—New York World.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6). Public practice depends on private prayer. There is no river without some source, no effect without some cause, and no fruit where men can see except there be roots that can not be seen. There can be no holiness without, except there be heavenliness within. Secret prayer is the secret of all power. What is more difficult or disappointing than the effort to smile when the heart is sad! Yet even this is not so fruitless as the attempt to produce character before men without communion before God.—Henry F. Cope.

BOOK REVIEWS.

Old Testament. Translation by Isaac Leeser. Pages 1242. Cloth, \$1. Bloch Publishing Company, New York.

The publishers claim this to be the only English version of the Old Testament made by a Jew. It is interesting to read this version and compare it with the Common or King James Version. "Now the Lord had said unto Abram, Get thee out of thy country, and out thy birthplace, and from thy father's house, unto the land that I will show thee" (Gen. 12:1).

A Great Cloud of Witnesses. By L. C. Wilson. Cloth, 50 cents. Standard Publishing Company, Cincinnati, O.

In this small volume the author has collected many of the strongest human testimonies on the subject of baptism. It is an excellent work. Considering its size, it is perhaps the best work published on this much disputed subject.

Men of Yesterday. By Thomas W. Grafton. 291 pages. Price \$1 (cloth). Christian Publishing Company, St. Louis, Mo.

The "men" are Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and Otis A. Burgess. The biographies of Scott and Stone are out of print, but this volume gives an interesting sketch of them, as well as of the other four men. The first three were prominent among the pioneers in the restoration; the last three were prominent in the next generation, especially in organizing societies, etc. Isaac Errett is represented as the greater leader in this work.

From Patmos to the Holy City. Dr. James A. De Moss. 194 pages. Price \$1. Standard Publishing Company, Cincinnati, O.

This is a brief work on Revelation, in which the author sets forth his conception of this wonderful book, accompanied by several diagrams. Without passing judgment on the merits of the book, I desire to say it covers a portion of much neglected Scrip-

ture. It is a volume worthy of thought, and the Scripture upon which it is based should be studied much more than it is at present.

Any of the above may be ordered through the Book Department of THE WAY.

"That which is easily won is easily lost;
Ill-gotten gains have wings."

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Valdosta, Ga.—During last week I preached in the home of Bro. Mitch. Boyd, three miles from the city, and baptized two young ladies into the one body. This seems to be the most effectual way of doing mission work in this country.

Bro. Charles Holder, of Quebeck, Tenn., came to Valdosta last week, and will do mission work in this section of country. H. C. Shoulders.

T. Q. Martin writes from Winchester, Ky.: "I have just closed a meeting at Locust Grove Schoolhouse, in this (Clark) county. Bro. Harding preached there in the early days of his ministry. I baptized thirteen persons."

St. Louis, Mo.—Last Sunday Bro. O. M. Thomason preached two very able sermons to the faithful few in this great and wicked city. It was a great pleasure to me to have him with us. Long may he live to hold forth the Word of Life.

J. W. Atkinson.

Bro. Frank Ellmore writes from Hamden Junction, O.: "For three weeks the Bethel congregation has been sounding out the Word. Twelve persons confessed Jesus as Lord and were baptized. The promise and warnings of the Gospel still have power to move the hearts of men. Five added at Covington, Ind., since last report. I go next to Sheldon, Vinton County, O."

Bro. Harding gave us the following letter for publication in this department:

"Euclid, Ala.

"Dear Bro. Harding:—I most heartily appreciate the effort you have made in sustaining a thorough preparation for gospel work.

"As a conclusive evidence of the usefulness of such institutions as the Nashville Bible School and Potter Bible College we have only to look to the fields where their students have gone, then turn and look where they have not gone. In the first we see the walls of Zion being extended in peace and harmony; in the other we have only a few faithful congregations and fewer faithful preachers. If the Lord wills, you may count on me next year at Bowling Green. In hope,
Andrew J. Rhodes."

THINGS OCCURRENT

Dr. L. K. Harding, Editor

The Treasury Department has issued a statement for March which shows that we now have about eighty-five millions of people. The circulation per capita is \$29.34.

England, France, Mexico and Australia are coming to the United States for their electrical supplies and appliances. All these countries are installing great electrical railway systems. This means that the United States leads the world in utilizing this wonderful power.

Four churches alone in New York City, that took up collections for special purposes on Easter Sunday, received in the aggregate \$74,000. Of this, the Madison Square Presbyterian Church took up \$41,000; Grace Church, \$21,000; Calvary Baptist, \$8,000, and St. Paul's Methodist Episcopal Church, \$7,000.

The Missouri Supreme Court fined five beef packing companies \$5,000 for combining to control the prices of meat. At first glance this seems to be an enormous fine, but it is ridiculously small when compared with the magnitude of the operations of those companies. It is not so large in proportion as the fine of ten cents put upon an ordinary dry goods clerk.

Just on the eve of ex-President Cleveland's speech, in which he expressed his faith in the South's ability to render justice to the negro, there occurred two lynchings. One occurred at Shreveport, La., the other at Joplin, Mo. We should feel ashamed and humiliated at such violations of our law. No matter how great the crime of which a man has been found guilty, he should have a fair trial by jury. There is a strong probability that some innocent men are hung by mobs. What could cause a man greater remorse than the knowledge that he had been a member of a mob which hung an innocent man?

Dr. Wm. Henry Milburn, for many years the blind chaplain of the United States Senate, died at Santa Barbara, Cal., on April 10. Despite the fact that he lost his sight at the age of five, he attended school and college, and obtained a good education. In 1845 he was elected chaplain of the Twenty-ninth Congress, and in 1853 he was made chaplain of the Thirty-third Congress. In 1885 and in 1887 he was elected chaplain of the House of Representatives. In 1893 he became chaplain of the Senate, serving continuously until December, 1902, when he resigned on account of bad health, but his resignation was never acted on. His life was a striking example of perseverance in spite of the greatest physical disadvantage.

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"Have received the book, 'Mr. World and Miss Church-member.' Am delighted with it. Wish everybody could read it. MATTIE COOPER."

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VOL. V.

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September 9, 1901.

SCRAPS.

J. A. H.

The special rates, which have been made heretofore, and which are repeated in these "Scraps," hold till June 7, 1903, but are withdrawn from that date. THE WAY could not continue at those rates. They would not yield enough for running expenses.

* * *

Brother H. M. Evans, formerly of Rodney, Ontario, is now located at Beamsville, Ontario. He expects to be engaged for the coming year in evangelistic work in the Niagara District. We hope for him the most abundant success in the Master's work.

* * *

Brother W. M. Oakley, formerly of Lebanon, Tenn., has removed to New Providence (near Clarksville, Tenn.), to take charge of the Odd Fellows' Orphan Home. His mail should be addressed to Clarksville. We sorrow with the church at Lebanon in their loss. It will hardly seem like the same church with Brother Oakley away. In the days when I was accustomed to visit the church there, no man seemed to be more influential for good in it. Sometimes, when the thought of his leaving was suggested, some enthusiastic friend would say: We would miss him more than any other four men. That may have been extravagant, but he surely would have been missed

very much. May God bless him and make him a blessing wherever he may go.

* * *

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LESSONS FROM THE LIFE OF DANIEL WEBSTER.

J. A. H.

It is doubtful if there was ever a greater statesman on this continent than Daniel Webster. I suppose if a dozen of the greatest of them, of all time, were named, he would be among the foremost of the dozen. And in personal appearance it is probable that no man ever looked to be greater than he. One of England's great poets said of him: "No mortal can be as great as Daniel Webster looks to be." Of course the greatness to which he attained could not have been reached had he not been inherently great. He had a very great mind. But this alone does not account for the marvelous strides upwards which he made, and the eminence to which he attained. Doubtless but very few of the men who are born potentially great become great. I have known men who appeared to be smaller at forty than at twenty; while others appear to grow till they are eighty.

What was there in the environment and training of Webster that tended to develop his powers so wonderfully? These facts from the history of his life, in reply to this question, are very suggestive: His father, who had been a soldier in the French and

Indian wars, "cleared the wilderness and built a log house where for many years the family lived, enduring the usual privations, hardships and dangers of the pioneer." Though a frail, delicate child, he spent his youth in the midst of those who lived rugged, laborious lives. He spent much of his time in the solitude of the woods, or fishing along the banks of the Merrimac. An old British sailor, Robert Wise, was a frequent companion on these fishing trips. Of his early education he says: "I do not remember when or by whom I was taught to read, because I can not and never could recollect a time when I could not read the Bible. I suppose I was taught by my mother or my elder sisters. My father seemed to have no higher object in the world than to educate his children to the full extent of his limited ability. No means were within his reach, generally speaking, but the small town schools. . . . In these schools nothing was taught but reading and writing; and as to these, the first I could perform generally better than the teacher, and the last a good master could hardly instruct me in, writing was so laborious, irksome and repulsive an occupation to me always."

When he had become learned, great and distinguished, he did not forget nor neglect the Bible-reading habit, which he had formed farther back than he could remember. Once every year he read the holy book through, and he attributed all the good he ever did to his native land and to his countrymen to the daily, studious perusal of this wisest and noblest of all literatures. He said of it: "I pity the man who can not find in it a rich supply of thought and of rules for his conduct. It fits a man for life; it prepares him for death." Bible study tends, as nothing else does, to bring out and develop all that is great and good in man. Its tendency is to make every one who comes under its influence brave and magnanimous, strong and gentle, wise and guileless. The Elizabethan age is fitly called the golden period of English literature, and its brightest star was Shakespeare; in his day a very large part, perhaps one-half, of the school curriculum was made up of Bible studies. Whether he studied in Latin or in his own tongue, his mind was being continually fed with Bible food — and that mind was perhaps the quickest, the most receptive and perceptive of all time.

Webster's father longed to educate him, and hoped to become able to do so; but he did not tell Daniel at first, because he feared he would awaken hopes only to blast them. When he did reveal his plan, the youth was filled with the tenderest emotions of love and gratitude. He says: "I remember the very hill which we were ascending through deep snows in a New England sleigh, when my father made known this purpose to me. I could not speak. 'How could he,' I thought, 'with so large a family and in such narrow circumstances think of incurring so great expense for me?' A warm glow ran all over me, and I laid my head on his shoulder and wept."

He spent two years and four months in college, and then stopped to earn money to help his brother through. For one hundred and seventy-five dollars he taught a school for six months, and during this

time he was accustomed to copy deeds four nights in the week, in this way earning two dollars each week.

While attending Phillips Exeter Academy, he excelled in everything except in the ability to make a declamation. He would memorize the piece, but when the time arrived, when his name was called and all eyes were turned upon him, he would be so overcome with embarrassment he could not rise from his seat, and he would go home and weep tears of mortification. It is a remarkable fact that the two great cotemporaries, Webster and Clay, the one the greatest statesman of his day, the other the greatest orator and parliamentarian, in youth were so modest, so unconscious of the latent power that was in them, that neither dared to hope he would ever make a successful speech. But, lo, the one from the chilly hills of New England became the most powerful and logical speaker in the Congress of his native land; while the other, from the sunny bluegrass fields of the South, became its most brilliant orator, its most magnetic and masterful manager of men. The very sensitiveness that made it hard for them to begin, was necessary to the great power to which they attained. Without it, it would have been impossible for them ever to become so great.

When the little Daniel was eight years old he became the glad owner of twenty-five cents, which he expended for a cotton pocket handkerchief, on which was printed the Constitution of the United States. Many years afterwards he said: "There was not an article, a section, a clause, a word, a syllable, or even a comma of that Constitution which I had not studied and pondered in every relation and in every construction of which it was susceptible." By means of that twenty-five cent piece, and the cotton handkerchief, it seems, God's providence was making a great constitutional lawyer. A quarter and a cotton handkerchief in the hands of God are more powerful for good than millions of dollars in the hands of an ungodly man.

His puritan parents, the rugged surroundings of his youth, the Bible his first and life-long text-book, the subject of his daily meditation, the Constitution of the United States the basis of his political philosophy, and the free land in which he lived, conspired to develop in Daniel Webster the greatness that God had planted there. To every youth, male or female, who aspires to be great in the truest and highest sense of the term, the study of the Bible is to be commended. It gave wisdom to Shakespeare, to Milton, to Washington, to Webster; it purifies, enlightens and refines every community, State, nation, in the proportion in which it is studied, honored and obeyed therein. And he is the greatest benefactor of his generation who induces the greatest number of people to delight in its holy pages and to walk in its divine precepts.

NOTE — The quotations in this article have been taken from a sketch of Daniel Webster in "The Children's Visitor," by Beryl Bevelle.

No evil can harm us as long as we hate it.

THE SUPREME AUTHORITY OF CHRIST.

J. N. A.

Many have misunderstood Paul's calling civil power an ordinance of God, thinking that because it is his ordinance, therefore it is approved of him in the sense that it is sinless. But such a conclusion is most certainly false, as was shown last week, and as I hope to make stand out even more clearly in this article. Remember that the work of civil government, taking vengeance, is approved of God, and is right in itself when done by the proper one—even by God himself; that it must be done until evil-doers cease on the earth; that it is a work ordained of God just as was the slaying of Jesus for the sins of the world. But although this is true, it does not mean that those who crucified the Lamb of God were innocent and approved of God. This does not necessarily follow. For Jesus says: "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" (Matt. 18:7). Again: "There must be also factions among you, that they that are approved may be manifest among you" (1 Cor. 11:19). God has ordained that all his people shall pass through the fire, shall be tested, in order that the true may appear. This is an ordinance of God just as truly as is the Lord's Supper. Hence he has ordained "factions" (Greek, "self-chosen views"), "occasions of stumbling" and "divisions," as the fire by which the church is to be tested. But woe unto the man who kindles the fire or participates in this work; it were better "for him if a millstone were hanged about his neck, and he were thrown into the sea."

It was necessary that the "self-chosen views," "occasions of stumbling" and division that occurred recently at Henderson, Tenn., should come, in order that God's approved in that town might appear; it was an ordinance of God to test the true. But this does not excuse R. P. Meeks and others, who kindled the fire and added fuel to the flame. It were better for them had they been cast into the depth of the sea, although they did a work that was as necessary to be done as the slaying of Jesus, as necessary to be done as taking vengeance; and yet it was very sinful on the part of those who did it.

A. I. Myrrh, of Tennessee, has been a servant ordained of God to lead in this work in Tennessee for about fifteen years. The churches needed this testing to which they are being put. A. I. Myrrh and his co-laborers are ministers of God, attending continually upon this very thing—causing divisions and occasions of stumbling, that God's people may be tried; and he who would stop these evil-doers or resist them by any other way than by contending earnestly for the truth, resists the ordinances of God, and would bring upon himself condemnation. This ordinance of God is often resisted for years in places, and God's cause is thus hindered and hampered. Divisions and occasions of stumbling ought to come often before they do. The real life of the church

demands it, and it is only resistance to God's ordinance that prevents their coming. To my certain knowledge the church at Henderson has been a godless and Christless church for many years. About fifteen years ago that church drove loyal disciples out of her, and doubtless from that time until the recent division disciples have lived in Henderson that could not conscientiously worship with this wicked church, and felt in their heart that the church was in rebellion, but dreading division and lacking courage and devotion for God's Word, they have allowed matters to drift on, thus resisting God's ordinance. Doubtless there are other churches in Tennessee in which division would be the very life of the church.

He who would have resisted the Assyrian king as he fell upon Israel, accomplishing the indignation and anger of God, would have resisted the ordinance of God; and he who would have prevented Judas from delivering Christ to the Jews would have resisted the ordinance of God. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (John 18:36). It would have been sin had the disciples attempted to prevent the delivering of Jesus; it would have been resisting the ordinance of God. "Simon Peter therefore having a sword, drew it and struck the high priest's servant, and cut off his right ear. . . . Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?" (John 18:10, 11). Last week we learned from the prophet that Jehovah had laid on him the iniquity of us all. This is the cup which the Father gave him to drink, even the cup of suffering for man's sins. Any resistance here would have resisted God, would have been attempting to keep God from laying upon Jesus the iniquity of us all.

In order to appreciate all these truths, it is necessary for us to keep before us the fact that all these servants selected of God to do these works are chosen because they are rebellious and wicked; because they are fitted for the work, and delight in it; their hearts are fully set on doing it. Despite man or God, they *will* do it. One man in the church at Henderson said about fifteen years ago that as long as he was there, an organ would be in the worship. Altogether fixed, determined to go in his "self-chosen course," and despite all truth and knowledge that might dawn upon his soul, he would continue in his own way. This man has been true to his determination, and brethren have been driven out and consciences have been benumbed in this congregation from then till now; and Henderson, from then until Brother Freed took charge of the school, was West Tennessee headquarters for A. I. Myrrh and the source from which these digressive views and principles have chiefly emanated to leaven that part of the State. West Tennessee has been troubled more with this influence than any other section of the State known to me, and Henderson is the mother of it. Some of the most effectual preachers this rebellious element has ever had in the State went out from Henderson. Since Brother Freed has been there, the congregation has not been sending

out this influence as before, and the young men that have gone out from him have gone out contending for the way of God, so far as I know; but the deep-seated rebellion has been there smoldering, getting ready to burst, and Brother Elam's going there opened the crater, and fire, smoke, ashes and melted lava have boiled forth from the smoldering heap of rebellion so violently that the children of God had to seek shelter with their neighbors. There was no way to purge out this wickedness and rebellion at Henderson, save by God's ordinance, division. It had to be, in order that the approved might be manifested. If the ordinance of God had not been resisted there years ago, then, perhaps, R. P. Meeks, J. L. Haddock, J. A. Minton and others might have been saved from these pernicious ways. It is sinful to resist the ordinances of God; it is hurtful to the cause of Christ; it is damning to souls.

I have referred to the case of Henderson to impress upon us this fact, that because a thing is ordained of God is no reason that Christians should participate therein; that because a work is ordained of God is no reason that those who participate are innocent in God's sight; that to resist God's ordinance is sinful.

"I have commanded my consecrated ones, yea, I have called my mighty men for mine anger, even my proudly exulting ones. The noise of a multitude in the mountains, like as of a great people! the noise of a tumult of the kingdoms of the nations gathered together! Jehovah of hosts is mustering the host for the battle. They come from a far country, from the uttermost part of heaven, even Jehovah, and the weapons of his indignation, to destroy the whole land. . . . Behold, I will stir up the Medes against them, who shall not regard silver, and as for gold, they shall not delight in it. And their bows shall dash the young men in pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there" (Isa. 13: 3-5, 17-20).

The above quotation represents God as a great General mustering his army for the destruction of Babylon. For his army he stirs up the Medes and Persians, heathen and idolatrous nations, and he calls them his "consecrated ones," "the weapons of his indignation," because he had selected them as the instruments through which he would wreak his vengeance upon this wicked city. Yet God punished these nations for the destruction they wrought on Babylon because they did not mean it, neither did their hearts think so, but it was in their hearts to destroy nations not a few.

God's anger is just as hot against wickedness and evil-doers as it ever was, and it is just as necessary that vengeance be taken upon them as it was when God gave the law of vengeance to Israel. Although Jesus abolished this law, he did not abolish the neces-

sity of the work; so God has selected civil government as the weapon of his indignation, his consecrated one, to do this work; hence Paul says that civil powers are ordained (appointed) of God. They are his instruments, his ministers, attending continually upon this very thing, and he that would resist them, would resist an ordinance of God.

It seems to me that it ought to be clear now to us all that God has two kinds of ordinances or works, and two kinds of servants to do these works. The King of Assyria was a servant of God. He did a work that God ordained to be done, and in this he served God. The Medes and Persians were God's weapons, his consecrated ones. Cyrus is called God's shepherd, God's anointed. But not one of these servants did what they did because he loved God and wanted to please him. Yet during all these times God had willing servants—servants who loved him and wanted to please him. Thus are found through all Bible history those whom God used, those who did not mean to serve God, yet nevertheless did serve him; and, again, those whom God ruled in, those who purposed to serve him, and did all they did to obey God. It is also clear that these two different works are equally necessary in subjecting the world to the divine rule. But in the doing of the one, condemnation is heaped upon those used in the work; while in the doing of the other the favor and honor of God is the reward of those obeying. The wicked are appointed to do the one work, and the righteous are ordained to do the other.

How may we who love God, and want to do the works "which God hath before ordained that we should walk in them," know these works? It is easy to know. All these works are clearly set forth in the New Testament, and specific directions are given as to what and how it shall be done. But no directions are given to the wicked concerning the works that they are appointed to do. No directions were given to the King of Assyria in his punishment of Israel. God did not tell him how long to punish them, nor how much. When the Medes and Persians were chosen to be God's consecrated ones to go against Babylon, not a word of direction was given them. Not a word of instruction was spoken to Pilate concerning the crucifixion of the Savior.

Masters are taught how to deal with their servants, servants are instructed concerning their duty to their masters; children are taught how to be children; fathers and mothers, husbands and wives, are carefully taught concerning their respective relations and the duties growing out of these relations; and yet not one word is spoken to civil government as directions to guide it in its mission. Not a syllable is to be found in all the New Testament to a magistrate, judge, Congressman, Governor, President, king or potentate as to the duties growing out of these relations, or how to discharge these duties. Is this not a significant fact? Is not the work of civil powers important enough to need divine directions? Or are these men so wise that they do not need directions in ruling the nations? In Old Testament times the servants of God did the work that civil govern-

ment does now, and God gave them specific directions concerning all the work; but in New Testament times his "ministers," who are attending continually upon this very work, are left without a single line of direction or instruction. All the instructions ever given to men for guiding them in the work of civil government are found in the Old Testament, and Jesus Christ, the Christian's Lord, specifically and emphatically abolished these laws and principles, and, as said last week, every civil power in the civilized world is founded upon these instructions given to Israel. All the instructions given to Christians concerning civil powers can be summed up in these words, "Be subject to the powers that be," and this is just as applicable to Brother Bishop in Japan as it is to him in his home land. It means to him in Japan all that it means in America. It is language to a foreigner. Why does not God give these servants of his directions concerning their work? In the first place, as has been stated in these columns, they assume the authority to do the work when God through Christ has taken the work out of the hands of men. They have no more authority from God to do the work which they do than men have authority to forgive sins. If these ministers, civil rulers, loved God and would hear him, they would at once accept Jesus, acknowledge his authority to abolish the laws and principles on which civil government is built, and lay down their rebellion. I do not mean that there are not individuals in the government who love God; indeed, I know there are, and that is one reason I write. I hope to show Christians their duty along these lines. I am glad to know that disciples are constantly learning this lesson, and showing their loyalty to Christ by accepting it. But the government is rebellious and wicked, and would no more hear Jesus than the wicked Jews heard him. It is in their heart to do this work, and they are fully set on doing it; and despite the persuasions of men and the pleadings of God, they are determined to do it. This is why God has chosen or ordained them to do it.

R. O. ROGERS AGAIN.

R. N. GARDNER.

Since R. O. Rogers does not answer the questions asked him in THE WAY of March 19, I wish again to give more evidence concerning his disloyalty.

Of course, no loyal preacher of the Gospel, when accused of being a deceiver by so many brethren, and when such well-known preachers as Jno. R. Williams, F. B. Srygley, G. D. Smith and others have from some source learned to think of him as a deceiver, would hesitate to answer such questions in defense of the cause of Christ. But R. O. Rogers, being unfaithful and untrue to Christ, being in sympathy with the digressive element, fails to answer them.

I believe there are good brethren whose faith in being wrecked by R. O. Rogers, and congregations being led in the wrong way under his teaching and practice. Loyal brethren, for the sake of peace, can not afford to be led by such a man, neither should

they be deaf to stubborn facts concerning him. Those who fellowship him should consider their own sin in so doing. The Bible gives no Christian the liberty to fellowship a false teacher, and as soon as one manifests himself in a congregation he should be dealt with. (Rom. 16:17; 2 Thess. 3:6.) In this article I wish only to present such things as will more conclusively show that he is a deceiver. Some readers of THE WAY no doubt object to such harsh means of dealing with him, but I am sure no loyal Christian would do so, if only they knew R. O. Rogers as I do. Some Christians anyway are too much on the "compromise plan"; they want to treat with "brotherly (?) love" these innovations. How can you treat with *brotherly* love those who are no brothers? It is Bible doctrine to compromise, or even to give way altogether, to your brother in matters where God hasn't spoken; but there are Bible principles that we must fight for, or even die for, if necessary. As has been said, "God pity the man who will allow any people to padlock his mouth against things he knows are wrong." No man with his smooth words and fine speech should ever deceive a congregation of God's people. Sometimes strange preachers traveling about the country want to preach in a congregation. He should never be allowed to do so until he is known. He might be a most effective servant of Satan.

Will those who know R. O. Rogers study closely the following?

First, I copy a letter from Dr. Trail, who knew R. O. Rogers at Bardwell, Ky., where he preached for over a year:

"McMinnville, Tenn., March 12, 1903.

"Bro. R. N. Gardner, Bowling Green, Ky.:

"Dear Brother—Your letter to hand and contents noted. Will answer to the best of my ability. Yes, I know Bro. R. O. Rogers. He preached at Bardwell for more than a year. As to the attitude he held himself with respect to the organ and society question, I will give you the facts in the case; then you can judge for yourself where he stands.

"In private conversation with me he always said he stood just where I did; that he opposed the organ and society; but he preached for the Progressive church, and I never heard of any trouble between them till his name came out in the Carlisle News as standing with those who opposed the organ and society, just after the Freed-Hall debate at Bardwell, Ky. I have heard him preach several times, and if he ever said anything publicly against the course of the church at Bardwell with respect to these things, I never heard him; but when talking about the organ, he would say there was as much Scripture for the organ as there was for the note-book or tuning fork. I heard him say one day before a large audience that he was raised to believe that it was a sin to worship with the organ, but he said he had learned better. He said that Paul used the same word when he said 'sing' that David used when he said 'sing,' accompanied by an instrument. He said, if anybody there didn't believe it, he could show it to them in a Lexicon he had at home in his library.

"Well, these are facts; you can do as you please with them. Personally, I have nothing against Bro. Rogers. I have done a great deal of practice in his family. He has a nice family. I regret to give the facts concerning his course at Bardwell. I would not do him an injustice. I hope he may yet see his error and turn and do right.

"Yours for the Truth, A. J. Trail."

This letter is kind, and shows no personal dislike for R. O. Rogers, but much interest in the cause of Christ. Why did Bro. Trail write this way about him? Now, think of a preacher who opposes the use of the organ in worship, preaching for eighteen months where it is used and never raising his voice against it! But R. O. Rogers did, and yet he is loyal (?). He had the sympathy, good-will and fellowship of these innovators.

He was raised to believe that the organ in the worship was sinful, but he had learned better. Does that sound like loyalty to God? I wonder where he learned better. He must have learned a great deal of Greek since I knew him to find a lexicon that shows Paul meant to sing and play when he said sing. No such standard New Testament Lexicon exists.

Now about his signing the article that he was opposed to the organ. I learn that at Bardwell, Ky., in April, last year, during the Freed-Hall debate, an article was circulated among the preaching brethren to find out all who were opposed to the organ. "When this article was first presented to R. O. Rogers he refused to sign it; but after nearly all the preaching brethren had signed it, then he put his name on it." When R. O. Rogers signed this article he had been in Bardwell perhaps eighteen months, and the "digressives" didn't know that he even claimed to be opposed to the organ. To show this, I quote from T. T. Gardner, ex-County Judge of Carlisle County, Ky., who is a deacon in the "digressive" church at Bardwell: "We employed Elder R. O. Rogers, and the church never knew he was opposed to the organ until the publication of the article signed." This agrees with Dr. Trail's statement above. Can those who read such statements believe R. O. Rogers is sound? Not unless they don't know what it is to be sound.

What do you think of a man who claims to believe that the organ in the worship is a sin, and then preaches where it is used for eighteen months and keeps it a secret? How does he compare to Daniel of old? I have also been informed that while R. O. Rogers was in Bardwell he tried to get a digressive preacher (Moore) of Clinton, Ky., to come to Bardwell to hold a meeting, and when he went to leave he said he wanted to leave the church in good hands (?), and so suggested Moore again. How can a true child of God ask a servant of Satan to preach for the salvation of souls?

This effort to secure "digressive" preachers to preach for congregations seems to be a favorite plan of R. O. Rogers.

While in Paragould, Ark., several years ago, he invited and obtained a rank "digressive" to hold a

meeting there, and liked him so well he followed him to Jonesboro, Ark., to help him in another meeting.

Again, when he left Paragould for Bardwell, Ky., he secured another digressive, H. S. Mobley, of Corn- ing, Ark., to preach at Paragould. He claims to be loyal, but he is very much at home with the "digressives." They need not fear him, for he is harmless in their ranks; but let him get into Baptist ranks and the scene changes. No Baptist could lie down in peace with R. O. Rogers. H. S. Mobley, Davidson, J. A. Morgan and similar false teachers can put their cause into his hand and feel assured that it will be well cared for. Now let us see what he does at Paragould, Ark.:

"Bro. Rogers recently assisted the ladies of the church in organizing a Society, the purposes of which are to raise money for local church purposes and Missions. We have a President, Secretary and Treasurer.

"(Miss) Nellie Smith."

Now a man is not loyal to the plan revealed in the New Testament who assists in organizing Societies, with President, Secretary and Treasurer, to raise money for the church and for Missions.

If Miss Smith helps in that Society, she too violates New Testament teaching, though she may not realize it.

I now quote from the Paragould paper where R. O. Rogers is preaching:

"WOMAN'S BOARD OF FOREIGN MISSIONS.

"The Auxiliary of the Christian Woman's Board of Foreign Missions met with Mrs. Bell Wall, March 5. (Mrs. Wall is a member of the Christian Church.) All present joined in the devotional exercises, led by Mrs. Yantes (another 'digressive'), in which Mrs. Rogers engaged, and after which Bro. Rogers dismissed them with an earnest prayer."

Here is Bro. Rogers, a loyal preacher of the Gospel (?), attending and helping in a "Woman's Board of Foreign Missions." I wonder if he prayed for the extension of the Foreign Missionary Society? No doubt, and yet loyal. He is loyal about like the State Evangelist of Arkansas, and any other State, is.

No other evidence is needed to show what R. O. Rogers is.

Below I give another statement made by three members of the congregation where R. O. Rogers preaches:

"Because of his position on the organ and Society questions in the church, and because of other innovations which he practices and advocates, we refuse to fellowship or otherwise indorse R. O. Rogers.

"A. D. Gardner,

"John Cox.

"L. D. Cox."

If R. O. Rogers doesn't take his stand with either the digressive or the loyal brethren, my judgment is that sooner or later he will have to accept another job working for the W. O. W. in order to have employment. No loyal brethren are going to have such a man preaching for them.

When R. O. Rogers is ready to state that the use of the organ in the worship is a sin, and that the So-

cieties are a violation of New Testament doctrine; when he is ready to quit fellowshiping the digressives and boldly comes out on the Lord's side, THE WAY is ready to publish his statements to that effect. Or if he is willing to admit that he is in favor of the modern innovations, THE WAY will publish statements to that effect.

“THE PERFECT LAW OF LIBERTY.”

JOHN B. COWDEN.

There is implanted in man's nature a deep longing for liberty; and man values it higher than any other possession — even higher than his life. When Patrick Henry immortalized himself by the utterance of these words, “Give me liberty, or give me death,” he spoke a sentiment as old as the human heart, and a conviction which is the reigning or governing principle in every true heart. Self-preservation is given as nature's fundamental law, or principle, and it may be with the animal; but with man liberty comes before self-preservation. As Patrick Henry's words express, self-destruction is preferable to self-preservation without liberty; and whenever the alternative, life without liberty, or death, was offered, as is shown by history, man has always chosen the latter. The history of man is one long struggle for liberty. The history of every nation and people might be epitomized in this brief sentence, “They struggled for liberty.” At first came the struggle for physical liberty, then for intellectual liberty, and then for spiritual liberty. Every nation that ever existed on the earth has fought bloody battles for physical liberty, and there have been more wars waged, and more human blood shed in this cause than in all other causes together. Many nations have spent their time in pursuit of intellectual liberty, and some have passed through these battles into the battle for spiritual liberty. The history of the Middle Ages is a forcible illustration of these successive steps in the pursuit of liberty. First came the breaking of the physical manacles, forged and riveted upon the people by the barbarous German hordes from the North, then the dawn of light through the dark cloud of ignorance and the great struggle for intellectual freedom, known as the Renaissance, which was originated and instigated in Florence, Italy; and this was followed by a mighty struggle for spiritual freedom, known as the Reformation of Luther. Liberty is the controlling motto of human endeavor.

By one act in the Garden of Eden, man brought bondage upon himself and every creature upon the earth; and all creation, as Paul says, has been groaning and cringing under the servile burden from that day to this. In vain has man endeavored to break the manacles of this slavery, and come forth a free man. Now and then he would partially succeed, through the leadership of some great General, in throwing off physical bondage; but in the end it proved to be only a change of masters. With little success and victory, he has fought ignorance for intellectual freedom; and with less success and victory he

has struggled against the hosts of the devil for spiritual liberty. He has been engaged in a never-ending warfare for liberty — if not for one kind; for another; and the leaders in these battles have been the heroes of the day. The liberator's name occupies the highest place on the scroll of fame — for instance, Washington, Newton and Luther. The people have always been ready and willing to follow any man who posed as a liberator, and to crown him with glory and honor.

Thus the children of Israel were always seeking and ready to follow the man who was able to free them from their bondage. They found in Moses a leader who could lead them out of Egypt; and through his leadership they cast off the abject and grievous slavery which had been inflicted upon them by the Egyptians; but scarcely had the waters of the Red Sea closed in upon their Egyptian taskmasters when they became slaves again. In Egypt they were toiling slaves, in the wilderness they were wandering slaves. Moses gave them a law, which was to lead them into a land of ease, plenty and freedom, but they died in the wilderness, wandering slaves. Moses himself failed to reach this land of liberty, which he had promised his followers; and those who finally reached this promised land found it to be not a land of peace and freedom, but a land of wars and slavery. The law, which was given as a guide into liberty, on account of the weakness of the flesh led them into condemned slavery. “The command, which was ordained to life, I found to be unto death.”

God, seeing man's vain and fruitless struggle for freedom, sent his own Son to earth as the liberator of the race and the giver of “the perfect law of liberty” — perfect in that it insures liberty to those who embrace it. The law of Moses was imperfect through the weakness of the flesh, but the law of Christ is perfect through the strength and righteousness of the Son of God.

On one occasion, when Christ was teaching this law to the Jews, he stated this “perfect law of liberty” in the following brief sentence: “Ye shall know the truth, and the truth shall make you free.” The Jews, to whom Christ spoke these words, failed to comprehend their full meaning. As is the case with many people to-day, the only bondage which they knew anything about was bondage to man. Bondage to them meant physical service to their fellow man; and they did not remember of ever being in bondage to any man, so they became somewhat indignant at the Savior for insinuating that they were in bondage, and replied in these cutting words: “Be we Abraham's seed, and were never in bondage to any man. How sayest thou ye shall be made free.” They had an ancestry to be proud of. They boasted of such leaders as Abraham, Joseph, Moses, David, and many others; and furthermore, they had always been God's chosen and favored people; so they spurned with contempt the idea of bondage. Their idea of bondage was limited to social, physical servitude; but Christ opened their eyes to a more binding and abject bondage, under which they were enslaved, by answering them then: “Verily, verily, I say unto you, whosoever committeth sin is the servant of sin.” They

were bound and fettered in the clutches of sin; and he told them that his mission to the earth was to break these fetters and set them free. He showed them that, though they were as free physically and socially as the birds of the air, they were at the same time hopelessly enslaved to sin, and that he had been sent as the emancipator of the race. Doubtless, when the Jews heard this, they thought to themselves: "We have priests who are able to free us from sin, so what need have we of an emancipator?" Christ, reading their minds, said unto them: "And the servant (the priest) abideth not in the house forever; but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed." That is, the priests under the law of Moses were not able to free from sin indeed; all that they could do was to free them temporarily, obtain freedom for a year at a time, which was not really freedom, but only a temporary release, or suspension; but "this man [Christ] because he continueth forever has an unchangeable priesthood. Wherefore he is able to save them to the uttermost." — to free them indeed — not a temporary atonement, but perfect freedom. "For the law [law of Moses] made nothing perfect, but the bringing in of a better hope did." The law of Moses was imperfect, but the law of Christ is "the perfect law of liberty," which gives true, perfect and everlasting freedom from sin, for "where the spirit of the Lord is, there is liberty."

"And ye shall know the truth, and the truth shall make you free." These words show how this liberty is to come. The first clause, "Ye shall know the truth," implies that they did not, and had not known the truth. They knew the law of Moses, but that was only an empty form and ceremony, a type of the true law of Christ, and not the truth itself. "The law was given by Moses, but grace and *truth* came by Jesus Christ." The Jews looked to the blood of animals to free them from sin; "but in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sin." That sacrificial blood had no efficacy except that it was typical of the blood of Christ (Heb. 9 and 10), and it was only a shadow of the coming of this truth, "The blood of Christ his Son cleanseth us from all sin," the truth which Christ said was to make them free.

But how can truth make any one free? All freedom comes through truth. When Cornwallis surrendered to the band of patriots under Washington, thereby acknowledging the freedom of the enslaved colonists, it was not a victory of military might and skill, but a triumph of this truth, "All men are created free and equal." The victory of the North over the South, which gave freedom to the black slaves of the South, was due to the truth and principles taught by Christ. The human race started in almost absolute slavery to ignorance; or at least if they were not in this state in the beginning, they became so very soon afterwards. We do not have to go back very far to find our own forefathers living in caves and wearing hides of animals for clothing. The race was bound and fettered by ignorance; but in every age and gen-

eration there have been individuals, who, catching by inspiration the Savior's words, "Ye shall know the truth, and the truth shall make you free," have sought for and discovered the truth. The intellectual freedom of this, the nineteenth century, of which the inhabitants of the earth boast, came through the discovery and promulgation of truth. The child lives over the experience of the race. It is born in slavery to ignorance, but it discovers a truth here and a truth there, and thereby breaks a fetter; and thus continues its intellectual emancipation from ignorance throughout its life.

So, therefore, when Christ said, "Ye shall know the truth, and the truth shall make you free," he spoke the general law for the emancipation of the race, both physical, intellectual and spiritual. But what did Christ mean by "know the truth"? The person that never touched fire can not know that fire burns. Knowledge requires an active experience on the part of the individual who would really know. He must comply with, or bring himself under certain conditions which lead to knowledge. Knowledge must come through experience. An individual might hear or read all his life, and perhaps believe that vinegar is sour; but unless he tasted, he would never know. Just so an individual may hear, read and believe every truth and principle taught by Christ, until he is perfectly familiar with all his teaching, and yet not *know* any of them. He may read and believe that the blood of Christ cleanses from all sin; but until, by complying with certain conditions, he has experienced it in the cleansing of himself, he can not know it.

But, furthermore, Christ does not say that you shall know the truth, and this knowledge of the truth shall make you free, but "the truth (itself) shall make you free." For instance, no experience or knowledge on the part of an individual can make a stone fall to the ground; but the truth, as expressed in the law of gravitation, can and does. Just so no experience, effort, knowledge or faith on the part of the individual can free him from sin; but this truth, "The blood of Christ cleanseth from all sin," can and does. Experience, knowledge and faith may direct the individual in bringing himself under the conditions required for the operation of truth, but the truth itself makes free.

But some one says with Pilate, "What is truth?" Pilate did not wait for Christ to answer that question, so all that man knows about truth is that it is the thoughts of God; and all that man can know of the thoughts of God is what God has revealed to him. God's thoughts are revealed in everything about us — in the heavens above and on the earth below, in all the phenomena of nature. For instance, a stone falls to the ground. What causes it? The operation of the truth, gravitation. But what is that? A seed falls to the ground, and out of that seed develops a beautiful flower. What caused it? The operation of the truths, or laws of nature. But what are they? All that the finite mind can answer is that they are the executed thoughts of God. Thus we have truths, the thoughts of God, recorded on every side and ex-

pressed in all the phenomena of nature; and by a discovery of these truths man is made intellectually free. His spiritual freedom comes through the truth, revealed and taught by Jesus Christ and the Holy Spirit. The Bible contains all the truth necessary to man's spiritual freedom. For instance, here is a truth recorded in it: "Jesus is the Son of God." Again, "The blood of Christ cleanseth us from all sin." "But how?" says some one. As above, the finite mind must answer, "Through the operation of the truth, expressed in these words, upon the individual." The truths, revealed by Christ and the Holy Spirit, make up what James calls "the perfect law of liberty"; and on compliance with the conditions of the operation of these truths, man "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

DOES GOD CARE ESPECIALLY FOR HIS OWN?

J. M. M'CALEB.

In regard to this question there are two views: One is that God has bound himself and all mankind alike to certain fixed laws, and as to temporal blessings the Christian has no better chance than the unbeliever. The other view is that, while God works through natural means, the laws of nature and the affairs of this world are not so unchangeable but that God can change their course and control human affairs to especially bless his own children.

The first view is only opposed to the second in that it is too restricted. The latter view in no way opposes the former; the second includes all the first, and more. Fire will burn the hand of the Christian and heathen alike; but, while the child of God and the child of the devil share many things in common, is there nothing more for the one than the other? At this point the erroneous comparison is usually made between industry and idleness. When we compare a diligent man with one who is indolent, even though the latter be a professed Christian, it is so apparent that the one will be blessed and the other not, that most people simply dismiss the subject as conclusive. No one, I presume, would claim that God will bless the indolent, even though they claim to trust him. It would be reasoning like this: (1) God's promises for temporal and spiritual needs are assured to all who faithfully use their gifts to serve him, whether they plow or preach. (2) A. B. has the gift of preaching and gives himself wholly to it. (3) Therefore God will bless the idle. Any one can see at a glance there is no connection between the conclusion and the premises. The premises say nothing as to idleness, so nothing can be said of it in the conclusion. The point of comparison, when properly made, is between the industrious man of the world and the faithful, industrious Christian. In addition to the reward of economy and industry, common to both, may the Christian expect anything more than the man of the world? This brings us to the second view,

namely: that the laws of nature and the affairs of this world are not so unchangeable but God can direct their course to especially bless his own children.

Two men live side by side; one is a Christian, the other is not; both are industrious alike; they sow and cultivate and reap the fruits of honest labor; there is a promise behind the plow common to both of them; but one day, as the Christian turns the furrow, he sees a man coming across the field. As he approaches he is recognized as a friend from a neighboring community. "Brother A.," he says, "I know you to be apt to teach and zealous for God; there is not a Christian in our entire neighborhood, but the people are anxious to hear; won't you come and teach us?" "When?" asks the brother. "Just as soon as you can come; there are some now who want to be baptized." The man's heart burns within him; he has a zeal and a yearning for souls that will not rest at the handles of the plow. He quits the field for bread and enters the field of soul-saving. Calls continue to come from different parts, and his labors increase. The people are still urgent to hear, and he is the only man prepared to tell them of a Savior and his love; so he continues to reap for God all summer. He has forsaken the promise in common with his unbelieving neighbor that lies only behind the plow. Will he still be clothed and fed?

Most assuredly yes, for God still has another promise for him that lies back of preaching: "Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel" (1 Cor. 9:14). This is what Jesus means when he says: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It is what Paul means when he instructs the young preacher Timothy that "No soldier on service entangleth himself with the affairs of this life; that he may please him who enrolled him to be a soldier" (2 Tim. 2:4). They are promises founded on following God in the way you best can serve him, and not promises shut up to manual labor, unless that should happen to be the way one could serve him best. The man of the world who would forsake his farm for idleness would certainly come to want, because he has forsaken the only promise God has for him, and that too for a life of sin, for idleness is sin; while the man of God forsaking the farm for a life of righteousness still abides in God's promises. "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the Gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life" (Mark 10:29, 30). Note that the point here is that those who forsake the ordinary means of a livelihood for Christ, still have the promise of all things needful. But this can not be said of those who forsake their business for an unworthy cause. There is a promise to the Christian here that the world can not claim.

Elisha was a farmer. (1 Kings 19:19-21.) One day the prophet Elijah came by where he was plowing in the field and told him God had another work

for him. There was no waiting to secure a support. Elisha killed his oxen, and using his plow for fuel, boiled their flesh for a feast. If he ever plowed another furrow, we have no account of it. But was Elisha clothed and fed? Read his history. Jesus forsook the carpenter's bench; Matthew left his office as tax collector; the disciples deserted their nets, and Paul counted all things but loss for the sake of the Gospel. These all forsook the ordinary callings of life for the sake of duty, and yet God's care was over them and their daily needs were supplied.

This does not necessarily imply miracles. The life of Joseph, for example, was through a chain of events as natural as those taking place about us to-day. What is more common than a father's partiality for the child of his old age, the jealousy of the other children, all the details of their plot, traffic in human souls, an evil woman, lust, imprisonment, and the reward of faithfulness? Joseph became ruler over Egypt by causes as natural, apparently, as one becomes President of the United States. But years before it came, God saw the approach of the famine, and though Joseph's life was nothing apart from the ordinary to the outside world, it was as definitely planned of the Lord for a definite end as a play upon the stage. He was as directly under God's care as if every event in his life had been a miracle, and Joseph himself so came to regard it. In reply to his brothers, who still felt the sting of conscience for their evil treatment of him, he said: "And as for you, ye meant it for evil against me, but God meant it for good, to bring to pass as it is in this day, to save much people alive" (Gen. 50:20). The abundance of grain in Egypt during the seven years of famine was as directly by God's special provision as if it had been showered down from heaven. Yet to the idolatrous peasant as he labored in the valley of the Nile there was nothing unusual. He saw the golden grain as it was ripening, and thought in his heart: We will have a fruitful harvest, that is all. The story of Joseph is a beautiful comment on Paul's language: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

There is nothing more clearly taught in the Old Testament, and in the New, than the truth that God especially cares for his own in a way that he does not for the world, and a most precious thought to the child of God is that the common events of every-day life, in which the world sees nothing unusual, are all being directed of his Father for the good of his own.

SYNOPSIS OF A SERMON.

CHARLES L. TALLEY.

SMALL THINGS.—At the rebuilding of the temple by the hands of Zerubbabel, the Prophet Zechariah asked this question: "For who hath despised the day of small things?" (Zech. 4:10). It is by caring for the small things that we succeed in our undertakings. And with Poor Richard we can say: "A little leak will sink a ship." And he that careth not for the pen-

nies will hardly care for dollars. The two mites with the loving sacrifice of the poor widow were larger in the estimation of Jesus Christ than all the great gifts of the rich, that were cast into the Jerusalem treasury. (Luke 21:1-4.) The greatest evidence as to the piety and devotion to God on the part of Dorcas, by the widows of Joppa, when the Apostle Peter was called to preach her funeral, was the small things, "coats and garments," she had made when she was with them. (Acts 9:36-42.) When our blessed Lord expired on the cross, one of the smallest requests that could have been made was not attended to; Jesus said, "I thirst." And while three-fourths of the earth's surface was filled with what he requested, yet they refused this small request and gave him vinegar. (John 19:28, 29.)

The mustard seed in the vegetable kingdom is illustratively used by Christ as the smallest of seeds, yet it is the greatest of herbs, and becometh a tree, affording shelter and protection for the birds of the air. (Matt. 13:31, 32.) So our lives may be ever so humble and our opportunities ever so small, yet when properly cultured by education and application, we may become very great—heirs of God and joint-heirs with Jesus Christ.

The child as compared to everything else in the animal kingdom, as to strength and helplessness, is the least of all things. Yet he becometh the greatest of all things. A wise man, when once asked when was the proper time to begin to train a child, replied: "One hundred years before it is born." Paul declares that Timothy's faith was lineal, and came through his mother and grandmother. How are we to have Timothys to-day? Solomon says: "Train up a child" (Prov. 22:6). "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). Too many boys and girls become mother's darling or papa's boy. And we train our girls how to become belles in society and our boys how to become shifty in the art of money-making, to the neglect of our own soul and theirs also. John Bynum learned the thankfulness of the little chicken as it raised its head after its tiny beak had been dipped into the basin of water, but observed the hoggishness of the hog when he only grunted and never looked as to where the blessings came from. So it is in our lives, for they are just what we make them. We should use the proper precautions in our acts and words before our children. Paul admonished Timothy to be an example. So should we ever be before our offspring, for our children are very apt to be what we were. I have made it a rule to always offer thanks before every meal. Now a bit of personal experience. Little Marian Leonidas, our only child, a girl of only twenty months, who can not talk, has observed that papa bows his head and talks over his plate before each meal, and now she bows her head and talks over her plate in words that the great, attentive ear of God can hear and understand, if papa and mother can not. She observed that papa in singing beat time with his hand, and as she sings her songs suitable to babyland, she beats time with wonderful accuracy. Oh, how careful we should be in our actions and speech

before our darlings! Solomon says: "Even a child is known by his doings" (Prov. 20:11). Isaiah, in speaking of the peaceable kingdom of Christ, says: "A little child shall lead them" (Isa. 11:6). The child Jesus astonished the "Doctors of Divinity" in the temple when Mary and Joseph supposed he was playing with the children by the wayside. (Luke 2:43.) Twenty-six small letters, composing the English alphabet, are so manipulated as to make many thousands of words in our dictionary, and by properly applying these words we see equally as many books telling of our origin, life, habits, religion, arts, calculations and physiology, and revealing to us home, church, Christ and heaven, warning us of hell and punishment. "Little drops of water, little grains of sand, make the mighty ocean and the wondrous land." So our little acts make our characters, not the great ones. Heroes, patriots, statesmen and warriors rise, fall and decay. Where are Antony, Caesar, Romulus, Wellington and Napoleon? Where are Rome, Carthage and Babylon? Gone, dead, ruined! Where are Moses, Joshua, Elijah, John the Baptist, Peter, Paul, Luther, Calvin and Campbell? Where are Jericho and Jerusalem? See the stone cut out of the mountain without hands filling the whole earth, and hear the still, small voice that came to the prophet of the Lord as he sat under the juniper tree; that afterwards sounded to John the Baptist, then to the apostles, and has reverberated unto Jew and Gentile, and the whole earth is being filled with influence of the days of men of small things.

May God hasten the day when we will be more attentive to the small things of this life.

Floyd, Texas.

IS IT A SIN NOT TO BREAK BREAD ON THE FIRST DAY OF THE WEEK?

"Therefore thou art inexcusable, O man, whosoever thou art that judgest another: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them that commit such things. And thinkest thou this, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God" (Rom. 2:1-3). In these verses the apostle shows that we should not censure others for doing the same things we do ourselves, and that we will suffer the judgment of God even as they. And Christ teaches the same lesson in Luke 13:11-17, where the ruler of the synagogue complained against the Savior for the miracle he had performed on the Sabbath day. Christ answered the complaint by showing that the people of that time were accustomed to take their dumb brutes to water on the Sabbath. They censured Christ for blessing a woman on that day, but they were continually blessing their beasts on the Sabbath. This was inconsistent, and it is as equally inconsistent when we censure people and yet do the same things ourselves.

On the question of breaking bread, we all teach that this ought to be done every first day of the

week; but I fear we often fall far short of our teaching. Let us take a lesson from baptism. When we talk to sectarians, we tell them that it is a command of the Lord (Matt. 28:19), and properly insist that salvation is only promised to those who are obedient. (Heb. 5:8.) These things we teach and emphasize by example (Acts 8:38), and then we teach that the Lord makes no exceptions. (John 3:5.) Loyal and true disciples will neither make nor accept any excuses. We won't listen to sectarian talk about the impossibility of being baptized on account of sickness, or anything of that kind; but we insist upon it being attended to, and even say it would be a good time to die if complying with the Lord's command caused death. When they talk about the "cold," the "ice," and the "intention for the act," we hold on to what God says and will not listen to their excuses, and we are justified in so doing.

Now we will see about breaking bread. In Luke 22:19 we are commanded to do this; and Paul teaches the same lesson in 1 Cor. 11:25. Acts 20:7 and Acts 2:42 give us the example of the early Christians. This is what *they* did, and Paul made no exceptions. (Heb. 10:25.) The "assembly" includes the breaking of bread. But sometimes brethren say: "It is impossible to break bread every first day of the week." And to illustrate the point they suppose the case of some one away off out West, with no one within hundreds of miles to break bread with. Well, if a man goes into a saloon and gets drunk, who is to blame for it? I contend that a man sins in going where he has no one to break bread with, unless he goes there to establish the cause of Christ. If a man goes somewhere, where he knows he can't support his family, he does wrong.

Then the excuse of sickness is offered, and some one says: "I couldn't get to church." It may sometimes occur that you can't get to the meeting place, but we read of "the church in thy house," and if you can't go to the meeting house, you can break bread in your own home. This solves the problem. But many could and would get to the assembly if there was \$25,000 in it. This shows that we lay more stress upon temporal than upon spiritual matters. And excuses are made about the "cold," the "mud," etc. If sickness is an excuse for not breaking bread, why isn't it an excuse for not being baptized? If muddy roads are an excuse for not breaking bread, why are they not an excuse for not being baptized? You may not always be able to reach the meeting house, but you can break bread at home. We offer the same excuses here that the sects offer to baptism. God put no exceptions here; if there are any, man has put them here. There are hundreds who neglect this for weeks and months, and are called good disciples; but if we can make an excuse here for not obeying the Lord, why can we not make excuses elsewhere?

The Lord says: "Thou shalt not steal." But man makes exceptions to this, and justifies himself by the excuse of his family being in want, or something of that kind. But God makes no such exceptions. The Lord says: "Thou shalt not kill." But man offers some excuse for going to war, and makes no excep-

tion to what the Lord has said. But it is "killing," and God makes no exceptions. Men offer excuses for swearing, and for adultery; but the Lord forbids both, and makes no exceptions.

There are many efforts made to justify and condone for unfaithfulness. If every Christian man and woman would break bread, either in the assembly or at home, every Lord's day, how fine it would be! It is rebellion not to attend to this regularly and faithfully.

Some one may say: "The Scriptures do not say we must not do it every first day of the week." No; and they do not say in so many words that we shall not gamble. We have quoted, "Remember the Sabbath day," to show sectarians that the Lord meant every Sabbath day, and that the disciples broke bread on every first day of the week (Acts 20:7), and now it comes back into our own faces and condemns us when we attempt to excuse ourselves from breaking bread every first day. We condemn others for not teaching the weekly observance of the Lord's Supper. We teach it, but do not always practice it. This question of life eternal means everything; but what is the use of teaching that a thing must be done and yet permit people to go along without doing it? There is little use of teaching anything that is not a life and death issue.

Did it ever occur to you that staying away from the worship, or moving where you can't meet with brethren to break bread, is wrong? It is a sin to do so. It is not necessary to have a large audience in order to worship the Lord. The great crowds are not going in the way of life eternal. The trouble today is that there are thousands in the church to whom the breaking of bread means nothing. We teach the weekly observance of this institution; others do not. If we do not attend to it then, are we not in a worse condition than they? To neglect it is just as much a violation of God's law as to neglect to be baptized.

If our spiritual welfare had as much consideration as our temporal welfare, we would attend to it every first day of the week. The spiritual man needs food, and those who attend to the breaking of bread regularly will become strong in the faith. If you go where there is no place of worship and break bread every first day of the week, you will remain faithful as sure as God lives. If you neglect it, you are apt to become worldly minded, and may, as some have done, go back to the world entirely.

Think of what God has done for us. Do we expect to reach eternal life without sacrifice? We ought to break bread every first day of the week. If we can't do it in the assembly, we can do it in the home. When we are shown the command and the example, and that the Lord makes no exceptions with respect to baptism, what is safe? It is safe to attend to baptism. When we are shown the command and example, and that the Lord makes no exceptions with respect to breaking bread, what is safe? It is safe to attend to the breaking of bread. If you haven't been doing it, begin now.

The above is a report, from notes, of a sermon

preached by Bro. S. M. Jones, at this place, Lord's day morning, April 26. Don Carlos Jones.
Bowling Green, Ky.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Professor R. N. Gardner left this morning (April 25) for his old home at Paragould, Ark. He goes at the request of some of the brethren, who need his assistance in certain matters pertaining to the church at that place. He will remain for several days and assist Bro. Northcross in a meeting in which he is about to engage.

Some of the students and teachers of Potter Bible College are enjoying a visit from Bro. N. O. Ray, of Campbell, Texas. Bro. Ray was for three years a student at the Nashville Bible School, where he was loved by all "for his work's sake." He is now actively engaged in spreading the Gospel in Texas.

Many of the students of the Bible College are regularly attending the meetings which are being conducted in Bowling Green by Bro. S. M. Jones.

Miss Ora Armstrong, of West Tennessee, is spending a few days visiting her brother, Prof. J. N. Armstrong. She has a number of acquaintances among the students here, who knew her as a student at the Nashville Bible School.

In last week's WAY the statement was made that we need not infer that any institution or organization meets the approval of God just because it *seems* to do good; for what seems to be good to our imperfect vision may be anything but good in the sight of God. And we may depend upon it, that no enterprise carried on by Christians that is out of harmony with God's commands, can result in much good being done; but what seemed at first to be good will be found in the end to be evil. For example, the Masonic Lodge seems to be doing good, and it is, from a human standpoint; for it feeds the hungry and clothes the naked, visits the fatherless and widows, and spends vast sums for charitable and benevolent institutions. But what is the result? The Christian who spends his time and money in such an institution is robbing the church of that which would enable her to carry on more successfully the work she was designed to do. The church is the heaven-ordained institution for the work of ministering to the poor and needy, the orphans and widows, and caring for those who are thrown into distressing circumstances; and through the church should Christians do all such work that the church may receive the glory. But when a Christian puts his money into the Masonic treasury to do this work, he is giving the Masonic Order the glory that belongs to the church. He is doing his deeds of charity because he is a Mason, and not because he is a Christian. So we see that what at first appears to be a good thing turns out in

the end to be an enemy to Christianity, because it is robbing the church of her due.

The same is true of Societies organized by churches and designed to do the work of the church. They seem to have a good influence over many young men and women, leading them into a higher plane of life. But what is the result? The result is that most of these persons form the idea that their membership in the Society is a sure passport into heaven, and they never realize that it is only the church that Christ redeemed with his blood, and not any human organization. And aside from this, Christians are told to glorify the Lord in the church; but modern teachers would change the divine plans by trying to glorify the Lord in a human Society. Thus again what seems to be a good work results in evil to the cause of Christ.

We might multiply instances of this kind, where seeming good is not real good; but these will suffice to illustrate the principle that should govern Christians in such matters, viz.: that any human enterprise that is designed to supplant the church by doing any of her work, and thus to rob the church of her glory, is a hindrance rather than a benefit to the cause of Christ.

But some one may say: "Why do you not apply this principle to Bible Schools?" I would if I could, but it will not apply. The Bible School is not in any sense designed to do the work of the church. The Bible says, "Preach the Word," and that is what the teachers here aim to do. The Bible instructs us to study the word, and that is what we all do. All that we do in a religious way we do simply as Christians, and not as members of the Bible School, and the Lord receives the glory in the church. None will deny the farmer the right to teach the Bible to his men, and induce them to read it, if possible. None will say that it is wrong for a physician to teach the Bible to his patients as he has opportunity, even though he should make that his chief business, and his profession merely a means of reaching people. Nor will any one say it is unscriptural for the clerks in a dry-goods store to study the Bible as they have opportunity during the day, nor for the merchant to instruct them in the way of righteousness. Then why is it wrong for students at school to study the Bible, or for their teachers to aid them in the understanding of God's word. But some one objects on the ground that the Bible School gets the glory for teaching the Bible. Not any more so than the dry-goods store would get the glory. Not any more than a "Bible Reading" would get the glory, to which even the most conservative do not object. So we see that this principle does not in any sense apply to Bible Schools, and if they are to be rejected, it must be on some other ground.

A light supper, a good night's sleep and a fine morning have made a hero of the man who, by indigestion, a restless night and a rainy morning, would have proved a coward.—Chesterfield.

BOOK NOTES.

Terms: Cash with the order. Please do not ask us to send books without the cash in advance.

Wanted—A copy of the Life of Walter Scott. Who has one to sell?

"Mr. World" still sells exceedingly well. We have had a large number of orders and many inquiries for agencies.

Our agents should get as many orders together at one time as possible. The transportation will be less.

If we could make all our readers know the value of the book, "Reformatory Movements," we would doubtless get many orders.

Notice our advertisement of a Map of Paul's Journeys. This is a very fine map, and will be very helpful to those who will read Acts with this map before them—they will derive much benefit from it. We can also supply Map of Old Testament Palestine, and New Testament Palestine, at \$1.00 each.

The protracted meeting season will soon be upon many congregations. Are you well supplied with hymn-books? Write us as to prices on any good hymn-book on the market.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

The church at Columbia, Tenn., is conducting a series of meetings now. Bro. A. P. Johnson is doing the preaching. Dr. L. K. Harding is conducting the song service.

Bro. J. B. Fisher writes from Hopkinsville, Ky.: "Our meeting at Hille's Chapel lasted ten days. We had to labor under very trying circumstances, as there were three other churches holding meetings at the same time. Bro. Mead, of Epley's Station, did the preaching. He presented the gospel in its purity. We had three additions— one by confession and two from other churches. Our membership was greatly edified and built up in the cause of our beloved Master. I have no doubt that much seed was sown that will yet bring forth fruit to the glory of God."

Bro. W. A. Cameron writes this week from Nicholls, Ga.: "I arrived here yesterday afternoon at 5 o'clock, and began the meeting last night in the schoolhouse, with thirty or forty hearers. This place is situated in Coffee County, and has three railroads, and one of the large sawmills of the Southern Pine Lumber Company is located here, which employs a large number of people. We have one brother and sister here, but have never had any preaching here

before. I have no idea how long I will stay; that, of course, depends upon the interest. However, I am expecting big results, as I am here in the name of the King, and 'his word can not return unto him void.'"

Mrs. Charlotte B. Cronise writes from Pensacola, Fla.: "We have Bro. W. T. Tracy, of Viola, Tenn., to preach and work with us, and the church is doing very well."

Bowling Green, Ky., April 25.—Bros. R. R. Hayes and C. J. Cooper were with me at Price's Chapel last Saturday and Lord's day. We had a pleasant time, and came back here in time to hear Bro. S. M. Jones preach an excellent sermon on "The Vanity of All Things Earthly." I have been to several of Bro. Jones' meetings this week, and have been benefited by his plain presentation of God's truth. Three persons were baptized last night.

Don Carlos Janes.

Oxford, Fla., April 21.—I have just returned home from Conner, where I baptized the young man who confessed last month. At the water another man, nearly sixty years old, made the confession, went immediately down, and was buried with Christ in baptism.

D. A. Martin.

We have just received a letter from Sister Barton Stone Gardner, of Evergreen, Cal. It brings the sad news of the death of her husband. Bro. B. S. Stone was a native of Indiana; was born May 27, 1842. Soon after his marriage, in 1869, he moved to California, where he spent his remaining days. Bro. Stone was a disciple of our Lord and Master. He believed in the "old paths," holding that the Bible is an all-sufficient guide in faith and practice, hence taking a bold stand against all modern innovations. His loyalty to the truth made him unpopular with the worldly inclined churches of the West, but he was faithful to the end. Our Savior was unpopular with the world. We know a great reward awaits those who follow in his steps.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

THE CHURCH AT ANTIOCH IN SYRIA.

L. J. J.

A great persecution came upon the church at Jerusalem, which scattered the disciples into many parts of the country. Some who were driven out were men of Cyprus and Cyrene, "who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus." These manifested a splendid enthusiasm. They were fired with a zeal to save souls. The persecutions and opposition which they sustained only made them the more determined. With them

there was no equivocation, no wavering of faith; no "fear lest they should be put out of the synagogue" lingered in their hearts. Their souls had been touched with the fires of God, and they were alive to every good work. They had tasted and found the Lord gracious, and they must tell of his wondrous love to others. They had put on the whole armor of God, and now they must stand against the wiles of the devil. Tribulation was the punching-bag upon which they exercised and developed the muscles of their will. Nothing is so exhilarating as a successful encounter with difficulties. Hand-to-hand combat tests the courage and endurance of the soldier. Their beloved brother, Stephen, had been cruelly murdered; they had been driven out of Jerusalem by sore persecutions, yet "none of these things" moved them from the faith; they could not be deterred; they "went everywhere preaching the word." "And the hand of the Lord was with them: and a great number that believed turned unto the Lord." We grow strong meeting obstacles and overcoming them. The purpose of temptation is to develop and strengthen. "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." We must be overcomers if we would inherit the blessing. Temptation must be endured if we would be overcomers. Some one has said: "Fortune responds to pluck; stand abashed before her and she frowns upon you; smile fearlessly in her face and she is your friend." What a splendid object lesson to the faint-hearted Christian are these persecuted disciples of Cyprus and Cyrene!

We naturally expect great results to follow the efforts of such men, and we shall not be disappointed when we come to examine the record of results that followed these men at Antioch. "And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord." Through the efforts of these persecuted disciples the church at Antioch was founded. It was no small stir these men created in that magnificent city. "A great number that believed turned unto the Lord." News of their work was of such magnitude that when it reached the ears of the church in Jerusalem, they sent Barnabas to Antioch to assist in the work, who, when he came, rejoiced at the manifest favor of God. The tribulations which they endured resulted in great good to the city of Antioch, and much comfort and joy to themselves, for God had made them the honored messengers of his Word.

COMBINED EFFORTS.

Barnabas saw the opportunity as it presented itself for greater efforts in preaching the gospel in Antioch. What a fine thing it is to be able to see opportunities

as God gives them! Many men have failed of fame and fortune by not seeing the opportunities, or seeing them, failed to grasp and utilize them.

He felt the need of more efficient help than his co-laborers. Of all the accessible men, for some reason he elects Saul as the man for the place. The right man in the right place, doing the right work in the right way, is the right order of things. Accordingly he goes to "Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and the disciples were called Christians first in Antioch."

The united labors of two such men, with the assistance of a live, active church for a whole year, could not fail of great results. Cold indifference and inactivity of the churches often hinder the evangelist in preaching the Word and extending the kingdom of God. A live individual activity and consecration on the part of the church is a great, potent factor in spreading the gospel of Christ. Co-operation, combined effort on the part of preachers and congregations, is the divine order; "for a whole year they were gathered together with the church, and taught much people." These persecuted men of Cyprus and Cyrene built better than they knew, for the ultimate results of their labors were far beyond any hope which they could have entertained; for they laid the foundation of the congregation which was to be the second great center of the church, from which were to go forth the most fruitful missions of the apostolic age.

THE NEW NAME.

For the first time in the annals of the world disciples were called Christians in Antioch. It was a new name. The disciples are not called by this new name until after Barnabas and Saul returned from Tarsus to Antioch. There must be some reason for this. Jehovah declared that his people should be called by a new name, which the mouth of the Lord should name" (Isa. 62: 2). So there was Saul, whom Jesus has appointed a "minister and a witness," and who is properly commissioned to confer this new name. During his labors there, this name makes its appearance for the first time with divine sanction. The disciples are divinely called Christians through one who was properly commissioned to confer that new name. And ever afterward, when this name appears, it meets with divine approval.

DEEDS OF CHARITY.

"Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a famine over all the world; which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it to the elders by the hand of Barnabas and Saul" (Acts II: 27-30).

In this Prophet Agabus is met the spirit of proph-

ecy; he predicts a great famine over all the inhabited earth. The immediate action of the disciples show their confidence in the prophet's prediction. They determined to send relief to the brethren that dwelt in Judea. The famine would also spread over Syria, and would, therefore, reach their own city, Antioch. Why, then, concern themselves about Judea? The disciples knew that the more densely populated regions of Judea, where there was more poverty at best than in the country around Antioch, which was a rich commercial center, would be more sorely distressed by a famine; so with a beautiful spirit of unselfishness they determined, according to every man's ability, to send relief to the brethren in Judea. Not the rich and those in "good financial circumstances" only, but every man, all, rich and poor alike, sent. How much? According to the amount he had been taxed by the officers of the church? According to the amount each could raise in a bazar, oyster supper, strawberry festival or guessing contest? No; a thousand times no! But the Spirit of God declares that every man according to his ability sent relief unto the brethren that dwelt in Judea. The rich were not selfish and stingy; the poor were not unfaithful, and fearful the famine would overtake them, and they would be in need at home; but, like the true, faithful, magnanimous children of God, they gave according to their ability. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not" (2 Cor. 8: 12). They did not wait until the famine was upon them, but made ready, and when the emergency came, they were prepared for it. There was a concert of action; each bearing his own burden, yet helping to bear the burden of the other. What a beautiful example is this work of love by the church at Antioch! "I was hungry and you gave me meat; naked, and you clothed me."

Every man, woman and child, who are members of the great church of God, should imitate the benevolence of the church of Antioch by giving of their substance according to their ability, to promote Christianity in the land.

The men to whom this liberality was sent were not presidents, secretaries, or any other officials of some human institution organized to distribute funds for the church, but it was sent "to the elders" of the church, and Barnabas and Saul were appointed to bear their liberality.

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A WEEKLY JOURNAL OF THE GOSPEL OF JESUS, THE CHRIST.

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September 9, 1901.

SCRAPS.

J. A. H.

In the issue of two weeks ago, in asking our subscribers to renew promptly, I expressed the opinion that if they would do so it would mean more than one thousand dollars to THE WAY. That was my judgment without counting. But since then I have had postal-card statements sent to all whose times have expired; and in doing this we used 1,407 cards. These were sent out April 29. If these subscribers would pay promptly there would be no trouble at THE WAY office about finances, and we could make arrangements to enlarge the circulation of the paper and to increase its size. It would be a pity for THE WAY to "go to the wall" for lack of funds, while ITS FRIENDS owe it enough money to enable it to run easily, and to enlarge and to greatly increase its influence. Now we do not expect it to "go to the wall," because we trust in our Father to stir up the hearts of the brethren to do as they should in this matter, or to supply our needs in the way in which it seems best to him. We do not forget that it is his paper, not ours.

* * *

"But some one asks: 'What do you mean by saying it is God's paper, not yours?' I mean this: The paper was started for the sole purpose of extending the kingdom of God. I dedicated it to God, solemnly

vowing to him that I would not take anything from its income for my own personal use — that however large its income might become, it should all be used for the improvement of the paper, or for the extension of his kingdom, or for the wants of the poor. As every line of it was to be devoted to God, no advertisement could be inserted in it except such as would conduce to the welfare of his church; and all the income from such advertisements must also be devoted to God's cause; not one cent of it may come to me. We have never inserted an advertisement that we did not believe to be, in itself, fitted to convert sinners, or to build up saints; nor do we expect to. This is what we mean by saying it is God's paper.

* * *

When we write for THE WAY, we think we are simply striving to do our part in obeying the command, "Go ye into all the world, and preach the Gospel to the whole creation" (Mark 16: 15); and we do not think it right to put a price on our preaching. When a man stipulates that he will preach so many sermons for so much money, he is making merchandise of the Gospel, it seems to me. Paul says: "We are not as the many, corrupting the word of God" (marginal reading, "making merchandise of the word of God") (2 Corinthians 2: 17); and Peter foretells that as there were false prophets in the olden time, so shall false teachers arise among Christians, who, in covetousness, shall make merchandise of God's people. See 2 Peter 2: 1-3. I have never seen the day that I would set a price for my preaching; and I believe this is true of nearly all of the ministers of the church of God with whom I have labored, whom I know well. Occasionally I see an advertisement something like this: The writer of this is an evangelist of fifteen years' experience. He has conducted many successful meetings in both the North and the South. He has several months of this year yet vacant. His terms are \$25 per week and all expenses paid. Be quick, if you want him. Write to X. Y. Z., at such a place.

When I read an advertisement like that, I think: "Well, if that man is a Christian at all, he is a very poorly developed one." He is not fit to preach surely, for his covetous soul can not but beget covetousness

in those who come under his influence. Like begets like. I believe that Christians are, perhaps, more in danger from covetousness than from all other forms of unbelief combined, so insidious is this devilish false god, Mammon; so free from guile apparently, so beautifully arrayed in white often when he approaches us.

That in which one trusts the most, upon which he depends the most for support and succor, is his chief god; and if Jehovah is not chief, he will not be our God at all. He demands an undivided heart.

* * *

In writing for THE WAY, we are simply trying to preach the Gospel and teach the doctrine of God. The publisher, the editors and the writers give their work. We do not want to put a price on our preaching with the pen any more than we do on our preaching with the tongue. Money we must have to send this preaching to the people, but for our labors we ask none, except from God. We try to live without anxiety as to what we shall eat, what we shall drink and what we shall wear (Matthew 6: 31-33); we try not to seek for these things (Luke 12: 29-31); but to believe with gladness that if we seek God's kingdom and God's righteousness, he himself will give us these things freely, as God himself so positively and unequivocally promises. He who faithfully lives for God, seeking his righteousness and his kingdom, is sure to be cared for; he will surely receive food, raiment and drink; *because God can not lie*. And it is as certain as Holy Writ that God would be a liar if his faithful child should not receive all these things.

* * *

However, the point is made that Paul, who certainly sought the kingdom of God and his righteousness, failed often to receive these things. It is true that Paul says of himself: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (2 Corinthians 11: 24-27).

God does not say that the faithful Christian shall not hunger, but he does promise that food shall be furnished for his hunger; he may thirst, but God will furnish him drink as certainly as he gave it to Israel in the wilderness; he may become naked, but God will see that clothing is furnished for his nakedness—and that, too, as soon as he ought to have it. God's child is often in danger, but God delivers him every time, and in the best way for him. Sometimes death brings the easiest, speediest and best deliverance; and then God will surely send that dark messenger, who, however, never brings anything but blessing to God's faithful child. I know well that if I live as I ought to live, the best day of all to me will be the day of death. And I always rejoice when I know of the death of a faithful child of God—rejoice in the assurance that

another has stood the trial bravely to the end, has fought the good fight, and has gone to receive the reward, rich and glorious, which our Father has in store for his beloved ones. Christ, from his faithful ones, has taken away the sting of death. (1 Corinthians 15: 54-57.)

I know it is "through many tribulations we must enter into the kingdom of God" (Acts 14: 22); but Christians need tribulations to develop them, to make them as grand, holy and good as they ought to be. Jesus says: "In the world ye have tribulations; but be of good cheer; I have overcome the world" (John 16: 33). And Paul says: "We also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given to us" (Romans 5: 3-5). All real Christians are persecuted. "All that would live godly in Christ Jesus shall suffer persecution" (2 Timothy 3: 12); but that should be no cause for sorrow nor regret; on the contrary, it should be a cause of great gladness. Listen to the Master: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you" (Matthew 5: 11, 12).

The fact that a real Christian is slandered, and lied about, and insulted, and beaten, and stoned, and killed, on account of his Christianity, is by no means proof that such a man lives unhappily in this life; far from it; the exact reverse is the truth; for, though these afflictions at times give him short periods of pain, for the most part they are sources of overflowing joy. Paul, who, I suppose, suffered more for Christ than any other man that ever lived, could nevertheless cry out: "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place" (2 Corinthians 2: 14). Remember, for every sacrifice, sorrow and persecution that the Christian endures for Christ's sake and the Gospel's, he is rewarded even now in this time a hundred fold. See Mark 10: 28-30. Think how much Paul suffered and sacrificed for Christ, how much he was persecuted for him, and count the hundred fold. What a flood of "love, joy and peace" must have filled his soul! No wonder he said, "Rejoice in the Lord always: again I will say, Rejoice" (Philippians 4: 4); "Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward" (1 Thessalonians 5: 16, 17). Read also 1 Peter 4: 12-16. The man who grieves, frets and wearies himself on account of the self-denials, burdens, persecutions and afflictions which he must endure for Jesus' sake, is, in this respect, very displeasing to his Master and very ungrateful to his Lord. They are the common lot of all Christians; and, when endured in meekness and humility for Jesus' sake, they bring very great rewards and much gladness.

Brave soldiers in the armies of this world endure heat, cold, hunger, thirst, drenching rains, parching drouths, burning fevers, horrid contagions, and take them as matters of course. They expect such things when they start. With scornful contempt they spurn the coward, and themselves rush into the very valley of death. When a comrade falls, his place is instantly filled, and on rush the conquering heroes, regardless of danger and death. Who of us can read of the brave deeds of his countrymen, on land and on sea, without having his heart swell with enthusiastic admiration and wonder! And right royally do the American people reward their war heroes. So, and infinitely more also, does our Heavenly Father honor and reward those who bravely and cheerfully suffer and endure for him and his kingdom. "Faithful in the saying: For if we died with him, we shall also live with him; if we endure, we shall also reign with him; if we shall deny him, he also will deny us" (2 Timothy 2:11, 12).

* * *

I am glad to tell our readers that the Book Department of THE WAY is doing a continually increasing business. It has enabled us to send THE WAY to a good many people who were not able to pay for it. In some regions to which it goes the crops have been almost complete failures for two years, and people who are ordinarily in good circumstances now are literally without money. Quite a number of these are now receiving the paper, whom the Book Department has kept on our list. Order your books through us, not only those we advertise, but any good book you want, and every cent of the profit that comes to THE WAY will go to the poor. We expect this business, by the favor of God, to grow to great proportions.

* * *

Brother D. H. Klusmeier, of Pensacola, Fla., has sent us seventy-six names, nearly all of them new subscribers, and he says he expects to send others, from time to time, as he is able to get them. How many have you sent? I was told that some one asked him how he got so many; and he answered: "By going for them." A large number of brethren have sent us smaller clubs. A proper effort on the part of each one of our friends would double the usefulness of THE WAY, perhaps, before the winter comes again. May the Lord stir you up to do your duty in this line of work also. In the last mail that I opened a number of brethren said: "I believe THE WAY is the best paper published." Of its class, and in the field which it fills, we are glad to think that this is so; and we long to see it rise into higher classes, and to fill better an ever-increasing field of usefulness; but God forbid that it should ever be a rival to, or in any wise injure any paper that stands faithfully for the kingdom of God and his righteousness. We rejoice in the prosperity of every one of them, firmly believing that their success will also redound for our good. The Christian Baptist, The Millennial Harbinger, The American Christian Review, and The Gospel Advocate, in my judgment, were the greatest papers on earth for righteousness in the nineteenth century.

The good they accomplished is inestimable. This world itself would not pay even me for the good they did me. Three of them have passed out, but one remains still guided by the venerable men who have been with it from its earliest days, and have chiefly made it what it is. May God bless it most abundantly, and ever keep it in the way of righteousness. THE WAY is one of a number of papers that were born among the brethren in the last days of that century. Our aspiration for it is that it may grow continually in the favor of God, and that its influence for good may increase steadily till Jesus comes again; that it may stand for the right, and fight the wrong; that it may be a helper to every worthy effort that is made for the cause of the Lord.

* * *

Now a word to our subscribers whose times have expired: You received, I suppose, about two weeks ago, a card from THE WAY. Have you renewed yet? We need the money now. It is a little matter to you, a great one to us. During the summer the publisher and all of the editors will be away from Bowling Green, most of the time, working in other places for our Lord. THE WAY will be in the hands of some young men who are not accustomed to look after its financial matters. Besides, they will have enough to do without being burdened with collections. Help us by promptly renewing, and by sending some other subscribers, too, if you can! Can you pray, "Father, deal with me as I strive faithfully to deal with those with whom I have to do"? All of us ought to be able to pray that prayer.

But if any one reads this who wants the paper, who is benefited by it, but who can not pay for it, do not ask us to drop your name. We do not want ever to drop the name of any one whom THE WAY helps to be better. Tell us simply this: "I want the paper; it does me good; but I am not able to pay for it." We will not drop you from our list, if we can avoid it; and we hope to be able to do that; we have never dropped such a one yet.

* * *

SEE THIS.

Until June 7, 1903, any old subscriber can pay his subscription by sending us two new names with two dollars. Be sure to notify us you want your time moved up when you send the new names.

Any new subscriber can get his paper free by sending three other new names with his own, and three dollars.

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* * *

For reasons that have been given, we ask every one whose time has expired, and who wants the paper, to pay up, if possible, by the 1st of June. I

expect to leave home on the 5th to be away, for the most part, till September 28, and I want to leave matters in good shape. I expect a generous response to this appeal. I am glad in the assurance that I will not be disappointed.

FROM THE BAPTIST FLAG.

J. N. A.

The following article was published in the Baptist Flag of February 14, 1901, to which no reply was ever made so far as I know:

APOSTASY.

"How one's faith can change, till the object of it changes! Christ being unchangeable, faith in him can't change. The faith that saves is the faith that remains and preserves. Man can't lose faith in man till he changes. Lovers, man and wife, are confiding till one or the other changes; then only is faith lost. Faith in the old family horse can't change till he changes. If the wife and children have driven him with safety through the years, no one can persuade them he is unsafe till he changes. The reason of these assumptions is utterly impossible. Try it, ye advocates of apostasy, and when you succeed insist on the doctrine, but not until then, and let the argument of your experience convince you, as you will not let anything else do it. Let us hear from you in the Flag.

W. R. Whatley."

The above clipping is taken from the Flag of December 20, 1900, and as it calls for a reply from those who may believe otherwise, I desire to set forth in the Flag what seems to me to be the Bible teaching on apostasy. I hope to show the writer his error in the matter, and also help other readers of the Flag who may be in error concerning this subject. My only object is to illuminate truth, because it is only truth that can do us good.

The writer seems to base all on the statement that faith can not change till the object of it changes. He says: "Christ being unchangeable, faith in him can't change." "Man," says our friend, "can't lose faith in man till he changes." In these matters I am sure he is mistaken. Experience, observation and Scripture all teach us he is wrong. A man may have faith in another man, and the man in whom he believes may not change at all, and yet his faith may fail him because he himself is subject to change.

I have in mind now two men who were fast friends. They told to each other their secrets and were indeed confidants in the strictest sense. And yet one of these men lost faith in the other so completely that he would not engage in a prayer led by his once fast friend. I am sure, too, that this man in whom he had lost all faith had not changed in the least. I am sure that the very day this man would not listen to him lead the prayer he was just as acceptable a servant of God as he was when the other would reveal to him the very secrets of his heart.

This is only one case of many that we all know. But let us hear God: "But the younger widows re-

fuse; for when they have begun to wax wanton against Christ they will marry; having damnation, because they have cast off their first faith" (2 Tim. 5:11, 12).

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience, which some having put away concerning faith have made shipwreck" (1 Tim. 1:18, 19).

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred ["have been led astray," Revised Version] from the faith and pierced themselves through with many sorrows" (1 Tim. 6:9, 10).

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1).

"But there were false prophets also among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not and their damnation slumbereth not.

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they count it pleasure to riot in the daytime, . . . having eyes full of adultery and that can not cease from sin. . . . For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ they are again entangled therein, and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:1-4, 12-14, 20, 21).

Now, in the above passages, the following lessons stand out clear and strong in the very words of the Bible:

1. Young widows will have damnation, because they have cast off their first faith!
2. Some have put away a good conscience and made "shipwreck" concerning faith.
3. Some coveted after money and were "led astray from the faith and pierced themselves through with many sorrows."
4. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."
5. There shall be false teachers "among you" who shall deny "the Lord that bought them," and "bring swift destruction upon themselves."

6. These that deny "the Lord that bought them" shall utterly perish in their own corruption."

7. These same bought people "shall receive the reward of unrighteousness."

8. These bought people go so far away from God that they "can not cease from sin."

9. The latter end may be worse than the beginning.

10. It had been better for them never to have known the way of righteousness than after knowing it to turn away from it.

I do not see how the possibility of apostasy could be taught more plainly.

If the spirit of God had desired to teach us this timely lesson, I do not know how he could have told us in plainer, stronger terms. Will some reader of the Flag express it in stronger, clearer language than the above, if the above does not teach it, and at the same time tell us what these passages do mean?

Nashville, Tenn.

"THE PROTRACTED MEETING."

Every year most churches have a series of meetings that lasts several days. During this time most all of the brethren lay aside some of their work and make some effort to attend the meetings. Sisters and all begin to make preparation some time beforehand, and looking forward to the meetings as the most enjoyable time of the whole year. It is a feast of good things for both the flesh and the spirit. It is needless to dwell on the pleasures of such a meeting, for every reader knows what it is, and only needs the suggestion, then a host of fond recollections and happy anticipations come pouring in upon the soul.

The season for such meetings is drawing on. The time for meetings in the country churches over a large part of the territory of THE WAY is during the months of July, August and September. During the next four or five months a far greater number of people will be brought to Christ than during the last four or five. Almost all Christians who read this will enjoy personally one or more such meetings. Many parents will be gladdened by seeing their children obey the Gospel; they are now praying that their children and their neighbor's children may be converted to God this summer.

It takes a working church, aided by a working preacher, to have a successful meeting. God has made man the instrument to save his fellow-man, and we have nothing that has not come through man. Since the death of the last inspired man nothing has been added to the New Testament nor to God's revelation. If you know more about God, Christ and the Gospel than I do, it is because you have studied the word of God to a better advantage and know it better. If any man knows all of the Bible, he knows as much about how to save himself and how to help save others as Peter or Paul did. The object of the "protracted meeting" is to combine every available means to get this one Book before the people. Herein the work of the church and the work of the

preacher lie. An effort towards anything else is to be condemned severely.

The place of the preacher in such a meeting is greatly misunderstood by many, even by the preacher himself sometimes. After the meeting has closed he very often reports in some religious paper about this way: "I closed my meeting at — with — additions to the church." My meeting! Who am I! The public teaching is only a small part of the teaching that should be done in this effort to get Christ before the people, and "I" should do, and more than likely did do, only a part of that. There is no wrong, perhaps, in reporting a meeting through the papers; but very often the spirit in which it is done is wrong. In God's church the evangelist must be under the eldership. In God's church there is no modern pastor.

It makes no difference who does the preaching in a meeting, just so the Gospel is preached. I fear that there is a great deal of "hero worship" in the church to-day. This very thing Paul condemned in the church at Corinth: "For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? And what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. 3:4-7). The same principle is in the church now, though scarcely ever carried so far as in the Corinthian church. The church that thinks there is only one man that can hold its meetings is carnal and is walking after men. If there is only one man that can baptize you, it will be a good thing for you if you can't get him, for you are not ready to come into the church yet. You must be converted first. The Gospel is God's power to salvation, not the preacher.

It is seldom that both the church and the preacher are prepared fully for a meeting. Some are better prepared than others, of course; but there is more in getting ready for a meeting than we sometimes think. We think that, just so the preacher is ready to do his part, all is ready. It is true that he must be prepared to preach and live the Gospel while the meeting is in progress; he must have spent months in hard study and right living. A preacher sometimes stops studying when he gets so he can preach pretty well. You have heard of preachers being "put on the shelf," haven't you? Well, this one will be there when he ought to be at his best. But a man who earnestly studies and practices the Bible daily will never outlive his usefulness; his borders will enlarge from year to year until he is ready to go home. There is no book under heaven that will strengthen the mind and keep it vigorous and healthy like the Bible. It will pay an infidel, who is seeking mental development, only, to study it. Just as soon as a preacher quits diligent Bible study — it makes no difference what else he may study — he is unfitted in both mind and heart to preach, and ought to be "laid on the shelf."

However, the purest and best informed preacher

in the land can't do all the work in a "protracted meeting." Such a man can do some good in a cold, indifferent congregation; but the good done can be only a small fraction of what the same man can do in a strong, live, vigorous church. Why? Because one man can't get Christ before and into the minds of the people as effectually as fifty can. Very often the hardest work that the preacher has to do is to arouse the inactive, unruly members, and get them to straighten out their own troubles, whereas they ought to be right already and fitted to help preach the Gospel to others. Three or four careless, inconsistent church-members can tear down the influence of the church as fast as all the others can build it up.

Such people should not be retained in the fellowship of Christians unless they can be taught to do better; for Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thess. 3:6). Of course, if by a series of sermons a preacher can build up an old torn-down church, and make it zealous in the Lord's way again, he has done the greatest work possible for a preacher to do; but it is a work that should not be needed; for all church members should study the Bible for themselves, and thus keep themselves zealous and alive, so that they may bring and help bring sinners to Christ.

When I said, in a preceding paragraph, that a good preacher in an indifferent church could do only a fraction of what he could do in a live church, I meant in the way of getting additions and in spreading the influence of the church abroad; but it is all wrong to attempt to measure the good done by the number of baptisms, for a baptized man is no better than an unbaptized one if he doesn't try to live right. A meeting that results in making a devoted church out of a cold, or lukewarm one, has done great good, if no new members were added, and if half the old ones have been withdrawn from, provided they were walking disorderly. Most churches need subtracting from more than they need adding to, anyway. The greatest need of the church to-day is that of discipline. Certainly the preacher does good whenever and wherever he causes people to be more consecrated to God; but he can do this more effectually with help than without it. Or, putting it more properly, a church can preach Christ more effectually by having a preacher to aid it in a "protracted meeting" than without such help.

For a successful meeting it takes preparation on the part of all. And how do we prepare? By spending three hundred and sixty-five and a fourth days every year at it. We must be just as anxious to save souls in January as in July; and from the day that a man takes the name Christian he must give his life to saving souls, or he can't save his own. It is a great mistake to think that we can live in sin and in neglect of Christian duties the greater part of the year, and then have as much influence for good during the meeting as we could if we lived the Christian life all the time. It is a terrible mistake to think that

we can cheat and defraud our neighbor for eleven months in the year, and then save his soul during the moonlight nights of August. All such will find some time that the only way to save their own souls, or to influence others for good, is to be a real genuine Christian. The best sermon that can be preached is the Christian living of those who wear the name "Christian." The Christian can't afford to wait till the "protracted meeting" to do what God requires of him, for it is absurdly impossible. God requires his all, all the time.

THE DIVISION AT PARAGOULD, ARK., OVER THE ORGAN.

R. N. GARDNER.

One of the greatest sins of which a man, or set of men, can be guilty was committed on Sunday night, April 26, at Paragould, Ark., by the "digressives," who for the first time used the organ in the worship, and by force withheld the use of the church house from Brother M. H. Northcross, who had, by common consent, a previous appointment there.

Those who have had no experience with these advocates of the organ and societies can hardly think that they can stoop to such low and sinful measures to carry their points; but when they depart from the way of the Lord and begin to advocate the use of the organ in the worship they have lost all respect for God's word and will do most anything. The division under consideration should be a forcible and valuable lesson to all loyal congregations to withdraw from any members that persistently advocates the modern innovations.

The Bible teaches plainly one's duty in regard to these teachers of false doctrines. See Rom. 16:17,18; 2 Thess. 3:6; Titus 3:10, 11; 2 John 9, 11. No one who is desirous of obeying God can read the above passages and then continue to meet and worship with the organ party at Paragould; but when one becomes familiar with the actions of these digressives he has a forcible illustration that tends to more deeply impress the importance of acting, and acting as the Bible directs along this line.

I intend to give a complete account of the division that has recently occurred at Paragould.

Some time about March 1, my brother, A. D. Gardner, having the consent of several other loyal brethren, wrote to me to try to get a preacher to go to Paragould to hold a meeting.

Brother Northcross was recommended to me as a good man for the place; so I wrote to him. He replied that he could come on the fourth Sunday in April, but at no other time, for he was engaged up till November. I, without knowing of R. O. Rogers' tent meeting, which was afterwards announced to begin about the 1st of May, wrote to Brother Northcross to consider that an engagement, for my brother told me to engage a man at any time I could get one to go. In a few days my brother wrote to me that R. O. Rogers was to begin a tent meeting in Para-

ould on the first Sunday in May, but to write Brother Northcross to come on. He and the loyal brethren had several reasons for this.

First.—Brother Northcross could not come at any other time, and the time of nearly all good preachers engaged at this time of the year.

Second.—They wanted R. O. Rogers to be in Paragould when Brother Northcross came, so that he could have a better opportunity to show that Rogers was a deceiver, and to thus force him to take a stand either with the "digressives" or with the true brethren, for he has acted a double part long enough.

Third.—They considered that Brother Northcross would have a week in which to preach before Rogers' meeting was to begin, and as Rogers was going to use a tent, they expected to get the house, thereby creating no conflict regarding a place in which to preach.

Fourth.—They thought that if Brother Northcross should succeed in uniting the two parties the next week, then there would be only one body, and there would be no conflict. On the other hand, if a permanent division was effected, then there would be two distinct bodies differing in doctrine and as distant as any two denominations. In view of the above facts, no one can properly censure the loyal brethren for inviting Brother Northcross to come on.

About a week before Brother Northcross was to arrive in Paragould the "Official Board" of the Christian Church wrote him not to come, as they had their meeting to begin soon. Brother Northcross ignored the invitation to stay away, just as Brother A. Harding did a few years ago. Why? Because these digressives never invited him to come, neither did they call him to preach for them, but for the true and loyal brethren. He considered that these "digressives" had no more authority to invite him to stay away than the Methodists or any other denomination. These "digressives" are and were an entirely different religious body from the members of the church of Christ for whom Brother Northcross came to hold a meeting. Though he came by the authority of the loyal brethren, he was anxious to teach all to be satisfied with what is revealed in the Bible and to try to unite them if possible.

Brother Northcross arrived in Paragould on Saturday night, April 25. The next day, Sunday, the 26th, according to previous announcement, R. O. Rogers preached at 11 o'clock at the church house, and announced that he would preach again at 7:30 o'clock that night. Brother Northcross' meeting for 3 o'clock the afternoon was announced, and also for Monday night in the church house. The "digressives" consented to these appointments, granting to the loyal brethren the use of the church house.

At 3 o'clock in the afternoon Brother Northcross preached, and again announced his appointment for Monday night in the church house, the "digressives" consenting again. At the 3 o'clock service Brother Northcross' subject was, "Preach the Word." He emphasized the importance of preaching the Word, and of shipping as it directs, showing plainly that any departure therefrom would lead finally to the Federation

system adopted at Omaha. He referred to the organ, which had been brought into the house the week before, just for practice, they said, stating that it was the entering wedge, and that when it was brought into the worship the flood-gates were open, and there was no place to stop. He concluded, having spoken in a firm but kind manner; and then L. C. Thompson, a "digressive" elder they say, arose, and in a deliberate and quiet manner explained, as he said, why they had written Brother Northcross to stay away. Then my father made a few explanations, speaking mildly and kindly, after which the "digressive," L. C. Thompson, arose again. Up to this time peace had reigned, and nothing had been done or said to cause trouble; whereupon L. C. Thompson became excited, and his excitement grew into anger. In this condition he gave vent to his animal passions, saying many unkind and sinful things. He said that Brother Northcross would be held accountable at the last day if he created a division in the church. (He must have known that there should be a division, for not a single word had been said about causing a division.) He also said that if the doors were locked he would break them down, if it cost him \$5,000. (Why he said this is also a mystery, for nothing had even been said about locking the doors.) For about ten minutes he thus harangued.

At 7:30 o'clock, according to previous announcement, R. O. Rogers preached on "Love," nearly all of which teaching he violated before he got out of the pulpit. For the first time the organ was used, and together with the voices of the singers, was heard the beautiful strains of the organ. (Not beautiful to several of us, however, on that occasion.) Thus, in the presence of the old loyal members who built the house, and who have for nearly twenty years worshiped there, and labored hard to build up the congregation in an apostolic manner—some of whom are now over 70 years old—these wicked men played the organ, which thing they knew would drive these old gray-headed, faithful men of God away!

More than this, R. O. Rogers announced that he would preach in the church house on Monday night, thus wrenching from Brother Northcross his appointment, to which they had already agreed. Thus they acted on the principle that "might makes right," and not only violated God's laws, but violated the civil law, and made themselves liable to indictment in the civil courts for breaking up a religious meeting. This they did by force, for after the services Sunday night these digressives were like a mob. Our brethren acted quietly, and did not, and had not previous to this time made any threats of any kind, neither intimating that they intended to cause division or to hold the house by force. But these "digressives" openly, and without regarding the appointment of the loyal brethren, said that they would use the house if they had to fight. In every instance the "digressives" were the aggressive party, and it is said by those who know the circumstances and the men connected with it, that there would have been blood shed if the loyal brethren had contended for their appointment.

Nearly every lawyer in town has said that the loyal brethren could, without a doubt, hold the house; but thanks be to God that there are Christian in the world who can, against all the powers of the flesh, obey the great principles that characterize the religion of Christ, "Why not rather take wrong? why not rather be defrauded?" (1 Cor. 6:7). "Whosoever smiteth thee on thy right cheek, turn to him the other also" (Matt. 5:39). "Render to no man evil for evil" (Rom. 12:17). "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me: I will recompense, saith the Lord" (Rom. 12:19).

These innovators have caused the division in the church at Paragould by their false doctrine, and by forcing — yes, by brute force — the organ into the worship. They are now running a meeting with a regular choir and the organ. They are, however, talking of stopping their meeting; their crowds are very small.

The meeting, begun by Brother Northcross in a school building, continues with increasing interest and numbers. The brethren have ordered a new tent, and it has come and will be ready to use at the next service. I will notice the part that Rogers has taken in the division next week.

THE CHURCH OF CHRIST.

S. WHITEFIELD.

NO. III.

"Praising God, and having favor with all the people: And the Lord added to the church daily such as should be saved" (Acts 2:47).

About three thousand people had just obeyed the gospel, and the Lord added them to the church. What church? The church of Christ, or of God; the one that we read about in the Scriptures. We hear a great deal to-day about people joining the church, but no such expression is found in the Word of God. People obeyed the gospel, and the Lord added them to the church. It would be a great deal better if we would express ourselves in the language of the Bible, or at least in accordance with it. There are entirely too many wrong impressions in the minds of the people concerning the teaching of inspiration, and we should be very careful not to increase them in any way. When the Lord added these people to the church of Christ, or of God, they would have done wrong if they had connected themselves with some other church. So to-day, when people obey the gospel, and the Lord adds them to the church of Christ, or of God, they do wrong when they connect themselves with some other church. This is where they make a very serious mistake, which they should by no means do. When they become Christians, disciples, and members of the church of Christ, or of God, they are obeying the Lord; but when they become something that the one Book does not require them to become, they are disobeying the Lord and

obeying men. According to the Old Testament, people have been doing this from the beginning, but they always suffered for doing so. The Lord has always punished people for this sin. When will the world learn that God requires obedience to all his appointments? We sin by doing more than the Lord requires us to do, and becoming more than he requires us to become, as well as failing to do what he requires. "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, R. V.). When people become members of churches not spoken of in the Scriptures, they go onward or beyond what is written. If we want the Father and the Son on our side, we must remain in their teaching.

We are told by many that these different churches are simply branches of the church of Christ, or of God; but let us see about that. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them in the fire, and they are burned" (John 15:5, 6). In this chapter Christ was speaking to his disciples; and he said that he was the vine, and they were the branches. They, not as churches, but as individual Christians, were the branches. He makes this very plain by saying: "If a man abide not in me, he is cast forth as a branch"; not a church, but a man. And, again, not one of these churches that people say are the branches was in existence at that time; there was only the church of Christ, or of God.

When we obey the gospel and become members of the church of Christ, we enter into covenant relationship with Christ. When God gave the law to Moses for the people, they said that they would do all that the Lord had spoken; hence they entered into covenant relationship with God. Christ has died for our sins, to rescue us from Satan; and he has promised us that if we believe in him, repent of our sins, confess him before men, be buried with him in baptism — which we are not to do as a form, but must be obeyed from the heart — that he will save us from our past sins; and that if we try to do his will in all things as Christians, and remain faithful until the close of life, he will save us with an everlasting salvation. We thereby promise to respect and honor the Word of God, and do simply what it teaches. If we expect the Lord to keep his part of the covenant, we must keep our part. He will willingly do all that he has promised if we remain true to him in all things. Remember that a covenant is a mutual agreement, binding to both parties. The Lord does not demand perfection from us, but he does require us to keep on trying, and when we make a mistake, whether it is in doctrine or in reference to our lives as Christians, he requires us to rectify it as far as we can. Then, if we connect ourselves with a church not named in the Bible, call ourselves by some human name, accept a man-made creed to be governed by, obligate ourselves to obey the doctrines of men in any way, and

thereby become disloyal to our King, we must stop all of these things. If we do not, we will be covenant-breakers. The Lord's covenant with us must be kept; his authority must be recognized, and his name must be honored. Some think that they are not members of a church unless they have what they call their membership with said church; but that is a mistake. Wherever a person worships, that is where he is a member. When he moves, his membership moves with him, whether he thinks so or not. Where are you giving your means and influence? Actions speak louder than words. A good many people who claim to be disciples do not worship at all. Some are too careless and indifferent to go where they could worship; some claim that others have done wrong and they can not worship with them. The Lord has promised to meet with his people, and you ought to worship with him any way. Others are not living near enough a congregation to meet with them and worship. Such should move where they can, or worship where they are with those of their family who are members, or any others near them that they can find. But many do neither. All that do not worship at all, from whatever cause it may be, had better try hard to do so, or they will have no membership here anywhere, or in heaven either. "And upon the first day of the week, when the disciples came together to break bread" (Acts 20:7). "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:25). The day of our death and the judgment day are getting nearer all the time.

The church of Christ has been established as an institution for us to live and work in to be saved. All that are members of it have had remission of their past sins. In speaking to the elders of the church of Christ of Ephesus, Paul said: "Feed the church of God, which he hath purchased with his own blood" (Acts 20:28). All that are members of the church of Christ, or of God, have been purchased by the blood of the Son of God. While his blood has been shed for the sins of the whole world, Christ has only purchased those that have believed in him, repented of their sins, confessed him before men, and have been buried with him in baptism. By doing this they have been brought in contact with the blood of our Savior, or his blood has been applied to them. It takes two parties to complete a purchase, one to offer and the other to accept. He has offered us remission of our sins, or salvation, upon the above conditions. By complying with the conditions we receive the promise, but not before. By complying with the conditions people are purchased, but not before. They are purchased by the blood of Christ from the thralldom of sin and Satan. Before they were servants of Satan, belonged to him; but now they are the servants of Christ, belong to him. "But thanks be to God that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Rom. 6:17, 18, R. V.). The form of teaching that they obeyed from

the heart was the conditions of salvation that have just been referred to. When they did this, they were made free from sin, or Satan, and they became servants of righteousness, or of Christ. By obeying these conditions of salvation we are brought into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" (Rom. 6:3). Baptism is spoken of as bringing us into Christ, because it is the last thing that we do to be brought into him, the last one of the conditions. It is understood that confession, repentance and faith must precede baptism to bring any one into Christ. This is the only way shown in the Word of God by which a person can be brought into Christ. Out of him there is no salvation to responsible people. Then we must do these things to be saved. "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). By doing these things we are brought into Christ, where we come into contact with his blood, which atones for our sins, and blots them out, or cleanses us from sin. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). These things are spoken of as conditions of salvation, or for the remission of sins, because they bring us to where our sins are atoned for, or remitted. They are the conditions of salvation to the alien, or the law of pardon to him.

EFFECTS OF SORROW.

W. J. BROWN.

We are told (2 Cor. 7) that "godly sorrow works repentance, but the sorrow of the world works death." This is just what one would expect from observation. It would be well for all to remember the distinction that Paul makes between sorrow and repentance — a distinction that goes to the root of life and death. To grieve over lost fortune, to be sorry for sin, is the way of the world; to repent of sin is quite a different thing. The ground of rejoicing is not that the Corinthians sorrowed, but that they sorrowed to repentance. Speaking generally, sorrow has two results: it may issue in spiritual life or end in spiritual death; and the latter is more probable than the former. Sorrow may produce two kinds of reformation: a transient or a permanent one. It may work two kinds of death: temporal and eternal. The sorrow of the world may be of two kinds, caused by the loss of material things or friends. Or it may proceed from the nature of the Christian life. In the latter case Paul says: "We are a savior of life unto life or of death unto death." In the latter case the sorrow of the world is caused by Christ in the gospel and the gospel in the Christian. "We are a savior unto death."

The same object acting upon objects different, or differently situated, will produce different results. Apply a spark of fire to damp powder and the fire goes out; apply it to dry powder and there is an explosion. The same wind drives one sailing vessel towards the north, another towards the south, be-

cause their sails are differently set and their rudders differently handled. The difference is in circumstances, not in the wind. Two invalids go to Colorado on the same train. The dry air and altitude cure one and kill the other. The one had asthma, the other heart disease. A great sorrow may fall upon one man, and under its mellowing influence he emits the sweet fragrance of heavenly promotion; the same stroke befalls another, and he becomes a soured, pessimistic, wicked infidel. One man becomes prosperous, thanks God, devotes life and means to God's honor and man's good; another becomes rich in worldly goods, worldly, selfish, wicked, atheistic, and life and means are devoted to self. A man's attitude toward Christ is determined, not by the Lord, the gospel, but by the condition of his own heart, and the state of heart is produced by circumstances. Behold, a sower went forth to sow, and the seed fell upon four different places. The soil is presumably the same in either case, but differently affected by circumstances. Men's salvation does not depend upon circumstances only as it affects circumstances for man's good.

THE VALUE OF TRUTH.

JAMES A. ALLEN.

It matters not how conscientious a man may be in his pretensions, unless he stands upon the truth religiously he occupies dangerous ground. There is no spiritual benefit or blessing to be derived from obedience to a false system of religion which originated in the mind of man. "If the blind guide the blind, both shall fall into a pit" (Matt. 15:14). Jesus condemned some of the most devout religious people this world has ever contained because they endeavored to worship and serve God according to the precepts and opinions of men, and not in harmony with his statutes and judgments, as taught in his Word. "But in vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15:9).

A divine oracle has said: "Buy the truth and sell it not; yea, wisdom, and instruction, and understanding." It is the privilege, and, we may say, the solemn duty of every man to have the truth. It is pointed out in Scripture, the way shown so plain that "the wayfaring men, yea, fools, shall not err therein," and so clear and intelligible that one may read and understand as he runs. The wisdom and benevolence of God may be seen in making the truth so plain and clear, because it is important that "every creature" in the world should have it and obey it. Obedience to the truth is the divinely ordained means of human salvation. Jesus said: "Ye shall know the truth, and the truth shall make you free." It becomes a serious thing, then, to the man who is unthoughtful enough to adhere to the tenets of sect or denomination rather than conscientiously seeking and desiring the truth, which alone is profitable for doctrine or practice.

The Bereans were just as sincere in their religious pretensions before they heard the Word of the Lord

as preached by Paul and Silas, as they were afterwards. But the mistake with them was that they were not serving God according to his Word. They were honestly mistaken in their religious views, yet they did not meet the divine requirements. They were, like Cornelius, in an unregenerated and unsaved condition until they had from the heart complied with the gospel terms and been buried with the Lord in immersion.

Truth is eternal. Already modern systems of theology and religion, born no earlier than modern times, are beginning to turn gray with age and wax old, as is certain they must do. The once ardent admirers of John Calvin and of that form of Presbyterianism set forth by him are now seeking to abandon things which were, a few years ago, received as orthodox, claimed to be taught upon Bible authority and incapable of improvement.

But it is not thus with truth. The truth in religious matters as preached in the days of the apostles is as fresh now, after the lapse of nineteen centuries, as it was the day Peter preached it for the first time in Jerusalem upon that memorable Pentecost. The same things that Jesus authorized the apostles to preach, and which they did preach, guided by inspiration, are to be preached to-day without amendment or change, and shall, as said the Savior, be preached until the end of creation.

"Every plant which my heavenly Father planted not shall be rooted up." Everything of a religious nature that is not taught in the Word of God shall be destroyed and rooted up; and it is but reasonable to conclude that all who subscribe to a false system of religion shall be condemned and destroyed with the system. It becomes man, therefore, as a responsible being, to believe and do what "the Bible, and the Bible alone," commands, and to repudiate human improvements upon God's law, which must perish with their authors.

Nashville, Tenn.

BOOK NOTES.

"Mr. World and Miss Church-members," \$1 and \$1.50 per copy.

Our terms are strictly cash with order. Please do not ask us to send out books without complying with our terms.

We are much pleased with the book business which we did in the month of April. Our orders were more numerous than for any preceding month, and the cash receipts were larger. We hope, by fair treatment and prompt attention, to continue to merit the patronage of our readers.

Agents Wanted.—We still want agents in all congregations where we now have none. We make liberal terms on "Mr. World and Miss Church-member." Why not sell enough of these books to pay for some new books for your own library? or to buy

a new suit of clothes, or a watch, or to pay your tuition in school next year?

If you want a book that is not advertised in THE WAY, send us an inquiry and we will see if we can supply the book. We are in a good position to get any book that is published. Don't hesitate to write us for anything of this kind.

Read this from the publisher's circular: "In about twenty hours I took fifty orders."—An agent in Pennsylvania. "I have no trouble in taking from thirteen to eighteen orders a day in any city I enter."—Another Pennsylvania agent.

Write for terms to-day.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

On Monday, April 27, at 11:30 A. M., Bro. N. O. Ray, of Texas, and Miss Ora Armstrong, of West Tennessee, were united in marriage at the home of Professor Armstrong. Both parties are well known to many of the students and teachers here, and are loved by all who know them. After their marriage, Mr. and Mrs. Ray spent a few days visiting friends at the Bible College, then left for Gadsden, West Tennessee, the former home of the bride. After a short stay there they expect to proceed to their new home at Campbell, Texas. THE WAY unites with their many friends in wishing them unceasing happiness and continued prosperity throughout the journey of life.

The class which has been studying Bro. McGarvey's work on the "Authorship of Deuteronomy," has just completed the book. To say that they have been benefited would be to state it mildly. The years that the author spent in investigating the subject and preparing himself for this work were not spent in vain, and we have in the "Authorship of Deuteronomy" perhaps as complete an exposure of the fallacies of the destructive Higher Critics as has yet been produced. To all who are interested in opposing and exposing the "analytical theory" of the Pentateuch we would most heartily recommend this work.

Right here I wish to impress a lesson — one that every student needs to learn: the lesson of thoroughness. The author of the work of which I have just spoken made the subject a lifetime study. For forty years he has made the work of the destructive critics the subject of careful thought and study, and nothing of importance that has been written upon either side of the controversy has escaped his notice. The result is that he has prepared himself to meet these enemies of the truth at every point. It is true, in every walk of life, that the man who succeeds is the one who is best prepared for his work. The successful teacher is the one who is most familiar with the subjects he teaches, and with the best methods of presenting

them. The successful merchant is the man who familiarizes himself with every detail of his business. No great oration was ever delivered that was not the outgrowth of many years of careful thought and training. No powerful sermon was ever preached since the days of inspiration that was not the product of days of study and nights of meditation upon the word of God. One of the greatest preachers and writers of the present time tells us that he never preaches a sermon till he has spent months in the study of the subject. We sometimes find a preacher who boasts of the fact that he has never read the Bible through. But we had better beware of that man, for he is likely to lead us astray. It is just as impossible for a man to be a true Gospel preacher without a thorough knowledge of the Bible as it is for a house to stand without a foundation. No man has a right to preach who will not make use of every means at his command to learn the way of the Lord more perfectly. Finally, no one can be a successful Christian who does not make his Christianity a matter of earnest study and prayerful consideration, together with the daily putting in practice of the things which he has learned. In view of these facts, how important it is that every young man and woman should learn the lesson of thoroughness in everything they do!

CONCERNING MAN'S DOMINION.

R. W. OFFICER.

"God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him: male and female created he them. And God blessed them. And God said to them, Be fruitful and multiply and replenish [fill] the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:26-28).

This commission was not only to Adam, but it comprehended all mankind, therefore he saith: "Let them have dominion." We conclude that the earth and all things upon it was committed into the hands of the human race. But man was not given "dominion" over man. "By one man sin entered into the world" (Rom. 5:12), and man surrendered his dominion into the hands of "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9). Through his influence over man he was deceived into taking dominion over his fellows. This was not so in the beginning. God had dominion over man — every man; so much so that the man had not dominion over himself. On his return to God he is therefore called upon to forsake his way and his thoughts, for God's way and God's thoughts. (Isa. 55:7.) His return to God in mercy is thus conditioned. All thoughts and ways

of men are left off and out of the question of our return to God. The dominion given to mankind in the person of Adam could only be righteously exercised by man as God's representatives on earth. His Satanic power has deceived mankind into the belief that it is their right to represent themselves, their faith and their party. The more a man is exercised along this line, the more he thinks of himself, his faith and his religious party. On the other hand, the less he cares for God's reign in and over him, the less he cares for the apostolic faith or the faithful followers of Jesus Christ. They soon persuade themselves they have a God.— called and sent right to have dominion over their fellows, as "Reverends," "D.D.'s," etc. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us" (Micah 3: 11). The prophet surely had his eye fixed upon these perilous times that Paul said would come "in the last days" (2 Tim. 3: 1).

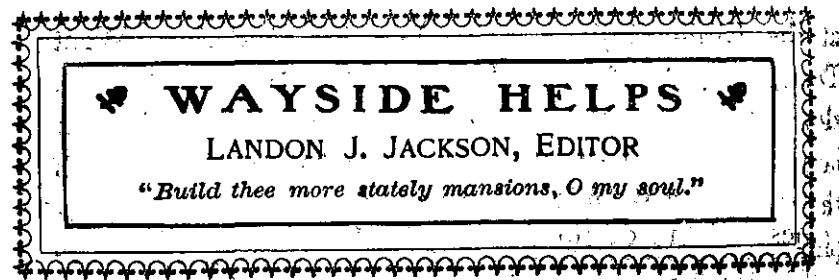
THE SPIRIT OF CHRIST IN MAN.

If there ever was a man who had the right to dominion over his fellows, it was Paul. But when he addressed his brethren in regard to their obligation to God in Christ, he says, "I beseech you, brethren." "Beseech" — that is, to entreat, pray, implore, crave, beg — "you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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: 1, 2). How gentle, and kind, and tender, and concerned; and humble the pleading of the man influenced by the Spirit of the world's Redeemer in his exhortations to his brethren. In a devoted godly life is found the proof of what "is that good, and acceptable, and perfect will of God." Paul did not say "transform yourselves," but "be ye transformed." All mankind is under the influence of God's truth, or the influence of men, the flesh and the devil. It is ours, brethren, to be influenced by the power of truth towards God in the sweet enjoyment of free-soul liberty, and be not conformed to this world. What saith it? "I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punish them: but they rose early, and corrupted all their doings. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth [ungodly institutions] shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3: 7-9). The fact of presumptuous man taking dominion over man, and in their institutions seeking to control their fellows, prevents the "pure language" and the oneness for which our Lord prayed (John 17: 20, 21) and that the Holy Spirit commanded. (1 Cor. 1: 10.) On

this subject I quote from a letter before me from one whose observation and broad experience speak out: "This was the disposition which degraded the church in the beginning of the age, which brought about the falling away (2 Thess. 2: 3, 7-10), and which gradually, but rapidly, developed the Papal system. This loose character, early assumed by the various reform movements and which gradually developed sectarian organizations, continues to the present day; and the more these organizations grow in wealth, numbers and influence, the further they fall from Christian virtue and develop the arrogance of their mother. A few earnest Christians in the various sects observe this to some extent, and with shame and sorrow confess and lament it. They see that every possible effort is made by the various sectarian organizations to please the world, and to court its favor, and secure its patronage." Can this charge be successfully denied?

All mankind does either submit to be conformed to the world by the worldly influences, the spirit of the world around them, or submit to the will of God, in the unmolested light of the Holy Spirit's teaching to be transformed by heavenly influences exercised through God's Word. Our treasure is in heaven; let our hearts be continually there, and all is well.

Turkey, Texas.



TRUTH AND LIES.

The Insincerities of Social Life Responsible for a Pernicious Habit.

Almost endless is the list of forms that the habit of lying takes. From the lie whose color is said to be white, which comes trippingly from the lips of society people, and which social customs treat with indulgence, to the lie told deliberately with intent to defraud or defame, the degrees of guilt are held to be definite and important. The Word of God makes no such discrimination, but insists on the guilt of all lying. This fact is not always realized even by Christians. The habit of boasting, of exaggerating facts, of paying compliments, insensibly grows even on people who would shrink from lying for the sake of gain, but often has in it all the elements of untruth. It leads, in any case, to a carelessness of statement, which saps the strict principles which ought to regulate our speech. The Psalmist, in his haste, declared that all men are liars, and in our day it really seems as if he might have said it without qualification, so prevalent has the habit become. Any one may learn for himself how unconscious is the habit, by resolving, even for a day, to utter no word that is not the exact truth. The revelation that the experiment will probably make ought to lead to an eradication of the habit of trifling with the truth.

There is no need in an association like the Epworth League to dwell on the evil of deliberate lying. No Christian can be in any doubt about the guilt of that; but it is not so certain that there is the same conviction about the conventional departures from the truth that have become so common. The excuses that are made for not accepting an invitation, the pleas that are made for some desired favor, and the numerous statements that are uttered as apologies for some conduct or circumstance that reflects on social position, frequently would not stand the test that the apostle applies in his letter to the Ephesians. They are generally evasions, or are intended to be understood in a sense that is not true, even when the words themselves are not absolutely false. There is no doubt that our conduct needs toning up in this matter, for, after all, an untruth uttered or implied is a grievous sin, which brings upon us the condemnation of God.—Selected.

WASTE OF ENERGY IS WORSE THAN WASTE OF MONEY.

What would be thought of a miller, who, because a large amount of water was stored in his mill-pond, thought he could afford to neglect leaks in his dam? Would not the chances be that in the midst of the summer drought the water would be entirely gone and his mill forced to lie idle, impoverishing the miller and inconveniencing a whole neighborhood?

Nature has stored in every normal youth a reservoir of physical and mental energy, which means much in the way of character, success and happiness. One of the saddest sights is to see thousands of promising youths allowing their energy to be wasted through ruinous habits of idleness, dissipation, extravagance, and neglect of opportunity.

The word "economy" is usually applied to the saving of money, but this, perhaps, is the least important of its applications. Wasting money is of little importance when compared with wasting energy, mental and vital forces and opportunities, a waste that endangers our highest welfare. Many a man who is economical to stinginess in money matters, squanders, with fearful waste, his mental and moral energy. He who would make the most possible of his life must early learn to stop all leaks of reserve power. Wasting opportunities, time and vital forces, constitutes the great tragedy of human life. It is the principal cause of unhappiness and failure.

Many busy people are shameful wasters of time and opportunity, simply because they do low things when higher ones are possible. They read a poor book when they might read a better one. They squander time with bad companions when good ones are possible. They waste time in half doing things, in botching, bungling and blundering, in doing things over and over because they were not done right the first time.

These little leaks, these wastes that drain the success capital, bankrupt many American youths, yet they are singly so insignificant that the victims do not realize their evil influence. There are so many

ways of wasting vitality that economy in its use is difficult.

A great waste of mental and moral vitality is indulging in demoralizing, vicious and deteriorating thoughts. Every bit of useless worry—and all worry is useless—every bit of anxiety, every particle of fretting and stewing, every bit of despondency, indulgence in melancholy or foreboding, every bit of fear—fear of failure, of losses, of sickness, of disease, of death, of unjust criticism or ridicule, or of the unfavorable opinions of others—all these things are vitality sappers, worse than useless, for they unfit us for constructive, creative work by squandering that which makes such work possible.

One is wasting life forces every time he talks of failure, of hard luck, of troubles and trials, of past errors and mistakes. If one would succeed, let him turn his back on the past, burning all the bridges behind him; turn his back to shadows and face the light. Every act of dishonesty, whether others know it or not, is a terrible life-waster. Every act or thought of impurity, every unholy desire, is a virtue-waster, a success-sapper.

The lack of self-control, a quick temper and a hot tongue, are fearful wasters of vitality and character, which bankrupt many a precious life. The fatal word that breaks a beautiful friendship, the trigger pulled in an instant and taking a life, the word hissed hot from the mouth in a second that blasts a life's happiness—these are fearful squanderers of vitality, of life, of opportunity.

Everything which frets, chafes, rasps or brings inharmony into life, is a vitality-waster. Whatever brings discord into the nervous system destroys power. Friction is a deadly foe to happiness and success. It grinds away the delicate bearings of life's machinery without doing any good work or increasing any value. To free life from friction, to lubricate all the faculties, and to stop all the leaks of energy, is the first duty to oneself and to others. If all the enemies of one's ambition are permitted to make away with one's success capital, there can be no hope of getting on and up in the world.—Success.

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one and dismissed the rest.

"I should like to know," said a friend, "on what grounds you selected that boy without a single recommendation."

"You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful; he gave up his seat to that old lame man, showing that he was thoughtful; he took off his cap when he came in and answered my questions promptly, respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside;

and he waited quietly for his turn, instead of pushing or crowding. When I talked to him, I noticed that his clothes were carefully brushed, hair in nice order, teeth as white as milk; and when he wrote his name, I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call these things 'letters of recommendation'? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters of recommendation he can give me."—Scientific American.

CELSUS AND ORIGEN.

It is said that Celsus, an opponent of Christianity in the second century, distorting our Lord's words, complained that "Jesus Christ came into the world to make the most horrible and dreadful society; for he calls sinners, and not the righteous, so that the body he came to assemble is a body of profligates, separated from good people, among whom they before were mixed. He has rejected all the good and collected all the bad."

Origen, the Christian writer, in replying to him, said: "True, our Savior did come to call sinners—but to repentance. He assembled the wicked—but it was to convert them into new men and make them angels or messengers for God. Men come to him covetous and he makes them liberal; the proud he makes meek; the thieves are made honest; the ungodly, righteous. So he calls all to him and changes them until they become like unto himself."—Selected.

WOMEN AND GAMBLING.

Mrs. Julia Ward Howe, venerable in years and with honors clustering richly upon her, has spoken a strong and true word and sounded a note of danger. That women in fashionable circles do play cards for money is an admitted fact. Said a little girl, at a family table the other day, in the presence of a guest: "How much did you make last evening, mamma?" The mother tried to check the *enfant terrible* with a look, but an older girl, unaware that there was anything to conceal, explained, triumphantly: "Mother has won two hundred dollars in the last month." That women gamble, and pocket their winnings, and are not ashamed, is a fact that bodes ill to public morals, since a community does not rise ethically above the high-water mark set by its women—wives, mothers, sweethearts and sisters.

Women do not play cards exclusively for themselves. Often they cheat their own sense of right and pacify conscience by dropping their winnings into the box that holds their charity fund. But they are not a whit better when they do this than the snare gambler in the professional line, who robs men with the right hand, and possibly helps a poor family or a crippled child with the left. Progressive euchres given for hospitals, for King's Daughters' benevolent schemes, and for orphanages, have the trail of the serpent hidden among their flowers, his hiss under the gay revelry, his leer at the bright scene, so winsome

and so charming. Raffles at church fairs are equally wrong; they partake of the spirit which underlies every game of chance, and of the meretricious pretense of giving something for nothing. Earnings and winnings which have not stamped on their face "For value received" have no place in refined, decent and Christian society.

The women of this republic must not ignore nor forget the purposes of its founders, nor the traditions of its lofty past. To let the effete ways of the continent of Europe breed corruption among us and deprave our homes is to lay the ax at the root of our freedom.—Christian Herald.

Let not the blessings we receive daily from God make us not to value, or not to praise him, because they be common.—Izaak Walton.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Mountain Park, O. T.

Dear Bro. Friend:

I recently closed a splendid meeting at Riverside Schoolhouse with six baptisms and two by commendation. I am now at Valley View Schoolhouse ready to begin a meeting to-night.

Bro. A. E. Walker (my Titus) is in a meeting at a schoolhouse near Hobart, and Bro. Martin (my Timothy) is in a meeting at Headrick. We are having good success and are busy in these destitute places.

But the contributions to this work have fallen off to an alarming extent for the last month or more. My expenses are now greater than my income, and unless there is a change for the better soon, I will be in an embarrassing position. I hope all the friends of mission work will help me give the gospel to this perishing people.

I have said but little lately about the needs of this field, and I am sure that this is the cause of the falling off of the contributions. But I shall do all I can all the time and leave the results with the Lord. Your brother,

J. H. Lawson.

I have just closed a week's meeting in the Burris neighborhood, on the Ohio River, seven miles below Morganfield. I preached the gospel in that community last summer. Most of the people, being Catholics, had never heard the truth before. I baptized several into Christ. Last fall a Bro. Campbell, of Pennsylvania, held another meeting there, and had some additions. There are about fifteen members now, who have kept up the Lord's day meetings during the past severe winter. Their meeting-house is an humble log cabin. In this I preached, using for a pulpit a "bee gum." This place of meeting is inconvenient and uncomfortable. One who is not a member has given a lot on which to build a house. We have raised about one hundred dollars to begin the

work. We are not able to build a large house, and do not want an expensive one; we only hope to build a small, comfortable house, and not go in debt. This is an opportunity for some one to have fellowship in a worthy cause. I know the people, the neighborhood, and their needs. I expect to do all I can to assist them. Who will send one dollar or five dollars to assist in the work? All you give to a worthy cause you "lay up in heaven." You may send your gifts to me at Boxville, Ky., or to Wilton Burris, Uniontown, Kentucky.

H. S. Nelson.

Tokyo, Japan, April 9, 1903.

Dear Brethren in Christ:—We know you will rejoice with us in our successful efforts. Bro. Fujimori, Bro. Mashino and Bro. McCaleb are conducting meetings in Koishikawa Ward. Daily meetings to instruct those who are inquiring after the way of life are held, with fine interest. Daily prayer meetings assure us of God's blessings in our efforts. Street meetings with good crowds enable us to sow the seed of the kingdom in highways and hedges and to invite people to meetings in the chapel. We have had a very encouraging attendance. A dozen have shown special interest, and are to be baptized to-day. We desire your prayers and fellowship constantly. The people are more willing to hear than ever before. The field is ripe for sowing and reaping. Send us more workers; send them soon. Yours for the Christ,

W. J. Bishop.

Logansport, Ind., April 30, 1903.—Bro. G. B. Hancock began a meeting at Winamac, Ind., on the 13th inst., which lasted eleven days, with one addition by immersion. Bro. Hancock has in a good degree recovered from his long sickness, and is improving in strength daily. He is feeling encouraged as to his industrial school scheme, having received quite a donation as a nucleus for it.

N. P. Lawrence.

The meeting in Bowling Green continues with fine interest. Bro. Jones is doing some excellent preaching. Nine have made the good confession up to date.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

Teachers' Bibles were presented to members of the graduating class of the Military Academy at West Point. Bible study is carried on systematically there. There are four classes under the supervision of the Chaplain, and they have a membership of 139 cadets.

Many of our European neighbors have a good opinion of us. Among them is a Frenchman, Marquis Rudini. Of the men of this country he says: "The American man of thirty is more boyish than the European man of nineteen, and more experienced than a European of sixty. In his social relations he is a most charming fellow." Of the women he says:

"The American woman is the most glorious product of civilization. It is not necessary for an American woman to marry a title to be received among the aristocracy abroad."

W. K. Vanderbilt is contemplating another matrimonial venture. Before he could become an eligible candidate he was obliged to get a Supreme Court Judge to annul that part of his divorce decree which stipulated that he could not remarry. His fiancée is a young American widow, Mrs. Lewis M. Rutherford. This will be her third marriage and his second.

No more striking example of the precision required in engineering undertakings can be found than the boring of the famous St. Gothard Tunnel through the Alps. Work was begun simultaneously at both ends, nearly ten miles apart. Foot by foot the rock was blasted out under the guidance of men who relied primarily on instruments which they carried with them as the work proceeded. When the last sheet of rock was broken through, and the men of each end shook hands, it was found that there was a difference of level of only four inches, and that the true line had been swerved from only eight inches. Still more remarkable accuracy may be expected of the engineers who are now boring the Simplon Tunnel through the Alps.

Bishop Satterlee said, in a sermon delivered at Washington on Sunday, April 19:

"The Jews are preserving the home and family better than we Christians are doing. I do not know how to account for this, but I do know it to be a fact."

Does not this quality on the part of the Jews owe its origin to the prejudice which has existed against them? Children become more attached to parents whose persecutions they witnessed than they would have been to parents less heavily burdened. Parents were more solicitous of children who were sent into the world handicapped because of their origin than their neighbors were of their children. The effects of centuries of affection growing out of the condition make themselves manifest now, when enlightenment and progress are breaking down the barriers reared by prejudice.—New York Tribune.

Mr. Payne, the Postmaster General, corrected a grave abuse in ordering back to Washington five clerks, whose chief business has been to draw \$1,800 per year and traveling expenses from the Government; incidentally, they repaired cancelling machines. The work these men performed is said to be unnecessary, as the regular machinists employed in offices where cancelling machines are used have no difficulty in doing this work.

The scandals in the Postal Service are having a demoralizing effect on the departments. Factions have arisen. This man thinks he will lose his position because he has been on good terms with that man, who is charged with misconduct. It is to be hoped that we will have a clear sky after this storm.

OUR SALES of Mr. World and Miss Church-Member

for the month of April were more than twice as great as any other book we sold. As a further indication of the popularity of this book we give the following extract from a letter just received from the publisher of the book: "I have a lot of bother getting enough books from the binders, although there are two different binderies at it — one in Harrisburg and a large one in Philadelphia."

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

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

Vol. V.

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SCRAPS.

J. A. H.

We hope every one of our readers will remember this: If your time has expired, if it does not require too great a sacrifice at your hands, renew by June 1. THE WAY has an abundance of money to meet all of its obligations, but nearly all of it is in the possession of its subscribers. Most of them intend to pay, too, no doubt; but, like I am, they are forgetful and careless. I am much more careful and particular, however, about paying little sums promptly since I have been publishing THE WAY. I realize the need of it as I never did before. It is pitiful to have from fifteen hundred to two thousand dollars due you, and then be in a strait for five dollars. THE WAY is sometimes in this fix. But it has always met its obligations promptly, and it confidently expects to do so as long as it lives; and, by the grace of Jehovah, it hopes to live till Jesus comes again.

* * *

The meeting which Brother S. M. Jones is conducting in this city is now entering upon its fourth week. It may close this week on account of the limited time Brother Jones has to spend in this region. He must be back in Canada about June 1. The meeting has been the most profitable one, apparently, that the congregation of Christians, which meets on Twelfth Street, has had. The audiences have been

larger, the finest interest has prevailed, and twenty-two persons have been added to the body. The Bible College students have greatly enjoyed the meetings, and Brother Jones will go away attended by the love, the good wishes and the prayers of many faithful hearts. He is admirably fitted for the work he is doing. And we hope that through the influence of him and his co-laborers at Beamsville that place may become a radiating center from which streams of blessings may flow far and wide, in every direction. The good that has resulted from the Bible School work that was started at Nashville twelve years ago is beyond the power of mortals to compute; but one who has watched its working with eager interest, as I have done from the beginning, knows well that it is wonderfully great.

* * *

There is no field in which a man can work where there are such possibilities for accomplishing boundless results for good or evil as the minds and hearts of men. For years Brother Jones has been a power for good in many sections, North and South. The learning which he acquired at Nashville, and the development in righteousness, have already influenced thousands of people who were never within a hundred miles of that city; and were he to die to-day, his work on earth has barely begun. And what is true of him is true also of dozens of others. When we work on the minds of men, the work goes on and on forever. The influence of Paul is perhaps greater on earth to-day than ever before. And if Paul guides, develops and blesses us, each one of us may live and work in the lives of unborn generations. There is no limit to the far-reaching influences we may start, for they extend into eternity; and eternity is boundless. May God help each one of us to realize something of the vastness of the possibilities that lie within our reach, and to improve the opportunities we have for doing good with all diligence!

* * *

I have just returned from church, and will close these "Scraps" with a thought from Brother Jones' sermon. He says: It is a duty to be baptized; God requires it and men must submit. But one excuses himself by saying, "I am not very well"; or, "It is too cold now, for I am very delicate"; or, "I will put

it off till next month, when mother will be at home, and can witness the solemn ceremony." "Oh," we say, "these excuses will not do; you must be baptized, or you can not enter into Christ, into the church of God; and if you die out of Christ, you are lost. You must not neglect to obey the Lord because you do not feel very well, or because it is too cold or too hot, or because you want your mother to be present."

But when we come to the Lord's Supper, which Christ enjoins us to observe in memory of him, and which the disciples attended to in primitive times on every first day of the week, how do we talk? One says, "I am not very well to-day and I can not go to church"; another has company, "And of course I could not come," he says; while another went to see a dear friend whom he had not seen for a long time; while still another remained at home and kept the children, while his wife went to church. And all of them comfort themselves with the reflection, "I had a very good excuse," and the church, too often, seems to think so, too. All of these folks were prompt at business the next morning. Are you sure that God will accept any excuse for not attending to the Lord's Supper on every first day of the week? Where two or three Christians are together it can be done. Some Christians never fail to do it. Are you sure God will let you off for any excuse? How do you know but this is just as important as baptism? Will he let you off, if you neglect baptism for any of these reasons? Brethren, it is worth the while of every Christian to reflect on these things. For my part, I expect to attend to the Lord's Supper on every Lord's day till I die. I have missed a half dozen times, perhaps, in the last forty years. I never hope to miss again.

WHICH ONE IS THE PHARISEE?

J. A. H.

Our readers have had their attention called to the troubles in the church at Paragould, Ark., more than once lately; and, I hope, not without profit to themselves. We ought to learn lessons from such cases that will help us to preserve the peace of the churches of God. Recently I received a note from Brother J. A. Morgan, of Paragould, in which he asked me to stop his copy of THE WAY while R. N. Gardner writes for it; for, he says, if there are any Pharisees on earth to-day, Brother Gardner is one of them. And that remark of his set me to thinking. What is a Pharisee in the offensive sense of that term? for Brother Morgan evidently uses the word in that sense. A Pharisee in the best sense was one who believed in the existence of angels, of spirits, and in the resurrection of the dead. See Acts 23: 6-9. In this sense, Christ, Paul and all the apostles and prophets of the New Testament were Pharisees. Evidently Brother Morgan did not use the word in this sense; otherwise he could not have found fault with Brother Gardner for being one, nor with THE WAY for having one on its editorial staff. The following passages will help us to understand the bad meaning of the word, and how it came to have this meaning:

"And there are gathered together unto him [Jesus] the Pharisees and certain of the scribes, who had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands diligently [or up to the elbow], eat not, holding the tradition of the elders; and when they come from the market place, except they bathe [Greek, baptize] themselves, they eat not; and many other things there are, which they have received to hold, washings [Greek, baptizings] of cups, and pots and brazen vessels. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the traditions of the elders, but eat their bread with defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written—

This people honoreth me with their lips,

But their heart is far from me,

But in vain do they worship me,

Teaching as their doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, given to God; ye no longer suffer him to do ought for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do" (Mark 7: 1-13). Read also Matthew, chapter 23. The ungodly Pharisees of the days of Jesus, it appears very plainly from these Scriptures, were those who worshiped God with their lips, but in their hearts were far from him; who were careful and zealous in keeping the traditions of the elders even when thereby they made void the commandments of God; who loved the glory which comes from men more than the glory which comes from God. See John 12: 42, 43.

Now, in the light of these teachings, let us inquire which is the modern Pharisee, Brother Morgan, or Brother Gardner? And let us remember, to convict one of them of being a Pharisee will be no reflection upon him whatever from the viewpoint of the world; for the ancient Pharisees were the most pious, the most devout, the most religious, and indeed the most respectable people among the Jews, in the estimation of the world. They were very punctilious about paying tithes, and, in general, about observing external ordinances. They comforted themselves in the belief that they were better than other people; and even reminded God of it in their prayers; they thanked God they were so good. They were too nice to eat with publicans and sinners. See Luke 18: 9-14. Their besetting sin was worshiping God in their own ways, instead of in his way—setting aside his ordinances to make room for their own traditions. This has been the chief point of failure in worship from the beginning till now. This was Cain's mistake; he substituted his offering for the offering which God or-

dained. Abel offered by faith; that is, he did what God told him to do because God told him to do it, believing this was the very best thing to do because God required it. This is faith. Cain did something else, believing it to be better than God's appointment. This is unbelief. Faith saves; unbelief damns. Nadab and Abihu were worshiping God when in hot anger he slew them (Leviticus 10: 1-7); but, instead of worshiping with the incense appointed by God, in the appointed way, they offered strange fire before Jehovah, "which he had not commanded them." It would have been far better if they had worshiped the Lord exactly as he had told them, without adding to, or subtracting from, his appointments. Nothing seems to be so displeasing to God as changing his ordinances, his appointments, for the purpose of improving them. He was patient with David, and had mercy upon him, when he was guilty of adultery and murder; but he killed these two sons of Aaron in a moment when they presumed to change his worship to make it better.

When the Philistines captured the ark of God, they carried it to Ashdod, one of their chief cities; but the hand of God was heavy upon them, and he destroyed them, and smote them with tumors, the city and its borders. They carried the ark to Gath, "and the hand of Jehovah was against the city with a very great discomfiture; and he smote the men of the city, both small and great; and the tumors broke out upon them." So they sent the ark to Ekron. Then "there was a deadly discomfiture throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the tumors; and the cry of the city went up to heaven." Read I Samuel, chapters 4, 5, 6, 7. When the ark was returned to Israel, God smote of the men of Bethshemesh fifty thousand and seventy men, because they looked into the ark; "and the people mourned, because Jehovah had smitten the people with a great slaughter." It does not do to tamper with God's holy things, with God's house, or with any of its ordinances. To do so brought terrible retribution under the old covenant; but the new is infinitely more holy than the old. Those things were sanctified by the blood of animals and were temporal; but the holy things of the new covenant are sanctified by the blood of Jesus, and bring eternal blessing to the faithful. The Pharisees changed God's appointments to improve them.

Now the differences between Brother Gardner and Brother Morgan will indicate which (if either) should be called a Pharisee. Brother Gardner holds that we should worship God exactly as he directs in his Word. He will not, he can not be a member of, and worship with, the church that uses the organ; because we are not directed to use it in the New Testament, nor was it used by the churches of the apostolic age, nor for many centuries afterwards. But Brother Morgan belongs to the party that put the organ in at Paragould when they knew it would make it impossible for some of the oldest and most faithful of the brethren to continue with them. The church is divided at Paragould because Brother Morgan and others are not willing to work and worship as the church there was ac-

customed to do it in its early days, and as it is written in God's law. They are not content with the church, the God-appointed society, nor with the worship as it is described in the New Testament. Brother Gardner and others are unwilling to change from God's way. So the division had to come. Traditions of men have come in, the societies and the organ, and God's commandments to preserve the unity and the peace have been made void. Brother Morgan and his party have presumed to tamper with and change an infinitely holier thing than the incense Nadab and Abihu changed, or than the ark that the people of Bethshemeth meddled with to their destruction; and, no doubt, it will be more tolerable in the day of judgment for Nadab and Abihu, and the people of Bethshemesh, than it will be for those who thus divide churches in our time. It is a fearful thing to pervert that which has been sanctified by the blood of Christ. Let us never forget that those who divide churches, contrary to the doctrine we are taught in the New Testament, according to the Holy Spirit, "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Read Romans 16: 17, 18. And let us not forget also that the Lord positively commands us to mark such folks, and to turn away from them.

Many people who know that it is wrong to divide churches in this way, and who are greatly grieved by the divisions, who are opposed to the innovations and would far rather do without them, nevertheless abide with those who cause the divisions and worship with the innovations. Their consciences annoy them more or less for this, but they persuade themselves that, under the circumstances, it is best. "I have always held my membership at this house," says one; "My family and business relations make it necessary," says another; "I am afraid the brethren, who have withdrawn from us on account of the innovations, will not succeed in building up a congregation," says a third. But no excuse is good for persistently and continuously refusing to obey a commandment of God. He commands you to mark and turn away from them who cause such divisions. To persist in disobeying such a command is to bring upon one's self certain destruction from the presence of the Lord and from the glory of his power.

Sometimes people continue in this way, having fellowship with innovators, worshiping where they ought not, hoping by this course to lead others with them in the right way after a while. But this is a great mistake. It is never right to do evil that good may come; to violate a plain, unmistakable command of God to induce wife or husband, son or daughter, or any one else, to obey the Lord. Just the opposite course is God's rule. Listen: "Trust in Jehovah, and do good; dwell in the land and feed on his faithfulness. Delight thyself also in Jehovah; and he will give thee the desires of thy heart" (Psalm 37: 34). Let us search the Scriptures diligently daily, with all prayerfulness, and then let us do gently, faithfully, vigorously what God teaches us to do. This is the best way always and in everything.

The Pharisees whom Jesus condemned were in-

tensely religious and very persistent in worshipping Jehovah, very zealous in their religion; but their fatal mistake was in persuading themselves that they could make great improvements in their religious work by substituting for the commandments of God the traditions of men. This was the fatal error that made them, apparently, the most wicked and despicable of men in the eyes of Jesus. And no doubt those who continue in this way are just as horrid and loathsome in God's sight now. I am sure R. N. Gardner is just the opposite of a Pharisee. I have recently heard a number of persons say of him that he is developing more rapidly in spirituality than any one they know.

A REQUEST FOR EXPLANATION.

J. N. A.

"Dear Brother: Since you have been writing for the papers, I have never read a word but what I believed was strong in the Lord, only in the last paper of March 26th. In Bro. Haynes' obituary you say: 'No Christian, well or sick, should be content to miss the worship of God when it is possible to have it, and there are few cases when it is really impossible.' I may not understand you, but if I do, I understand you to mean there are cases that are excused. I would like for you to explain. . . . L. H. Wilson."

Repeatedly since I have been writing for THE WAY, Bro. Wilson has encouraged me by his commendations. While I have never seen him, I am sure he is a very faithful servant of the Lord. Some things I have written are so contradictory to the ideas of men, in general, even of brethren in the Lord, that it does me good to find men who accept the simple truth in all matters. I take pleasure in trying to make myself clear in the matter in question.

I had thought there were rare cases in which the reasons for missing the service on the first day of the week would be acceptable to God. Perhaps in this I am wrong; but I will suggest cases that had occurred to me as cases that are possibly excusable.

I have never been willing to set the Lord's Supper alone. I have doubts about such procedure, and if I were led into a field in my work for the Lord where no other Christian could be found, I think I would not be willing to engage in the breaking of bread alone. Again, I can think of a mother, unable to go to the place of worship, and also unable to get others to worship with her at her home, and in this way be deprived of the worship.

I have known of true preachers in their travels to be thrown unavoidably into large cities on Lord's day, and being unacquainted with the church there, they have spent all the time hunting the little band of disciples that were worshipping in some hall or "cave" in some part of the city, and never find them. But even such cases as these are few, and my language quoted by Bro. Wilson emphasizes the fewness of the cases. Devotion to God and zeal for his cause will

override what at first seem to be insurmountable difficulties.

The great difficulty in the way of the Lord's day meeting is that very many Christians do not care whether or not they meet; they are unconcerned about it. When people really want to do anything, they can make many turns and shifts, they can overcome many difficulties.

Sometimes mothers are ashamed to take the babies to the meeting because it is not customary to take them; they would rather take a pug dog. This is fashionable. Mothers should be glad to be mothers, because it is God's will. It is a condition of salvation to those that can bear children; but they should be careful not to make this an excuse for sin along other lines. I know one mother who gave birth to her child, missing one breaking of bread only. She attended the Lord's day meeting at the regular place of worship on Sunday, and her baby was born Monday. Of course she was severely criticised even by Christians, but she was able to go, and she felt like it would be wrong to stay away from the worship simply because it was extremely humiliating to her to go, while her condition had been brought upon her by being true to the sphere in which God has placed her. A frowning and mocking world should not keep any one from God's worship. It is common for the mother to vacate her seat in the house of God for weeks, and even months, before the birth of her child, and at the same time do all her housework. I know another mother who pursued a similar course to the mother mentioned above, and her own husband condemned her in it. If the Master should speak concerning such faith, I imagine he would say: "I have scarcely found such faith, no, not in Israel." Where is the Scripture that justifies mothers in this time-honored custom? Not that I would be unmerciful to mothers; for if there were any one in the kingdom of God at whose shrine I would fall, it would be at the feet of the true mother of this baby-shamed age—the age in which fathers and mothers agree to rebel against God in these matters. Oh, for "fear of God before their eyes"!

There are those who have taken upon themselves obligations respecting temporal affairs that habitually keep them away from the worship of God. Such a life is sinful, in that it sets at naught God's appointment. If I believed that such people could be saved, pursuing this course, I would cease to preach and teach the Bible as a divine guide. Railroad men, electric-car men, shop men, undertakers, druggists, doctors, and various other men, express one excuse for not being present at the Lord's day meeting, and that is, "My business keeps me away," or, "I can't get away at that hour." This sets at naught the appointment of the Lord and places temporal matters first. It does exactly what Jesus tells them not to do; and if men can be saved by such a course, why preach the Bible?

Men respect oftentimes (yea, it is a common thing) their obligations to men more diligently than they do their obligations to God. There is no excuse for such a life. Christians should break loose from

any and every obligation that interferes with their obligations to God. At any cost, men should make God and his service first. No other course will bring God's approval upon them.

Jesus says: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you" (Matt. 6:33). This promise removes every difficulty respecting the necessity of such obligations. A Christian can make any sacrifice for Jesus' sake. Hence no Christian has a right to place himself under obligations that prevent his meeting with the saints.

R. O. ROGERS HAS LANDED.

R. N. GARDNER.

Considerable has been said of late in these columns about the disloyalty of R. O. Rogers. Had I not *known*, when I began to write about him, that he was a deceiver, I never would have written, neither would I have written about him if I had not thought that God required it of me. It has been no pleasant task. Besides, I know it is no little thing, but a great sin, to falsely accuse a man. If I have failed in properly representing him, it has been on the side of mercy. He has at last acted so that all who desire can locate him. He can be found to-day in the ranks of the "digressives." All Christians would have rejoiced had he come out on the Lord's side, but as he would not do that, thanks be to God that he has landed completely on the side of the ministers of Satan, the "digressives," so he can no longer, even with a show of consistency, claim to be loyal to God and to his Word. Had he not claimed all the time to be loyal and opposed to the modern innovations, his influence for evil would not have been so great; but he has claimed to be faithful, and has thus crept into the midst of loyal brethren, deceived them, and finally wrecked their faith; and now as a result division over the organ has come where he has preached for four or five years, and he has gone with the "digressives."

This trouble, in which he has been a leading factor, has occurred in my old home congregation, where I was baptized — a place dear to me, and where I worked and worshiped for about twelve years. Many of those who were once loyal and my teachers have picked up his ideas, and are now outspoken members in the ranks of the "digressives." I have a letter that he wrote to a brother, in which he says: "I stand for the New Testament doctrine, word for word, and letter for letter." Thus he went about proclaiming in thunder tones that he was for the Word of God, without addition or subtraction. But when the test came he went with the organ party, even to the dividing of the church of God.

The Bible fitly describes him in the following passages: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15).

"Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn

away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:17, 18).

As I hoped when I began to give unanswerable evidence of his disloyalty, he has now placed himself where it is no longer a doubt as to where he stands. When Bro. Northcross went to Paragould, Ark., on April 26th, to hold a meeting, R. O. Rogers allied himself with the "digressive" element instead of to the loyal Christians. On that Sunday afternoon he went to hear the Baptist preacher instead of Bro. Northcross.

My task of letting the brethren know R. O. Rogers and where he stands is now done. I would rejoice if he were to come boldly out on the Lord's side, repent of his evil, turn properly to the Lord, that he might be saved when earth's pilgrimage is o'er. But this I can not hope for at the present.

Brethren, the day is here when strict adherence to the Word of God is very necessary. Let us commence a stronger fight for the Word of God than ever before. Let all unite their forces for the proclamation of the pure Word, and let there be no uncertain sound. It is faith that the people need, and the Word of God is all that gives it. Think of what disloyalty to the Word of God has done! There never would have been a division of professed Christians had all been satisfied with just what is written, no more, no less.

By special request, I give below some condensed statements concerning R. O. Rogers:

1. "I know he is unsound, and this is written that others may know."—G. D. Smith.
2. "We have been in school together, even roomed together; but now I have no confidence in him, and I have told him so."—G. D. Smith.
3. "The sound brethren in West Tennessee consider Rogers a digressive, and his actions go to prove it."—John R. Williams.
4. "He surely, to my knowledge, encourages the use of the organ during church service."—E. W. Thornton, M.D.
5. "Bro. R. O. Rogers, I suppose, will not deny here (Piggott, Ark.) of not being in favor of the organ and other festivals, as he uses the organ here, and rather encourages the use of the same. It is news to me that he is not in favor of the organ."—E. W. Thornton, M.D.
6. "He thinks no more of it than he would a tuning-fork, both used to keep the tone and assist the singers in pouring out their heart song with the spirit and the understanding."—Mrs. Mary Love Yantis.
7. "I heard him say one day before a large audience that he was raised to believe that it was a sin to worship with the organ, but he said he had learned better."—Dr. A. J. Trail, of McMinnville, Tenn.
8. "Your question concerning Bro. Rogers' stand on the organ question is at hand. Will say that I understand him to occupy about the same position as myself."—From a rank digressive preacher, H. S. Mobley, Corning, Ark.
9. Bro. Rogers said to Bro. R. H. Gardner: "He

could not consistently debate with Methodists and Baptists and favor organs and societies, because they would want a 'Thus saith the Lord,' and I could not give it."

10. "I am opposed to women preaching and to any and all societies, and to the organ, unless it be used as an aid to singing and is agreeable with the entire congregation," and that he "will never try to put an organ in any church where it will cause trouble."—Wm. M. Scott.

11. Bro. Leggett told Bro. Al. Gardner that "Bro. Rogers and I put it in" (on Saturday before Bro. Northcross came). On Sunday night, after using the organ during the service, Rogers denied to Bro. Riley Smith having anything to do with it, whereupon Bro. Smith called to Leggett, who came up to where Bro. Smith and Rogers were, and being asked if he (Leggett) did not say that he and Rogers put the organ in, replied that they did. Rogers then said that he was backed by the elders.

12. "I heard Bro. Wm. Scott say: 'Bro. Rogers, the course you have taken almost makes me an infidel.'"—Riley Smith.

13. "Bro. Rogers recently assisted the ladies of the church in organizing a society, the purposes of which are to raise money for local church purposes and for missions. We have a president, secretary and treasurer."—Miss Nellie Smith.

PREACHING.

R. C. BELL.

There is an idea that the preacher who stands in the pulpit is the only preacher; that common members are not to preach, and that the preacher preaches only when he is in the pulpit. It is very unfortunate that the title "preacher" is used to designate the pulpit teacher only. It is very unfortunate and sinful that preaching has become a profession in the sense that law or medicine is; that only they can preach who have taken a course in homiletics or theology. Very often they who have studied these things can't preach, above all others, because they make them the end instead of the means. The more learning a preacher has, the better, if he uses it and the mental development acquired in getting it as a means to get the Bible before the people. The one thing to preach is the Word of God. Let Jesus be exalted before the world, and not the preacher. A poor, ignorant man can preach Christ more acceptably than a rich M.A., LL.D., who has to preach himself a great part of the time.

But the idea that the preacher must do all the preaching and teaching, and that he can do it only when he is in the pulpit, is all wrong. That is one way to teach, to be sure; but there are more important ways. Every male member of the church should be able to read, teach and exhort in the assembly of the church; more important still, every Christian, whether man or woman, should be able to teach and encourage privately. Until all Christians learn that they must preach, Christ can never be preached as

he should be preached. We all must be ready to teach in the church house or in the private house around the fireside, wherever the opportunity is. This public and private preaching of Christians is more important than the pulpit teaching—the set sermon. The latter may be dispensed with altogether, but not so with the former.

But I believe that the most effectual and most practical preaching is yet to be named. It is the influence of the godly life of the child of God. The "preacher" whose life is known to be "crooked" can have no influence for good; the same is true of any public or private teacher; but there is no way under heaven whereby the light of a godly life can be hid. Without it no man, whatever his profession or what else he may be or do, can save himself or influence others for good. By it any man, whether preacher, farmer, blacksmith, or what not, can be saved, and by it preach Christ to others at the same time. It must be the all-consuming and devouring purpose of every Christian to live a holy life and keep himself unspotted from the world. A righteous life united with the preacher's teaching in one man is beautiful, but no more so than it is united with the farmer's farming. It takes the verbal preaching and it takes the example preaching to convert the world and keep it converted. Either without the other is mortally wounded, but I believe that the latter makes more converts than the former.

Let us take an example from the Bible that shows the power of a life devoted to God. It is found in the sixth chapter of Daniel, and is the familiar case of Daniel in the lion's den. (Read the whole chapter; it is as interesting as a novel.)

King Darius divided his kingdom into three territories, with a president over each. Of these three presidents, Daniel was first. He was faultless in the administration of his office, and the king "thought to set him over the whole realm." The other presidents could not bear to see Daniel promoted above them, and determined it should never be. Daniel was so righteous that these shrewd politicians could find no fault in him, so they resorted to trickery, as their sons have done ever since. Daniel was so devoted to God that they knew that he would be true to him at all hazards, so they made a law of State to conflict with a law of his God. The man who disobeyed the State law was to be thrown into the den of lions. The conflicting laws were these: God required the Israelites to worship him only; but these presidents flattered Darius, and asked him to pass a law requiring all to pray to him for the space of thirty days. They deceived Darius, making him believe that all the presidents wanted the law passed, whereas Daniel knew nothing about their plot. The law was passed, and these presidents, with hellish glee, told the unsuspecting king that Daniel continued to pray to his God three times a day. The old heathen king was grieved that Daniel should perish thus, but as he could not change the law, he had Daniel thrown into the lion's den, where he passed the night, and was taken up the next morning with "no manner of hurt found upon him, because he had trusted in his God."

Josephus says these wicked men told Darius that the reason Daniel was not devoured by the lions was that they had just been fed a great quantity of fresh meat. To test the truth of this statement, Darius had these wicked men, with their families, thrown into the den. As a result "all their bones were broken in pieces before they came to the bottom of the den." This was ample proof that God was watching over the faithful Daniel. The story of this chapter could not have ended otherwise, for the faithful child of God will always be exalted, while the wicked will always be destroyed. There can not be an exception.

But what about the point in question, that the devoted child of God has such wonderful influence? Listen: "Then King Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions" (Daniel 6: 25-27).

It seems that this heathen monarch not only got a clear conception of the true God of heaven and earth himself, because Daniel was faithful, but that he also turned missionary for Jehovah, and wrote unto all peoples, nations and languages, that dwell in all the earth, to tell them of this wonderful God. He also decreed that the people of his kingdom should "tremble and fear before the God of Daniel." Notice how well Darius understood the nature and character of God: he saw that God was living, and not a dumb idol; that he was steadfast; that his dominion and kingdom should never be destroyed; that he delivereth and rescueth; that he worketh signs and wonders in heaven and in earth. He saw him as the all-gracious and all-powerful and everlasting God. And how did he get such a perfect understanding of the true God? Because Daniel stood the test, thus allowing God to use him to this end. Daniel could not have wrought this great victory for truth and for God by preaching, throughout his threescore and ten years, with all the logic of Aristotle and Bacon, and with all the eloquence of Demosthenes.

Suppose Daniel had failed, like some of us would do; then the truth would have been cut short; God would not have been magnified in the eyes of all the people. This is the very reason why the truth does not increase and spread any faster to-day. If the amount of example preaching and godly living were in proportion to the verbal preaching, the world would soon be converted, or would have been already. The grandest preaching that can be done is consistent Christian living. We should be thankful that a Christian does not have to be a "preacher" to preach.

I must digress and impress one more lesson from the story of Daniel. We never know when God is using us for some great work. Do you suppose that Daniel thought that a great victory was being won for the truth when he was being carried to the mouth

of the den, or when he was thrown in? That was a gloomy and despondent time for him; death was staring him in the face; but he had the manhood and force of character to stand steadfast. Sometimes we may grow heavy-hearted and despondent when it seems that the enemies of the truth are in the ascendancy. Sometimes a handful of God's old and faithful children are driven from the place of worship by a worldly-minded membership. To see the church thus divided and seemingly go to ruin hurts a godly old elder worse than almost anything. Many sleepless nights have been spent and many bitter tears have been shed in this land of ours during the last quarter of a century over the division in the church. The old brethren and sisters who are treated this way had rather die than suffer such abuse and see Christ suffer such disgrace. It looks gloomy, but it is no more so with you than it was with Daniel. Trust in God as did he, and your end will be like unto his. Not only will God save you from the lions as he did him, but he also will turn it all into a grand victory for the church.

FREEDOM THROUGH OBEDIENCE TO LAW.

JOHN B. COWDEN.

As was shown in a preceding issue of THE WAY, "Ye shall know the truth, and the truth shall make you free," is Christ's statement of the general law of freedom. Truth makes free; but, furthermore, it was shown that there are certain conditions to be complied with on the part of the individual seeking freedom in order to bring himself under the liberating power of the truth. We wish now to consider these conditions, with which the seeker of freedom must comply in order to be free.

Now, since freedom comes through the truth, and truth is the thoughts of God, which, when revealed to man, become law, it follows that freedom in some way depends upon law. The common conception of the meaning of freedom is to be not restrained or hampered by law; but this is a false conception of freedom. Such a state would be anarchism, but not freedom, and would be impossible as well as undesirable, for every specie of life is surrounded and maintained by its own created system of laws, upon which its life and healthy functioning depend. When God created the physical universe, he set in operation a system of laws which arranged and formed from a chaotic mass of matter a perfect and harmonious universe, and which control and operate it with such regularity and precision that its systems of flying worlds form the only perfect timepiece. Furthermore, when animal life was created, at the same time a system of natural laws was set in operation to regulate and maintain its existence and healthy functioning, and a release from these laws would not be freedom, but bondage, death. Imagine the laws of nature suspended, and all matter released from their sway, and picture the resulting wreck and distraction. The state would be anything but freedom. God has thrown around the physical life of man a system of natural

laws to regulate and maintain life, and life and healthy functioning of the body depend upon the operation of these laws. For instance, cut off from the lungs the supply of air, and note the effect. You have arrested one of these laws in its operation, and thereby disturbed the functioning of the whole body. Suspend these laws, and death of the body will be the immediate result. Physical freedom in the body depends upon the operation of these laws.

So, therefore, we conclude that freedom depends not upon a release or exemption from restraint of law, but upon a compliance and fulfillment of law. When the physical man obeys and keeps in operation the laws governing and maintaining life, he is free physically; if he either knowingly or ignorantly arrests or breaks one of these laws, to that extent he becomes enslaved. When he knows these laws and the conditions of their operation, and complies with these conditions, law, the truth, makes him free. "Ye shall know the truth, and the truth shall make you free" — that is, freedom comes by the agency of truth through obedience to law.

This is true in society. Society has its laws, and a man's social freedom depends upon his obedience to these laws. When a man breaks one of these laws, to that extent he loses his freedom; and if he breaks a grave and vital one, he is deprived of all social freedom, and imprisoned. The prisons are filled with the law-breakers, while the man that obeys the laws is free. True freedom comes through obedience to law. The anarchist has a false conception of freedom. He thinks that freedom consists in being wholly unrestrained by law, and therefore renounces and disregards all law and government. He had just as well renounce and disregard the laws of nature, which maintain his physical existence, as those which control and maintain social life. Social anarchism would be just as destructive and as little desired as physical anarchism. "Let every soul be subject unto the higher powers" was Paul's instruction to the Romans, that they might be socially free.

Likewise, when God imparted to man a living soul, he at the same time instituted a system of spiritual laws for its regulation and guidance. While man was in the Garden of Eden, he fulfilled and obeyed all these laws, and consequently was free; but finally he was persuaded to violate one of them, and thereby enslaved himself. He sinned, and Christ said, "Whosoever committeth sin is the servant of sin"; and "sin," says John, "is the transgression of the law"; so it therefore follows that when an individual transgresses a spiritual law, to that extent he enslaves himself. The following words of Peter indicate how he may free himself: "Seeing ye have purified yourselves in obeying the truth" — freedom through obedience to law. All freedom to every form of life comes through obedience to law. Read the history of the children of Israel, and note how plainly the history of them verifies this fact. God gave them a system of laws, written upon tables of stones by the Spirit of God and delivered to Moses on Mount Sinai; and as long as they obeyed these laws, they were free; but whenever they broke one of them, slavery, and

often death, was the result. Twenty-three thousand fell in one day. Paul, in referring to their state under this system of laws, says: "Ye have not received the spirit of bondage again to fear." Through a failure to obey those laws, they received the inevitable result, bondage; but Christ kept those laws, obeyed them to an iota, and thereby gained freedom for the human race. "For as by one man's disobedience many were made sinners (bondservants), so by the obedience of one shall many be made righteous" — free. Thus Christ fulfilled the old law, and thereby broke the fetters of bondage, riveted upon the people through their disobedience; and he instituted another system of laws, entitled "The perfect law of liberty," by obedience to which man can be made free.

Christ, while he was on the earth, taught man these laws; and, after his ascension, the Holy Spirit dictated them to inspired writers, who tabulated them in book form. The Bible contains every law necessary to the freedom of the soul, hence it is called "the perfect law of liberty." It is written out in full and explained in the minutest detail, so there can be no excuse for a man's being in spiritual bondage. Ignorance of a written law does not excuse a man. There might be some excuse for a man's breaking a physical law, since all the laws controlling and maintaining the body are not revealed, and consequently one may be broken through ignorance; but, nevertheless, the body suffers the evil consequences of the broken law just the same. A man's intellectual growth may be retarded or stunted through ignorance of the laws of its development, and for this reason his intellectual bondage may be somewhat condoned; but man has a specific and perfect law for his spiritual emancipation, so there can be no plausible excuse for a man's spiritual bondage.

The trouble with man is not that he does not know the truth, the law of freedom, but that he fails to comply with the conditions of the law, fails to obey the law. He wants to be freed from sin in some other way. The Universalist believes that God will, in some way or somehow, free all men from sin. He had just as well hope for health without obedience to the laws of health, or for civil freedom without obedience to the civil laws. The Universalist is the anarchist in religion. There is not a promise of freedom from a single sin in the entire Bible except through obedience to law.

But many say that the law is too strict and exacting, and is against man's nature. That is the complaint of the slave, but the free man makes no such complaint. Take, for instance, a man physically enslaved, sick in body. You may hear him complain that the laws of health are too strict and exacting; but the free man, who is in health, says that he just naturally obeys them, and it is a pleasure to do so. The man behind the prison bars may find fault with the civil laws, but the free citizen says that they are just and right, and takes pleasure in obeying them. Just so the man, fettered in the servitude of sin, bewails the exactness and grievousness of the law, but the free man rejoices in loving and natural obedience to the law. Whose testimony will you accept?

Is the fault in the law, or in the man? In the first case, the answer is evident. The fault is in the sick man, and the laws of health are good, and it is natural and pleasant to obey them. The answer would be the same in regard to the civil law; and why should not the testimony of the free man be taken in the case of the spiritual law? Hear the answer of Jesus, "My yoke is easy, and my burden is light"; and also John's, "His commandments are not grievous." The free and full-orbed man naturally and joyfully obeys the laws designed by God for his control and maintenance; and he who would be free has only to "know the truth," "the perfect law of liberty," and through obedience to this law "the truth shall make you free."

LIGHT IN A DARK PLACE.

HIKARINI ARUKI.

Like most of his followers, our neighbors were quite ignorant of who Buddha was, or what he taught. This gave me quite an advantage in our discussions.

My mother would sometimes sit with her hands clasped on her lap, her head bowed, while she listened in silence, till she would become so disturbed at seeing the sacred faith of her fathers assailed, she could stand it no longer, and would slide the shioji aside and disappear. If one had been rude enough to watch her retreat, they would have found her a few moments later in her sacred nook of the garden, with hands palm to palm and finger points upward, her head bowed, and kneeling before her favorite image, imploring help that her wayward son might return to the true path, in the words, "Namu-amida-bustu, Namu-amida-bustu, Namu-amida bustu." There was a pathos in all this that touched my heart in a very peculiar way, and in accepting the Christian faith I found my mother's entreaties the most difficult obstacle to overcome.

During my stay at home I invited a friend, who was an American, to come out and spend a few weeks in our mountain town. He and my father were one day talking together, when the conversation turned to the rulers of the different nations. The foreigner spoke of having seen the President of the United States, and that it was not his custom to seclude himself from the people. My father stated that such a thing might be quite possible in America, where the President was only a common man; but in Japan such a thing could never be, for if one should dare to look upon the Emperor, he would instantly become blind. This seemed so ridiculous to my American friend that he laughed out aloud. This my father took as a great indignity to the "Son of Heaven," so he instantly drew his sword and was in the act of striking a death blow, when I prevented him, telling him what an awful thing he was about to do. My father soon became composed, however, and then each apologized to the other. My friend explained that he meant no impoliteness whatever to His Majesty, only such a thing seemed quite ridiculous.

Of course our country has long since advanced beyond that superstitious condition, and His Majesty

now goes out on State occasions as the rulers of other countries do, and the people of all classes line the roadsides to get a peep at him.

In discussing this incident, however, I hope I may not be out of order in making a friendly suggestion for the sake of my Western friends. Many of our ancient customs we have given up as vain, and no doubt many of them seemed very ridiculous to people of other countries, as also do some which we still hold. But to treat national customs with contempt and ridicule has a tendency to intensify that prejudice which the people of one nation hold against another, and it only renders more difficult the path which the foreigner must travel. All nations, I find, have their foolish practices, for no other reason than that they have become implanted in the nation, and are held sacred. In opposing them, we should do so in wisdom, and not unnecessarily arouse the antipathy of the people. Most of the opposition to missionaries and Western people generally by the Eastern nations has grown out of imprudence and unwarranted conduct, and not to the gospel itself. If a fellow feeling be maintained and we point to errors in a friendly way, much good comes from international intercourse. We mutually assist each other. A nation often gets to look upon evil customs with favor simply from no other reason than that they are customary. Long-standing custom somehow has a blinding effect, and we often fail to see the evil of a thing till some one comes from abroad and points it out.

As I only lacked one year to finish my school course, I suggested to my father that I should like to return to Tokyo for that purpose. He kindly consented. September 20th found me back at my post again as a student. All my teachers were in their places save one, who had returned with his family to America on account of failing health.

I had come this time with a new purpose to what I had ever had before. Up to this time my purpose mainly was to graduate and get a diploma like students in America and Europe I had heard about. But now a keen thirst for a knowledge of the Scriptures was created within me. I hung up in my room as a motto this passage from the sayings of Jesus: "If any man willeth to do his will, he shall know of the teaching." This promise I accepted as my own, and began to apply it to my daily life.

Satan tempted me and said: "You must be faithful to the mission (another word for denomination), as you promised, or the school may take away your monthly support; so you would better be cautious how you take any advance step not commonly held by the school. If the mission should fail to support you, what would you do? And if, after graduating, you should fail to be recommended to the pastorate of some church or station, what support can you expect?" These thoughts troubled me for a time. I made it a matter of careful Scripture study. My attention was arrested by the latter part of the sixth chapter of Matthew, and especially the thirty-third verse, where Jesus said: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." I re-read the pass-

age at least a half dozen times till I could repeat it in a dark place. It gave me strength to go forward, relying wholly on God, as I had never done before. I determined henceforth to promptly enter upon whatever I clearly saw to be my duty, leaving the results to him who had commanded.

THE TIME CHRIST WAS IN THE GRAVE.

J. K. P. TIMMONS.

NO. II.

Some persons have thought and claimed, according to John's Gospel, that Jesus ate the passover on the 13th of Nisan, some on the night of the 14th, and others on the night of the 15th of Abid, or Nisan. A few, however, claim that the supper spoken of in John 13 is not the paschal supper, but is the supper that was in Simon's house in Bethany. Now, friends, we know that John, in the thirteenth chapter, does not call it the passover, nor feast of unleavened bread; but are we to conclude by that it was not? What supper does John record in the twelfth chapter? From the parallel expressions, I conclude that this supper spoken of in John 12 is the same supper that was made for Jesus in the house of Simon the leper, as recorded by Matt. 26 and Mark 14, for all three say it was in Bethany.

Mark and John say "ointment of spikenard very precious." "Why was not this ointment sold and given to the poor?"

Then Jesus said: "Let her alone. Against the day of my burial hath she kept this" (John 12:7). "For in that she hath poured this ointment on my body, she did it for my burial" (Matt. 26:12). And it does seem to me, if the body of Jesus was anointed by Mary before his burial, it would include his "feet" as well as his "head." As to the supper in Bethany, neither Matthew, Mark nor John say what time it was before the feast. Matt. 26:1, 2: "When Jesus had finished these sayings, he said unto his disciples, Ye know that after two days is the feast." Then the "after two days" begins at the finishing of the things reckoned in the twenty-fifth chapter, and not at the time of the supper in Bethany. John 12:1: "Then Jesus six days before the passover came to Bethany. There they made him a supper." John does not say the supper was six days before the passover, but he does say in substance that Jesus came to Bethany six days before the passover. Hence we conclude that John 12 records the supper in the house of Simon the leper, but we know not how long it was before the passover.

Now we believe that the supper recorded in John 13 is the paschal supper, for the following reasons: It was at the paschal feast that our Lord informed the twelve apostles that one of them should betray him (see Matt. 26:21), and gave them words and phrases — "He that dippeth his hands with me in the dish" (Matthew); "One of the twelve that dippeth with me in the dish" (Mark); "He it is to whom I shall give a sop" (John). The night of that paschal

feast Jesus told Peter: "The cock shall not crow till thou hast denied me thrice" (see Matt. 26:34; Mark 14:30; Luke 22:34, and John 13:38) — recorded by Matthew, Mark, Luke and John of incidents which took place on the night that our blessed Savior last partook of the paschal feast, and the quotations from John are identical or parallel, referring to the same time and things that the other three speak of. Then how any one can investigate the subject and say that John 13 does not refer to the feast of the passover is a remarkably strange thing to me.

(To be continued.)

MISSIONARY NOTES.

J. M. M'CALEB.

A man called at our door a few days ago, whom I recognized at once as Asanumasan. I baptized him ten years ago, but had not seen him for almost as long a time. Frequently I have thought of him since, and wondered what had become of him. He says he is still in the faith, and has been doing Christian work with some of the missions. At the time mentioned he was soliciting funds for the establishment of a home for beggars, where they could be given suitable employment and be cared for. A number of Japanese have taken up the work. It is also commended by the missionaries. I was pleased to find him still trying to make an effort for the right, for I confess I had not the greatest confidence in him. So we can never tell. At any rate, it is safe to encourage the sorriest specimens to do right. Asanumasan is a nice looking man, with a large, well proportioned head, which is now considerably bald.

Send to the Advocate for as many of the tracts, "Going and Sending," as you can use in your congregation, and they will be sent you free.

The niece of a young man, a little girl four years old, died a few days ago. The young man wrote his brother something like this: "As Buddha taught, there is no certainty in life. Buddha is the absolute. He has shown that he pities you; he came and dwelt four years in your little child, by which he showed his pity. We need not be troubled." The Buddhist Scriptures consist of eighty thousand volumes. Those used in Japan are written in Chinese. There has been an effort lately to translate them into the common language of the Japanese people. But this will increase their bulk about threefold. Already it takes one "godown," or storehouse, to hold a full set of the Buddhist Scriptures. So the Buddhist is confronted with the difficulty that if he puts his Bible in language that can be understood, it will take three godowns to hold it.

Which is the right way? is the question that concerns every true heart. This point once settled, he should give himself wholly to it. If he fails to be fruitful in his efforts and not succeed as others would count success, it is no evidence that his course is

wrong. If, however, God should bless his labors and make him to prosper in that which he puts his hand to, it is no evidence again that he is wrong. But if blessing comes from well-doing, there is an element of God's approval in it. If one should forsake the laws of God to gain wealth, as many do, the acquiring of it would not be proof that he was pleasing God; but if one do just what God commands, though it seem to be against his material interest, and yet he is blessed, I believe this is some evidence that God's promises are made sure unto him.

"Besides, the difference in exchange between this country and foreign countries is such that ninety-two cents is worth more than a dollar after all expenses are paid," says Bro. F. M. Rains, in a letter written at Cincinnati, March 12, 1902. The Secretary is trying to excuse himself for taking eight cents out of every dollar for handling the money. (Really he takes twenty, as has been clearly shown lately by an expert bookkeeper.) But Bro. Rains, in the position he occupies, ought to know that his statement is incorrect. If some one not very well up on missions had made such a blunder, it could be readily overlooked; but for one occupying the place of Rains, such a mistake seems inexcusable. A dollar in Japan or any other foreign country is not worth as much as a dollar in America. True, we get about two Japanese yen for an American dollar, but so can one in America get about five dollars for an English pound; but no one would be so foolish to argue from this that the pound would thereby be increased fivefold. It is just a simple split into five parts, one part equal in value to one-fifth of a pound. So the American dollar in Japan is simply split in two parts, each being worth about fifty cents. To get this done we must pay the exchangers about one per cent., so really get in value about ninety-nine cents. Whether money be sent through the postoffice or the banks, the charge is about the same; it is an international law, and none are exempt.

This is seen also in the rate of steamship tickets. Go to San Francisco and buy a passage to Japan, and you pay \$150 for it. As you return to America from Yokohama, you pay 300 yen, because a yen is worth only fifty cents. Again, the true value of Japanese money is seen in the international postal rates. Every letter that I send to America must have a ten-cent stamp on it, while the letters coming from America to me need only a five-cent stamp. Why? Because international postal rates are uniform, and it takes ten sen in Japan to equal five cents in America.

If some poor brother opposed to the Boards were to make such a blunder as Bro. Rains has made in this, it would be a fine point for some Society advocate to take up and show the necessity of having wise men who give their whole time to missionary matters at the head of affairs.

We were sitting by the fire one morning, amid the family group; it was just before 10 o'clock, at which time the services for the Lord's Supper were to begin in a room down stairs, when the following remarks

were passed: "You have not been receiving much from home lately, have you?"

"No, not very much."

"So you see the need of having some one in the field at home to stir things up."

"I think the most important thing is for us to keep right on this side and stir things up over here, and the Lord will do his part."

Not thirty minutes afterwards, in the midst of the meeting, there came a letter containing ten dollars for missionary purposes. Thus God seemed again to verify his promise: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"For this let every one that is godly pray unto thee in a time when thou mayest be found; surely when the great waters overflow they shall not reach unto him. Thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance."

A young man writes as follows: "My friend has read the tract which I gave him. It was your tract on smoking. He could understand that smoking is very hurtful to the body, and he gave up smoking absolutely. Since then he has felt the very great comfort of it, and said to me: 'I am very delighted, because I have a more healthy body by Mr. McCaleb's kindness.'"

Let us sow by all waters, for we can not tell which will take root and prosper.

There are now nine young men in the Students' Home. We hope to find it necessary soon to seek larger quarters. This is a way of reaching the home life of young men which I have never been able to do so successfully. As soon as the Lord permit, I shall build especially for this work, and live on the same grounds with them.

OUR HERITAGE.

N. P. LAWRENCE.

"But now abideth faith, hope, love, these three: and the greatest of these is love" (1 Cor. 13:13, R. V.). The power to believe is a great gift, and has been admired by the best of men. In the Bible the word "faith" has a threefold meaning: 1. A statement to be believed. 2. Belief of a statement. 3. Fidelity.

God in his great benevolence has given us "the word of faith," the gospel of salvation, and has confirmed it by all necessary testimony to show its divine source and far-reaching benefits to man; therefore, to believe the gospel and faithfully do all it requires makes us Christians, members of Christ's body, parts of "the fullness of him that filleth all in all." How inexpressibly great, then, is our heritage. Let us appreciate it more and more day by day.

"Christ in you the hope of glory" (Col. 1:27). "Which hope we have as an anchor to the soul, both sure and steadfast" (Heb. 6:19). That we may hope

for a glorious immortality, when in this life surrounded by the most distressing circumstances, is another of the inexpressible blessings of Christianity. Despair must seize us in the midst of worldly adversity were it not for the hope of bliss in the company of the glorified Lord and his ransomed host at last. If we hope for a crown of life, let us take heed that our hope is well founded; that we have obeyed the gospel and are fighting the good fight of fidelity.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

THE PARALYZING EFFECT OF WORRY.

Anxiety, worry and fretting destroy nutrition by ruining the digestion and preventing assimilation of the nutriment in the food. Whatever affects the brain cells, the nutritive centers of the body, affects the health, the life. Worry or anxiety injures certain cells of the brain, often beyond repair. The supply of nerve nutriment is cut off, and all the normal processes of the body are disarranged and disordered while one is troubled or worried or anxious. This is why worry kills.

Nothing is better known to physicians than the fact that people who are always worrying or fretting about their business affairs or their health, like a long-bent bow, lose all elasticity; there is no buoyancy, no spring in their life; their minds have been held so long in this bondage that they refuse to react—the rebound is gone. The mind becomes thereafter mechanical and dead to ordinary suggestion.

There is nothing else, except vice, which is so difficult to remedy as a mind perpetually under the influence of worry and anxious thought.

Physicians tell us that the food remains absolutely undigested, that the gastric juice even is not generated when the mind is oppressed with fear or over-anxiety. All the secretions of the body are affected and all the functions are thrown out of harmony. Without harmony, health is impossible, and without health, success must be marred or impaired. Perpetual worriers can not be happy, because they absolutely ruin their minds for enjoyment. They always see clouds; to them there is no sunshine. If any one should say to them, "It's a pleasant day," they would say, "Yes; but it will probably rain somewhere." They can never quite get their mental sky clear of thunder clouds; they always see a cyclone coming in every cloud; something is going to happen; business is going to the dogs; their health is being impaired; a cancer or consumption is developing in their systems; and they are perfectly sure that things are not going to turn out right.

If they happen to have a little streak of good luck in their business, they look upon it as they would upon a very bright day in winter, calling it a weather breeder, and, believing that disaster is ahead of them.

After a while the structure of the entire mind is changed by worries, so that it can not possibly get into a normal condition more than a few minutes at a time. It drops back immediately into its abnormal, worrying condition.

Many a mother with a kindly intentioned heart casts perpetual shadows into the young lives about her which are sure to cripple and cramp their careers. She little realizes that it is almost the most unkind and cruel thing she could do to the children, dearer to her than life itself.

The perpetual disputes and bickerings between the father and the mother in a home, the shadow-casting which seems so harmless, perhaps, at the time, will reappear in the after life of the children as great handicaps to success—as great happiness-killers.

HOW TO SWEETEN LIFE.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Life is largely filled with little matters.

Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. God's providence looks after little things.

The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing-machine, the headache, the heartache, the nursery, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper and the heart; and all may have and enjoy it.—Selected.

LINCOLN'S LAST OFFICIAL ACT.

He Pardoned a Young Man Who Had Been Condemned to Death as a Confederate Spy.

Abraham Lincoln's last official act was to pardon a man under sentence of death, charged with being a Confederate spy. Before the Civil War, Allmon and George Vaughan were residents of Canton, Mo. Allmon entered the Union army. His brother espoused the cause of the Confederacy, and in due time he became a member of the staff of General Mark E. Green, an old friend and neighbor. George Vaughan, after the battle of Shiloh, undertook a secret visit to his home at Canton. He wished to see his own family and to carry messages to the wife of General Green. He passed undiscovered through the Union lines, spent some days in Canton, and was returning

to his command when he was captured and jailed at Palmyra, Mo., but was soon transferred to St. Louis. There he was tried by court-martial, and, though he stoutly denied that he entered the Union lines for other than the purposes already named, was sentenced to be shot as a spy.

Allmon Vaughan, who was then a Captain in the Union army, appealed to Senator John B. Henderson to save his brother. Henderson laid the case before Edwin M. Stanton, who, after investigation, decided that George Vaughan was guilty, and that there could be no change in the sentence that had been passed upon him. Then Henderson appealed to Mr. Lincoln, at whose instance an order was issued for a new trial. This resulted in a second verdict of guilty. Again appeal was made to the President, who ordered still another trial, but a third time a court-martial pronounced against the accused man's innocence.

Henderson, however, continued the fight for the young man's life. It was in the spring of 1865, and, in urging the President to exercise clemency, the Senator insisted that, the war being practically over, Vaughan's pardon would be in the interest of peace and conciliation. "See Stanton, and tell him this man must be released," said Mr. Lincoln. "I have seen Stanton, and he will do nothing," protested Henderson. "See him again," was the reply; "and if he will do nothing, come back to me." Stanton would do nothing, and, early in the evening of April 14, Henderson again sought the President, whom he found dressed for the theater. Mr. Lincoln shook his head when the Senator reported the outcome of his interview with Stanton; then, without a word, he seated himself at his desk, wrote a few lines on a sheet of paper, and handed it to Henderson. It was an order for Vaughan's unconditional release and pardon, and it was the last official act of the President's life.—Success.

CHRISTIANITY.

On this subject all our information must come from the New Testament. Much that in these days is called Christianity is but apostasy. Even where we find sincere desire to worship God, error has blocked the way, until the efforts put forth, in a multitude of cases, are but a burlesque of the New Testament model. An instance is found in the Salvation Army maneuvers, and the confusion found at the meetings of people who do not resort to all the methods of the Salvation Army is but a small improvement on those methods.

In the light of the New Testament we may ask, Who hath required such things at their hands? Not the Lord of Glory, assuredly. He said that in spirit and in truth men should worship the Father.

In harmony with the truth revealed by the Holy Spirit only can men now worship the Father. In other words, we have a "Thus saith the Lord" for every act which will be acceptable to him. While this is true of the worship, it is also true of the work which the Lord has for his people to do.

As an architect furnishes plans and specifications

for a building, so has the Great Architect done for his workmen. As a building for a special purpose must be built according to the specifications, so the church of God must be built as he has specified, so that his special purpose may be accomplished thereby.

TO MOTHERS.

If you say "no," mean no. Unless you have a good reason for changing a given command, hold to it.

Take an interest in your children's amusements; mother's share in what pleases them is a great delight.

Remember that what are trifles to you are mountains to them. Respect their feelings.

Be honest with them in small things as well as great. If you can not tell them what they wish to know, say so, rather than deceive them.

As long as it is possible, kiss the children good-night after they are in bed; they like it, and it keeps you very near to them.

Bear in mind that you are largely responsible for your children's inherited characters; so be patient with them.

If you have lost a child, remember that for the one who is gone there is no more to do; for those left, everything.

Have your boys and girls study physiology, and when they are ill, try to make them comprehend why — how the complaint arose, and the remedy as far as you know.

Impress upon them from early infancy that their actions have results, and they can not escape consequences, even by being sorry when they have done wrong.

Respect their little secrets; if they have concealments, petting them will never make them tell, but time and patience will.

Allow them, as they grow older, to have opinions of their own; make them individuals, and not mere echoes.

Find out their special tastes and develop them, instead of spending time, money and patience in forcing them into studies that are entirely repugnant to them.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of housekeeping. So shall you put them in the way of making home happy.—Canadian Baptist.

WHY YOUNG MEN GO TO THE BAD.

And painful as it is for us to say it, some of the most serious causes lurk in our homes. Family government and paternal authority are not what they once were. Possibly it is not necessary that they should be. The age changes somewhat. But, at any rate, the parents should still be in charge of the home. Children should not be burdened with the heavy task of training their simple-hearted, good-natured, easy-going parents. It is not fair to lay such a grievous load upon their tender shoulders. Do not many mothers and sisters wait upon the young sons of the

household more than is good for them? Some of the noblest men of our nation were trained from early childhood to wait upon their mothers; and it would be a blessed thing for the land if the mothers counseled more their sons and continued to be their confidants up into manhood. It is of great value as an educator that boys and young men be kept busy. Idleness allows rust to accumulate upon the soul, and often starts boys in the way they should not go. If the home influence is attractive and cheerful, boys are likely to be saved from taking up bad associates, the bane of a young life.

SHUT EYES ON THAT SIDE.

Tommy's baby brother had spent fifteen minutes alone with Tommy's picture books, and the result was disastrous. A friend, more sympathetic than wise, said to him, pityingly:

"Why, Tommy, what a shame that your pretty books are spoiled!"

Tommy looked up quickly. "They're not spoiled; there's lots of pictures left."

"But see the book you have in your hand," his would-be consoler persisted. "One side of the picture there is gone."

"Yes, but I shut the eye on that side," said Tommy.

Some one, speaking of a very fault-finding woman, said: "I would rather be blind than have to see as many disagreeable things as she does." But there is a better way out of the difficulty than this. Keep your eyes open for life's charms, its sun and flowers and green fields; and if something unpleasant comes in your way, shut the eye on that side.—Exchange.

SELF-PITY.

Self-pity is a deadly thing. Whatever crosses our life may hold, whatever unwelcome tasks, uncongenial associations, griefs or burdens are ours, let us not fall into the habit of self-commiseration. It is a habit easily, almost unconsciously, formed; and it will grow until it crowds out courage, usefulness, and sometimes even reason itself. The soul brooding over its own bitterness loses all power of discrimination, and sees all things in a distorted light. Every commonplace happening becomes a peculiar misfortune, and troubles, which are indeed "the common lot of all," are regarded as unique and unequalled. Face your trials honestly, call them by their names, but utterly refuse to sit down with them, as Job did with his friends, for any long bemoaning. Suffer you must, but you need not brood. Give your sympathy to others, but fight as for your life against the luxury of self-pity.—Forward.

God keeps a school for his children here on earth, and one of his best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us

hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries, but that only made us travel the freer and the faster on our heavenward way; he sometimes led us down into the valley of the death shadow, but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often or teach us such sacred lessons as at the cross of Christ. Dear, old, rough-handed teacher, we will yet build a monument to thee, and will crown it with garlands and inscribe on it: "Blessed be the memory of Disappointment."—Cuyler.

INVENTOR PRAYED FOR LIGHT.

In a conversation with Prof. S. F. B. Morse, the inventor of the telegraph, a friend asked him this question:

"Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the Professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

In view of these facts, it is not surprising that the inventor's first message was, "What hath God wrought!"—Selected.

HOLDING ON BY LETTING GO.

What is given up to God, or at God's call, is not given up. The giver retains it, and has more than before. On the contrary, what is withheld from God, when it should be given or yielded, is more than lost to him who clings to it. In such cases giving is retaining, and holding is losing. This is true of all our experiences and treasures and possessions. It includes all that we have had or that we have longed for.—Selected.

Are you seeking to be your best to those nearest to you? If not, you may be quite sure you are missing some of life's purest joy and highest service. How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle! To those nearest to us God has given a stronger claim upon us than any others in the world.—Selected.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

We hope the elders of every congregation will write us concerning your work in destitute fields. If you have decided to hold such a meeting, write us. Your example will inspire others in the good work.

We publish in full a letter from Bro. J. P. Sewell. We are indeed glad to hear from him.

We rejoice, too, that Bro. F. W. Smith has decided to spend the summer in Texas. We believe he is the right man for the field. We trust the brethren will report the work as he proceeds from place to place.

Dallas, Tex., May 2, 1903.

Dear Brother Friend: Bro. Smith closed with us last night a four weeks' meeting, in which there are thirty additions in the congregation at the corner of Pearl and Bryan Streets. Bro. Smith did some very fine preaching, and we are sure that the church has been greatly benefited by his work.

I send you this report because it seems that you are making a special effort to make your department of THE WAY interesting, enjoyable and beneficial in this respect. Bro. Smith goes from here to Denton, and from The Gospel Review, which will be mailed to you in a few days, you can get his program for this entire summer, which he will spend in Texas. We are expecting his campaign to result in great good.

I am always glad to get THE WAY and read the many good things in it, and note the progress of the work being done by those men who have done more for me than any other living men. J. P. Sewell.

St. Louis, Mo.—Bro. W. F. Parmiter, of Winfield, Kan., preached for us here in St. Louis Sunday, May 3. We are thinking of fitting up a hall and have the loyal preachers who attend the World's Fair divide their time, so as to have one continued protracted meeting during the entire time of the World's Fair. A cheap lodging-house in the vicinity of such a hall for the accommodation of loyal disciples would be a paying investment for some one.

J. W. Atkinson.

Bro. John E. Dunn writes from Cullman, Ala.: "I am here in what promises to be a good meeting. I keep busy every day in the year. I don't think I have been idle as much as ten days in five years."

News comes from Paragould, Ark., that Bro. M. H. Northcross, who is there in a meeting, is preaching to large audiences in a tent, the singing being conducted by Bro. W. J. Johns.

Bro. Northcross is having to contend with the "digressives," who forced an organ into the worship since he has been there, and drove the loyal brethren from the house, which they had built.

Through Bro. John R. Reeves, of Piqua, O., we learn that Bro. G. B. Hancock is now in a meeting in that city. Bro. Reeves speaks in the highest terms of Bro. Hancock. We hope to hear further from the meeting when it closes.

Sheldon, O., May 6.—Our meeting closed here last night, with three added—two baptized and one restored. Very many are "holding down the truth in unrighteousness" in the community. Our home congregation, Covington, Ind., reports two additions. I expect to be home in a few days.

Frank Ellmore.

On the first Lord's day this month I visited the little congregation at Hopkinsville, Ky. At the close of the morning service one man came forward and confessed Christ before men. At 3:30 in the afternoon we met at the water's edge, and after a short talk, he was buried with Christ in baptism. Fifty-eight years from the day he was born into the world he was born into Christ. At the close of the evening service one good sister cast her lot with us. She has been worshipping with the "digressives," but said her conscience would no longer allow her to do so. We are glad to tell those who are acquainted with the little band at Hopkinsville that they are working with a greater zeal than ever before. No effort is in vain when we are trying to do the will of the Lord.

We are still selling "Mr. World and Miss Church-Member." This interesting book has reached the eleventh edition, and one hundred and twenty-four thousand copies have been printed. We have heard many commendable words from our customers concerning this book. We would like to have your order for a copy if you have not yet read the book. We still desire to have a good agent in each congregation where we have none at present. Write us for our illustrated circular and terms to agents, or send us your order and ask for terms with it. The book is eight and one-half inches long and six inches wide; contains three hundred and fifty pages, and eighteen illustrations. The cloth-bound book sells at \$1.00 per copy, and the half morocco binding comes at \$1.50. We recommend the best binding.

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things, and does them best.—Roswell D. Hitchcock.

The consecrated life is the Christ-centered life, the only truly centered life; every other life is eccentric; yet often worldly people criticise some devoted man or woman as "eccentric" simply because of their loyalty to Christ as their King, when all the while it is the critics that are eccentric—off the true center.—Exchange.

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

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SCRAPS.

Brother Smith, of the Liberty Baptist, can not find room in his paper to print my articles; so he replies to them without printing them. Of course, I am under no obligation to print what he says; but as I want to write something on these subjects, and as I would rather have a man state his own case when I call in question his doctrine, I take pleasure in giving his editorial to our readers.

* * *

Brother L. L. Holloway is now preaching two Sundays in each month at Worthington, Ky. He is one of the early students of the Nashville Bible School. He was there several years. I baptized him in 1881. After leaving school, he went to Union County, Ky. He found nearly every church in the county more or less affected by the digressive movement that is turning so many churches from Christ into sectarianism. He went bravely to work co-operating with the faithful few, and largely through the working of himself and the two elders, Brethren Clark and Bethel, the tide has been turned the other way. Afterwards Brother John Dunn (another Bible School student) did a fine work in the county. And now Brother H. S. Nelson, another one of our students, is working like a Trojan in that field. I do not see how any lover of God can persuade himself that it is ever wrong to teach an earnest, eager student God's Holy Word. I can not conceive how such teaching to such people could ever do harm.

And these reflections remind me that I have received a long article from Brother Fred Sommer in reply to one written by me some time ago. It is written in a kindly spirit, and I hope to print it soon. I have had the very kindest feelings for Brother Fred, and I hope that whatever correspondence we may have will cause us to honor and love one another more and more, as Christians should do. I can assure him it will give me great pleasure to join him in an earnest, fraternal effort to find God's truth on the points about which we write, and to walk strictly therein. My heart's desire and prayer to God is that I may in all things walk in the way that is pleasing to him. With all my heart I welcome Brother Sommer to these columns, praying that every article that is written may bring us more perfectly into line with the will of God, and into closer, more fraternal fellowship in Christ.

HOW ARE WE SAVED?

A REPLY TO LIBERTY BAPTIST. NO. III.

J. A. H.

I also regret very much that Brother Smith can not find room in his paper to print my replies to his articles. I believe, if he were as confident of his ability to overturn my arguments and to establish his own contentions as I am of my ability to maintain by the Scriptures every point for which I contend, he would make room for my articles. At another place in this issue the reader will find his short editorial in full. Read it, and then consider this reply.

He claims that those of like faith with myself "have all along been ridiculing the idea of a sinner praying." In this I venture to say that he is wholly mistaken. No well-informed man among us ever held that a sinner ought not to pray; nor did one of us ever ridicule a penitent sinner for praying. For we know well that the convicted, penitent sinner will pray; that we have notable illustrations of it in the Bible. When Saul of Tarsus cried out, "What shall I do, Lord?" that cry was the prayer of a convicted, penitent soul which was hungering for pardon and peace, and which was eager to do whatever might be required to obtain these blessings. The Lord

did not tell him what to do to be saved, because he had committed this work unto men; but he did tell him where to go that he might learn what he must do to be saved; and he did send a preacher to him to lead him into Christ. Jesus said to him: "Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (Acts 22: 10). And when Ananias, sent by the Lord, came to Paul, after telling him of the great work that was before him, he said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." So he arose, and was baptized, and washed away his sins, calling on the name of the Lord. But that would not have been Brother Smith's way. For he tells the sinner plainly that he is not fit to be baptized till his sins have been blotted out. He baptizes people only after he is convinced that their sins have been forgiven; but the God-appointed Ananias baptized Saul that his sins might be washed away. So do all people who know and love the truth on this subject: they baptize believing, penitent sinners that their sins may be forgiven. Jesus says: "He that believeth and is baptized shall be saved." Brother Smith's doctrine is: "He that believeth and is saved should be baptized."

Peter affirms that Noah's family was saved in the ark through water, "which also after a true likeness doth now save you, even baptism" (1 Peter 3: 20, 21, A. R. V.). Just as God literally saved Noah and his household in the ark from the destruction that swept away the ungodly, so in baptism God literally saves us from our sins; that is, he forgives them, blots them out, remembers them against us no more. Water can not wash them away any more than it can wash away leprosy. Water did not wash away Naaman's leprosy, but God cured him while he was making that seventh dip. (2 Kings 5: 9-14.) The children of Israel, in crossing the Red Sea, "were all baptized unto Moses in the cloud and in the sea" (1 Corinthians 10: 1, 2). When they went down into those waters their enemies were pressing hard after them; but when they came out on the other side, they looked back, and saw the waters of the sea rolling over those enemies. God had swept them away. Just as Naaman went down into the water leprous, white as snow, and came up with flesh as clean and pure as the healthiest baby in the world; just as the children of Israel went down into the Red Sea with their enemies fierce and hot pressing hard after them, but came up freed from them forever — saved from them in that holy baptism by the Lord—so the sinner, who comes with a faithful, penitent heart to baptism, comes up from its waters absolutely free from the guilt of sin. But, as I said before, water can not wash away sin any more than it can wash away leprosy. God cured Naaman's leprosy when he did what God told him to do; and God saved the Israelites when they did what he told them to do; and God washed away Saul's sins when he did what he told him to do. In each case the salvation was clearly of God; but we must meet God at the times and places of his own appointment, if we would obtain his blessings. When convicted sinners cried out on Pentecost, "Brethren, what shall we do?" the in-

spired Peter replied: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). Just as Naaman's seven dippings brought him unto deliverance from leprosy; just as Israel's marching under the cloud, through the sea, brought them unto deliverance from the Egyptians; just so the baptism of the penitent believer brings him to forgiveness of sins. And in each case God is the Savior. In neither case was it, or is it possible for man to save himself by his own works; but in all such cases we must submit to God, and do his works, trusting in him to save us. To hear God's word and to do his work, trusting in him to save us is faith; to try to be saved in any other way is ignorant, or presumptuous unbelief. "Faith only" is "dead" and "barren," and reaches no blessing; but the faith that moves the sinner to do God's works, trusting in him to save, is the faith that reaches the blessing. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith worketh through love." (Galatians 5: 6). It is by faith that we are saved, of course; but it is by "faith working"—"working through love." It is not only true that "faith, if it have not works, is dead in itself," as James says (2: 17), but it is equally true that works apart from faith are dead, so far as salvation is concerned. They must be combined before forgiveness can be obtained.

Salvation is in Christ, not out of him; in his kingdom, not out in the world: but we are baptized into Christ. Says Paul: "Are ye ignorant that all ye who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death" (Romans 6: 3, 4). So we are baptized into Christ, into his death; and thus we come to the forgiveness of sins which is in him. Hence Paul says again that God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins" (Colossians 1: 13, 14). We get into Christ by faith; we are saved by faith. Baptism is not one of our works; it is a work of God. When a man is baptized in devotion to Christ, to honor and obey him, he submits to a work of God; he believes not in word only, but in deed and in truth. When Abraham offered up Isaac (Genesis, chapter 22), he was believing in truth and in deed; and the Holy Spirit says, "By faith Abraham, being tried, offered up Isaac" (Hebrews 11: 17); but James explains the same matter thus: "But wilt thou know, O vain man (meaning Brother Smith, and those like him, who believe a man is justified by faith only) that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? 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 to him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith" (James 2: 20-24). In harmony with this Paul explains exactly how men get into Christ by faith. He

says, talking to Christians: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Galatians 3:26, 27). But, as we have seen, in him "we have our redemption, the forgiveness of our sins."

"But," it is often said, "I could perhaps accept the doctrine that baptism is prior to, and a condition of, the forgiveness of sins, if there were not so many passages that attribute salvation to faith. Now these passages make it perfectly clear that we are saved by faith." Certainly we are saved by faith; nothing in all the word of God is made plainer; but there is another matter made equally as plainly by the word of God, though it has been woefully overlooked by all of these faith-only folks. Whenever God commands the doing of anything for the accomplishment of a certain result, and the command is obeyed in faith, the end is attained; and it is represented as being attained by faith. By faith Abel offered his sacrifice; by faith Noah prepared the ark; by faith Abraham went where God told him to go; by faith he offered up Isaac; by faith Israel passed through the Red Sea; by faith the wall of Jericho fell down (read the eleventh chapter of Hebrews); and in every case the blessing, which was thus secured, is attributed to faith; but in every one of the cases the faith was expressed in God-appointed works before the blessing was secured. Abel believed God and worked with his hands in preparing that sacrifice; Noah believed God and worked in preparing that ark; Abraham believed God and worked in going out of Ur of the Chaldees into Canaan; Abraham believed God and worked in offering up Isaac; the children of Israel believed God and worked in going through the Red Sea; Joshua and the people believed God and worked in taking Jericho, and so in the securing of every blessing. In every case the blessing is represented as being secured by faith, but in every case the receiver did some work (or works) of God before he received it. It is always so, and must ever be while time lasts. If forgiveness of sins were received by faith before that faith was expressed by any work, it would be an anomaly in the economy of God, a plain falsification of the doctrine that faith apart from works is dead and barren, even as the body apart from the Spirit is dead.

We come now to the second section of Brother Smith's editorial. In this he proposes to respond to my challenge to him to find a case in which God gives a blessing to some one on account of his faith before that faith was expressed in any bodily action.

Before entering into the examination of the passages he presents, I want to call attention to the difference between a condition and a cause. A condition is that with which one must comply to attain a certain end, though it may have no casual connection whatever with that end. The marchings around Jericho were conditions to the falling of the walls, though they had nothing whatever to do causally with bringing them down. The walls were as solid and secure after the marchings as they were before. They fell, apart from the works of men; for when Joshua and his followers had finished their works,

when they had complied with all the conditions which God had imposed, the walls were as strong as ever; but immediately afterwards God threw them down. The faith expressed itself in works though before God gave the blessing; but when it came, it came apart from works; Joshua and the Israelites were doing nothing while the walls were falling. Jairus was doing nothing when his daughter was raised; but he had before that expressed his faith in Christ by going for him to cure his child. It is true that Abraham was not working when God reckoned his faith for righteousness, but for many years he had been expressing his faith by works every day.

Naaman's works did not cure his leprosy, nor had they any causal connection with his cure; but immediately after he had expressed his faith by doing them, God cured him. He was cured apart from his works; for the works were ended before the cure came. But the cure would never have come had not the works been done. When a man repents and is baptized unto the remission of his sins, his works in the matter are completed before the remission is received; nor is there any causal connection between them; but no man has a right to believe that he will ever be forgiven till he has complied with these divinely appointed conditions. I know we are not justified by works; we are justified by God; and our justification is by grace through faith; but these works must be done to perfect the faith before the justification comes.

Brother Smith's passages utterly fail him in his efforts to show that God blessed some one on account of his faith before that faith was manifested in bodily action. In the first one (Romans 4:1-5) we find that Abraham was not justified by his works; that he believed God, and it was counted unto him for righteousness; that God reckoneth righteousness apart from works; but the stubborn fact remains that when the Holy Spirit announces that Abraham's faith was counted to him for righteousness, he had been faithfully obeying God for years. God did not count his faith to him for righteousness till after the faith was expressed in action.

His next passage affirms that God blesses the elect. (Romans 11:4-7.) But who are the elect? They are those whom God chooses, whom Christ saves. Whom does he save? The Holy Spirit answers: "And having been made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). So the elect are those who have expressed their faith in Christ by obeying him.

His next passage shows that salvation is not of the Jewish law, but by faith in Christ. Certainly; but we have seen that faith in Christ is of no avail until it obeys Christ. I would advise Brother Smith to try it over again, if I were not absolutely certain that he would fail again. Faith that is dead, that is barren, that is lifeless and powerless as the body is after the spirit has left it, reaches no blessing; but these words of God still stand: "He that believeth and is baptized shall be saved." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and you shall receive

the gift of the Holy Spirit." "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." "Ye have purified your souls in your obedience to the truth" (1 Peter 1:22). Brother Smith has it, Believe and be saved and then be baptized; Christ has it, Believe and be baptized and you shall be saved. Brother Smith has it, Repent and believe unto the remission of your sins, and then be baptized; Christ has it, Repent and be baptized unto the remission of your sins. Brother Smith has it, Call on the name of the Lord and be saved, and then arise, and be baptized because you are saved; Christ has the believing penitent to arise, and be baptized, and wash away his sins, calling on the name of the Lord. Brother Smith has the soul purified before it obeys at all; while Christ teaches: "Ye have purified your souls in your obedience to the truth." I would rather take Christ's way.

No, we do not ridicule the idea of a sinner praying; but we do teach most emphatically that he need not expect God to answer his prayer by forgiving his sins before he has obeyed the Lord. That is not the way the Lord answers his prayer. No, indeed; on the contrary, he sends the man to a preacher, or a preacher to the man, to tell the praying man what to do to be saved. And that preacher always teaches the man to be baptized, because Christ said: "He that believeth and is baptized shall be saved." Cornelius was a praying man, and God sent Peter to him, in answer to his prayer, to tell him words "whereby thou shalt be saved, thou and all thy house." And Peter preached Christ to him, and when he believed, he commanded him to be baptized. So the praying Cornelius purified his soul in his obedience to the truth.

Brother Smith and all of those who, like him, believe the sinner is justified by faith and before baptism, comfort themselves very much with extracts from the Book of Romans. But in so doing they utterly pervert the argument of the great apostle. He has no such idea. True, he teaches that our works do not save us, that the works of the Jewish law do not save us, and that salvation is by grace through faith; but with equal clearness he makes it plain that we must obey Christ if we would have him save us. He says: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Romans 6:17, 18). Just like Peter, Paul has them purifying their souls in their obedience to the truth. They obey, and then they are made free from sin.

Now I will close this article by asking Brother Smith a question or two that I hope he can find room in his paper to print and reply to.

1. Was Naaman saved from leprosy by grace through faith? or, did he save himself by his own works? I believe God cured him; that his works had no causal connection with his cure; that they were conditions appointed by God for the expression and perfection of his faith, upon compliance with which God cured him. He believed and he expressed his

faith in God-appointed actions; whereupon God fulfilled his word by curing him.

2. Is baptism a work of man, or a work of God? Does it make grace and faith void to obey a command of God by doing a work of God in order to secure a promised blessing? Let me give an example of what I mean. Jesus spat on the ground, made clay of the spittle, anointed the eyes of a blind man with the clay, and sent him to Siloam to wash and be cured of his blindness. (John 9:1-12.) He did as Jesus told him and was cured. Now tell me, did his going to that pool and washing make void grace and faith? and did he cure himself by his own works? Now I believe that even Brother Smith will be constrained to think, whether he says it or not, that he was cured by grace through faith, when he had complied with the commandment of the Lord. Just so, when a man believes upon Christ, and is baptized in obedience to him, he is saved by grace through faith; and that not of himself; it is the gift of God. Such a salvation is just as wholly by grace through faith as any conceivable salvation could possibly be.

HOW ARE WE SAVED?

W. H. SMITH.

We regret very much that our limited space forbids our acceptance of the very broad "challenge" of Brother Harding, the editor of THE WAY, who challenges us to publish his articles and reply to them, promising to republish our replies. But with so much matter from our own brethren already crowded out, we positively can not give him the much coveted space. Some things, however, have been gained thus far in the discussion.

1. He says: "It is all right for sinners to pray; every convicted, penitent sinner will pray; and if he prays the prayer of faith, God will answer his prayer."

We showed that God heard the prayer of the Israelites. Prayer, so far as they took part in it, was the first thing looking to their deliverance, the prudent conviction that they were in bondage, of course, preceding the prayer. We also showed that Cornelius prayed and God heard him. And it is not at all difficult to show that the divine order is conviction, repentance, including prayer, and faith, and that at faith we reach remission of sins, together with its attendant blessings. But his people have all along been ridiculing the idea of a sinner praying. Who has not heard their great flow of pent-up ridicule on the question of a sinner praying? But now Brother Harding gives it up, surrenders, horse, foot and dragoon. So much, so good.

2. Again he says: "Let him find one place in which God has given a blessing of any kind to any one on account of his faith before that faith was expressed in some action of the body, and he will not only defeat me, but he will also make the strongest point that was ever made in favor of the doctrine of justification by faith only."

We take special pleasure in this second signal victory also, not that we rejoice over the defeat of

any one, but because we rejoice in the triumph of truth over error. Romans 4:1-15 completely answers, and also Romans 11:5, 7. Also Gal. 3:16-18, 22. We have neither space to quote them nor to comment on them, and really no comment is necessary, as these Scriptures are so plain that any ordinary reader can understand them. We are more than willing to rest our case just here. There really is no need to occupy more space. The battle has been fought on at least two points, and a glorious victory gained. Brother Harding says that one must have "faith, true faith, loving, trusting, penitent faith; faith that acknowledges Jesus as Lord; faith that makes a complete surrender of one's self to Christ; faith that involves a determination to follow Christ," before he is a fit subject for baptism; at least that is our understanding of his position, and that is exactly our position. The difference between us is, We believe such a one is saved, and he believes he is damned. But we suppose he will shift his position somewhat now.

EPISTLES.

R. C. BELL.

"Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the tables that are hearts of flesh" (2 Cor. 3:1-3).

The above passage says that Christians are epistles of Christ. But what does this expression of Paul's mean? We all know that the language is not literal, but that when he says, "Ye are an epistle," he uses a metaphor. A metaphor (which is a figure of speech based upon resemblance) gives clearness and force by comparing something that is abstract or poorly understood to something else that is material or well understood. Where there is no resemblance, there can be no metaphor, and the metaphor in which there is only one striking point of resemblance between the objects compared is the best. The metaphors of the Bible are unsurpassed in either number or excellence. When Christ says, "Ye are the salt of the earth," he uses this figure; the one striking point of resemblance here is that Christians are to save the world just as salt saves meat. It would be impossible to teach that lesson so quickly and plainly by using only literal language. When Paul says, "Ye are an epistle," he uses the quickest, plainest and most vigorous way of enforcing his lesson. He might have written a whole chapter in strictly literal language and left the lesson less emphatic than it stands in the above metaphor.

But what is the one striking point of resemblance in Paul's figure? It is this: Christians are to be read just as a real letter is to be read. Some one has truly said that the only Bible of most people is the life of Christians.

The purpose for which a letter is written is that the reader may get the thoughts which are in the mind of the writer; and if you read the letters of a man week after week, though he is a stranger at first, he can not remain so long: you will soon learn his ways of thinking and get an insight into his character. The writer who writes naturally and freely can not be a stranger to his constant readers. Now where Paul says, "Ye are an epistle of Christ," he fixes Christ as the writer and Christians as the letter which he writes. A letter must have a reader; so this Christ-written letter is "known and read of all men," as Paul says. That is, the world can learn and know of Christ by associating with Christians. Paul never penned a truer statement.

You receive letters sometimes which you can scarcely read. The writer is such a poor scribe and his spelling is so bad; or the paper upon which it is written is of such poor quality that you can not make it all out, but have to guess at some of it. You guess wrong sometimes, too, and thus do not understand the writer at all. In the same way it is true very often that the figurative epistle can't be read. When this is the case, all the fault must be in the material used, for Christ, the writer, can make no mistake. He is a perfect and faultless scribe. But a perfect scribe can not write a perfect letter on faulty paper. It will blur and blotch in spite of him; and he is not fairly represented to his reader when he has to use such paper. So if the world can not see Christ in you, my Christian friend, it is because you will not allow him to impress himself upon you. Christ can not be fairly represented to the world unless you give yourself over to him, soul and body, to use as he sees fit. Oh, there are so many blurred and illegible letters among professed Christians! If the world will give us the advantage of every doubt, and be fortunate in guessing, still it will very often get a misconception of Christ. Such epistles are worse than useless.

Again, you receive letters sometimes that are so neat and well written that it is no trouble at all to read them; you get the writer's thought perfectly and do not have to guess at all what he means. Everything is all right this time—paper and all; there can be no misunderstanding now. There are thousands of Christians of this kind; thousands who can be read and understood perfectly; thousands through whom Christ is justly represented to the world; for all it has to do is to look at their clean, pure lives and get a just conception of the religion of Christ. Reader, what kind of a letter are you? the blurred or the neat? Are you representing or misrepresenting Christ to your neighbors? Just suppose that some man (and he is) is forming his opinion of Christ and Christianity by our lives: how much error will there be in his conception of Jesus? My young brother, other boys are being led to Christ or being driven from him by your company. My young sister; yes, you: you are either showing the young men and young ladies of your acquaintance that there is a beauty and consistency in Christianity, or you are causing them to become disgusted with it. Which? You answer to yourself and to your God. How beau-

tiful it is to see the young, devoted and consecrated to God!

Suppose you should get a letter that was written by two persons, of whom the first filled the sheet with certain statements, and the second wrote across this, contradicting all that the first said, what impression would it make upon you. Though all that the first man wrote was strictly true, you could not but doubt, and more than likely would denounce it all false, especially if you wanted to believe like the second writer anyway. Now suppose the life of a church-member (?) is all checkered with evil; his life is a contradiction; what impression will it make upon "all men"? This church-member (?) can not be an epistle of both Christ and Satan, "for no man can serve two masters." The world can not but doubt, and the part of it that comes under the influence of this contradictory life will follow Satan; for such a church-member (?) is the most efficient servant Satan can have. The hypocrite is the farthest of all from being an epistle of Christ. Every professed Christian who allows himself to be written on both ways is an active servant of the devil; for a great many people are looking for inconsistencies in Christians and wanting to follow Satan anyway, you know. A double life is an abomination in the sight of God.

If the postman to whom you gave the letter that you had addressed to your friend should open it and tamper with the contents, making you say things that you never said at all, he would be a very wicked man, we say. But we that judge another, are we not guilty of much greater wickedness? De we not tamper with Christ's message to the world? Do we not, by our lives, change and corrupt his teachings, thus making him say things that he never said at all? Every time a Christian does anything that is unauthorized by Christ, he misrepresents Christ; for the world justly expects the Christian to do only what pleases his Master.

Though the letter mentioned in the last paragraph was addressed "Bowling Green, Ky.," if the postman should stop it at a nearer post-office, again we would say he was a very bad man, because he did not carry the letter to its destination. Now make the application and see if we are not worse. The Gospel is for the wide world; Christ said preach it to every creature; are we doing it? A Christian who does not give his time, money and talent to the spreading of the Gospel abroad is not guiltless before God.

You, congregation of disciples, should have a meeting held over there in that poor, destitute place this summer. You should send a monthly contribution to the workers in Japan, or to Brother Lawson in Oklahoma, and you may be lost because you are not doing it. The stingy, covetous man can not go to heaven, and a great multitude will be lost because of this very thing. The Bible speaks against no sin more plainly. I believe the reason that Christians do not give more freely to have the Gospel preached, is because they have not thought about it enough to see the need of it and to become interested in it. If such Christians could become preachers for just one meeting in some of the destitute places even here in Kentucky and Tennessee, and see how

sore is the need, and how eagerly such people hear the truth, they could then go home and never let the cry from such a place go unneeded. I am not writing for the preacher, either; I am writing for God. The preacher that has to have his thirty or forty dollars a week hasn't the love for God or man in his heart that he ought to have, and must have.

All that I have written, and much more, is in Paul's metaphor, "Ye are an epistle of Christ." I might draw a lesson from the forged letter, but will just suggest it. You think it out and make the application yourself.

"THOU SHALT LOVE THE LORD THY GOD
WITH ALL THY HEART."

R. N. GARDNER.

On one occasion, when the Pharisees came to our blessed Redeemer, they asked him what was the great commandment. He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). He further said: "This is the great and first commandment" (Matt. 22:38). That Christ called this the great and first commandment is significant; for when we consider the importance of obeying God's commandments one is just as essential to our salvation as another. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2:10). This is a great commandment, because it comprehends all other commandments. If one will learn to love God with all his heart, he will never refuse to obey any of God's commandments; for Christ said: "If ye love me, ye will keep my commandments" (John 14:15).

As so much depends upon our loving God, it might be well to consider what love is. Many people mistake affection for love. Properly speaking, their meanings are entirely different. Affection is a sentiment or feeling created by association with an object. Love is a principle of action that will cause us to do good to the object loved. It may or may not include our affections. Love to God causes us to obey him. Mothers often have affection for their children when they do not love them. We love God, but have no affection for him. In this case, love does not include our affection. I once heard of a lady who was much troubled because she thought that she loved her husband and children more than she did God. When she asked which she would obey first, her husband or God, she promptly replied that she would obey God first. This was sufficient to show that she loved God more than she did her husband. The trouble was that she confused affection and love. Feelings are not love. Paul impressed this same thought when he told the older women to train the young women to love their husbands. (Titus 2:4) I once heard a wise and good man say that young people often had to learn to love each other after they were married. To learn to love is a hard thing. To love our fellow-men is to do good to them; hence we can love our enemies, as God has commanded us.

(Matt. 5:44.) Our affections do not reach out toward them, but we must love them.

Our Father in heaven loves us. He has given his Son to die that we might live. He has lifted us up and made us joint heirs with his Son. (Romans 8:16, 17.) "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such are we" (1 John 3:1). In return for this great love, God has commanded us to love him. And now we come again to the great and first commandment. How much did the Lord mean for me to love him when he said, "Thou shalt love the Lord thy God with all thy heart"? We find a good answer in the following: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). To most people, there can be no dearer ties on earth than their love to father or mother, son or daughter; but if any or all of these come between us and obedience to God, we do not love God enough to be saved. I once knew a girl who loved God more than she did her father and mother. She was a very intelligent girl, and loved her parents dearly. Her parents, who were members of a popular denomination, had told her never to join (as they expressed it) the Church of Christ. Her mother said: "If you do, it will break my heart." After a while she learned what she ought to do to be a Christian, and she did it contrary to her parents' orders. She said: "I dislike to disobey my parents, but I must obey God first." This is what is meant by loving God, even if it separates parents from their children. Christ said: "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household" (Matt. 10:35, 36). I have heard people say: "My father and mother were members of this denomination, and if they are lost I will be lost too." This is not love to God, and the one who says it is sure to be lost unless he changes and becomes loyal to God.

I have known physicians and day-laborers to let their work come between them and obedience to God. They would follow their occupation instead of attending the meeting, where Christ's death was being commemorated. If necessary, a man should leave any occupation, even to the sacrifice of every dollar he has, in order to be obedient to this one thing—partaking of the bread and fruit of the vine on the Lord's day. "So therefore whosoever he be of you that renounceth not all that he hath, he can not be my disciple" (Luke 14:33). Even good Christian women otherwise often stay away from Lord's day meeting to cook dinner for company, or they will let company keep them away. To do such things as these means that the one who does them has not yet learned to really love God. If a Christian lives in a place where there is not another Christian, and he can not convert another, he ought to move where he could find at least one more Christian with whom to take the bread and fruit of the vine.

I know people who continue worshiping with the "digressives," not because they believe their innova-

tions are right, but because they do not want to go through the struggle of building up another congregation and a church house. This is loving a church house more than God.

Many professed Christians let the desire to make money, the love of money, or the love of pleasure, come between them and serving God. These comparisons could be continued almost indefinitely. Suffice it to say that it isn't so much a matter of simply love to God, but the test is whether we love God above any and all other things. Says one: "No one ever loved God to that extent." Yes; Abraham was willing to kill his only son in order to be obedient to God. Read Gen. 22:1-12. Jephthah, who took the life of his only beloved little girl, is another example. Read Judges 11:1-40.

We must learn to love God with all our heart. Let those who are Christians give themselves completely to God, for we are not our own, we have been bought with the precious blood of the Son of God. Soon life's pilgrimage will be over, and how blessed it will be to meet our Savior, who died for us; to join in yonder world our fathers and mothers, brothers and sisters, and loved ones of earth. There we'll meet in a joyous land overflowing with love and happiness and delight, nevermore to part. Do you not want to be saved in that bright and blissful world, where sorrows and troubles never come, but where love and extreme delight will be our portion? Could the bliss of heaven be properly stamped upon our minds, no sacrifice would be too great but that we would be willing to make it. If we love God, we will keep his commandments.

SANCTIFICATION.

JACOB FRANKLIN.

NO. I.

My attention has recently been called to a discourse under the above caption, by Rev. Mr. Campbell, pastor of the Methodist Episcopal Church, of Flat River, Mo. The discourse appears in three issues of the "L. B. N.," and covers a little more than four columns, and still more to follow.

He starts out by telling us that "sanctification is a Bible doctrine, all churches and all creeds admit; that it is a second and distinct work of grace, many Christians dispute. We notice our text; the Savior here prays the Father to sanctify the apostles, and every one will admit that the apostles were justified."

All Christians, as far as my knowledge extends, believe "that sanctification is a Bible doctrine," but all Christians do not believe that the Savior prayed that the apostles might be sanctified to make them better Christians, or more holy, or more pure, or that they might receive the so-called second blessing. Some Christians believe that the apostles were sanctified at the time they were justified, so far as their sins were concerned. But bear in mind that the apostles had not yet been set apart (sanctified) to their apostolic mission; they were to be sent forth

to make known the conditions of eternal life to a sin-cursed world.

The means used to effect or bring about sanctification is the truth (Word), and is not a second work of the Holy Spirit in a miraculous way, separate and apart from the word of God. Therefore, Jesus prayed the Father to "Sanctify them through the truth; thy word is truth" (John 17:17). In the nineteenth verse Jesus says: "I sanctify myself that they also might be sanctified through the truth."

Do you suppose that Jesus had to be sanctified to make him holy, or pure, or that he might receive the second blessing? He set himself apart—devoted himself to his work—that the apostles might be sanctified or set apart—devoted to the work of preaching the Gospel. See?

Again, our teacher refers us to Heb. 6:1, and quotes: "Let us go on unto sanctification." Turn to the passage and you will find that there is no such Scripture. We presume, however, that he uses the word "sanctification" for the word "perfection."

These persons were to leave the first principles and to go on to perfection. But how? By growing in grace and a knowledge of the truth, or, in other words, by adding the Christian graces mentioned by Peter. (2 Peter 1:5-7.) They were already sanctified, having obeyed the first principles of the Gospel, thus dedicating themselves to the service of God. Our sermonizer draws a distinction between justification and sanctification. He says: "To the same extent that justification is abused, so is sanctification. There are numerous instances where justified persons have apostatized and fallen into misery. . . . The same seducing spirit can do its office work in the heart of a sanctified person as well as a justified one."

What! Do you mean to say that a sanctified person can commit sin? If so, sanctification doesn't mean sinless perfection. Are we referred to Ezek. 18:24 to show us the difference between the words "justification" and "sanctification," or that the sanctified can sin? Which? Ezekiel speaks of a righteous person who turns from his righteousness and committeth iniquity (sin); but in the thirtieth verse he exhorts such persons to repent or turn from their unrighteousness (transgressions) that iniquity (sins) should not cause their ruin.

Our teacher also uses the words "inbred sin," and I am anxious to know where to find them in the Bible. We know how Webster defines them, but we want more light from the word of God. Soon, we imagine, he will be using the words "second blessing," which is brought upon an individual through a season of prayer and a direct operation of the Holy Spirit in a miraculous way, as some claim.

Again hear him: "What is sanctification? It is that act of divine grace whereby we are made clean. It is the taking out of the soul the inbred sin. . . . So we are driven back upon the blessed truth that God can and will destroy all sin in the soul."

No one is so weak as to suppose that God is not able to destroy sin. But on what conditions has he promised to do so? It is through or by the Gospel,

which Paul declares is the one power of God unto salvation. See Rom. 1:15, 16. It is the word of God (the Gospel) that is "able to build you up, and to give you an inheritance among all them which are sanctified. See Acts 20:32. Observe that sanctification is effected by the word of God, and is as much the first work of grace as the so-called second work of grace that the Bible says nothing about.

Space will not permit us to mention any more of his sermon, and answer the question that he has attempted: "What is sanctification?"

To get the subject before the mind, we will ask another question: (1) What is the meaning of the words "sanctify" and "sanctification"? Webster says to sanctify means "to make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow."

Worcester says: "To ordain or set apart to sacred ends; to consecrate; to hallow."

1. The word "sanctify" from the Greek word "hagiazō," and Hebrew "gadesh," means to set apart.

2. The Greek word "hagiazō" occurs in the New Testament twenty-eight times, and is rendered "sanctified" or "sanctify" twenty-five times; twice "hallowed" in the Lord's Prayer, and once "let be holy." The Greek word "hagiasmos" occurs in the New Testament ten times, and is rendered "sanctification" five times and "holiness" five times.

3. A. Campbell says "hagiazō" means "to separate anything to God."

Bloomfield says the Greek word "hagios" properly "denotes a person so set apart or consecrated."

A. Clark says that the word "sanctify, in John 17:19, is used in the sense of consecrate and devote to death."

Also in note on James 4:8, "separate yourselves to God; this is the true notion of sanctification."

"Sanctify" signifies, to separate a thing, or person, from profane or common use, and consecrate it, or him, to God. That is the meaning of the Greek word "hagiazō," at least.

Sanctification is something that man can do. See 1 Sam. 16:5; Isa. 29:23. God was to be sanctified—not to make him holy, or more righteous, but he was to be "set apart" as an object of worship. See Isa. 5:16.

The word "sanctify," as found in the Bible, means to set apart, to consecrate or dedicate to the service of God, which is brought about by the means ordained by him. Sanctification is the state or condition of the person or thing said to be sanctified, and is measured by the Word of God and the correspondence of the life of the sanctified thereto. Therefore, all who are called by the Gospel are called to sanctification.

Let us bear in mind two facts to be considered in Old Testament sanctification: (1) Obedience to what the Lord required in order to the sanctification; (2) The use or life only was changed; not the nature.

How was sanctification done according to the Old Testament?

1. It is said that God sanctifies: "And God blessed the seventh day, and sanctified it; because

that in it he had rested from all his work which God created and made" (Gen. 2 : 3).

God set apart the seventh day as a day of rest, but the nature of the day was not changed. It was as liable to rain on that day as any other day.

2. Moses was commanded to sanctify. "And the Lord spake unto Moses, saying, Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine" (Exo. 13 : 1, 2). Moses was told to do this. But how was he told to do it? "That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's." See Exo. 13 : 12.

3. Moses was commanded to sanctify the altar, the tabernacle, and all its vessels; also Aaron and his sons. See Exo., 39th, 40th chapters; Lev. 8 : 10-12; 10 : 1-3. Moses understood the Lord to teach that he would be sanctified by obedience, literal and real, to the full extent of the law; yes, to the very letter of it. We find:

1. That neither the elements which constitute a thing, form or size of a place, nor the nature of any person or time, said to be sanctified, were changed by such sanctification. The life, the conduct, the purpose and use only were changed. The seventh day was a day only. But the use was holy, set apart to, or for the service of God and as a day of rest.

2. The priests were men only. Their nature was the same after their sanctification as before it; but their life, conduct and location were changed, set apart as servants of God.

3. The tabernacle and everything pertaining to it were sanctified; but the gold was gold still, the silver was silver still, and the brass was brass still, etc. In conclusion, we wish to say, sanctification, as taught in the Old Testament was the setting apart, consecrating or dedicating of the thing sanctified to the service of God. With kindness towards all and ill will for none, we bid you farewell for this time.

SHALL KNOW.

R. L. WHITESIDE.

"If any man willeth to do his will he shall know of the teaching whether it is of God or whether I speak from myself" (John xii. 17).

It is frequently understood that Jesus here pledges himself to send the light of truth to every honest inquirer, and that no one who would accept this salvation, if presented to him, will be allowed to perish in ignorance. Whether this text teaches so or not I believe every willing soul will finally know the truth. Indeed, did not God send his Son into the world to save all such characters? Will he fail in his work of rescue? And did not Jesus invite every weary and sin-burdened soul to come to him? Does not this imply that every such soul can come? But they can not come without an opportunity. The opportunity will be given. Will not he who gave his Son to die for us, who paid such a price for the world's redemption, do all things else necessary to save every sin-

burdened son and daughter of Adam the world over, from the awful ruin of eternal death? To dispute this is to dispute the perfection of the scheme of redemption and to call in question either the love or power of God, or both. If he loves humanity as revelation declares he does, he certainly will not allow any one desiring salvation to perish in darkness if it is in his power to send them the light. There is no defect in his love, and certainly he is not lacking in power. He has power over all the works of his hands. Many cases on record prove that he does send the Gospel to the willing-hearted. Reader, do you believe he will do it now? His love and his power guarantee that he will. "Lord, I believe; help thou mine unbelief."

But does the text in question—John 7 : 17—teach the doctrine herein set forth? I have often referred to it as a plain statement of this truth; but I doubt now not this truth, but that this text teaches it.

Jesus did not have this thought under consideration. He was not trying to convince these unbelieving Jews that every honest-hearted seeker after the truth would find it. Study the context and see what called forth these words of Jesus. Read the three preceding verses. Jesus had gone to Jerusalem to the feast of tabernacles. He was teaching in the temple, surrounded by Jews who knew not that he was divine; they did not understand him. They regarded him as only a man, an uneducated man, speaking on his own responsibility; and they were astonished at his wisdom. "How knoweth this man letters, having never learned?" said they. His teaching was different from Moses and the prophets, and they knew he had not learned it from them. Where did he get it? He had not attended any of the schools of the philosophers. He was only a poor man, a carpenter, and uneducated; but with matchless power he was presenting to them a new system, a new philosophy of life. He must have originated it himself. But how was such a thing possible? They could not tell; they marveled. Jesus saw their difficulty, and proceeded to remove it. He, therefore, said: "My teaching is not mine, but his that sent me." I did not originate this teaching; I am not speaking on my own responsibility. I am simply bringing you a message that was given me; it came from God, and is divine. Do you doubt? Would you know that I tell you the truth when I say that this teaching is not mine, but his that sent me; that it is not human, but divine? You can put it to the test. You can prove to your own satisfaction that it is of God. Beginning with faith, you may go on to satisfying knowledge. "If any man willeth to do his will he shall know of ["peri," concerning] the teaching, whether it is of God or whether I speak from myself"—shall know whether this teaching originated with God or man. Hence, we see that the religion of Christ does not have to depend solely upon external evidence to prove whence it is. It has within itself evidence of its divine origin. Indeed, here is the greatest, the most convincing proof; and external evidence is only corroboration. He who faithfully lives the Christian life has greater assurance of the divine origin of Christianity than he who has never

tasted that the Lord is gracious can possibly have. His testimony should have more weight. He who tastes honey knows more of its sweetness than he who never tasted thereof.

MISSIONARY NOTES.

J. M. M'CALEB.

I am much interested in the labors of Bro. Officer and Bro. Lawson in West Texas. I do not believe there is any more important mission field in the world than this. Why the churches are not touched into a burning zeal by the labors of such men and by the prospects of such fields of labor is strange. I am glad to see Bros. Anderson, Kurfees, Dunn and others stirring up the brethren along this line. There is a glorious opportunity now before the churches, such, I believe, as has never been before since the church began.

The "pest," a disease as fatal as yellow fever, has made its appearance in one of the wards of Tokyo. Some twenty or thirty persons have died. It began among the girls of a cotton factory, and is thought to have been brought from Shanghai, China, in the cotton. The city authorities have taken steps to prevent the spread of the disease. It is thought that rats are one of the most dangerous agencies in scattering it. A fence made of sheet iron is being made, inclosing quite a section of the city surrounding the factory. The sheets of iron which stand about six feet high, will be turned in at the top to keep the rats from climbing over. (They are supposed not to scratch under.) There will be several gates which will be kept by policemen, who are expected to stand guard against any pesky rats, and with their swords, a sharp stick or something else equally as fatal to rats, they are to kill every last one that comes near the gate. The houses also within the inclosure are to be systematically searched, and every old gray mouse or rat found lurking there is to be seized without ceremony.

Aside from this joke on the rats—rather the municipal authorities—there is a thought about this dreadful disease that should not be overlooked. People dread it because it is so fatal, yet there are other pests abroad in the land that are equally to be dreaded. The drink habit and the cigarette habit are as fatal in their effects as the pest. If not only Japan, but the world, would become aroused, and set to work in earnest to stamp out these and other pests of kindred nature, what a great blessing it would be to the race. They are killing dogs in the streets about our home to-day. The rule of the city is that every dog that has on no collar may be killed, and the owner has no right to interfere. A man goes along with a cart and a stick, and every unfortunate, collarless dog that chances to fall in his path gets a death blow. The people turn out by the hundred to see the performance. Many who are interested in seeing a poor, worthless dog killed are not in the least interested in having their own souls saved. A student told me this story: Once there was an old

miser; there was also a younger miser, who heard of the old one and his success in saving money. He decided to visit him and see how he did it. The old miser said he would not tell him, but if he would only follow him that day he would find out. They started out together. By and by they came to a grocery store. They went in and inquired if the man had any fresh butter. "Yes, sir, I have butter as fresh as oil," said the grocer. Turning to the younger one, the old miser said: "See, oil is better than butter; we will go where they sell oil." The oil merchant told them he had good, pure oil, as clear as water. Turning to the younger one, the old miser said again: "See, since he praises his oil by comparing it to water, water must be better than oil; but I have plenty of good, clear water at home, so we will go back and make our meal on water, which will cost us nothing."

Another student told the story of a miser who was in the habit of standing in front of a lunch stand where they cooked eels. The keeper finally taking notice of him, demanded what he meant. He said he was only standing there to get the smell of the cooking eel, as it helped to satisfy his hunger. "Then I must charge you for the smell," said the keeper. Putting his hand in his bosom (it is the Japanese custom to carry their purse in their bosom) he drew out his purse, and jingling his money, he started away. The keeper wanted to know what he meant by this. Said the miser: "The jingle of my money will pay you for the smell of your eel."

These stories give an insight into Japanese character, showing that, like our own people, they enjoy a humorous story, and are quick to see the ludicrous in human nature.

Bro. Fujimori has baptized four people during January. He is doing a very encouraging work.

HOMELESS AND PENNILESS.

A few days ago two boys about 18 came to our door, asking for help. I invited them in and had a talk with them. They had come from Akita, they said, a town several hundred miles north, and had come to Tokyo to study. Had been gathering up old papers for sale, but were now without anything to do, and had no money. "What can you do?" I asked. "We will try to do anything you want us to," they said; but then what should I put them at? Finally I thought of a pile of old timbers in the back yard for one of them, and a place as a kitchen boy in the students' home for the other. So writing a note to Bro. Mashine, the manager, I sent one off in that direction, and going for my hatchet and saw, I conducted the other to the pile of old timbers, and showed him how to begin. I found him about as ignorant of the use of the saw and the hatchet as a baby. However, he seemed to be willing, and this encouraged me to have patience in teaching him. He stuck to his job faithfully till night, and I paid him a fair price for his labor. In the meantime the other boy returned with a note from the manager of the students' home, stating that the boy would suit, only he had a breaking out on his hands which might be dangerous. We went to the American doctor at the

head of the St. Luke's Hospital for examination. After a careful examination he pronounced it a bad disorder, which it would require at least three months to cure, and may be two years. But very kindly offered to treat him free of charge, save the medicine. The woodpile was finished, and the ashpile removed, and still they asked for work; but there was not a solitary thing that I could think to offer them. I finally said, "You will have to go to-day; if I can find anything else for you I will call you." They went out the gate. There stood the leaning cedar tree that the storm had blown down, but which I had left temporarily for our children to climb upon and play. They can cut that tree into kindling, I thought; I called them back and gave them the saw and the hatchet again. They went at the leaning cedar tree in good earnest. One went to the very top of it and began to cut off the branches, while the other cut them into kindling. They finished the tree in good shape, and I paid them for their labor. But they still came asking for work. A neighbor kindly offered to let them clean his yard, but this was soon over.

"Can you paint?" I asked. They knew nothing of painting. I told them I would teach them. They said they would try all right. "By and by, if you are diligent, you will become skillful, and we can find other jobs for you." I laid in a good supply of paint, and at the appointed time the boys were on hand. "Mix it this way," I said. "Be sure and keep it a uniform color, and don't have it too thick or too thin. Now we will begin on the fence first. If you do this well, then we will try the house. Don't dip your brush too deep; strike it slightly against your bucket to prevent dripping, and rub on rather vigorously, being careful not to put it on in spots, and to fill up all of the little corners and holes." They stood by and watched a little while, eager to begin. They took hold with awkwardness, but with willing hearts. The first coat was soon on the fence. "Now scrape all the old paint you can off the house, and you may try it." I had two long ladders made for the purpose. They were twenty-six feet long, and reached clear up above the roof. These ladders are made of bamboo reeds, which are remarkably strong. The ones of which our ladders were made are about three inches in diameter at the large end, but some grow to be six inches thick. The boys have been at work on the house about three or four days, but some of the time they had to stop on account of rain or snow. They are almost through with the first coat, and will soon begin the second. They can now mix their own paints, and have really gone beyond my expectations. I have never seen boys so willing to work. If they continue they will certainly rise from their present condition to something better. They attended our meeting to break bread, and heard a good talk.

These two boys have been stopping for the last few days in what is called, in Japanese, a kitchen-yado (pronounced like kitchen-yahdow) the cheapest of hotels. Yesterday I told them to go to Kanda and lodge in the school building. They can rent quilts for one cent each per night. They only need two quilts or but one for a boy, so their lodging, at this rate, will cost them only two cents each for the night.

The first day they began painting they worked on till about 3 o'clock, when I went around to see how they were getting along. One of them said: "Can you give us a few cents to buy us a lunch? We have had nothing to eat since yesterday morning, and are a little hungry." I gave him five cents, and he returned half of it, saying the rest would be enough. He went and bought some cooked sweet potatoes, and they ate them alone, without even anything to drink, contentedly brushed their hands, and went back to work. At this I felt rebuked and ashamed that two ignorant heathen boys could teach me a lesson in one of the most commendable Christian virtues, for I doubt if I could have eaten such a dinner without at least feeling inclined to complain.

THE TIME CHRIST WAS IN THE GRAVE.

J. K. P. TIMMONS.

NO. III.

We will now examine the Gospel as recorded by John (13 ch.): "After Jesus had dipped and given the sop Satan entered into him. Then said Jesus unto him, 'That thou doest do quickly.'" For some of the disciples who were at the table with Jesus thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast. Chap. 18 : 28: "And they (the Jews, who presented Jesus, the prisoner, to Pilate) themselves went not into the judgment hall lest they should be defiled; but that they might eat the passover." Chap. 19 : 14: "And it was the preparation of the passover and about the sixth hour." Verse 31: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day)." Verse 42: There laid they Jesus because of the Jews' preparation day."

If we would appreciate the fact that during the personal ministry of Jesus the "passover" and the feast of unleavened bread were used synonymous—as the following texts show: "Now the feast of unleavened bread drew nigh, which is called the passover" (Luke 22 : 1) Mark 14 : 12: "And the first day of unleavened bread, when they killed the passover"—it would enable us better to understand and harmonize the Scriptures in reference thereto. "Buy those things that we have need of against the feast" could mean, without doing violence to the Scriptures, inasmuch as these words were uttered early in the first night of the feast, which was to last seven days, Buy those things that are necessary for us to continue to keep the feast. The Jews did not want to become defiled by entering a Gentile court and thereby prevent them from eating the feast from that time to its close, or they might have been so overanxious about the arrest of the meek and immaculate Jesus (whom they claimed to be an impostor) previous to the time of presenting him to Pilate for examination that they thereby violated the law of Moses as to the time of killing and eating the paschal lamb with bitter herbs, which Jesus had eaten some hours before those wicked Jews, under the cover of night, in the garden

of Gethsemane had apprehended him. According to my investigation the clause "preparation day" refers to the day that precedes the weekly Sabbath, and not the day on which the paschal lamb was sacrificed. One weekly Sabbath occurred during each and every passover (feast of unleaven bread), and the feast continued through seven consecutive days; hence, of necessity there must have been one preparation day in order that the Jews could carry out the fourth commandment, "Remember the Sabbath day and keep it holy." I know that some claim that the junction of one of the days of holy convocation (which occurred on the 15th and 21st of Abid—on the first and last day of the paschal feast), with the weekly Sabbath, constituted the "High Sabbath," from which I dissent for the following reasons:

Jesus kept the law of Moses inviolate while on earth, hence he ate the paschal lamb on the night of the 15th of Abid. See Ex. 12. The Israelites ate the paschal lamb in Egypt, with their "loins girded," "shoes on their feet" and their "staff in their hand"—ate it "in haste." "For I will pass through Egypt this night," "and it came to pass at midnight that the Lord smote all the first-born." "And Pharaoh rose up in the night" and he called for "Moses and Aaron, by night," and said: "Rise up and get you forth from among my people."

Ex. 13 : 17: "And it came to pass when Pharaoh had let the people go that God led them out. Deut. 16 : 1: "In the month of Abid the Lord thy God brought thee forth out of Egypt by night." Num. 33 : 3: "And they departed from Rameses in the first month, on the fifteenth day of the first month."

Jesus was crucified upon the same Jewish civil day that he ate the passover, which was the fifteenth day of Nisan, the first Sabbath connected with the feast of unleaven bread. And John says the day following the crucifixion is the "high Sabbath."

R. R. 3, Columbia, Tenn.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Misses Mary and Anna Gill and Miss Fannie Mae Watkins, all of Allensville, Ky., have been recent guests of Mrs. D. H. Friend at the Bible College.

Mr. and Mrs. Charles Owsley, of Nashville, spent a few days last week at the home of Prof. R. N. Gardner, of Potter Bible College.

As the second session of Potter Bible College draws to a close, a few of the students are taking their departure. Some are needed at home. Others wish to earn money in order to return next session. But a few are leaving simply because they are tired of work and have not the stability to endure to the end. We are glad that this class is represented here by only a small number of students; but we wish the number could be reduced still more. It is not so much what the student will miss, or what the school will lose by his learning; but the student who leaves

school before its close without a good reason manifests a trait of character which, if not overcome, will prove a hindrance to his success and usefulness as long as he lives. I refer to the habit of giving up an undertaking before it has been carried to completion. And connected with this habit are many others that are ruinous to the influence and success of the one possessing them.

These characteristics are found among men and women in all walks of life; but usually they are manifested first in the school-room. And it doesn't take long to discover the students that belong to this class. They are usually the last to enter school and the first to leave. They study no more than is absolutely necessary to permit them to "pass." They never seek to lead their classes, but are perfectly content to be commonplace, or even at the bottom of the ranks. Whenever they have a hard problem to solve, they depend upon some one else for its solution. Although they pursue the easiest course possible, and have more leisure moments than any other students, yet they are continually complaining because they have so much to do. Any slight indisposition furnishes a pretext for missing a class, of which they would take no notice if they were in the pursuit of pleasure.

If these habits could be thrown off like a cloak as soon as the student leaves the school-room, they would be of little consequence. But this can not be; for such a disposition, being cultivated in the school-life, is certain to cling tenaciously in after life. Follow this student into the office or store and you will find him doing just as little as he can without losing his position. He is working for his pay, and not for his employer. He can not be depended upon in a position of responsibility, hence he is never promoted, and he is amazed and angry because others who started below him have been placed in superior position. Or if he is engaged in any enterprise upon his own responsibility, he is likely to give up on the very eve of success, because he becomes tired of the work, or some slight discouragement comes to try his stability. He is "unstable in all his ways."

But what will be the conduct of such a person in the capacity of a Christian? It needs no philosopher to tell us that the same habits, weakness and indolence that prevail in school and business life will certainly be manifested in the Christian life. If the student whom I have described is a Christian, or ever becomes one, you may expect him to become "weary in well-doing" in a little while. And if he still remains nominally a Christian, you will find him doing no more than he imagines is sufficient to save him. But Christianity is not a matter to be trifled with. The student may waste his time and still be promoted. The office clerk may deceive his employer and retain his position in spite of habits of indolence. But not so with the Christian. "Man looketh upon the outward appearance, but God looketh on the heart." Do you think that you will "pass," that you will be promoted to a position at God's right hand,

if you waste the time he has given you to labor in his vineyard? Many a deluded soul, I fear, is doomed to eternal punishment that calmly rests in the assurance that God will save all who have "named his name," regardless of the life they have lived. But "he that endureth to the end, the same shall be saved."

The successful student enters school the first day, and is present at every roll-call till the last. He never misses a recitation if he can avoid it. His ambition is to stand at the head of his class, or as near the head as possible. His purpose in entering school is not merely to pass from one grade to another, but to develop himself for future usefulness. These habits, properly carried out, will make a successful man in every walk of life. They will make teachers whom the pupils love and respect, and preachers with whom God is well pleased. They will make employers whom their servants are glad to serve, and servants whom their employers delight to promote. And, best of all, they will make Christians who will press onward undaunted amid all the storms of life, and be gathered at last around the great white throne to sing the Redeemer's praise.

MISSION WORK IN JAPAN.

On May 6 I mailed to Bro. Bishop a check for himself for \$77, one for Bro. McCaleb for \$22.50, and one for Bro. Fujimori for \$5. These amounts were received as follows:

For Bro. Bishop: A sister, \$3; P. C. Sams, \$1; J. M. Settle, \$1; A. J. Robinson, \$1; R. W. Carmichael, \$1; Horse Cave, Ky., \$1; Dr. A. C. Miller, \$3.10; Franklin, Ky., \$8; James D. Fuller, \$1; table sold at Sherman, Tex., left there by Bro. Bishop, \$1.25; J. L. Hutchison, \$2; Horse Cave, Ky., \$1; Dr. Settle, \$1; Crandell, Tex., \$5; unknown, \$1; Dallas, Tex., \$2; Bryan, Ohio, \$25; Mt. Vernon, Texas, \$5; P. C. Sams, \$1; Pilot Point, Tex., \$5; W. B. McQuiddy, \$3; W. R. Carmichael, \$1; Bear Creek, Ala., \$3.20; Miss Minnie Green, \$1. For Bro. McCaleb: Pilot Point, Tex., \$5; a sister, Sparta, Tenn., \$2.50; Mr. and Mrs. B. T. Elmore, \$15. For Bro. Fujimori, Mr. and Mrs. B. T. Elmore, \$5.

Those who have watched this work closely will see a number of familiar names in this list. There are some faithful Christians and a few churches that help in this work regularly every month. Were it not for these or others into whose hearts the Lord might put it to do this work it could not be done.

You will notice also some new names. These are gladly welcomed into this work, and it is hoped that we may now have them with us each month.

Since mailing the amount mentioned above I have received several others. These will be reported and mailed on the 1st of June.

To those who have not been helping in this work I desire to say: You have doubtless noticed that Bro. Bishop has received into his hands a new work which gives to him greater opportunities for the accomplishment of good. He now has a good chapel

and a good school building. This work increases his expenses a great deal. This expense must be paid each month. Let us not forget this. Bro. McCaleb is having to turn students away from his students' home for a want of room. Bros. McCaleb, Bishop and Fujimori have recently closed a good meeting, in which five people were baptized. The work is rapidly growing; more and more opportunities are presenting themselves, and greater good is being done. I hope and I believe that others will become interested in the support of this work, and that as it grows it will be just as well taken care of. Let us see.

Jesse P. Sewell.

Dallas, Tex., 11 McKell Street.

BOOKS.

New Testament With Notes. Size $5\frac{3}{4}$ by $3\frac{3}{4}$ inches. Price, \$1. S. S. Scranton Company, Hartford, Connecticut.

Here is a New Testament with notes and references yet small enough to be carried in the pocket. As an indication of the popularity of this book we mention that 195,000 copies have been sold.

Reminiscences. By John Aug. Williams. Pp. 248. Price, 75 cents. Christian Leader, Cincinnati, O.

This is a neat little volume by the interesting and skillful author of the "Life of John Smith." The author tells in detail many things not found in large historical works on the restoration movement.

Explorations in Bible Lands during the nineteenth century. Edited by Herman V. Hilprecht, Ph.D., LL.D. Pp. 810. Large octavo. Buckram cloth binding. Price, \$3 net. A. J. Holman & Co., Philadelphia.

No doubt the contents of this fine volume would be a revelation to a large part of our population to-day. During the hundred years just passed there has been much interest taken in archaeological research in Bible lands. This is especially true of Assyria and Babylon, where much time and labor have been expended in excavating on the sites of some of the most ancient cities of which we have any knowledge. Besides the ruins of ancient temples, sculptures, etc., thousands of inscribed clay tablets have been brought to light, and many of them have been read. As the inscriptions confirm the history contained in the Bible, the book is of no small value in these days of doubt and unbelief. Professor Hilprecht has been ably assisted in preparing this book by eminent specialists. The volume contains two hundred illustrations and four new maps.

THE WAY can supply any of the above mentioned books.

In 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him, and eat him without even public remonstrance. To-day a Bible is in nearly every home, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship.—Missionary Review.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

HOW TO STUDY THE BIBLE.

(By President W. H. P. Faunce, Brown University.)

President Faunce, in a recent number of *The Biblical World*, gives his own personal experience in methods of Bible study. He says: I endeavor to keep constantly at work on two books of the Bible—or, rather, two periods in Biblical history—one from the Old Testament, and the other from the New Testament. This involves two separate lines of study, which converge and intersect in surprising fashion. The last year I have worked at the period of the Exodus, and at the period covered by the first half of the Book of Acts. (For the last I have found very helpful the outlines published by the American Institute of Sacred Literature.) I have avoided commentaries and harmonies and homiletic helps, reading first the original material, then reading the versions in modern languages, and then studying the period from the historical standpoint. I was surprised to discover what is doubtless familiar to others—that Exodus is the Old Testament Book of Acts, and that the period of the Acts is the time of the Christian Exodus.

The year previous I studied the life of Isaiah and the life of Christ. Here also the interlacing of the two subjects was remarkable. (George Adam Smith's "Isaiah" is the finest example I know of what wealth may come to the preacher through the steadfast pursuit of the historical method.)

I have never been able to accomplish anything by giving the famous "one-half hour a day." That sounds so easy and is so hard. I give a whole morning or evening to the work twice in the week. This is woefully little, but more is impossible.

I never study the Bible with a view to making sermons. The homiletic purpose vitiates the historical study, while, on the contrary, the historical study leads into the richest homiletic fields. To grasp the leading "motives" of a period in the revelation is to thrust one's roots into inexhaustible supplies. To reconstruct, mentally and spiritually, a part of the sacred history is to construct potentially a hundred sermons. Such knowledge is like Aaron's rod that budded when "laid up before the Lord." The Word of God is alive. It is given to us not as a graven granite block, but as a forest is given to the botanist and the ornithologist.

When I began to preach, the "word-study" of the Bible seemed to me most important. It certainly is essential to know the meaning of such epoch-making words as faith, parousia, aion. This, however, would be far more important if the Bible were a scientific treatise or a legal document. Next I became interested in the "study of the Bible by books." This must ever be a source of endless delight. But both these methods lead up to a "study of periods," in

what is at the same time a historic evolution and a divine revelation. To know the formative periods in Judaism, and the birth-period of Christianity is to apprehend with ever growing distinctness and ever increasing joy, Christ himself.—Christian Uplook.

AN EMERGENCY CANDLE.

"Here is an emergency candle," said a thoughtful hostess to a newly-come guest. She pointed to a bracket within easy reach, with candle and match-safe upon it, and went on to explain: "I once heard of a serious complication of affairs in the night because the electric lights would not burn in a sudden emergency, and I put this candle here right away to use in case of need. Remember where it is, and that it is always ready, if touching the button does not bring the electric light at once."

Here was the refinement of thoughtfulness characteristic of the hostess, and the text for a bit of a sermon, too. With all our modern appliances and conveniences, we are at the mercy of machinery so intricate that it may fail at the critical moment. Better, then, a farthing candle than a network of useless electric wires. The candle is very old-fashioned, but it does not depend upon dynamo, button, or connected currents. An old-time match will light it, and it is always ready to burn. It is well to have some things that can be depended upon without machinery, and the softened light of the candle, with its new-fashioned shades for drawing-room and dining-table, will not outshine its old fashion of usefulness.

The emergency candle stands for the old-time, homely virtues, the little pleasant, useful things, the familiar helpfulness, which, quite independent of modern invention, may come to the rescue in the dark, when the most elaborate appliances fail for want of connection. Despise not the day nor the night of small things. One may not be as brilliant as an electric light, but a tallow candle even is not to be lightly esteemed in an emergency. No modern machinery is needed to keep kindness and neighborliness within reach. Some of the brightest things of life and love have never been modernized—for which thanks be. There is always a shelf for an emergency candle.—Julia H. Johnston, in *Interior*.

THE PROGRESS OF NATIONS.

Upon what does the progress of nations depend? This has been variously answered, but perhaps one of the best replies to the query was made by Dean Farrar recently in the *New York Commercial Advertiser*. He said:

"There are two things which every man and woman in the world can do. They can preserve the wealth of noble thoughts and purposes, which is our chief heritage from the great ones of the past, and they can aim at the continuous usefulness of setting a high and pure example, so that they may be ready at any moment, if the sudden call of God should come to them, to do deeds which will leave behind them an aroma of immortal memory. It is only thus—first, by the mighty achievements of great men, and

next, by the steadfast faithfulness of the undistinguished—that the true progress of nations and of the whole world is carried on.”

THEY ARE BRIBED FROM SUCCESS BY COMFORT.

Many a man has bought his comfort at the cost of the achievement of his aims. Few people are willing to be incommoded, or to submit to discomforts, even for the sake of future blessings. They would succeed, if they could do so in an easy and pleasant way; but the moment they have to sacrifice their ease or their comfort they shrink from the effort.

It is astonishing what people will sacrifice in order to get comfort, or even temporary relief from whatever annoys or harasses them. They will let golden opportunities slip, by procrastinating, for the sake of their comfort, until the chances have gone. They do not like to go out in a storm or in cold weather, because it is so cozy at home or in their offices—and so they lose many a chance.

Many people can be bought by comfort, when hardly anything else will tempt them. They think so much of their ease that they can not bear to exert themselves. Love of comfort and ease must be classed among the great success-hinderers.

People like to do pleasant, easy things. They can not bear to take pains, or to put themselves out in any unusual way, if they can possibly avoid it.

Thousands of people are earning small salaries to-day because they can not bear to exert themselves to win promotion. They prefer to remain on a low rung of life's ladder, for the sake of temporary comfort and ease, rather than to put forth the efforts that would carry them upward.—Success.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

The meeting at Bowling Green, conducted by Bro. Sim Jones, was a great success. Bro. Jones is indeed a zealous worker. His labors here will never be forgotten. Twenty-two became obedient to the faith during the meeting.

We learn, through Dr. Harding, that the meeting at Columbia is accomplishing great good. The people are interested. Quite a number have already obeyed the truth.

We are glad to hear this week a good report from Bro. J. H. Lawson concerning his mission work in Oklahoma:

“The contributions are a little better than a month ago, but not what I think they should be. It has been necessary for me to labor some with churches that the work be sustained. Bro. Walker, of Era, Texas, and Bro. Martin, of Salem, Ind., are laboring with me.

“I arrange all the work and we go where we think the most good can be. Bro. Walker held a successful meeting near Roosevelt recently. Five were baptized, three reclaimed and a congregation of nineteen members set in order.

“The elders chosen had been elders elsewhere before coming to the new country.

“We receive nothing whatever from this field, and will not until a crop is made. But the poor have the Gospel preached unto them. I have recently baptized ten. Pray for us.”

The brethren should not forget Bro. Lawson. In this new field he has many difficulties to overcome. If we love the cause we will help him. Bro. Lawson is earnestly endeavoring to plant the true faith of the Gospel in this new country before sectarianism fastens itself upon the minds of the people. The brethren at Philippi remembered Paul when, in a strange land and among strange people, by their prayers and substance, sending once and again unto his necessities. Let the congregations who know Bro. Lawson imitate this model church and be blessed of the Lord. Address him at Mountain Park, Oklahoma.

AMONG THE CHURCHES.

Elmore, Ind., May 13, '03:

I left home on May 2, and came to New Goshen, Ind., where I preached four times. I then visited Bro. C. T. Cook, a firm Bible teacher. On May 8 I came to Dechard. Here I met Bros. Stanford, Chambers, Ed and Charly Neal and S. Blakeman, all loyal preachers. I preached once for them. I found this congregation taking steps to build a meeting-house.

Next I visited Dugger, where I met Bros. D. R. Dugger, Elias Brewer and Wm. Taylor, all faithful preachers. I am now at the home and enjoying the company of Bro. Wm. Rittler, another of the true and tried. I will go next to Union County, Ky., where I expect to hold several meetings. Bros. Bert Elmore and H. S. Nelson will assist me at different times. Will report again later. Andrew Perry.

The protracted meeting season is here. Brethren, let us endeavor to make every meeting a grand success. We too often forget the absolute necessity of preparation. After having secured an evangelist and agreed on a date we fold our arms and wait for the appointed time. A great mistake—we never reap a harvest without first a preparation. Let us get ready for the meeting first by preparing our own hearts for the work. Ask God to bless you in every effort. We are taught that effectual, fervent prayer of the righteous avails much. Tell your neighbors about the meeting, manifest an interest in them. Then when the preacher arrives give him a hearty co-operation. Enter the song service in spirit and in truth, assist in every prayer, and be sure to attend every service. Your presence is worth a great deal if you can do nothing more. Do everything heartily as unto the Lord, relying upon him for strength, trusting him for his promises, and the blessings are sure to follow.

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SCRAPS.

J. A. H.

The following note from Brother J. M. McCaleb speaks for itself: "Dear Brother Harding—I have just received a letter from Sister Gertrude Remington, in which she says she will be graduated the 19th of June; after which she will be ready to come to Japan. Could you make some mention of it in THE WAY, and thus assist her in getting started as soon as possible? I like the way she writes, and believe she will make a good worker in Japan. She seems to be sincere and thoroughly in earnest."

Brother McCaleb is right, I am sure, in supposing that our sister, Miss Remington, is thoroughly in earnest. I hope, if it be the will of the Lord, that she may be hastened on her way. If she goes to Japan, she will prove to be a most earnest and diligent worker, and she will abide in the way of the Lord, strong and true, I firmly believe. Miss Remington is a trained nurse of much and most valuable experience, gained in the great schools and hospitals of the East; and in June she will be graduated in osteopathy at Franklin, Ky. She is a refined and cultivated Christian lady. If I had the means, she would not be delayed after her graduation, from lack of funds, in starting to Japan. Doubtless the means will be promptly forthcoming, if it be God's will for her to go. I have known her and her people for twenty years.

The following card, from Dr. L. H. Wilson, should have been printed several weeks ago. It is directed to Brother W. J. Brown:

'Dear Brother Brown—In THE WAY of April 2, you ask if you did wrong in not going to the house of God the Lord's day your father was dying. I suppose this question is to the readers of THE WAY, and, as a reader of THE WAY, I answer for myself and say it would not have been wrong in me in not going to a meeting-house, but it would have been wrong in me in not worshiping God in the breaking bread on that day. My dying father might have needed the supper on that day; but if he and the other mourners did not, I would surely have believed that I did. I have also been asked if it is a sin for Christians to go to war to shoot men. It would be for me."

So writes Brother Wilson. He believes he ought to partake of the Lord's Supper on every first day of the week; and he is the kind of man to do what he believes he ought to do. Would to God that all Christians were like him in these respects.

* * *

I suppose most of our readers will get this issue of THE WAY on the day of the closing of Potter Bible College for this session. It appears to me to have been the most prosperous year in the Bible School work in which I have been engaged. Our enrollment has been 132, nearly all boarders with us. The average daily attendance has been decidedly better than ever before in my experience, though, I believe, one year we had at Nashville a slightly larger enrollment. So far as I am capable of judging, this has been our best year in every way. We had to withdraw all of our advertisements the first week of the school, and to warn students not to come without first learning from us that room was here for them. Some wrote for whom we had not room, and we advised them to go to Nashville, if there was room there. Our space for girls was filled nearly all the time. We need more room. We rejoice in the success that has attended the Nashville School, and are glad that its facilities and location will be so much better next year. If the value of this kind of work were properly appreciated, the whole land would soon be dotted with such schools, and all of them would be crowded.

I expect to spend the greater part of June in Win-

chester, Ky., in a protracted meeting in my old home. I look forward to it with very great pleasure.

* * *

Are you tempted to complain because of what you call the "duns" from THE WAY? Please do not call our messages by that ugly name. We let you know how you stand, because, humanly speaking, it does not appear that THE WAY could run without them. Self-preservation is said to be the first law of nature. Don't complain of a paper for striving to live honorably and to do good. We have great reason to be thankful to many of our friends for their promptness in remitting. Now notice this offer:

To every subscriber who will have his own subscription moved up one year, and will send us one new subscriber with two dollars, we will send, free of charge, a copy of that wonderfully interesting allegory, "Mr. World and Miss Church-member." This offer holds good only during the month of June. Five hundred people ought to avail themselves of it during the month, it seems to us.

THE CHRISTIAN AND EDUCATION—A REPLY.

J. A. H.

In another place in this issue will be found a thoughtful, kindly-expressed article on this subject by Brother Fred Sommer. It is a pleasure to me to discuss with one who can be so kind and fraternal, while at the same time he is so strong and earnest in contending against me. My heart glows with warm, brotherly love towards Brother Sommer as I read what he writes; and, as I finish this article written against my position and practice, my respect for him and my brotherly love are increased. I think his earnest contention against us is due, in large part at the least, to a misconception of what we are doing here in our Bible College work. There are no men that I know of who are more eager to please God, to do his will, to abide in his word, to do all they do in his name, to his honor, and as members of his holy church, than are my colaborers in this work. Our hearts' desire and prayer to God is that we may do the things that are most pleasing to him, regardless of what the cost or the burden may be to us.

Brother Sommer's position is that fathers, mothers, teachers, farmers, merchants and mechanics, after becoming Christians, should abide in their respective callings, and while performing their ordinary duties, mix therewith the extraordinary influence and training which their Christian profession requires. Now that is exactly what we are doing at Potter Bible College. When about fifteen years of age I began to teach school. Until I was twenty-six I was in the school room as teacher or student about ten months in each year. Then for seventeen years my whole time was given to evangelistic work. Then I combined teaching in the school room with evangelizing abroad, and have been so engaged for the

last twelve years. That these last years have been the best in my life, and the most faithful for the Master's cause, I do not in the least doubt. When I first began to teach, I did not realize that my first and most important duty was to teach to my students the religion of Jesus. I fear that there are few church-members who realize, as all of us should, that whatever a man's avocation may be, whether teaching, farming, merchandising, or whatsoever else, that avocation must be conducted literally and absolutely for the Lord Jesus Christ and for his kingdom. We are Christ's, and all we have is his; and we will have to give an account to him for all we have and are.

Now it became manifest to me and to others that there was a great need of Christians in the school-room—Christians who would conduct that avocation for Christ (as every avocation must be conducted, if we would please God, and attain to everlasting life). It has gotten to be the case that a Christian can not teach his religion in the schools of the country. In many places, if he is a preacher, he must renounce his ministry before he can obtain a place as teacher in the public schools. And, if we would educate our children in the useful learning of the times, often there was no other recourse but to put them into schools that were detrimental to their spiritual welfare. I was absolutely unwilling for my children to go to any school to which I could send them. It is a small matter to me what else they may be, if only they are devoted to God. I would rather have my children to be faithful Christians, continually growing more and more into the likeness of Christ, even though they were constrained to be the lowliest, the poorest, the humblest of mortals, than to have them the richest, the most honored, the most exalted, the grandest and most beloved people that ever lived and died out of Christ. I know well that he is a fool who lives for anything else but for God. And all the universe will know it well when we stand before the judgment seat of Christ. Youth is the time to serve the Lord. Youth is the time in which to develop character, in which seeds sown in mind and heart and life will bear fruit of like kind forever. I am a teacher by nature. When I finished the First Reader (a child of six or seven), I taught it to the colored girl who was my mother's nurse. When I finished the Second Reader, I taught her that, and so of the Third; and the first pay I ever received was a bag of water-melons, which her father, an old slave, brought to me for teaching his daughter how to read the Bible to him. I think of that work with unalloyed pleasure to this day, and I hope to meet that old man and his daughter in heaven, and to know that the teaching I did helped them to get there.

All the days of my traveling as an evangelist, from one protracted meeting to another, this teaching instinct, this yearning for the school-room, was in me; and many years before the Nashville Bible School work was begun, I was planning and yearning for such a work—and I am sure God was preparing me for it. He guides, trains and develops his children. Nearly every teacher in both Potter Bible College and in the Nashville Bible School was a teacher be-

fore he began to teach in these institutions. And I want to impress upon Brother Sommer and upon our readers that I am as literally working simply as a member of the church of Christ, under its law and subject to its eldership, as is any farmer, merchant, mechanic, physician, or any one else in this world. And this is equally true of my associates. We work simply as teachers of the kingdom of heaven. We have no law to regulate us in our dealings with one another but the law of Christ, nor are we subject to any authority but the authority of Christ. Potter Bible College is no more a human institution than is any merchandising firm, or farming company, or boot-making establishment. The institution that is but an association of Christians, with no Lord but Christ, no law but the New Testament, no court but the church, no purpose but to glorify God in converting sinners, in helping saints and in doing good to all, is not a bad thing. This is what we are. Why have not school teachers as good right as merchants have to combine to do better work? Why can not school teachers teach the Bible to their pupils as freely and as righteously as merchants, or farmers, or Christians in any other calling do to their associates? Brother Sommer thinks fathers, mothers, teachers, farmers, merchants and mechanics should abide in their callings "and mix withal the extraordinary influence and training which their Christian profession requires." Well, now, that is exactly what we are trying to do here at Potter Bible College.

But Brother Sommer thinks we are "taking the Lord's money to obtain ends which we should be obtaining incidentally at our own private expense." Let us see about that: Brother and Sister Potter have devoted a considerable sum of money to this enterprise because they believed it to be their duty to the Lord to do it. They thought, and rightly thought I have no doubt, that they could accomplish more good in this way than in any other known to them. It had been one of the most cherished purposes of Brother Potter for years. He had been talking to me about it for years before the work was begun, before the time was ripe for it. He did not put this work first, however. He and his son Eldon had bought a lot, and with such assistance as the church could give (and this was not much) he had put up a meeting-house as neat, substantial, comfortable and commodious, and as well located, as we could desire. Then he went to work on his long cherished school project. He does not believe, nor do I believe, that he could have invested this money that God had committed to him in a way that would have been more pleasing to the Lord. And Sister Potter, in putting the money from her son Eldon's estate into the school work, did first what she believed would be pleasing to God, and, moreover, what she was sure would be delightful to her devoted and godly son, who had gone into the spirit land. He gave the first gift towards the church-house, and undoubtedly would have been one of the most liberal givers to the college work, if he had lived; for he was wonderfully devoted to God and to his cause. Do we not all know it is the duty of the Christian

to use the money, the lands, the possessions which God commits to him, where these things will do the most good? And who shall decide the question as to what will be best to do with the money? Must not he do it to whom the treasures are committed?

And as for the teachers, none who know them, who know their work and their incomes, can believe that they are selfish; or that they are squandering God's money. Just think of it: they furnish board, tuition, lodging, furnished rooms, fuel and lights at less than ten dollars per month; and the accommodations are first-class, too.

Is there anything wrong in Christians' building houses and expending money in running stores, shops, farms, and the like, if they do it for the glory of God and the good of men? Surely not. Is not teaching as honorable as any of these callings? It is in fact the most honorable and useful of all callings, teaching truth. When the teacher is a faithful servant of God, who does his work like it ought to be done, there is no calling that is worthy to be compared with it for one moment in dignity and usefulness. Christ was the ideal teacher, and Paul was, perhaps, his most worthy imitator. Brother Sommer finds no fault with Christians who expend the money that God has committed to them in building up their merchandising, farming, medical and mechanical institutions, if only they are careful to be righteous in conducting these businesses, and to use the incomes from them properly in the service of God. But when some Christians use their money for building up a teaching institution, in which God's truth from nature and from revelation is carefully taught, in which the money is most carefully and economically used, in which there is absolutely no accumulation of it for the private use and benefit of anybody, he represents us as "taking the Lord's money to obtain ends which we should be obtaining incidentally at our own private expense." The Christian has no means of his own. He can not get anything at his "own private expense"; for he is the Lord's slave, and everything he has is the Lord's, one dollar just as much as another; and he has to give an account of every dollar, every tract of land, every hour, every talent, every possession.

That railroad branch of the Y. M. C. A., to which Brother Sommer refers, no doubt put its members under a different head, a different law, and settled its differences before a different court than the head, the law and the court which God has given to his people; if so, it is wrong for Christians to belong to it. If it had no head but Christ, no law but the New Testament, no court but Christ's Church — if it were just an association of Christians to do a useful work like the Smith-Jones Hardware Company, the Thompson-Rogers Planing Mill, or the Rock City Shoe House, in which Christians carry on a legitimate business in a legitimate way, each one accepting Christ as his head, the New Testament as his law, and the church as his court, there would be no wrong in the matter that I can see. I believe it is just as proper for Christians to build school-houses as hardware stores; and that it is just as proper for school

teachers to teach the Bible to their students as it is for hardware merchants to teach it to their clerks and customers; and the more thoroughly the Bible teaching is done in both places the better. It is far more important to teach God's truth, which is revealed in the Bible, than God's truth which is learned from earth, sea, air, cloud and sky, or than any truth which is learned by our philosophizings, whether concerning mind or matter, man or God.

Brother Sommer asks: "Will the next president of Potter Bible College be orthodox?" I do not know. Will the next head of the Smith-Jones Hardware Company be a Christian? I can not tell. But while I am connected with Potter Bible College it behooves me to do my duty faithfully to the Lord. If, when I am dead, or have in God's providence gone into some other work, Potter Bible College should become a most efficient agency of Satan, if only I do my work faithfully while I am here, God would in no wise blame me for it. I am sure he does not blame Christ, nor Paul, nor Peter, nor John for the Roman Catholic apostasy, bad as that is. No doubt God will hold Brother Potter to a strict account for the way in which he manages the matters which have been committed to him, while he lives and is able to look after them; but when he is dead, or disabled, his responsibility concerning them ends.

Of course, it is right to spend God's money for railroad men as well as for students, and to make proper arrangements for it in both cases; but it no case must any Christian put himself in any situation that makes him subject to any authority in the performance of his religious duty other than Christ, his law and his church. "No man can serve two masters."

In answer to Brother Sommer's question, I reply: If he believes he can do more in building up the cause of Christ farming than in any other way, it is his duty to farm. Every Christian is absolutely bound to work in the way in which he believes he can do most for Christ; otherwise he is not loyal to Christ; and we must be loyal to him, or be lost forever. If Brother Sommer was eager to run a farm for Christ, believing that he could do more good in that way than in any other; if he could make some brother, who had the means to buy the farm, see the matter in the same light, and he should furnish the farm; if both of them acted unselfishly, with an eye single to the interests of Christ, the Lord would be delighted with them, no doubt. I doubt if there is a teacher in Potter Bible College who could not do better for himself financially by going out of it. I would surely close my connection with it at once if I did not believe I could do more good here than anywhere else.

However, Brother Sommer is mistaken in supposing that I, or any of the teachers, asked Brother Potter to furnish the farm and buildings. On the contrary, the proposition came from him. He was eager to engage in the work, and we were slow about going into it. Nor did we seriously think of it, till we were satisfied the Nashville School could not nearly accommodate the students that would apply

the next year. As a matter of fact, both schools were well filled from the start the next year. It is wicked and little for an able-bodied Christian to beg of the brotherhood for his own personal benefit. It is noble and good for him to teach and exhort the brethren to join with him in working for Christ. If there are any men on earth who work more diligently and more self-sacrificingly for the Master than most of the brethren with whom I have had the honor to be associated in the Bible School work have done, I am not acquainted with them. I doubt if they exist.

There are a good many more people on earth who are for Satan than there are who are for Christ; and therefore there are, no doubt, many more schools that exert a malignant influence religiously than there are of those that exert a good one. Shall we therefore give up the good schools? There are a great many more preachers who mislead the people than there are of those who teach and lead aright. Shall the true teachers, preachers and evangelists therefore quit their work. If we are doing wrong at Potter Bible College, we ought to quit it. But if our work is good, we ought to keep at it, regardless of the bad that other schools do, or that other people may do here, after we are dead.

Brother Sommer thinks that for "a money consideration, the difference between second and third-class postage rate," I sacrificed a divine principle (though he does not think I meant to do so), and set a price on my teaching. I did not mean to do it, nor do I think I did. If Brother Sommer were to send daily to some one down the road a bucket of butter, charging him for nothing but the cost of the bucket and the freight, could it be rightly said that he was selling the butter for a price? Since THE WAY began to be published, I have given to it yearly, I believe, not less than from one to two hundred dollars in cash, and six hundred hours in work. I have never received one cent from it that I know of. And I do not believe that I set a price on my teaching any more than Brother Sommer would have done on the butter in the supposed case. I close with sincere regard for Brother Fred, with hope and prayer for his success, and for our growth into a perfect unity in thought and speech.

THE CHRISTIAN AND EDUCATION.

FRED SOMMER.

Dear Bro. Harding:—I understand that you have reprinted my last article on this subject, with comments. I have seen the last installment only. The Review ordered the papers sent me from your office, but they did not come. I wish to thank you for your kindness in giving my sentiments, in my own words, to the readers of THE WAY. Though you seem still to misunderstand me on some points, most of them will not, because they can not, mistake my meaning. For instance, I say:

"If fathers and mothers, teachers, farmers, merchants and mechanics, after becoming Christians,

would abide in the calling wherein they are called, and while performing their ordinary duties as fathers, mothers, teachers, merchants and mechanics, mix withal the extraordinary influence and training which their Christian profession requires, there would be no call for institutions with hired specialists to whom we might delegate and commit the exercising of the extraordinary influence and training. And we would not be taking the Lord's money to obtain ends which we should be obtaining incidentally at our own private expense."

With this plain statement before their minds, I do not fear that your intelligent and well-disposed readers will believe what you say about Bro. Sommer being willing for the farmer, physician, merchant, mechanic, sailor, etc., to teach the Gospel and exert Gospel influence among their fellow-laborers and associates, but that he thinks it a wicked and rebellious thing for Christian school teachers to teach the Bible to their students while they are in school. Brother Harding, has not the burden of all my articles on this subject been, that the teacher must be classed with the workers in other departments, and that he must exercise his Christian influence in the same natural and simple way as they? Surely, if I have not written largely to this very end, I have not written at all.

I wish to assure you, my brother, that I am not writing against Brother Harding, or Brother McCaleb, or THE WAY. I have tried to steer clear of personalities in this discussion. Neither am I a foe to education, low or high. I wish I had more of it myself. But I am testing a principle, a divine principle, and I am only too glad to have your assistance, or the assistance of any other good man, in my proving. You have helped me a great deal. Theological institutions, or, if you please, Bible Colleges, are, I conceive, operated on a principle which can not be harmonized with the ancient order of things. And the more the subject is discussed, pro and con, the firmer I become established in this conception. To show you what I mean: About five months ago I came to this city to do the work of an evangelist. I found here two active, earnest congregations of Christ, though but few of the members were well instructed in the truth. One subject upon which they had not been well taught was the dignity, excellence and work of the church. Some were giving of their time, talent and substance to human institutions that had been organized to do work which the Lord evidently intended should be done by the church, or by individual members of the church. One of these institutions is the railroad branch of the Y. M. C. A. The avowed purpose of this Society is to throw moral and Christian influence around railroad men, especially to furnish them board and lodging under such influence. Thus a hotel, reading room, etc., are being operated under the auspices of the Society in order to this end, and, of course, at considerable expense, the deficit, which belongs to every human religious institution, being met by donations. I perceived this to be a good work, but that it was carried on in an unnatural and unscriptural way. I have

never yet found it necessary to organize any special institution, or make any special or party arrangement, in order to reach any special class of people. The church of Jesus Christ I have viewed as his perfect arrangement for reaching all classes and conditions of mankind. I do not understand that this church must establish young men's societies in order to reach young men; old men's societies in order to reach old men; law schools and clubs to reach lawyers; medical colleges and associations to reach physicians; farms or farmers' clubs to reach farmers; railroad associations to reach railroad men; hotels to reach boarders, or schools to reach scholars. I do not believe that the energies, good offices, talents, means and honors of the church are to be divided and partitioned in this way. It would mean death to the church. It is because the substance of the Lord has in this way been given to harlots that his institution is in so many places weak and languishing to-day. You, my dear brother, will not deny this. With this view of the church, I set myself to correct the error that some of these good people had fallen into. The church, I taught, had provided for this railroad Y. M. C. A. work; the Lord has provided for every good work; he does not draw the line on parties or classes, but calculates that through his institution he will reach all men. Through the church collectively he exercises a general influence; but through the church individually he exercises a particular influence, and this is done, to the glory of God, in the most natural and easy way. The young men in the church exert an influence over the young men out of the church; the old men in the church exert an influence over the old men out of the church; the lawyers in the church over the lawyers and clients out of the church; the physicians in the church over physicians and patients out of the church; the farmers in the church reach the farmers out of the church; the mechanics in the church reach the mechanics out of the church; the teachers in the church reach the teachers and pupils out of the church; the railroad men in the church reach the railroad men out of the church; the hotel-keepers in the church reach the boarders out of the church. This requires no donations, no endowments, no human arrangements or class institutions, no brick and mortar piled up at the Lord's expense. Each disciple, while going about his ordinary occupation, and earning his daily bread, incidentally and inexpensively, but nevertheless naturally and effectively, performs an extraordinary service for the Lord by his abounding toward his associates and fellow-laborers in every good word and work. But shall a disciple, whose occupation is not farming, but who earns his living another way, or has a competency and needs not earn it at all, take money that he would consecrate to the Lord, or beg it off the churches, and buy a farm, and go to farming, simply for the sake of the Gospel influence he may exert while in that occupation? Does not that work naturally and lawfully belong to the man already in that occupation? Or shall a disciple, whose occupation is not hotel-keeping, take money that he would consecrate to the Lord, or beg it off

the churches, and go into the hotel business, simply and solely for the sake of the Gospel influence he may exert while in that business? Does not that work naturally and lawfully belong to the disciple already in that business? Or shall a disciple, whose means of livelihood is not school-teaching, having \$50,000 which he wishes to give to the Lord, build therewith an institution for public instruction, simply and solely for the sake of the Gospel influence that may be exerted in operating that institution? Does not that work naturally and lawfully belong to Christian teachers and instructors who are already employed in education? Why should such an unnatural, strained and expensive way be chosen for doing these good works when they can be done in so much more natural, easy and inexpensive way? And why should men who don't need to teach Greek, Latin, Hebrew and history for a living, but might be all the time employed in preaching the word, be called to do a work which others who do need these employments might do as well as they?

Brother H., have I erred in this argument? Have I taught these people wrong? Is it, indeed, lawful for us to make a special and unnatural and arbitrary and party arrangement to reach certain classes? Does it take more than the farmer to reach the farmer? the mechanic to reach the mechanic? the teacher to reach the scholar? the hotel-keeper to reach the boarder? Must each of these have a special, arbitrary, unnatural, party, expensive arrangement back of him to make his work and influence effective? My experience is, my brother, that the more special arrangements we make the less individual effort we get. People will not do themselves what they can delegate to an institution. Institutions making a specialty of anything discourage individual responsibility. When you convince me, Brother H., that it is necessary, expedient and lawful to make a special, arbitrary, unnatural, party, expensive arrangement, such as Potter Bible College is, to reach a certain class—the students—you convince me that it is necessary, expedient and lawful to make a special, arbitrary, unnatural, party, expensive arrangement, such as are the Y. M. C. A., Y. P. S., C. E., etc., to reach certain classes, old and young. (Of course, these arrangements would be made, if I were to make them, not on the present, but on orthodox grounds, which would put my institutions as far above the present ones as orthodoxy has put Potter Bible College above Yale and Harvard, Cambridge and Oxford. By the way, will the next president of Potter Bible College be orthodox?) When you convince me that the Lord's money may be spent for a human arrangement to reach one class—the students, you convince me that the Lord's money may be spent for a human arrangement to reach another class—the railroad.

Now, Brother H., if your patience will endure, I offer my final attempt to make my position plain. I am here engaged all the time, every day and night, in the work of an evangelist. I could, however, make a living on a farm, and, at the same time, exert considerable Gospel influence. Shall I, for the sake of

the Gospel influence that I might be able to exert as a farmer, cause to cease the influence that I am exerting as an evangelist, and go to farming? And, moreover, shall I (perish the thought), because I intend to farm to the glory of God, ask the brethren to buy my farm for me? Or, if I could make my living teaching school, should I, for the sake of the Gospel influence that I might exert as a teacher, cause to cease my influence as an evangelist, and go to teaching? And should I, because I intended to teach to the glory of God, ask the brethren to build and furnish my school for me? This is exactly what the promoters of Nashville Bible School and Potter Bible College have done. They are school teachers, who prefer exerting Gospel influence as school teachers rather than as evangelists; and because they intend to teach to the glory of God, have required the brethren to furnish their schools for them. But I opine that it would be just as reasonable for the church to furnish the Christian farmer with his farm, the Christian merchant with his store, the inn-keeper with his inn, the Christian shoe maker with his tools and shop, because these intend to operate in these callings to the glory of God, as it is to buy the school for the school teacher because he intends to exert Gospel influence in his teaching. Who could not and would not go into business for the glory of God, if he could persuade the church to furnish the capital and set him up? We have lots of men who will furnish the experience if the church will furnish the money. And the church could, I think, with much more sense and profit thus mixing up with farming, merchandising and shoe-making than with learning. Schools for secular training, operated under religious direction and tuition, have always been inimical to apostolic order. He has read church history to little profit who does not know this. The question, then, is not, Shall the school teacher exert Gospel influence in his teaching? but, Shall the Church furnish the school, and set the teacher up in his business, because he will teach to the glory of God? The teachers of Nashville Bible School were just a few months ago asking the church for money to equip further their institution. I have as good right to quit preaching and ask the brethren to buy me a farm.

But it is thought we must have educated men. Well, convert them! This is the way the early Church got its learning—and its money. She converted learned men and rich men, and taught them to turn their learning and talents to the Lord. In fact, learning is only one kind of talent. And I would as soon think of taking the Lord's money and establishing an enterprise to create wealth for the Lord, as to take his money and establish an enterprise to create learning for him. And it is a curious and noteworthy fact that the church has never prospered and maintained her apostolic simplicity and purity when she employed her own engines for the manufacture of either her wealth or her learning.

I regret that you confuse my expressed sentiments on this subject with what may or may not be the inconsistencies of others. You have answered several of my arguments, and I know not how many

more, by jumbling them with what some one else has said, and charging the jumble to me. I am no more in favor of religious newspapers as at present operated, though I am not opposed to circulating religious literature, than I am in favor of Bible Colleges, though I do not oppose education. It would, I think, be just as legitimate to preach so much Gospel for so much money, however much or little, as it would be to print so much Gospel for so much money. You had this thought several years ago when you started THE WAY, but for a money consideration, the difference between second and third-class postage rate, you sacrificed a divine principle (though you did not mean it) and set a price on your teaching.

SPREADING THE GOSPEL.

DAVID LIPSCOMB.

We have never felt the least concern about formulating a system or method for preaching the Gospel among the nations of the earth; indeed, we have been averse to doing it, because the Bible has not done it. The Bible gives plain examples showing how it was done under the direction of God, and these examples should be enough for all who desire to follow God. God seldom gives a system or theory of work. He does a thing or directs it to be done, and leaves the example to be followed. This is much better adapted to the needs of the people to whom the Gospel was given than to formulate theories and systems. It is more easily understood and followed than formulated plans or theories.

All of God's missionaries to the world have been sent by God. They were taught and qualified for the work by God; they were imbued with the spirit that would lead them to go and do the work he desired, and then his Spirit directed them how and where to go. This was the order for sending the prophets of the Jewish age; this was the order for sending Jesus from heaven to earth. Jesus taught the twelve until their hearts were filled with the desire to make known his mission to the Jewish family, and then he sent them on their mission. He so sent the seventy. Then he commissioned the disciples — when, after his ascension, they should be fully imbued with his Spirit: "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). "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" (Matt. 28: 19, R. V.). Under this commission and imbued with the Spirit of God, they proclaimed the terms of salvation to the world, and went wherever in the providence of God sinners were willing to be saved.

In this early church there were many who were not fully endowed with the Spirit, as were the apostles, yet were gifted to preach, who went as Providence opened the way, and the point for them to stand was to be anxious to preach to all who would

hear. Under this Spirit, Philip preached to the Samaritans and to the eunuch; and those scattered abroad from Jerusalem went everywhere, preaching as they went; and when some of them reached Antioch, their zeal for preaching overleaped their national prejudices and they preached to the Greeks. Barnabas, reared in Cyprus among Gentiles, hence fitted for laboring among Gentiles, was sent by the church at Jerusalem to Antioch to look after these converts and teach them fully the way of the Lord. Seeing the great need of teaching among the Gentiles, he went to Tarsus, Saul's home, and brought him to Antioch to help in this work, where they remained and taught. (Acts xi. 22-26.) In chapter 13 we are told that the Holy Spirit, in certain prophets and teachers, directed them to separate and send Barnabas and Saul to the work to which he had called them — the preaching of the Gospel to the Gentiles. They went to this work and preached throughout the Provinces of Asia Minor. What the church had to do with their going is not evident, save that when they returned they reported all their work and the attendant miracles showing God's approval, to the church, as they did to all the brethren where they went; and they were commended to the favor of God by the brethren when they started again. There was no trouble in getting at the work, neither is there any trouble in our seeing how the work was done under the direction of the Spirit of God. Sometimes it is said that they were inspired men and were helped by the Spirit. The Holy Spirit was bestowed on them to enable them to teach and confirm the truth to others as coming from God, by miracles and signs; but no account is given of their using this power to deliver them from temporal danger or from suffering. They imparted spiritual gifts to others to enable them to preach and teach the truth to others; so that their converts taught others. Such were Timothy, Titus, Onesiphorus, Epaphras, and others. This was essential to the spread of the Gospel until the full will of God was completed and made known.

The order of work was simple, direct and effective. Men and women were so imbued with the Spirit of the Gospel that they taught the way of salvation to all they met; and, imbued with this Spirit that moved Jesus in heaven to come to earth to save men, they went forth to preach the Gospel wherever the people were willing to hear. This was providential guidance and divine order. None awaited or failed for lack of support being guaranteed before starting. The Spirit that moved them was the same that made Christ willing to suffer all things to save their fellows from death. They realized that their salvation depended upon their saving others. This made all who could go anxious to go at all hazards; it made those who could not go anxious to aid those doing the work, that they might be saved.

We find that Paul, in his journeys, sometimes told his brethren he expected them to help him on his way beyond them. (Rom. 15: 24.) The churches sent to the laborers when in the field of labor to supply their wants and to enable them to work more constantly in teaching the word. The preachers com-

municated with the churches in reference to their needs, and the churches supplied them. When they failed, the preachers worked to support themselves. (Phil. 4 : 15-19.) They sent to supply Paul's need when in prison. (Eph. 6:21, 22; Col. 4:7-9.) Paul refused to receive help of brethren while laboring for them, but so taught them that they sent to him when in new places (2 Cor. 11:7-11); yet he told them that he had the right to receive support from them. Under this order, without any organization of a general nature, the early Christians spread the Gospel through the nations of the earth as such a work has never been effected since by any of the provisions of human wisdom.

This was God's order that he expected Christians to follow. It does not satisfy the demands of human wisdom or conform to the great organizations of earth. But which of God's appointments does comport with the wisdom of the world? "If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness. And again, The Lord knoweth the reasonings of the wise, that they are vain" (1 Cor. 3:18-20, R. V.). God, in these things, as in the salvation of sinners and the worship of the Christian, requires us to set aside our own wisdom and in faith accept his order, and in this course alone he blesses us. In a few years, under this working, seemingly so lacking in order or organization, the known world was soon permeated with the knowledge of the Gospel. God was behind and in this order.—Gospel Advocate.

CHARTER OF GUNTER BIBLE COLLEGE.

Be it known that Geo. N. Savage, Joe S. Warlick, E. H. Rogers, J. S. Dunn, A. J. Hudspeth, A. L. Clark, L. M. Owen, J. N. Price, J. S. Darnall, L. Robinson and R. H. Gearheart are hereby made a body corporate with all the rights, power and immunities of a private corporation, under, and by virtue of the general laws of the State of Texas, as embodied in the Revised Statutes, Title 27, under the name and provisions and for the purpose specified in the following articles:

ARTICLE I.

The name of this corporation shall be known as The Gunter Bible College.

ARTICLE II.

This corporation is created for the following purposes, to-wit: The establishment and maintenance of a college for the advancement of education, in which the Arts, Sciences, Languages and Holy Scriptures shall always be taught, together with such other courses of instruction as shall be deemed advisable by the Board of Directors, and which shall be managed and controlled as herein set forth by a Board of Directors, each of which shall be a member of a congregation of the Church of Christ which takes the New Testament as its only and sufficient rule of faith,

worship and practice, and rejects from its faith, worship and practice everything not required either by precept or example, and which does not introduce into the faith, worship and practice as a part of the same, or as adjuncts thereto, any supplemental organization or anything else not clearly and directly authorized in the New Testament either by precept or example.

ARTICLE III.

The location of this College and the business office of this corporation shall be in the County of Grayson, in or near the City of Gunter, State of Texas.

ARTICLE IV.

This corporation shall exist for a term of fifty years from the date of the filing of this charter in the office of the Secretary of the State, and may, by the Board of Directors, at the expiration of this term be, by amendment, extended for another term; and so on ad infinitum.

ARTICLE V.

This corporation shall have the power, through its Board of Directors, to grant diplomas, appoint officers, and employ teachers and other agents; to procure grounds suitable for the college building and buildings, and furnish the same, and to procure donations and subscriptions to the permanent fund; and shall have the right to exercise all such powers as may be necessary to execute the purposes for which it is created, and such as are usually exercised in the establishment and maintenance of first-class institutions of learning.

ARTICLE VI.

The Board of Directors shall consist of eleven members, a majority of whom shall constitute a quorum. Every one of these Directors shall at the time of his election, and during his entire term in office, be a member of a congregation, as above defined, of the Church of Christ, in good standing, standing to be determined by the congregation in which he is a member; shall be a citizen of the State of Texas; provided that the moment any one of the three above qualification shall cease to exist with reference to any member of said Board, the office of such Director shall thereby become vacant.

ARTICLE VII.

The following are the names and places of residence of the Board of Directors, and the officers of the Board, to-wit: Geo. W. Savage, Austin, Texas, President; J. S. Darnall, Gunter, Texas, Secretary; J. T. Price, Gunter, Texas, Treasurer; J. S. Warlick, Dallas, Texas; E. H. Rogers, Collinsville, Texas; J. S. Dunn, Midlothian, Texas; A. J. Hudspeth, V. ley View, Texas; N. L. Clark, Gunter, Texas; L. M. Owen, Mineola, Texas; Lawson Robertson, Little Elm, Texas; H. R. Gearheart, Celina, Texas. The Board shall hold office for life, save and except when a vacancy occurs by resignation, or by reason of the existence of some disqualification referred to in Article VI., above; and shall be self-perpetuating. When a vacancy occurs by death, resignation or disqualification, the same shall be filled at once by a

majority vote of the remaining members of the Board. The Board of Directors shall have a Presiding Officer and Secretary, who shall be selected from its own membership, and no member thereof shall ever receive any reward whatever for his service; provided, however, that all expenses actually incurred by members of the Board in attending its meetings shall be paid.

ARTICLE VIII.

There shall be elected by a vote of the Board of Directors a President and other teachers of the College; a Treasurer of the Corporation, who shall execute a good and sufficient bond for the faithful performance of his duties; and such other agents as shall be deemed necessary by the Board. Said President, teachers, Treasurer and agent shall receive such salary or pay as may be decided upon by the Board; shall be selected for a period not longer than three years, and may by a majority vote of the entire Board be removed at any time, upon presentation of what is deemed sufficient cause.

ARTICLE IX.

All donations and paid subscriptions to this corporation shall constitute a permanent fund, and no part of it shall ever be used, save and except for three purposes, to-wit: First, to procure a suitable site for the College; second, the construction, furnishing and equipment of a suitable college building or of suitable buildings; third, an endowment or investment fund—i. e., a fund to be invested by the Board of Directors, in bonds, mortgages, real estate or otherwise, so as to produce an income; and all the expenses of this corporation and institute of learning shall be paid out of the income of the College.

ARTICLE X.

Should the Board of Directors cease to exist by reason of any or all of the methods hereinbefore described, to-wit: Death, resignation and disqualification; or should the Board of Directors fail to extend by amendment at the proper time, the term of existence, of this corporation, or fail for ninety days to fill a vacancy in the Board, then in any such event the then acting judges of the Supreme Court of the State of Texas shall select from among the members of the congregation of the Church of Christ, as above defined, a full Board of Directors, fill the vacancy in the Board, or procure a charter which shall be the exact duplicate of this, save and except that it shall contain the names of the newly elected Directors as incorporators and Directors; and should this last be done within six months after the necessity arises, then the corporation shall continue its existence, or the property shall descend to the new corporation as the case may be; otherwise, said property shall revert to the original donors in proportion to their donation.

ARTICLE XI.

It is expressly stipulated and agreed that this corporation shall never contract any debt which shall exceed 25 per cent. of the cash value of the College property. Furthermore, that no such debt shall

be contracted except by unanimous vote of the members of this corporation.

ARTICLE XII.

This charter shall never be changed in any way, or amended, save and except to extend the term as heretofore stated, and all donations to this corporation and institution of learning shall be given and shall be considered in law to have been given on this condition.

THE GLORY OF BOTH GOD AND MAN.

W. J. BROWN.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed in him" (John 2: 11). We are slow to appreciate the glory of our Christianity. Christ has been before us for centuries, and it would seem that we have scarcely learned the A, B, C part of Christ's life. His "glory" is a thing of frequent occurrence in the New Testament. It is something that is not generally understood. Our ideas of "glory" come from what we see in the world of shams. We are told that Jesus "revealed his glory," and in the text, "and manifested forth his glory." His glory is that which characterizes him as the true Son of God; it is that which he wishes, above all other things, to impress on his people; to impart to them as the moral and spiritual heritage which he bequeathes. We may determine from what one calls "glory" the character of the person. If a man glories in his money, if his soul is in his money-purse, if he puts gold for God, you know what manner of man he is; if he stands as mediator between man and the animal. Again, if a woman glories in the beauty of her face, if physical beauty is exalted above intellect, morals and the "beauty of holiness," if she spends her time and means in decorating, and beautifying, and primping, and in the "adorning of the outward man," you are able to measure at once her mental caliber and size up her frivolous moral character. So of all who glory in either natural or acquired attainments; of power, position, wealth, intellect, rank, etc. Find out the popular idol of any one, and you know what is their conception of life and the character growing out of it.

How needful, then, to ascertain, if possible, the character of that in which Jesus gloried. In view of his rank as the Son of God, and his relation to us as savior of man, and the bearing of this special glory on the universe, how important to find out what he means by his glory! Of what did he make it his boast? What did he regard as the greatest, the best, the sublimest thing about him as the legacy of his followers? What did he wish those who loved him supremely should love and follow him for? Was it what the vulgar covet above all things else—power? That may seem to some to be his special glory. If some of us had it in the measure in which he possessed it we would idolize it. He had absolute power over nature and the world of mankind,

He could, and did, exercise absolute power over the world of nature and mankind. He turned water into wine; he calmed the raging sea at a word; he cured leprosy and raised the dead. One with such power in a world of untold physical and moral evils, whose mission was that of philanthropy, would spend and be spent in ameliorating the condition of mankind. But so did the Son of man. Nothing is more apparent and striking than the fact that he used this supernatural power sparingly. It might have been the source of untold good to the suffering. He only healed those that came his way. Had he cured all the sick and raised all the dead of his day he would have discouraged us in the use of the means and power at our command for doing good. The purpose of such supernatural exertions is not limited to the good of the body and the happiness of this world. There is a happiness not of this world to be attained by the righteousness of the soul. Jesus teaches that it is infinitely better to be good than it is to be prosperous and happy. Good-meaning people with his power would have done untold injury to their kind by doing good to the bodies instead of the souls. If we had the power of God we would not allow any good people to suffer. We think he ought to do like we would if we had it in our power to do good; but God acts very differently from what we do; he works to the highest ends. Imposters clothed with such power would advertise it from the housetops, and make it their glory and boast. But he who has this power, and knows how to use it, never advertises it, never boasts of it, never even used it for his own good or necessary wants. He provided the means and fed thousands of hungry people, but he refused when the gnawings of hunger were intense to provide food for himself. He never used that power for self-glorification or for his personal benefit. He seems to have been extremely reluctant to use it at all. Had he been able to have convinced men of sin and righteousness by teaching and example he would not have used it at all. The highest purposes of miraculous manifestations can not have been to heal the sick and raise the dead; it was to reveal himself. He is the truth and the life and the source of all good to all classes of men. He is not to be charged with partiality in that he raised only a few from the dead. If I had the power that Jesus had, and no higher mission than that of the temporal good and happiness of the people in this life, then I must treat all alike or manifest a lack of true philanthropy.

Miracles are for a sign, not to those that believe, but to the unbeliever. The man that can not see anything in the world of nature, nor the workmanship of man, of a divine character, needs a miracle to open his eyes. Owing to our mental and moral constitution is the fact that miracles are demanded in the realms of the supernatural. The man who imagines that there are no proofs in the natural works of God in creation is miserably deluded. We can not believe in Christ without the proofs of a supernatural character to correspond to its claims. Christ belongs to what theologians call "revealed religion." We intuitively expect greater and better things of the higher than

of the lower orders. We as naturally expect Christ's acts to be above those of the mere animal. Thus we instinctively perceive the traces of infinite wisdom, design, power and goodness in both the creation of the material and the spiritual. We need no more than the supernatural natural and the extraordinary ordinary in the realms of creation to convince us that God is the Creator of all things. But this is not the faith that saves the soul from sin. The heavens "declare the glory of God"; but the heavens do not convert men to Christianity. We need a revelation from the Author of life and creation to tell us what he wants and what we need. This we have in revelation and in One who claimed to be the Son of God. Shall we credit what he says in that relation? Not without he shows by words and acts that he is authorized to command in the realms of life and death. How shall he do that? By acts superior to any that mere man can perform. Can you name them without mentioning the very things that Jesus said and did? Had he never done or said anything above what man has done could we believe that he was the representative of God? But how much shall he say that is beyond the power of the human to say, and how much shall he do that is above the power of man to do, in the spheres of life and salvation, before we yield our assent to his claims to be the Son of God? A few acts of a superhuman character in the different spheres of human activity would be sufficient for all practicable purposes; all beyond that would be superfluous and pamper idle and wicked love of the wonderful. Hence, we can easily perceive that miracles must have limits. To demand more than is necessary to meet the purposes of duty and salvation is what many did in the days of the Christ. He was not pleased with the state of mind that demanded miracles: "A wicked and an adulterous generation seeketh after a sign, and no sign shall be given them, but the sign of Jonah."

Let us consider the peculiar manner in which men were affected by miracles. It would seem, from what is written in the New Testament of miracles, that their use would not secure the end that Christ sought, but just the reverse. We see him in the wilderness, declining a kingdom founded on compulsion, and it seems to be a fact that his own people rejected him because he would not use that kind of argument. And his refusal to use force commends itself to the wisdom of all ages. A leader of armies, a tyrant, wants physical force and desires the means of crushing all opposition; but even a wise statesman would desire that a citizen should receive the laws rather because he felt the need of them than from terror. And a legislator such as Christ would rather influence the conscience, enlighten the understanding, arouse the affections, and stir the heart to a deep sense of shame, than to work upon the fear of punishment. Supernatural power has always been connected with the powers of evil, and it might be difficult for the unsuspecting to distinguish were Christ to rely on the power of compulsion. The people regarded the power of Beelzebub with horror in Christ's day. And, indeed, when Christ used the same power to convince

the people of his claims, the first impression which it produced upon those who witnessed it was fear and alarm. They felt exposed in the presence of such power; and the desire to flee from its presence was strong and moving. They were not so much disposed as now to admire or worship as to hurriedly flee from it. The possessed were thrown into paroxysms of excitement and the Gadarenes prayed for supernatural power to leave their country. Even Peter was overawed by a display of divine power, and prayed for the Master to depart from him, for "I am a sinful man."

It would seem, then, that such power as many now worship, used beyond the necessary demands of the Savior's mission, were calculated to hinder his work almost as much as to further it. The sense of being in the presence of a good and gifted teacher inspires, elevates and enlightens, but the close proximity of an overwhelming power crushes freedom and destroys reason. Had Jesus used miraculous powers without restraint, as his own people demanded of him, and as prophecy seemed to justify them, no redemption would have been wrought for the race.

If, as we have seen, it was not the supernatural power of the Christ that constituted the ground of his glory, was it his wonderful wisdom? "He needed not that any should tell him what was in man, for he knew all men." He could send the penetrating searchlight of spiritual insight clear through man. What a contrast he presents to the wisdom of the world! Man possessed with a little of the wisdom of earth "plays such fantastic tricks as make angels weep." In Jesus we see the infinite wisdom of heaven in contact with the grossest ignorance of earth. Not in a single thing that he ever said or did does he intentionally remind us of his wisdom. "Never man spake like this man," was the verdict of all true people. The glory of God, the glory of the Son, the glory of the virgin mother, the glory of the highest type of man, consist in the moral qualities that make up character, and in no other. The glory of the Christ is the love that shone in the sparkling gems that illuminated his character and inspired sacrifice of himself for others. The ground of adoring love and worship is the self-sacrificing love that dies for others. No other kind of worship does God demand or accept. But this is something quite different from what is commonly called the worship of God. Let us look at the latter.

The worship of to-day is largely the worship of the marvelous, the love of the mysterious, the adoration of the curious, not the love and adoration of the good. It is not the character of Christ to which homage is given. The people at Lystra did not admire the self-sacrificing life of Paul; it was the wondrous power in the miracle that they saw. So it was at Melita. The barbarians worshiped Paul when they saw that the snakebite did not kill him as it did other people—all that passed away when they learned that he was a man like themselves, and that it was a Providential escape that might have happened to any other man! When the savage sees the flash of firearms he falls in adoration as to a god, but when he

has learned the facts his religion is gone! Science is daily dissipating the mists of superstition and converting the religion of mysticism and wonder into atheism. People run to see the wonder-worker as to a god; the truly great and good man at home is ignored by all who want a religion to wonder at. "Believe me, the time has come that people shall worship the Father spiritually with true insight."

Bloomington, Ind.

TO THE BRETHREN, IN THE INTEREST OF FOREIGN MISSIONS.

E. SNODGRASS.

It was announced some time ago that I had arrived in the United States from Japan, and that our home-coming was on account of my wife's sickness. While I remain in America I shall not be idle; and I wish to do what I can for mission work in Japan, in so far as my wife's sickness will permit me to be absent from her.

After fifteen years away from this country (with the exception of one visit) I feel much like a stranger in a strange land, and out of touch with many congregations. I should like to revive old acquaintances and make new ones, all in the interest of Christian work over the sea. I should like to renew the cooperation of brethren and churches who once had fellowship in this work, and enlist many who have not heretofore had part in it. I can do this best by a visit to churches and by telling them just what the Japanese people are and what we are trying to do for them. We feel that we (and all brethren as for that) are under the strongest obligations to preach the Gospel to the far-away people. And we feel further that brethren can do this best by having fellowship in the work.

I would like, therefore, to visit many churches in behalf of this work, and I would like further for brethren and churches interested to let me know if they would like me to come and tell them about it. I will try to arrange a list of appointments as convenient as possible when I hear from those who wish to know about the work in Japan. I will not force myself upon any church; nor will I come as a beggar; but I will come as a co-worker with you, and as one already giving much of what means he has and more of his time to the conversion of a great people from idolatry to the true God. There is a strong obligation upon me; but no stronger than upon other brethren. Let us meet it.

When my time is not occupied in visiting churches I shall be busy at home translating the New Testament Greek Lexicon into Japanese. I have long seen the need of such a work in Japan; and the need grows more pressing as believers increase in the various denominations. Such a translation (had it been made years ago) would have helped to settle some sectarian perversions of Scripture. Brethren can help in this work by sending me a subscription in aid of the publication of this lexicon.

Besides this, part of my time is now spent in writing letters from America to *The Voice*, published in Tokyo, Japan. Bro. J. M. McCaleb is editor of *The Voice* during my absence. This is an English journal of Christian civilization, the only one in Japan untrammelled by any political, sectarian or commercial policy, and which I have published for eleven years. It has a fairly good (but not self-sustaining) circulation among foreigners and Japanese (especially students), and is in most of the hotels, public libraries and colleges in Japan. You can help also by sending \$1 for a year's subscription to *The Voice*.

My address is No. 293 Sixth Street, Lexington, Ky., to which place all communications should be sent.

Lexington, Ky., May 17, 1903.

THE PROTRACTED MEETING.

In the fourteenth chapter of Acts we read of Paul and Barnabas being at Iconium, and that they both went together into the Jewish meeting-house, and so spoke that a great multitude, composed of both Jews and Greeks, believed. But the unbelieving Jews stirred up the Gentiles against the brethren. Perhaps a state of affairs like this would to-day be considered an excellent reason for going to another place to preach, but we are told in the third verse of the chapter that "Long time therefore abode they, speaking boldly in the Lord." Then, in the eighteenth chapter of Acts, we read of Paul being in Corinth working at his trade and "reasoning in the synagogue every Sabbath-day." After a time, when there was some opposition, Paul transferred his teaching to a private house near the synagogue, and continued the work for a considerable length of time, as he was in this city eighteen months, during which time many of the Corinthians, including the chief ruler of the synagogue, obeyed the Gospel. When Paul addressed the elders of the congregation at Ephesus, he said: "By the space of three years I ceased not to warn every one night and day with tears" (Acts xx. 31). Thus we see that Paul stayed at Iconium a "long time"; at Corinth a year and a half; and at Ephesus "three years."

The foregoing quotations bring to our minds the fact that in apostolic times there were protracted efforts made to teach the Word of the Lord. The apostolic preachers did not always stay a long time at a place, but the references already given show that they did sometimes. If all men were hungry and thirsting after righteousness, it would not take an evangelist long to convert a whole neighborhood, give the church some needed instruction, and be ready to enter a new field, but such is not the case. It doesn't take long to tell a man what to do to be saved, but it takes a great deal of preaching to get some men to want to be saved. Man has gone far from God, and has hardened his heart in sin. For this reason it often takes a great deal of work to get the heart ready for the simple Gospel of the Son of God. It is like a blacksmith working in iron. If he

would only put the iron in the fire a moment at a time, and only do that at long intervals, he would never get the metal to the proper heat to be worked. And so if we only get to preach to the sinful heart of a wicked man a little while, "now and then," it need be no strange thing if the man dies in his sin. It requires a continued application of Gospel truth to warm, and tender, and melt his stubborn heart. For this reason the apostles and early preachers held protracted meetings.

But some of our meetings are most too short to be called a "protracted" meeting; at least they are not "protracted" very long. In some places there seems to be a sentiment against a long meeting. In fact, there are many places where the protracted meeting is usually, if not always, a short affair. How many "ten-days" meetings are held! There is no doubt that even a single Gospel sermon will do good, and how much good it may do can not be known on the shores of time. And so a short meeting may do much good, but it seems clear that if one sermon may do much good and a short meeting much more good, that a long meeting would do a great deal more good. There are probably times now when it is wise to have only a short meeting, but those who have the responsibility of deciding when a meeting shall close will do well to consider Paul's long stay at Iconium, his year and a half spent at Corinth, and his three years at Ephesus.

Not only is the hardness of the sinner's heart a reason for holding long meetings, but the needs of the average congregation are such as to give an evangelist much work to do. "The things that are wanting" need to be set in order. The faithful brethren need to have their pure minds stirred up by way of remembrance, and negligent brethren need much careful attention. The duties of elders and of the Christians need to be taught and impressed; the lesson of Scriptural discipline needs to be presented, invalids, whether Christians or not, need to be visited, and many who are not invalids need to have the Gospel preached to them in their own homes.

If the evangelist is a stranger it takes time for him to get acquainted and to learn the greatest needs of the church and the world. Then, too, the young converts need more instruction concerning practical Christianity than they often get. These things should be properly considered, and it should be remembered that protracted meetings are Scriptural. Therefore let us not be too hasty in closing our meetings. God is full of mercy and is long-suffering towards us. Let us, therefore, have patience with the alien sinner and with all other sinners.

What higher ideal of life can we have than that of making a little brighter, sweeter, stronger, a little better or happier in some way, every life that touches our own? Whether we do it by sermon or song, by merry laugh or sympathetic tear, by substantial aid or "trifles light as air," matters not at all so long as it is done for Christ's sake and the bringing nearer of his kingdom.—Selected.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

OUR OWN.

MARGARET E. SANGSTER.

If I had known in the morning
 How wearily all the day
 The words unkind would trouble my mind
 That I said when you went away,
 The words unkind would trouble my mind
 That I said when you went away,
 I had been more careful, darling,
 Nor given you needless pain;
 But we vex our own with look and tone
 We may never take back again.

For though in the quiet evening
 You may give me the kiss of peace,
 Yet it well might be that never for me
 The pain of the heart should cease!
 How many go forth at morning,
 Who never come home at night!
 And hearts have broken for harsh words spoken,
 That sorrow can ne'er set right.

We have careful thought of the stranger,
 And smiles for the sometime guest;
 But oft for "our own" the bitter tone,
 Though we love our own the best.
 Ah! lips with the curve impatient,
 Ah! brow with the shade of scorn,
 'Twere a cruel fate, were the night too late
 To undo the work of the morn!

SUNRISE AT SEA.

We take pleasure in giving to the readers of THE WAY an extract from Richardson's Memoirs of A. Campbell, a description of the sunrise at sea by A. Campbell:

"I awoke with the morning star, and, going out on deck, from the brilliant and mild appearance of the heavens, I anticipated the glories of a sun-rising at sea, and accordingly hastened to awake my companions to enjoy, with me, the richest of Nature's feasts. Soon as we were all seated on the upper deck at the stern, with our faces to the East, and while yet the morning star beamed in a cloudless sky, we began each to designate that point from which we expected the sun to lift upon us his effulgent countenance. As we gazed upon the pacific and silvery brow of the tranquil sea, which, as a splendid mirror, seemed to reflect the glories of the heavens fresh upon us with every tremulous swell which urged us to the desired haven, we saw a brightness in the Orient which indicated to us the near approach of the joyful monarch

of the day. The crepuscular glimmerings gradually spread over all the east, and as they swept a loftier arch toward the empyrean, they assumed the brightness of liquid brass; while deeply bedded in the far distant horizon, two pyramidal columns began to rise; as if the clouds from the Atlantic suddenly formed themselves into pillars for the gates of the morning, erecting a sublime port for the entrance of Nature's luminary. Instantly the empyreal sovereign streaked with gold the inner side of these two colossal pillars, from between which he seemed resolved to enter upon the race of a summer day. Deeper and broader he laid on the molten gold till these two columns, capped with rubies, stood gilded from top to bottom. The curtain of night, which seemed to encircle this glorious arch, culminated over the spot where the eyelids of the morning began to open; but before we could take the dimensions of this new portico of day the sun himself, in all the gorgeousness of his own peerless glory, gently raised himself to peep over the silvery deep from which he was about to emerge. After a single glance, which dazzled on the back of every gentle curl on the surface around him, he suddenly, at a single bound, stood upon the sea, and by another effort, drew after him from the briny deep a golden pedestal as if from a surface of liquid fire, on which he seemed, for a moment, to sit, while from his dazzling locks floods of light and splendor began to flow. His yellow hairs, as if baptized in a sea of glory, dropped light and joy upon a world starting into life, while the gradual expanding of his wings proclaimed him about to fly the circuit of the universe. Bidding farewell to sea and land, he began his flight to heaven; and as he onward and upward bent his way, I was reminded of Jesse's son, who, while a shepherd boy, used to sing: "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 speech nor language is there where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, who is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit to the end of it, and there is nothing hid from the heat thereof."

THE RELIGION OF USEFULNESS.

It is told of the great Cromwell that when one said to him, "You, sir, know well the usefulness of piety," he promptly replied: "I know something better—the piety of usefulness."

The piety of usefulness is the kind that the world needs. The piety that sits apart in caves or monasteries while there are wrongs to be righted and work to be done; the piety that is concerned about phylacteries and ceremonials while the Christ is being crucified outside the city gates; the piety that occupies its pew only on Sabbath and feels a comfortable security in "belonging to the church," while it allows others to bear the burdens and make all the sacrifice,

is not the sort that is bringing the millennium nearer.

Simply, homely usefulness, prompted by love to God and man, makes beautiful saints, and they are welcome everywhere. In the church, the home, the neighborhood, wherever their blessed presence goes, they awaken thanksgiving and quicken drooping faith.—Selected.

THE SALT OF THE EARTH.

In nearly every church there may be some members who, like old "receiving ships" in navy yards, are dry-rotted with love of the world. They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into utter wreck. There is a certain sense in which every Christian should love the people of the world as Christ did when he died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world up towards God we must beware lest it drag us down into sinful conformities with its habits, its pursuits, and its practices. It is not love for sinners' souls, but love for sins, that endangers a Christian's character. Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. "Ye are the salt of the earth," says Jesus to his followers. But if Christians do not salt the world then the world will soon rot them through and through.—Theodore L. Cuyler.

THE FOOTPATH OF PEACE.

To be glad of life, because it gives you the chance to love, to work, to play, and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's, except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guideposts on the footpath to peace.—Henry Van Dyke.

A BLESSED SECRET.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall; any one can do his work, however hard, for one day; any one can live sweetly, patiently, lovingly and purely till the sun goes down; and this is all that life ever really means to us — just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days; we can not see

beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

The worldling may succeed in life by carefulness, skill, intelligence and force; but in the work of God no man can succeed without prayer. No human power can effect the changes and accomplish the work required in the service of God; there is a super-human work to be done, and a superhuman energy is required for its accomplishment. To be prayerless is to be powerless. No matter what other qualifications men may have for the work, unless they have the power of God, they will never succeed in accomplishing the service of God. Multitudes of men and ministers may trace their failure to their prayerlessness. They are eloquent, but they do not pray; they are enterprising, but they do not frequent the mercy seat; they belong to secret societies and clans, but they do not know the secret of the Lord which is with those who fear him. They may have education and all that learning can give them, but without prayer they will be as sounding brass and a tinkling cymbal; they may be abundant in labor and fervid in speech and zealous in good works, but all this will not avail unless they have that power and that presence which come only in answer to prayer. Let Christians learn the lesson. As they desire to be useful and to do effective work for God, let them see to it that they watch and pray, that they continue instant in prayer, and thus draw from heaven that power and help without which they can do nothing, and without which all that they undertake to do will amount to nothing in the end.—Exchange.

MR. WORLD AND MISS CHURCH MEMBER.

H. S. NELSON.

Dear Bro. Harding:

I have received and read with much delight and profit "Mr. World and Miss Church Member." I consider it superior to "Dante's Inferno," and equal to "Pilgrim's Progress," of which books it is in some respects like.

This book vividly and truly shows how Jesus Christ and his Church are being murdered in the house of their friends(?).

Most every evil character known to the Church is pictured, and the final ruin shown.

The author makes plain the facts that the devil operates through every church innovation, building up his own kingdom and tearing down the kingdom of Christ, especially so in regard to the "church festival." The chapter alone is worth many times the price of the book.

Many of the religious journals will, no doubt, refrain from advertising this book, because they stand condemned by it, and justly so.

The devils who seek to lead us astray are not horrible monsters, with great horns, eyes of fire, great blazing, forked tongues, snorting fire and brimstone from their nostrils; but they are real handsome men

and women, who wear silk and broadcloth, diamonds and rubies, with every other fashionable, up-to-date fixture, who transform themselves into angels (?) of light, and by their cunning, subtle, hellish devilry, lead captive children of God. May the Lord give us the power to distinguish between the false and the true.

May the perusal of this book cause many sad, sin-sick servants of Satan to turn to the Savior of sinful souls.

CONCERNING THE BOOK DEPARTMENT.

We desire to supply our customers with good books of all kinds. Write us for what you want. Perhaps you need some hymnbooks. Send us an inquiry for price on any such book you may desire. In ordering write plainly the name of the book and your own name and address. Be sure to send cash with your order. Please do not ask us to send a book and say you will pay for it when it is delivered. We thank our readers for the many orders already received, and ask to be remembered when you need more books.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Since our last report two students of Potter Bible College have obeyed the Gospel, Bro. H. U. Hunt, of New York, and Bro. Barney Green, of Arkansas.

We have quite a number of students to enroll every year who are not Christians, but few go away at the close of the session without having rendered obedience to our Lord and Master. To God be all the praise, and may the Lord help us to live faithful, devoted lives in his service.

Bowling Green, Ky., May 22.—I was at Price's Chapel last Saturday and Lord's day, and had a very pleasant time. Bro. G. E. Claus is to be with them to-morrow and Lord's day, and I am to speak at Mt. Sylvan Schoolhouse to-morrow night.

Rich Pond Lord's day morning and evening, and Old Union in the afternoon. Don Carlos Janes.

We clip the following from the Highland Preacher. The church at Gallatin, Tenn., believes in missionary work, and they have faith in the Lord's plan of doing such work.

This church is reaping a harvest upon which we can place no value—a harvest of human souls. We have thousands of congregations that should imitate this example:

"SUCCESSFUL WORK.

"For the last two weeks, up to last Lord's day, Bro. L. S. White has been engaged in a meeting in a schoolhouse about three miles out from Gallatin, at a point where the Gallatin church has been sending him as a missionary for several years. For a long

time it seemed that they were accomplishing but little good and they received but little encouragement; but having strong faith in the power of the Gospel, and being determined to discharge the duties incumbent upon them, continued the work of sowing the good seed of the kingdom and trusting the Lord for the yield. The result now is that, up to Thursday of last week, there had been twenty-four additions to the saved.

"Now, this demonstrates the correctness of the position we have been advocating all the while, that congregations should pick out places and send the preacher to them, and continue to send him, until the cause is established there. The leaven works slowly, but surely. The trouble with us is, we are too easily discouraged. We try to walk too much by sight, and not enough by faith. The reason why this country does not belong to Christ is, the churches have not done their duty in sounding out the Word. The church at Gallatin is doing a noble work, and is demonstrating the Lord's way of evangelizing the country; and we trust that their example of faith and loyalty to God, and the good fruit that abounds to their account, will encourage others to make a continuous effort. Brethren, the success of the cause of primitive Christianity is depending upon our obedience. Will we obey, or continue as we have been doing and suffer for it? May the Lord help us all to become aroused to the work."

Boxville, Ky.—Dear Bro. Friend: Our outlook for the coming year is flattering. The churches realize that I, the only loyal preacher actively engaged, need help in my broad and needy field. For many counties there is not another loyal preacher. The church knowing this state of affairs, and knowing that congregations do not spring up of their own accord, but that the Gospel must be preached, are standing by the work in securing help from other men.

Bro. J. A. Perry, of Illinois, will begin a meeting at Tildon, near my home, 21st inst., with Bro. Bert Elmore, to conduct the song service. We expect them to do other work in the country before they go North.

We hope to have Bro. R. C. Bell with us for a meeting or two in September. Bro. S. H. Jones, of Harrodsburg, Ky., will conduct a meeting at New Liberty, beginning second Sunday in October. There is plenty of work for other preachers, and then leave more than I can do. It is embarrassing to ask men to come to preach where remuneration will be little or nothing; but these places are many. We hope to build up many weak and destitute places the coming year. During my past year's work I helped two churches—destitute fields—to begin keeping house for the Lord. I realize more than ever the importance of strong churches supporting a laborer while he gives himself to weak, destitute and divided fields, where support is not sufficient to supply the necessaries of life for wife and family. May the Lord stir the hearts of his people to enter more heartily into this much-needed work. H. S. Nelson.

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SCRAPS.

J. A. H.

I have recently seen our sister, Miss Gertrude Remington, who was mentioned in last week's issue of THE WAY. She is eager to hasten to Japan as quickly as possible after being graduated in Osteopathy, in July. She is a skilled trained nurse, a successful Osteopath, a refined, gentle lady, and, best of all, a Christian, sound in the faith, strong and resolute for the way of the Lord. Her expenses have been considerable for the last two years, while going to school at Franklin. She has not on hand money enough to pay her way to Tokyo. Bro. McCaleb thinks the sooner she gets there the better. With about \$250 more she could make the journey, and have a few dollars left upon landing there. It takes, I believe, something over \$400 to pay the expenses of the trip. Now can we not have that money given at once? Miss Remington goes over there to devote her life to the conversion of those people. All of her powers will be devoted to that end. May the Lord speed her on the way, if it be his will.

* * *

NOTICE THIS OFFER TO OUR SUBSCRIBERS: Send \$2 and have your own subscription move up one year; have THE WAY sent for one year to a new subscriber, whose name you will send us; and get for yourself one copy of Mr. World and Miss Church-member. Or, instead of Mr. World, you can have, if

you prefer, one copy of the Harding-Wilkinson debate, or one copy of the Harding-Moody debate. This offer is good for June only. We want the friends of the paper to join with us in an effort to greatly increase its circulation. Never before, I believe, have I received so many letters speaking in its praise. To increase its circulation is to do more good, to enable me to run it more easily, with more help, and so to have more time to study, work and write for its welfare. A little help would add five hundred new names to our list in a month; that is, if all would help a little. Five hundred copies of these useful books would go out, and great good would be done.

* * *

When you read this I will be at Winchester, Ky., in a meeting, if God wills. I expect to be there till about the 25th of June.

* * *

The time for protracted meetings is at hand in the South, and we would like to have brief reports of them. Let us know what you are doing.

* * *

"The prayer of a righteous man availeth much in its working." Do you pray regularly for THE WAY? I would like to have it sanctified by the prayers of every one of its friends who loves the Lord. If God guards, guides and strengthens us, even though we be small and weak in ourselves, wonderful will be the work that we will do. And there is nothing that brings down his blessings like the prayers of his faithful, godly children.

CONSISTENCY.

J. W. M'D. MOORE.

Dear Bro. Harding—We have read sample copy of THE WAY, and congratulate you for its enlarged and improved form. Please allow us to meekly say that from our angle of vision you, like us, are subject to mistakes. We allude to what you say of Bro. Bethel's article in THE WAY of January 29. You appear to draw a line of distinction between churches that profess to belong to the restoration movement, because some contribute to the societies to have the

Good News preached. We do not belong to any society except the church and civil government. You oppose divisions. This is right, but do you not widen and deepen them by drawing this line so rigidly? What make divisions and keep them alive? Do they not arise from different views? and when these reach heated contentions divisions result. Who then creates them? Is it not he who is dogmatic in his dissensions? Is it not that servant of the Lord that strives and is not gentle? Is it not he who is void of patience and meekness? Does not Paul admonish Timothy relative to this thing? (2 Tim. 3:24-26.)

You quote as your guiding principle: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." You do not give chapter and verse, so we take it that this is a human invention. We think that it is good, should we not be too rigid in its application; but strictly applied, no one can live up to its verbiage, for such would upset religious publications, Bible Schools or Colleges, etc., as well as all human societies, and we would have only the Church of God and no means to advance it, to save the lost. It is apparent to us that it is literally impossible to dispense with human inventions, and advance the kingdom of God on the earth. As we see it, our Creator has endowed us with mind and ability, and as such, he addresses us, as intelligent beings, able to choose; so he commands us to think, to be wise, and to prove all things, and hold fast that which is good. How are we to observe these, and discard human inventions? In Phil. 4:8 we are admonished to exercise human discretion in determining what is true, just, pure, lovely and of good report, to determine whether virtue or praise will attach thereto or not. It is evident that Paul does not here allude to the things commanded in the inspired record, for it is admitted to be perfect; therefore, he must be referring to the human affairs of this life. Hence he enjoins us to think on these things and bring the same to the test of spiritual light. You say in said article: "How much I am indebted to The American Christian Review and The Gospel Advocate I do not know; looking back from the shores of eternity, doubtless I will say that they have benefited me more than many hundreds of millions of dollars." Are not these papers of human origin and human invention to facilitate the salvation of men? And as they have been so great a blessing to you, is it not possible that in the same great day some poor heathen may be able to say the same for the human Missionary Society? The way I see it, you are not consistent. We view you, in this particular, as we do the beloved Apostle John, on one occasion, when he with others reported to Jesus that they saw one casting out devils in his name, and we forbid him, because he followed not us; but Jesus said, Forbid him not, etc. (Mark 9:38, 39.) So my sentence is that we trouble not them who choose to work through these societies, and if such is not of God, it will come to naught in due season, and that we turn our heavenly wisdom so as to enlighten the Church, so that she will cease to uphold the saloon and liquor traffic at the ballot-box or booth. You are aware that the Church thoughtlessly votes so as to keep our

Government in the business of legalizing, by licensing, 250,000 saloons that are cursing God, rejecting heaven, and murdering the souls of 100,000 every year. Let us quit bombarding each other on methods of doing good, and turn our guns against Satan and such things as we know are evil, and follow after these things which make for peace and things where-with one may edify another. (Rom. 14:19.)

Moss, Tenn.

CONSISTENCY.

A REPLY TO J. W. McD. MOORE.

J. A. H.

Brother Moore refers to this passage: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man that shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:38-40). Brother Moore seems to think Christ's reply to John constrains us to work as brethren with those in the Missionary Societies, without trying to turn them from that way. But we might just as well argue that we should fraternize with Methodists, Baptists, Presbyterians, Episcopalians and the like, without trying to turn them from their ways. Notice the difference between what John did to that man who was casting out demons, and what we try to do to these Missionary Society folks: In casting out demons, the man was doing a good work. There is no room for doubt about that. It is never right to try to stop a man from doing a good work. If that man ought to have joined Christ's company, and have followed Jesus in his travels, as John and the other apostles were doing (but I do not know whether he ought to or not), then it would have been proper to exhort him to do it; and to reprimand him if he did not. But in no event would it have been right to hinder him from casting out demons. That certainly was a good thing to do.

If we were to try to stop the members of the Missionary Society from preaching the Gospel, our case would be parallel to that of John's. But far be it from us to do that. The more they preach the Gospel, the better we are pleased. It is not their preaching the Gospel we object to, but their building up human societies to do the work God committed to his Church, their assumption that they can organize a better institution to spread the Gospel than God did, that their constitutions and by-laws and officials are more efficient than the divinely appointed ones—in short, we believe it is presumptuous and wicked in them to suppose they can do better in this twentieth century in organizing a society for the evangelization of the world, in selecting leaders for it, and in writing laws for its government, than God did in the first century. And hence we are constrained to try to turn them from these wicked and presumptuous ways.

Any institution that puts a man in the performance of his divinely prescribed duties under any Lord but Christ, under any law but the New Testament, under any court but a church of Christ, is in its very nature rebellious, presumptuous and wicked. God did his best in giving us a Lord, a law and a court, and in the first years of the Savior's reign, when these were the most strictly adhered to, the cause of Christ was advanced as it never has been since.

All the divisions that exist in Christendom to-day have arisen out of a disregard of one or more of these three—the divine Lord, the divine law, the divine court. It will not do to deflect in the least from the divine pattern; for if one may deflect a little, so may every other Christian in the world, and thus the deflections become endless and horrible. Christ and his apostles left one church on the earth at the close of the first century, namely, the church of God, also called the church of Christ. Now, we are told, there are more than five hundred different churches in the world having different names, different doctrines, different articles of faith, and different practices. The church that Christ and his apostles and prophets established is here yet; for it was built to stand forever; to break in pieces and destroy all other kingdoms. (Daniel 2:44.)

If every professed follower of Christ would indeed be a follower of Christ; that is, if we would teach in religion what the Bible teaches and no more; if we would ask the people to do in performing their duty to God only what we can read in the very words of the Book; if we would require them to believe only the things that are written, no more, no less, there would quickly disappear from the face of the earth every so-called Christian body that is now in the world except the church that Paul, Peter, James and John were members of; there would not be even one Missionary, or any other kind of Society, connected with it, nor would any of its members belong to any religious institution but the church. It is certain that every doctrine, every practice, every person, everything that tends to extend or even continue these divisions is hostile to the cause of Christ. It is as true as God is true that every man who causes divisions in the church of Christ by persisting in teaching what the Bible does not teach, or in requiring what the Bible does not require, is a servant of his own belly; he does not serve Christ; but by good words and fair speeches he deceives the hearts of the innocent. The Holy Spirit positively commands us to mark and turn away from such folks. See Romans 16:17, 18. Their end is destruction, their God is their belly, their glory is their shame, they mind earthly things. See Philippians 3:19.

Brother Moore thinks I widen and deepen the divisions by drawing the line too rigidly. He rightly claims that they arise from different views, from the heated contentions that arise out of these views. Am I then guilty? If I hold and teach any "view" in religion that is not plainly taught in the word of God, if I try to get men to do in religion anything not required by the word of God, and thereby cause a

division in the church, I am surely guilty before God. The "view" that I hold may be harmless in itself, or the practice may be as innocent as eating beef, but if I hold to them and press them, or either one of them, to the division of the church, I am guilty, and will be lost forever, except I repent. See 1 Corinthians 8:1-13. It is a frightful thing to divide a church of God. Sometimes both parties are guilty; and then both parties will be lost, if they do not repent. Sometimes only one side is guilty, because it is advocating some "view," or practice, that the divine word does not require; but the other side is innocent, because it stands for the divine word and the divine way just as the Holy Spirit has given them. That is where I am trying to stand, and where, by the grace of God, I will stand. I would far rather die to-day than to have it truthfully said of me that I have divided a church of God by advocating and trying to force upon the brethren that which the Bible does not teach, which it does not require. It does not teach anything whatever about any society for the conversion of men but the church. It does not require any man to belong to any society but the church. It does not require the use of an organ in the worship, or in connection with the worship. And it follows that in ever case where a division has arisen over the Society or the organ, the party advocating and using the untaught thing is guilty. In some cases, the other party may be guilty also; but the guilt does not lie in opposing these things. He is guilty who does not oppose them. But one may oppose them from partisan zeal, or from some other unworthy consideration. They must be opposed, and that, too, with all the determination, vigor and power of one's soul; but that which moves to the opposition must be devotion to God.

During the last forty years, these two things—the Missionary Societies and the organ—have divided more of Christ's congregations in this country, I surely believe, than all other innovations combined; they were the first steps of an apostasy whose advanced guard is already far gone into one of the worst forms of infidelity. Infidelity is unfaithfulness towards God; and what could be more unfaithful to him, more subversive of his will, more contemptuous towards his Book, than the federation resolution that was passed at the late Omaha Convention? I doubt if the movers and promoters of that resolution believe, in any true sense of the words, that the Bible is the Book of God, or that Jesus is the Son of God. That they are unfaithful to Jesus, unfaithful to his teachings, unfaithful to his exhortations, and unfaithful to his great intercessory prayer (John 17) is certain.

Brother Moore thinks we can not adhere strictly to the doctrine, "Where the Bible speaks, we speak; where the Bible is silent, we are silent"; that we have no chapter and verse for that teaching, that it is a human invention. Let us see: Jeremiah says: "If they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil

of their doings" (Jeremiah 23:22). Moses says: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deuteronomy 4:2). Again he says: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deuteronomy 12:32). To Joshua the Lord said: "Be thou strong and very courageous, that thou mayest 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 prosper whithersoever thou goest" (Joshua 1:7). On the contrary side, Jesus says: "In vain do they worship me, teaching for doctrines the commandments of men" (Matthew 15:9). The Holy Spirit says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18, 19). Jesus says: "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). 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" (2 John 9). Do not these quotations from the two Testaments make it just as clear as words can make anything, that God wants us to hear, to believe, to teach and to do, in religion, just what he tells us, no more, no less? Beyond a doubt he does. I do not see how the Lord himself could make anything plainer. And, mark you, just after the quotation from Second John, where we are taught that the man who abides in the teaching of Christ has both the Father and the Son, but he who abides not in Christ's teaching has not God, these words are added: "If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." It is a great crime to teach in religion anything more, or different, from what Christ teaches; but when by such teaching a congregation of Christians is divided, the infamousness of it is greatly increased. Christians are taught very plainly to have no fellowship whatever with such a belly-serving set of church-wreckers. People who cause such divisions are classed among those whom God hates. See Proverbs 6:16-19. In these passages already quoted, we are told to mark them, to turn away from them, to receive them not into our houses, and we are warned not to bid them God speed.

On the other hand, if a man causes divisions by teaching Christ's truth, he is but following in the footsteps of his divine Master, he is doing as Jesus did. Read Matthew 10:16-39.

It is right and good to use human inventions in things human—in riding, walking, sitting, talking; in digging, building, healing (the body); in reading

and writing; in protecting our bodies from cold and heat, from rain, snow and sleet, and so on; but when it comes to the matters divine—to getting into the kingdom of God, and to attending to the worship and service of God therein, we are limited strictly and literally to the things that are written. He who presumed to tamper with the things of the sanctuary of the Mosaic institution met with sudden and fierce destruction. Read the accounts of Nadab and Abihu, of Uzzah, of the men of Bethshemesh, of the kings Amaziah, Uzziah, and of all others who dared to interfere in the least with the holy things of the old covenant, with its ordinances, appointments, or worship; and then read the Book of Hebrews, of the New Testament, to learn how much higher and holier are the appointments of the new covenant, and how much sorer will be the punishment of those who interfere in the least with its work of worship. It will be more tolerable, no doubt, in the day of judgment, for Nadab and Abihu, who were killed in an instant by a mysterious flash of fire, when they offered strange fire before the Lord; for Korah, Dathan and Abiram, whom the earth, opening her mouth, suddenly swallowed; for the fifty thousand and seventy men of Bethshemesh, who were killed for looking into the ark; for Uzzah, who was killed for touching it; for Amaziah, who was killed in battle because he brought the gods of Edom to Jerusalem and worshiped them; for King Uzziah, who was smitten with the leprosy because he presumed to go into the temple to perform the functions of a priest in offering incense—it will be more tolerable for these wretched creatures, who profaned the holy things of the old Jewish institution, than for those who profane the ordinances of induction into the kingdom of Christ, or for those who tamper with its divinely prescribed worship. The former things were pictures and shadows, sanctified by the blood of animals; but the things of the new institution are holy, spiritual, pertaining to an eternal covenant, sanctified by the blood of Jesus. "It is a fearful thing to fall into the hands of the living God."

Ah, Brother Moore, it is never wise, true, just, pure, lovely, or of good report with God, to change any of his ordinances, to add to, take from, or supplant any part of that worship which was given by inspiration of the Holy Spirit and sanctified by the blood of Jesus. Christians have a right to teach with their tongues and with their pens; for both ways are approved in the new covenant. It is all right to teach school. That is as honorable as farming, or as any other clean calling. It is right and God-approved to teach the Bible in school; for Paul was educated in such a school (Acts 22:3), and taught for two years in such a one (Acts 19:9, 10). If there could be found one case where holy men of God, under the new covenant, formed a Missionary Society, or used instrumental music in church worship, that would settle it; but the case can not be found. And who are we, that we should presume to annoy, harass and divide God's churches by using means and methods of our own devisings in his service? Is not the wisdom of God wise enough? Is not the way sanctified

by the blood of Jesus good enough? Blessed is the man who abides in the teaching of Jesus, and cursed is the man who contends for human expedients to the division of a church of God. God himself pronounces the blessing and the curse; and they will come, each to the proper one, every time. That Brother Moore and I may find peace and safety while sheltered behind the blood is my sincere prayer.

INFLUENCE.

R. C. BELL.

We can not live without coming into contact with other people, and human nature is such that this mingling and mixing with others has an effect upon everybody concerned. Every word we say and everything we do affect somebody some way. One word fitly spoken may save a soul, and one word indifferently spoken may doom another. Reader, stop right now just one minute to think. Have you influenced those with whom you have dealt for good or for evil? Brother, that trade you made to-day, did you let Christ shine through you? or did you misrepresent the facts and deceive and defraud your fellow-man? Sister, what impression have you made to-day upon your children and friends? If you know that it is not good, don't try to persuade yourself that it is not bad, for it must be one or the other.

There is no possible way of measuring the power of influence. A man's will power should be such that he can overcome any influence; but few men have developed their will power until they can do so; so most men are more or less at the mercy of their environments. The men who can form their character wholly against the current of their surroundings are few and odd. All influence, whether good or bad, is hard to resist. Evil influence is something that we all should be afraid of, for we can not know its power before we feel it. Before a man is tried, it is uncertain just what he will do under its power. How often do men disappoint their friends and their God under the pressure of evil influences. We lack in wisdom if we do not fear and tremble; if we feel over-confident in our own strength to overcome evil. All should pray: "Lead us not into temptation, but deliver us from evil."

We are influenced by others, and in turn we influence others without being aware of it. This silent, unfelt exchange of influence is going on constantly, and can not be stopped or measured. There is no means of telling what kind of men we would be if our surroundings had been different throughout our life. This is not right, and no real man will drift with every tide; but it is a fact that humans do.

To show the unfelt influence of the righteous, let us take a Bible example, found in the eighteenth chapter of Genesis. God had determined to destroy Sodom because her sin was very grievous. He made known his purpose to Abraham, who talked with God as follows: "Wilt thou consume the righteous with the wicked? Peradventure there are fifty righteous

within the city: wilt thou consume and not spare the place for the fifty righteous that are there? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? And Jehovah said, If I do find in Sodom fifty righteous within the city, then I will spare all the place for their sake. And Abraham answered and said, Behold now, I have taken upon me to speak to the Lord, who am but dust and ashes; peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find forty and five. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said I will do it for the forty's sake. And he said, Oh, let not the Lord be angry, and I will speak: Peradventure there shall be thirty found there? And he said, I will do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be found twenty there. And he said, I will not destroy it for the twenty's sake. And he said, Oh let not the Lord be angry with me and I will speak yet but this once: peradventure ten shall be found there? And he said, I will not destroy it for the ten's sake" (Gen. 18: 23-32).

The above extract teaches that ten righteous persons would have had enough influence with God to save the city of Sodom. By reading the whole connection, we find that there were other cities of the plain destroyed along with Sodom. It is supposed that the basin of the Dead Sea, which is about seventy miles long and eighteen miles wide, being of a bituminous composition, was burned out at this time. If this is true, then God, by raining down fire and brimstone from heaven, set these coal beds on fire, thus literally consuming these cities with the earth upon which they stood. There must have been thousands of people destroyed, and yet God promised to save them all if only ten righteous persons could be found. See what a wonderful saving power the righteous have! Ten thoroughly converted and consecrated persons can have no less power to-day. Ten such men can save thousands from the wrath to come. Perhaps many of those who would have been saved if the required number could have been found would not have known one of the ten. The influence of a good (or an evil) man is not limited to those he comes in direct contact with, but it may be felt by thousands who never saw him nor heard of him. Time can not tell the good that one devoted Christian may do. One righteous church-member is more powerful for good and will do more to build up the church than a thousand indifferent ones. We can only guess at the number of cities that will be destroyed at the last day because righteous people have not saved them; but it will be enormous. Perhaps the greater part of your town can be saved by your influence alone, and will be lost if your righteousness is wanting.

From this story we also learn how God regards

the prayer of a righteous man. We find that the lesson taught here agrees with James, who says: "The supplication of a righteous man availeth much in its workings" (James 5:16). Not only with man are the righteous influential, but also with God. It pleases God to grant the petition of his faithful child, and he will not deny such a one unless it is best. We can not tell how far God will hearken unto his child: the case in hand fails to show; the faith of Abraham failed, but not the grace of God. If Abraham had asked that God spare the city for the sake of five, or even for the sake of three (the number really there), perhaps he would have done it. The influence of the righteous over man and with God is indeed wonderful.

From every consideration it pays to be good. The good can usually influence others to be good; but when they fail, as did the family of Lot, they are saved in any event just as Lot was. The righteous have all to gain and nothing to lose. Some people just will be lost; but the skirts of the righteous are clear when they do all in their power to save them, though not before.

The most susceptible persons to influence are children. Their will power is not developed and their character is not fixed; so they can be led right or wrong at the will of the teacher. This places a grave responsibility upon all who deal with children, but especially upon parents. Doubtless many lives are ruined for this world, and many souls lost for the next, because of negligence on the part of parents. Even Christian parents fail to teach their children the ways of right; worse than that, they even teach them things that must be rooted out if the children ever follow Christ. Such parents think these things are smart in the little fellows; but they are sowing seeds of sorrow in their own path and seeds of destruction in the life of the child. "Train up a child in the way he should go, and even when he is old he will not depart from it" (Proverbs 22:6).

AN IDEAL LIFE.

R. N. GARDNER.

The life that Christ lived while he was on earth should be the Christian's ideal. His life is the only perfect model. Christian should live such lives that would be worthy of imitation; but no man is safe in taking another man's life for a model. Paul exhorted Christians to imitate him, but this was only to be to the extent that he imitated Christ. It is a deplorable fact that the religion of Christ, and the great system of Christianity that the Holy Spirit has revealed to us in the Bible, is judged by the lives of professed Christians. It seems impossible for the great majority of people to have any conception of Christianity except as they see it exhibited in the lives of weak and erring humanity. Thus the beauties and blessings of Christianity are hid from the great masses of the people. To judge right from wrong by the lives of professed Christians would be as im-

possible as it would be absurd; neither can a proper conception of the principles that govern the kingdom of God be gained in this way. The perfect, but simple and practicable plan, by which God proposes to save man from the curse of sin can not be learned from the wisdom of men, neither can a proper idea of a true Christian life be gained from the life of a man. The only way a man can have a proper conception of right from wrong, of the principles that govern God's kingdom, of the blessings of Christianity, is to diligently and prayerfully study the Bible. Then he will learn that God's ways and plans are perfect, that his principles to govern his people are grander and deeper, and his blessings are richer and greater in number than he had ever before conceived.

It will be a great victory for Christianity when men learn to be guided by the teaching of the Holy Spirit in the work and worship of the church instead of the wisdom of men, and when the life of Christ is taken as the ideal life instead of the lives of professed Christians. Many a man points the finger of scorn at Christianity because he is judging by a wrong standard. A man of the world points to a Christian, and says: "I am better than he is." This, no doubt, is true, and it is reflecting shame on the Christian; but the man of the world has pointed to the wrong standard to determine what Christianity is. If the professed Christian is a hypocrite, he will be lost; but that will not help the sinner to heaven. Christ is the model. To him we must look as our perfect example. No other will suffice. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in his steps" (1 Peter 2:21). In this passage we are taught to follow in the steps of Christ; nowhere are we taught to follow in the steps of a man except as that man followed in the steps of Christ. "He that saith he abideth in him ought himself to walk even as he walked" (1 John 2:6). Again, we are taught to walk as Christ walked. "Have this mind in you which was also in Christ Jesus" (Phil. 2:5). These passages make it obligatory for us to take Christ as our example. This doesn't mean that we are to simply say that Christ is our example, but it means that we are to endeavor to think as he thought, to speak as he spoke, and to act as he acted. It means that we as Christians are forced to learn his attributes, and to bend every energy to make them ours, and to practice them in our lives. Hence the great necessity of the diligent and prayerful study of the life of Christ as given to us in Matthew, Mark, Luke and John. If I want to be like Christ, I must study his life with a sincere desire of imitating him every day and every hour of my short stay in this world. Thus we can be transformed into his image.

Let us now mention and study briefly some of the attributes of Christ:

1. He was obedient to God.

On one occasion the disciples came to Jesus and asked him to eat. But he answered: "I have meat to eat that ye know not of." "My meat is to do the will of him that sent me, and to accomplish his

work" (John 4:32, 34). "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done" (Luke 22:42). Thus we learn that obedience to God was one of the prominent characteristics of Christ's life on earth. When he said that his meat was to do his Father's will, he was only stating the fact that the object of his life was to do his Father's will, that this was the supreme, and, in fact, only mission on earth. It seemed absolutely necessary for him to obey God. His work was accomplished no other way. Though he was the Son of God, he did not do, in and of himself, the work which he accomplished. For he himself said: "Verily, verily, I say unto you, the Son of God can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. . . . I can of myself do nothing: as I hear, I judge: and my judgment is righteous, because I seek not mine own will, but the will of him that sent me" (John 5:19, 30).

Christ has no desire to do his own will, unless it was in harmony with God's will; for he came down from heaven to do the Father's will. He was so obedient and submissive that he desired to do the Father's will even if it brought death.

This is an attribute that every one who is endeavoring to be a Christian must have. We must learn obedience to God's will, and to endeavor to reach that degree of it which Christ had.

Some people seem to want to be obedient to God, when in reality they are very disobedient. There is no way of being obedient to God except by obeying his teaching revealed to us in the Bible, for his will can be found nowhere else. The only method by which we can determine when we are obeying God is to compare our actions with Bible teaching. How is it possible for one to tell when he is obedient to God otherwise? What man would dare try to prove that he is obedient to God when he is doing as worship that which he can not find revealed in God's word?

It is clear that no man is doing God's will who is doing as worship something that God has not expressly required in his will—the Bible.

Christ did nothing of himself. He obeyed God in order to accomplish his work. What then do you think of a man, or set of men, who are doing something in worship that God has not required? He must think that he is wiser and more powerful than Christ. It is an absolute impossibility for a man to do anything that will advance God's cause unless God has required it. We are not obedient to God when we do what he says, and then more; neither are we obedient when we stop short of his commandments, or substitute something instead of his commandments. In our worship, if God hasn't taught us to do a thing, it is sinful, though we can see no harm in the thing itself. Obedience to God was an important attribute of Christ, and we must copy it into our lives.

2. He was sympathetic.

When Jesus stood at the tomb of Lazarus, surrounded by Mary and many Jews, who were weeping, he wept also, and the Jews said: "Behold, how he loved him" (John 11:36). From this account of the raising of Lazarus we learn that he showed great sympathy to Lazarus and Mary and Martha in their trouble.

In Isaiah there is a beautiful prophecy concerning him: "He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young" (Isa. 40:11).

The life of each person needs the sympathy of others. Many a heart bleeds and aches, many a life is full of sadness and sorrow, because they have no one that sympathizes with them. How consoling and healing to a sad and troubled heart is the sympathy of a loved one! We all have more or less sympathy for those who are in trouble; but it is not expressed enough. Our lives would be happier if we would cultivate being sympathetic. It is pleasing to see a little child sympathize with a playmate in trouble.

MISSIONARY NOTES.

J. M. M'CALEB.

There are at present a thousand Chinese students in Tokio studying in the various schools. They wear European dress, and some have cut off their cues. Those who have not, tuck them up under their caps so they can not be seen. It is difficult to distinguish them from Japanese students.

One English school alone in Tokio enrolled five thousand students during the month of January. There is a class in vocal music of four hundred, taught by an American lady. The Japanese seem to be fond of music, but from some mysterious cause both their ears and voices are deficient; the most grating discord seems to cause them no disturbance.

The mothers in Japan have a custom of shaving the heads of their children from the time they are born till they are about 10 years old. Usually a crown is left about the size of a small saucer; sometimes right in the center of this there is a spot shaved cut about the size of a silver half dollar. The shaving is frequently done when the little fellows are asleep. If perchance he wakes up before the work is done there is apt to be trouble. Often he offers such a protest by kicks and cries that the matter, in a half-finished condition, must be deferred until a more convenient season. It is not unusual to see him on the street with his head about half and half. In our children's meeting, last Sunday morning, I noticed one such little fellow. The mother had proceeded without interruption, it seems, as far back as the ears, when doubtless there was war in the camp.

Tokio is widening her streets in many places, and also straightening out a number of the crooks. May the people in like manner have their hearts enlarged for the reception of God's truth, and their crooked

lives made straight by the rule of rectitude and holiness.

Good books, suitable for Japanese students, that are high-toned in morals and not too difficult, are in demand for our Students' Library.

A GOOD FIELD FOR WORK.

One good way of doing missionary work is through the school. There is a fine field in Japan for well-educated, consecrated young men. There is a demand for such in the school. It is now being found out by the managers of schools that teachers under Christian influence are the very best to be had. Their example in good morals is perhaps more appreciated now than ever before. The request formerly made not to teach religion in class is now usually left unmentioned; and the teacher is free to talk of anything he may choose. As much of the teaching is "free conversation," this offers a good opportunity to give the topics of conversation such a turn as will impress some good truth. I have often spent an hour in class that I considered almost as effective as a regular sermon. I shall be pleased to correspond with any brother who would like to come to Japan and engage in this sort of work. For such a first-class education is necessary. Certificates and diplomas from the leading schools at home serve as a recommendation to a teacher, and are helpful. A young man of a literary turn of mind can support himself and accomplish much good. By giving most of one's time to it, as teachers do in America, he can earn from \$75 to \$100 per month.

WANTS TO GET OTHERS INTERESTED.

A brother writes as follows: "Bro. Albert C— wants to know if there is an opportunity offered to support another teacher at \$5 a month. I told him I would inquire. He is a member of the Rich Fork congregation, and wants to get them more interested in missions.

"Let me know as soon as possible. Think I can get other congregations interested also. Let me know where \$5 a month would do the most good in the Japanese work, and I will let the good brother know."

It is very gratifying to see the growing activity of the churches in missionary effort. For the benefit of those who wish to take up special work in Japan I will offer a few suggestions:

1. Bro. Mashino, who has charge of the Students' Home, is a good man. He is in daily contact with young men. Besides superintending the home, he is engaged in teaching both from house to house, in the public places of meeting, and in the open air. For superintending the home I pay him \$7.50 per month. Any one wishing to have regular fellowship with him can do so by sending it to me.

2. Miss Tominaga is a young woman who had been trained for a number of years in a Presbyterian mission school. She has not yet seen the importance of being immersed, but had no desire to be identified with any denomination. Since coming to Tokio she has been living with Bro. Snodgrass' family for about a year and attending Miss Suda's English school for

young women. Her father is dead. Her mother, who is cooking for a family in Northern Japan, sends her about \$1 per month. She has been adding to this by helping Bro. S. on his paper and by teaching private pupils. She is now living with us from Friday till Monday. The rest of the time she will board at the school. Bro. Snodgrass and I have known her since she was a little child. She is a young woman of ability, has a good character and strong determination. She is preparing herself for a teacher. Last Lord's day she gathered in forty children from the streets into our home, and taught them. One little fellow was afraid of the singing, and began to cry. She took him up in her arms and pacified him. Her expenses are \$5 or \$6 per month. Her mother sends her a little; she is earning a little more; the rest is on faith.

3. Bro. Shinosaki is a young man whom I baptized last summer. He has been attending one of the universities of Tokio for two years, and is anxious to complete the course, which will take five more years. He speaks English well, and stood highest in his class last year. According to the Japanese custom, the burden of educating the younger children is generally put upon the oldest brother, who is heir to the father's property. The elder Mr. Shinosaki tells him he has gone to school enough, urges him to give up his faith, to which he is very much opposed. He can get along for his support, but is seeking employment during the summer by which to earn sufficient to pay his tuition for a year, which is \$16. If some brother wishes to have fellowship with this young man to the amount mentioned I can furnish him proper employment, which I think will be better than to give it to him directly.

4. A church in Ohio is supporting the teacher of a school; but the land rent upon which the school building stands costs \$4.30 per month. House taxes and incidentals bring it up to about \$5.

I make these suggestions, not to solicit help, but as a matter of information to those wanting to have fellowship with us in this ministry. In the light of the world I believe it my duty to give as full information as I can about this work; but beyond this I have never felt inclined to go, feeling that it is most pleasing to him that his people should enter voluntarily into this fellowship. He wants a willing, whole-hearted service. He does not want any one to have the feeling that unless he does something God will be in trouble about keeping his promises, and he must come to the rescue. He does not stand in need of any of us. "Neither is he served by men's hands as though he needed anything." But we stand in great need of him, and if we withhold that which is due him the loss will be ours.

MAN CHANGES, GOD ABIDES FAITHFUL.

One of the objections commonly made against going without a salary is that it is unsystematic and uncertain; that even though churches take up definite work they in time grow indifferent, or changes from other causes come and the work goes down.

Looking at it from a human point of view, this is

an objection I have never been able to answer. From a strictly business point, there is scarcely anything more foolish and void of good, hard sense than to pick up and start off to some missionary field in a strange land among strangers, and, maybe, enemies, with no stipulation from any human source. Leave out faith, and such a course is justly censured. It is a course the world can not understand. It is just at this point that there is room for that faith which God expects of his children. Had it not been by faith that Abraham left his own country for one he knew not of, his conduct would have been foolish in the extreme. It is no less so now than then; it is most natural that the life of faith be criticised. It is a rule of action the unbelieving and superficial are unacquainted with; to them it seems cranky and foolish. It does not make me nervous when my course is criticised. It is open to criticism on all sides except one, and as most people are on the side other than that, one criticism is to be expected.

But will it work? Is it not a mere theory? Is there not a mistake somewhere? Is it not going too far to believe that the scope of God's promises includes so much as the care of his children where the human eye can not see?

Last year I followed no unusual course, nor made any appeals. I tried to do each day what seemed to be my duty. I had no glowing accounts to give; meetings were small; those gathered in were few; I knew that my report could only be discouraging, to some at least; sometimes they were even to me; added to this the church that has been foremost in liberality towards our labors heretofore confined its labors at home, and sent us nothing last year. Another that has formerly sent as high as \$100 sent only \$11.32 last year. From these two churches alone there was a loss of \$238.68. Our home church, Leiper's Fork, Boston, Franklin and some others that in former years sent liberally sent nothing last year. As best we can reckon, the entire State of Tennessee, from whence a large portion of the offerings had come formerly, sent only \$162.15 last year.

Let no one think for a moment that these things are mentioned by way of complaint. I know not how much these churches may be doing in other fields. The point I make is, God is not shut up to these churches in order to make good his promises. Nor is he dependent on glowing accounts from the field of labor. I have tried to give a fair and impartial account of what we are doing; faithfulness demands this. It is not very much by way of outward results, I am sure. Many a brother in America has baptized more people in eleven weeks than we have baptized in eleven years. Yet amid all these discouraging facts that try the souls of men God has been faithful, and his promises have not failed. "Man looketh on the outward appearance, but God looketh on the heart." Last year we were liberally endowed, and lacked nothing. Many offerings came from sources quite unexpected. Another strange thing worthy of note is that what we receive from year to year, though coming from all points of the United States,

from Canada, Great Britain and Australia, none knowing what others intend to send, has been almost as regular as a stipulated salary. Just as the farmer who trusts God may have some variation in the increase of his field, so with us, there has been some variation; but our annual receipts are strikingly uniform. To the doubtful-minded there are many points of inquiry that arise at this juncture. Will not the laborer, with so wide a field to draw from, receive fabulous amounts? Will not some workers receive all, or nearly so, and others none? Will not the amounts so fluctuate from year to year that the workers will one year abound and the next suffer want?

In reply to such questions it is sufficient to state that the facts give them the negative reply. Such for eleven years has not been our experience, but just to the contrary. To those who believe that God, as a loving Father, is personally interested in every one who trustingly goes forward in full assurance of faith, such questions present no difficulty. By faith he sees the invisible hand, ready to supply just what is needed and no more, to each worker, however remotely he may be situated or obscure his name to the world at large. The Supreme Head over all things can at any moment his wisdom may suggest stir up the hearts of men, or any particular man, to accomplish his designs in behalf of any one of his children. And not only are the minds of men subject to his, but "even the winds and the sea obey him," to make good his promises at the time and place needed.

Just as I am engaged in writing this article, as if in attestation of its truth, there comes a letter from a brother in Ohio, saying: "Inclosed find \$15 from the Church of Christ, Woodsfield, O., for the support of a teacher in your Mission School, who was supported last year by the church at Edwina, O., through Bro. Sanford Willison. They do not intend to continue the work. We want to do foreign mission work, and at Bro. Willison's suggestion, take up the work where they left off; provided you need and want our fellowship in this work."

Bro. Willison wrote me last December that the church would discontinue its offerings with the end of the year. I wrote him in reply, thanking the church for their fellowship during the year; expressed no regret at their discontinuance, nor made any suggestions as to how the teacher and school would be supported in future. I went on paying the monthly fee out of such means as were at hand, believing that if it were of God he would in some way make provision. He knew we were doing this at a sacrifice, so without a single break he stirs up another church to take up the work exactly where the former left off.

How shall we account for all these things save on the ground that he who does not let a sparrow fall to the earth without his notice, with equal care watches over those who trust him? "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief in falling away from the living God; but exhort one another day by day so long as it is called to-day; lest any of you be hardened by the deceitfulness of sin" (Heb. iii. 12, 13, R. V.) "And we desire that each one of you may

show the same diligence unto the fullness of hope even unto the end: that ye be not sluggish, but imitators of them through faith and patience inherit the promises" (Heb. vi. 11, 12, R. V.).

THE PROTRACTED MEETING.

No. II.

DON CARLOS JANES.

The purpose and possibilities of a protracted meeting are sufficiently great to warrant and to require proper preparation. There must be some preparation in order to accomplish the best results. When Cornelius sent for Peter, he made some preparation to receive him when he should come. This is evident from the twenty-fourth verse of the tenth chapter of Acts, which says: "Cornelius waited for them, and had called together his kinsmen and near friends." Also by the thirty-third verse, which contains this language: "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

That was a fine preparation. Faithful evangelists of the present time would rejoice greatly to find such a state of affairs prevailing when they go to a place to preach the Gospel of God's grace.

If brethren would be diligent to bring their "kins-folks and near friends" to the meetings, many times good-sized audiences would listen to the invitation of offered love and mercy where now rows of empty benches sit day after day and night after night unscathed and unhurt, while enough preaching is done to convert a county prepared as Peter's audience was in Caesarea.

One of the important factors in a protracted meeting is the preacher. It does not seem wise to wait until a short time before the meeting to arrange for a brother to come to make known the way of life. That brother's time may be engaged for months ahead, and the next man asked to come may be unable to come at once, and so the meeting is deferred. A better plan is to have arrangements for a speaker made before the time of the meeting is so close at hand.

But securing the services of a preacher is not all the preparation that is needed for a protracted meeting. The whole congregation should be as much awake before the meeting commences as possible. Those who are diligent in the Lord's work should put forth a strong effort to have a full attendance of the church during the protracted meeting and at all other times. Church troubles should be settled and forgotten before the meeting.

Not only do the brethren need attention in this matter, but the meeting house also. The house should be clean and well supplied with lamps and hymn-books. It is a detriment to a meeting to have a house only about half lighted, and not enough hymn-books to accommodate those needing them.

The protracted meeting should be well advertised.

It is not enough to make an announcement in the chapel and suppose that everybody will hear it or get the word. Talk about it at home and abroad; carry the word to some and send it to others. For meetings in the cities there is very great need of careful advertising. The newspapers are usually willing to publish announcements of this kind without charge, and their kindness ought to be used for the advancement of God's cause. Announcement cards are good, and need to put in the hands of those for whom they are intended—not merely thrown in the yard.

But these methods, valuable as they are, are not of themselves sufficient. There is yet a work that can not well be done with printed matter. That is a personal appeal to the people. Go and give an invitation to a certain family, and while there explain the Gospel and ask the members of that family to become Christians. If they do not come to hear the preaching, call on them again. Be kind and patient, but plain and persistent. You may be the instrument in God's hand by which that family will be led to Christ.

Besides all these things, the brethren should pray for the success of the meeting. Pray for it in the public assembly and pray for it in the family circle.

The above mentioned items are of some importance. No doubt many a meeting that has closed with but a few added to the church would have resulted in a great deal more good being done had these suggestions, and others along the same lines, been followed. Many more things might be mentioned, but these will be sufficient perhaps to cause some thought and action. The time is so short, so many are in sin, and the night of death so close that we ought to do all we can Scripturally to save the lost.

A LETTER FROM BROTHER L. W. SMITH.

Home, sweet home. Do we all love and appreciate our homes as we should? I think not. A little travel, with due observation as to how other people live and manage affairs, will do us all some good. I am home again. I reached home Monday night, after being away more than a week. On Saturday of May 2, 1903, I was sitting quietly in my home reading the eighth chapter of Matthew, between 11 and 12 o'clock, when suddenly my wife exclaimed: "There is Jerry Watson at the gate." He came in hastily and handed to me a telegram, which read thus: "Henry Smith is dead; come at once." The telegram was sent from Magazine, near Mobile. I reached Mobile Sunday morning at daylight, and went at once to the place where the man was ready to be carried to the cemetery for burial. Bro. Carl Barnett was present, and had been engaged to conduct the services at the grave. All were soon moving toward the final resting place of the only brother I had. While on the way to the grave, in company with his almost broken-hearted wife and little daughter, I was impressed with a remark the lady made.

She said: "The Bible says the righteous would never be forsaken." Just two weeks before, her second daughter had been buried at the same place—Whistler, Mobile Co., Ala.

Henry Smith and Jane Smith had born to them eleven children. The youngest is now 15 months old; the oldest 19 years. Nine of them are still living. Their oldest son (third child, and second daughter (second child) are dead. I stayed with the family nearly a week, and assisted them in their sad condition. In the darkest hour oftentimes the brightest lights shine forth. When we had about exhausted what little means we had in supplying the family with such things as were necessary for their comfort (and yet many things were lacking to make them comfortable) the poor widow received a letter. On my return that morning from the cedar factor, where I had gone to secure employment for such of the family as could work, she handed me a letter, and asked me to read it for her. It was from J. T. J. Watson, of Lapine. It also contained an express money order for \$15 from the church at Highland Home. Oh, how her eyes sparkled and her lips quivered as she repeated her former expression: "I told you the righteous would never be forsaken." That gift from that church at that time, and under the circumstances, will have more influence upon that almost helpless and invalid widow and her family than all the fine discourses. She is still in need of help, and any one who may read this can help her by sending their contribution to either L. W. Smith, Strata, Ala.; J. T. J. Watson, Lapine, Ala., or H. J. Morris, Montgomery, Ala. In sending, state that it is for Henry Smith's widow and her family. Such opportunities as this to do good to the helpless will be the greatest missionary work we will ever be engaged in on this earth.

L. W. Smith.

P. S.—Please give this a place in THE WAY. Henry Smith, his wife and three oldest daughters were members of Highland Home Church, and were in good standing when they left that community last December for Mobile, Ala., to work in the cedar mill near there.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

These notes are being written a few days before the close of the second session of Potter Bible College. This has been a very successful session. The enrollment has been much larger than last year, and we have had, as a whole, a better class of students, more earnest and diligent and conscientious in their work. A marked improvement is noticeable in many who have attended. Several have been added to the one body, and those who were already Christians have been strengthened and edified by the work of the church here.

About the time this issue of THE WAY reaches its readers, or shortly after, the catalogue of Potter

Bible College for the session of 1903-1904 will be ready for delivery. We hope that any students who think of attending school next year, but have not yet decided where to go, will not fail to send for a catalogue. Or any parents who are looking for a place to send their children, where, in addition to good educational advantages, they will be under the best moral and religious influences, will do well to consider the advantages offered by Potter Bible College.

Now that vacation is at hand, those of the students and teachers who expect to preach are making preparations for their summer's work. Vacation to them is not a time for rest, except such rest as a change of work will afford. Indeed, they will work as diligently throughout the summer months as they have during the school year. And doubtless their work will result in much good being done for the Master's cause. We hope to keep in touch with them during the summer, that we may inform the readers of THE WAY from time to time in regard to the work they are doing. We mention below a few of the preachers of Potter Bible College and the fields in which they expect to work.

Of the teachers, Prof. D. H. Friend and Prof. R. C. Bell will spend most of the summer in Texas. They have both labored in this field before, and their work has been appreciated. Professor Gardner will also work in Texas, while Professor Armstrong's labors will be confined to Kentucky and Tennessee.

Calls have been received from various quarters for young men to go and preach, and a number of these will be filled by the students. Bro. W. L. Karnes has already started to his field of labor, which is in Cumberland County, Tenn. Bro. D. C. Janes will also locate for the summer in East Tennessee.

Bro. C. C. Houston will go to Valdosta, Ga., as soon as school closes, where he will assist the brethren in advancing the cause at that place. Bro. J. E. Thornberry goes on a similar mission to Oak Ridge, Miss.

Bro. G. E. Claus, who graduates this year, will leave immediately after school for his home in Canada. He will spend the summer working under the direction of the church at Toronto. Later on he will go to Beamsville to take up his work as teacher in the Beamsville Bible School.

A number of the other students will go away, expecting to do something in the Master's vineyard, some to preach, some to conduct the singing, and others to work in a less conspicuous, but just as necessary way, in missions and "from house to house." All of these brethren will go forth feeling greatly strengthened and encouraged by their work at the Bible College during the past year.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

ANCIENT ANTIOCH.

L. J. J.

The church at Antioch in Syria being the source of the most fruitful missions of the apostolic age, it occurs to me that a bit of history of the ancient city would be of interest to the readers of THE WAY. Therefore I take pleasure in giving the following sketch from the New International Encyclopaedia:

The ancient capital of the Hellenistic kings of Syria, on the Orontes, and the most magnificent of the sixteen cities of that name built by Seleucus Nicator, and named for his father, Antiochus. Its situation was admirably chosen. The River Orontes, issuing from the mountains of Lebanon, flows north as far as the thirty-sixth parallel of latitude, and then southwest into the Mediterranean. On the left bank of the river, and at a distance of twenty miles from the sea, lay the famous city, in the midst of a fertile and beautiful plain, ten miles long by five broad. By its harbor, Seleucia, it had communication with all the maritime cities of the West, while it became, on the other hand, an emporium for the merchandise of the East. Behind it lay the vast Syrian desert, across which traveled the caravans from Mesopotamia and Arabia. On the North the plain of Antioch is bounded by the mountain chain of Amanus, connected with the southeastern extremity of Mount Taurus; and on the South, which is more rocky, by the broken declivities of Mount Casius, from which the ancient town was distant less than two miles. In early times a part of the city stood upon an island, which has now disappeared. The rest was built partly on the plain and partly on the rugged ascent toward Mount Casius. The slopes above the city were covered with vineyards, while the banks of the river displayed, as they do even at the present day, a gorgeous profusion of Eastern fruit trees. The ancients called it "Antioch the Beautiful" and the "Crown of the East." It was a favorite residence of the Seleucid princes and of the wealthy Romans, and was famed throughout the world for its luxury. It received from Strabo the name of Tetrapolis, on account of three large new sites having been successively built upon, and each surrounded with a wall. Founded by Seleucus Nicator, about 300 B. C., it received its first addition from him; its second from Seleucus Callinicus (246-226 B. C.); and its third from Antiochus Epiphanes (175-164 B. C.). Its public edifices were magnificent. The principal were the palace, the Senate house, the temple of Jupiter, burnished with gold, the theater, amphitheater, and Caesarium. It had an aqueduct, a public promenade, and innumerable baths. After the founding of Constantinople it ceased to be the first city of the East, but it rose to new dignity as a Chris-

tian city, for Antioch was in fact the mother church of Gentile Christianity, the home of the first ministry of Paul, the spot from which he set out on his missionary journeys through Asia Minor and Greece, and the scene of the first conflict between Jewish and Gentile Christianity, the result of which was the Apostolic Council in Jerusalem, about 51 A. D. Ten Councils were held in Antioch. Churches sprang up, exhibiting a new style of architecture, which soon became prevalent; and even Constantine himself spent a considerable time here, adorning the town and strengthening its harbor, Seleucia.

The Antiochians themselves, however, brought about the ruin of their beautiful city. They were famous above all other people in ancient times for their biting and scurrilous wit, and for their ingenuity in devising nicknames. When the Persians, under Chosroes, invaded Syria, in 538 A.D., the inhabitants could not refrain from jesting at them. The Persians took ample revenge by the total destruction of the city, which, however, was rebuilt by Justinian. The next important event in its history was its conquest by the Saracens, in the seventh century. In the ninth century it was recovered by the Greeks under Nicephorus Phocas, but in 1084 it again fell into the hands of the Mohammedans. The Crusaders besieged and took it in 1098, and it was held by the Christians until 1268. Since then Antioch has undergone a variety of vicissitudes. Its population, at the height of its grandeur, is estimated to have been 400,000. Probably no great city in the world has suffered so frightfully, from earthquakes as Antioch. It was destroyed by one in 526 A. D. A destructive visitation occurred in 1872.

The modern town of Antakiyeh, in the vilayet of Aleppo, is situated on the site of the ancient Antioch. It is poorly built, and presents a striking contrast to the magnificent walls of the old city, which are still partly preserved. It takes up only a small portion of the ancient city, the remainder being covered with olive trees and date palms. The inhabitants carry on some trade in olives, silk and grain. The population is variously estimated at from 18,000 to 28,000, including only a few Christians.

PROMISE TESTED AND FOUND TRUE.

JAMES H. CULP.

I can truly say my trust is in the Lord for all things. He is my guide and my shield at all times. I proved his promise of never forsaking us if we abide in his Word, and of giving us whatsoever we ask for if we ask in faith. One year ago I was stricken down with the dreaded disease of smallpox. We employed a doctor from a distant city who made that disease a special study, paying him \$150 for three weeks' service. One night he sent out the cry of death. He only gave me one half hour to live; then fifteen minutes. But God's children were offering up prayers without ceasing, for my recovery, asking one who could, without any effort, show his power to speak the

word and I could live. I thank him, and will always praise his holy name, for he did show his love for his children by answering their prayer, and gave me back to my family. The doctor, though caring for nothing but this world's goods, acknowledged the power of God's hand that night. Oh! the precious love of Jesus. It passes all understanding. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John xv. 7.) I trust him fully, and he supplies my every want. If we will only seek after righteousness, and obey his commandments, he will add all things whatsoever we need unto us. Let us look to Christ in faith, believing all things, hoping and enduring all things, bearing all things, and he will never disappoint us; and we will not only receive temporal blessings in this life, but life everlasting in the world to come.

Jordan, Ont.

"I SHALL NOT WANT."

This version of the twenty-third Psalm, by Mrs. John R. Mott, appeared in Northfield Echoes:

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still water."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the day of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

REFINED SELFISHNESS.

"No, I don't really think Laura is so sympathetic and tender-hearted as people call her," said the observant countrywoman, judiciously working butter and weighing character at the same time. "I s'pose she things she is. I know it worries her to see sickness and poverty, or anybody that suffers; she can't bear to hear about it; but it seems to me it ain't so much the thought of other folks' pains that troubles her as the fear that she may feel obliged to do something to help 'em."

It was a keen criticism and a just one. True sympathy loses sight of self. The feeling which

makes us shrink from another's grief and pain because the shadow will fall on us is very different from the tender pity which would carry half the burden if it could, or from the love which would carry it all. There is a sensitiveness, a so-called "tender-heartedness," which is in reality nothing but refined selfishness. "I can not be comfortable while others are unhappy," has a very kindly sound; but it may only mean: "If I could be comfortable I should care nothing for their unhappiness."—Forward.

CONTROL YOUR THOUGHTS.

Rev. F. B. Meyer, the famous writer of helpful books on the spiritual life, says: "Until you have learned to control your thoughts you will never be able to live a godly and righteous life. 'As a man thinketh in his heart, so is he'; and it is because the thoughts which we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring such disgrace on the name we love.

"Well might the Wise Man say: 'Keep thy heart with all diligence; for out of it are the issues of life.' When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttle-fish, it will develop itself in the impurity to which it gives vent.

"If you habitually permit evil things to have their right of way, remember that in God's sight you are equally guilty with those that indulge in evil acts."

HUMBLE SERVICE.

Some of the metropolitan newspapers, a few days ago, printed a touching incident, which told how a lady, riding in her carriage along one of the crowded streets, observed an aged pedestrian fall heavily on the slippery roadway. She immediately descended from her carriage, and, kneeling in the mud, held the poor man's head upon her lap, and comforted her with words of kindness and sympathy until the arrival of an ambulance. A wondering crowd stood by, astonished to see the lady do such an unusual thing. Some said it was an unprecedented act; others remarked that her dress was ruined; a few praised her good-heartedness; but not one came forward to help her. Like the Levite in the parable, they passed by "on the other side."

We must be content to take the hands even of beggars, if we are to make the blind to see. Sympathy is never sweet or helpful when it is reached down with a long arm. It must be at close range. If it is to do any good, it must go straight out horizontally, from heart to heart.

Father Taylor, the famous sailor preacher of Boston, was a wonderfully practical man. During his last illness, a friend who came in one day, said to him, in a sentimental sort of way, that no doubt the angels were about him. "I don't want angels," blurted out the bluff, high-hearted old warrior; "I want folks.

Folks are better than angels." It was a strong but not irreverent statement, and enfolds a Gospel truth. Paul thanked God that Jesus Christ took not on him the nature of angels, but took on him the seed of Abraham. That which makes Jesus Christ so dear to the heart of mankind, rich and poor, the whole world round, is that he took upon himself our nature, and lived as one of us—in all points made like unto his brethren. The mystery of the Incarnation, and the meaning of it, is simply this: He put out his hand—not stretched it down, but put it out—and touched humanity in its misery and ruin, just as he took the blind beggar by the hand.

If we would follow in his footsteps, we, too, must not be afraid or ashamed, though our path lead us into the humblest quarters, or bring us into contact with the very poorest and the weakest. That service from which the whole world selfishly shrinks is often the one which the Christian should most quickly and gladly perform.

MAKE GROWTH, NOT WEALTH, YOUR GOAL.

The youth who starts out in life with wealth as his ideal is a foredoomed failure. If you would succeed, let growth, expansion of mind and heart, and wealth of character, not money-getting, be your aim.

Be as large a man as you can make yourself. Broaden your sympathies by taking an interest in other things than those which concern your immediate business. A knowledge of the great world-movements, active sympathy with all efforts directed toward progress and the betterment of mankind, and the cultivation of the finer side of your nature—fostering the love of music, art, and literature—will not only enlarge your vision, but will also increase a hundredfold your enjoyment of life and your value to society.

Do not allow yourself to become self-centered. Give some of your energies to securing better conditions for those less fortunately circumstanced than yourself. Interest yourself in politics. Go to the primaries. Remember that you are, first of all, a man, and then a citizen, and that making a life is man's first duty.

Keep your manhood always in view. Never do anything that will throw discredit upon it, and success will mean far more to you than mere money-getting. You will find that culture, the development of your aesthetic nature, will enrich you more than the accumulation of dollars.

If you attain true manhood; if you have developed along the lines of your higher self; if you have kept growing through all the years, no matter whether you have accumulated wealth or not, you are successful.

If, on the other hand, you have not kept growing; if you have starved your mind in order to fatten your pocketbook; if you have strangled your sympathies, your interest in the welfare of others, for the sake of increasing your business; if you have neglected your friendships, ignored the claims of those depend-

ent upon you, or who have helped to make your business successful; or if you have been stingy, hard, and exacting, while you have been accumulating your money, you have failed, though you may have made millions.

A QUAKER'S RESPONSE.

A Quaker gentleman, riding in a carriage with a fashionable lady decked with a profusion of jewelry, heard her complaining of the cold. Shivering in her lace bonnet and shawl, as light as a cobweb, she exclaimed: "What shall I do to get warm?" "I really don't know," replied the Quaker, solemnly, "unless thee puts on another breastpin."

Some who have ridden far afield in search of religious fads which would bring joy and comfort into their lives are likewise shivering in their chilly togery. Doubtless the Quaker would advise them to bedeck themselves with one more delusion, in order to show them the utter absurdity of their search. "There is none other name under heaven given among men whereby we must be saved."—Ram's Horn.

Dear Bro. Friend—I am glad to acknowledge the receipt of \$5 from Bro. L. Wilhoit, of Louisville, Ky., R. R. No. 1, Station C, to assist in building the meeting-house in the Burris neighborhood—a mission point, where we have about twenty disciples. May our Heavenly Father bless Bro. Wilhoit for his loving gift to a worthy and noble cause.

We have secured the land on which to build. Have some work promised, and about \$125. The size and comforts of the house will depend upon how much money we get. We do not expect to incur a debt. The land deed has the "restrictive clause." I know the members and the needs of the community; and that the money sent will be used in a worthy cause. We have July set for a time to build. Will not other individuals and congregations send to this much-needed work? Send gifts to Wilton Burris, Uniontown, Ky., or to me at Boxville, Ky. May God bless our every effort. Harvey S. Nelson.

"A lawyer, whose name was Strange," said an American to his English friend, "said that when he died he wanted put on his tombstone the simple words, 'Here lies an honest lawyer'; and of course all who read his epitaph would say at once, 'That's Strange!'" "Excellent, bah Jove!" responded the Englishman, and carried the story to his club, where it was retold as follows: "There was once a lawyer and his name was Strange. He said when he came to die he wanted them to put on his tombstone the words: 'Here lies an honest lawyer, and people passing by would at once say, 'Why, that's queer.'" The Englishman waited anxiously, expecting his hearers to be convulsed over what he considered the most clever joke of the times, but to his surprise some one spoke up: "I don't see anything funny about that." "Well, I don't either now, but I did when the other fellow told it."

AN OPEN LETTER.

R. W. OFFICER.

One month's work will be the outcome of the check from Bro. Steed for \$25 through the kindness of THE WAY. Whatever we receive above \$25 a month goes to help in the support of a worthy, earnest evangelist in destitute parts of this country. Our living in this new field is simple and not very expensive. It is written: "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand" (Psa. 37 : 23, 24). To be under marching orders from the Lord, and keep step with his commands, and rejoice "in his way" is altogether safe with the hand (power) of the Lord under us, and we need not fear. We may not see the purpose of the permission of "the present evil world." Yet we can believe that in spite of it "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 purpose of God" must stand. To the loving heart all things are made easy, and with the willing soul no task is hard. God having commended "his love toward us, in that, while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5 : 8, 9). But we have found that the steps of the righteous are "ordered by the Lord." Where is the ordering of our steps? "Order my steps in thy Word," said David. (Psa. 119 : 133.) Beyond and out of the Word of the Lord there are no orders from the Lord in word, work or worship. The all-important thought to be kept ever in the mind is, Are my steps ordered of the Lord in the light of his Word? Then we may have confidence that as the sinner is borne up and on by the water, so the faithful are held up by the gracious power of the Lord. The cause is moving on nicely here. I hope soon to be with Bro. A. C. Thompson and the faithful few in Cimarron Valley. We hope to give to that people the bread of life during the spring and summer. Pray for us, brethren. The Lord bless you all in every good word and work.

Turkey, Tex.

"A day in God's courts is better than a thousand" in the tents of sin; and a life of serene, unostentatious Christian well-doing, with contentment and assurance growing brighter and brighter toward the close, is of more value to mankind, and does more toward making the race happier and better, than the careers of all the conquerors since the days of Pharaoh. Heaven will reward these self-denying men and women, and the believers on earth will honor and love them for the example and influence they have given to the human race.

Earth for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment.—Guthrie.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. F. W. Smith is doing some excellent work in the Lone Star. He is now at Denton with thirty or forty additions up to date.

Bro. G. E. Claus preached last Lord's day at Bryantsville. Bro. Claus has been doing some fine work in this section of Tennessee.

Bro. B. F. Rhodes filled his appointment at Rockyhill, Ky., last Lord's day. He is faithful in sounding out the Word, and we have met but few who seem to enjoy the good work more than Bro. Benjamin.

Bro. Don Carlos Janes hopes to spend the vacation in Bledsoe County, Tenn. Bro. Janes is one of our most zealous workers, and if the faithful few in that county will co-operate with him as they should we predict that much and lasting good will be done.

At Glasgow, Ky., can be found a few faithful brethren and sisters who believe the New Testament an all-sufficient guide in faith and practice. They are now endeavoring to organize a congregation and worship as the Lord directs. The God of heaven is on the side of those who keep his statutes. They will succeed.

Before this issue of THE WAY reaches its many readers Potter Bible College will have closed its second session. It has been both pleasant and beneficial to most of us. Quite a number of the teachers and pupils will now enter the evangelistic field for vacation, and some for life. We request that each of you let us hear of your labors through the Church Workers' Department. We have learned to love one another, and will appreciate reading the items that may be sent. We pray the Lord to bless us in our separation, and ever guide us into fields of usefulness.

Floyd, Tex.—Our meeting at this place closed last night, having continued sixteen days, preaching only at night except two services on Lord's day. The immediate result was that three souls were added to the saved by primary obedience. This is a very hard place to get a hold, as we have no place of worship. Our quarters were a poorly-lighted schoolhouse, but the interest was good all through the meeting. This is our second effort here since October 15, and six persons have obeyed the truth. I can hold a few meetings more if my services are needed.

Fraternally, Chas. T. Talley.

It is better to build a life than to make a fortune. Character is a greater accomplishment than riches.—Ram's Horn.

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SCRAPS.

J. A. H.

We want, and we expect to get, five hundred new subscribers during the month of June, if the Lord wills. Can't you send us one of them? Send us one dollar for a new subscriber; one dollar for either one of the following books, Mr. World and Miss Church-member, or the Harding-Wilkinson debate, or the Harding-Moody debate, and we will send the paper to the new subscriber, the book to you, and (if you are an old subscriber) we will move your time one year; or (if you are a new one) we will put your name on our list paid up to July, 1904. Or, to put the matter in other words, if you will renew and send us one new name, with two dollars, we will make you a present of either of those three books. *We want five hundred new names this month.*

* * *

Does it seem to you that this is an extravagant request—a call for five hundred new subscribers in a month? If you think about the matter a few minutes, it will appear simple enough. There are, no doubt, more than five hundred readers of THE WAY who estimate the paper to be worth more than five dollars per year to them. Of course, they believe it will be of great benefit to any one else who will read it thoughtfully. So one such person will get much more than his money's worth in the paper and the

book, to say nothing of the good he may do to the new subscriber. I doubt if there is on earth a place where a man can put a dollar in which it will do more good than in this one.

* * *

Listen to this story, which I heard a young man tell a few nights ago. He said: "About four years ago I was working in a field in Middle Tennessee, when I saw a young man coming towards me with a bundle of papers in his hand. He showed me a copy of a little monthly paper called THE WAY, and persuaded me to subscribe for it. It cost fifty cents per year. [THE WAY carries forth now about six times as much printed matter, per year, as it did then.] I read the paper and enjoyed it. I looked eagerly for the next issue. When the little messenger came each month, I read it, as a rule, several times, and sometimes almost memorized it. I moved to Texas, but had THE WAY sent to me there. In its pages I saw the announcement, about two years ago, that a new Bible College was to open in the fall, Potter Bible College; and I said, 'I will go there sure, if God wills.' So at the opening day of the new college I was here. Last summer, as you, my fellow students, know, I spent the vacation here working on THE WAY; so I expect to do this vacation. God only knows how much THE WAY and Potter Bible College have done for me; but I know they have done much. They have changed me greatly in mind and heart and life."

So spoke Brother N. A. Jones, at one of the last meetings of the students, just before vacation began. He is one of the most thoughtful and diligent, one of the truest and most faithful of the students who have studied under me. If this young man's life produces what it promises to produce, THE WAY will yield to him more than a hundred fold for all that has been invested in it.

* * *

My brother, my sister, please listen to this suggestion: Are you eager to do good? Do you want to work most effectually for the building up of the Master's kingdom? Would you like to set in motion a work that will result in leading hundreds, or thousands into the fold of Christ? If you can get one young man, or one young woman, turned with all

his heart and all his soul into the way of God, as Brother Jones is now turned, the work will most probably be accomplished. There is no place where you can put money where it will yield such wonderful returns as in the lives of human beings. When you have made an impression upon a human soul, an impression that is true, good and holy, you have planted a tree, so to speak, that may never cease to grow, but that may become greater and bear more fruit continually forever and forever more.

Now, if you will go into your room alone, and will ask God to guide and bless you in the investment, and then, believing that his blessing is upon you, will send THE WAY, or one of these books, to some one, I have no doubt that dollar will yield a hundred fold, at the least.

"Ah," you say, "but suppose I were to learn afterwards that the one to whom I sent the paper, or the book, did not appreciate it, read but little of it, and cast it aside as a worthless thing, what then?" It would by no means follow that your investment was lost. Far from it. No one can tell into whose hands that paper has fallen, or into whose hands that book has come. "By chance," as men say, by God's providence, as I believe, a copy of Benjamin Franklin's tract, "Sincerity Seeking the Way to Heaven," fell into the hands of a man in Alabama, who was not a member of any church. What moved him to read it, I do not know. But he did read it, and re-read it, and talked about it till he attracted the attention of many of his neighbors to it. He talked about it like this: He said, "This little tract teaches the truth of God as I have never known any preacher or church to teach it; it shows the Bible ground of unity, the Bible way to heaven; and if I ever meet a man who preaches this doctrine, who is connected with a church that serves and worships God in this way, I will give him my hand, and will worship with him and his brethren according to this divine way."

Some time after this he was told that a certain man (F. D. Srygley) was preaching some distance away, and that he was setting forth the very doctrine of his wonderful little tract. He hastened away (some ten or fifteen miles, I believe) to hear the strange preacher who taught so differently from the churches and the preachers of his region. Sure enough, Srygley preached the truth as he had read it in his Bible and in this tract. He heard him but a few times till he gladly gave him his hand; and, having confessed Jesus to be his Lord, he was baptized into the name of the Father and of the Son and of the Holy Spirit. Shortly afterwards he moved to Northport, Ala.; got Brother Srygley to come there, and as a result the church of God was planted in that town. A few years later I conducted a protracted meeting there and met this brother. But I have forgotten his name. If any one who reads this knows him, I would like to have his name; and his address, too, if he is still living.

A copy of THE WAY was sent to a young man in Middle Tennessee, who had been brought up and was then living in a sectarian family. He read it eagerly,

and became satisfied that no man should be a member of any religious institution but the church of God. He wanted the family preacher (Methodist) to baptize (immerse) him into the church of God. He said he did not want to join any denomination; that he thought all Christians should be members of the church of God, but of no other religious institution. The Methodist minister was quite willing to immerse him, but would not agree to do it unless he would promise to become a member of the Methodist Church. This he refused to do. He would not enter any religious body but the church of God. Some time after that I went into that community to conduct a meeting, and baptized that young man and all his father's family "into the church of God."

A young man who would not go to hear what he called "a Campbellite" preach, saw some copies of THE WAY lying on the table in his home. He read them, turning to the Bible again and again as he read. The more he read and compared the teaching in the paper with the teaching in the Book, the more deeply interested he became. As a result of these studies, he sought the house of God, and became a member of his holy church.

* * *

Think of these things, my brother, my sister. And then consider if you ought not to be one of the five hundred who ought to send in at least one new name. May be you ought to send us many more than one. Do you say you have not the money? Then get two subscribers and have your own date moved up one year. Out of the thousands who read THE WAY surely there can be found five hundred who will send each a new name this month. Let us keep Brother Jones busy correcting the mailing galleys this month, and then give him more work next month.

* * *

When this paper reaches you the catalogue of Potter Bible College for the session of 1903-1904 will be ready for delivery, we think. Write to the College at Bowling Green, Ky., and get one. We hope to make the next session the best one in our experience in the Bible School work. The last session was the best so far, we believe.

* * *

We print in this issue an article from Brother L. F. Bittle, of the Octographic Review. We hope our readers will give it their most thoughtful consideration. Brother Bittle, over the signature, "B. F. Leonard" (his name reversed), wrote a series of articles for the American Christian Review, many years ago, that made a great impression upon the many readers of that paper. They filled me with admiration and delight. And from that time to this I have had for him sincere affection and admiration, though I have never met him. I am glad he has written on this subject of education. The more it is discussed in a kindly, truth-seeking spirit, the better it will be. I hope to see the time when schools, in which the Bible is taught diligently, daily by faithful Christians, will be multiplied and scattered all over

the land. It is a shame that there is a school in all the earth in which it is not so taught.

With nearly everything that Brother Bittle says in this article I am in hearty agreement. I have not the article before me as I write this. I am not sure there is a sentence in it that appears to me to be incorrect. I hope to write on the same subject for our next issue, and to speak more fully on some of the points he touches. One thing certain, men ought to be well informed on a Bible subject before they presume to speak on it. One other thing is also certain: No man is a safe expounder of the word, fit to labor freely in both word and doctrine, to convert sinners and develop churches, who is not a diligent, faithful, prayerful student of the whole Bible. James says: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble" (James 3: 1, 2). There are grievous heresies among us now that would never have arisen if the forceful, aggressive leaders, who caused them, had informed themselves before they taught. It is a great thing to abide in the teaching of Christ.

THERE IS A BIBLE.

R. C. BELL.

In man's nature there are found great needs of a divine teacher. Man is an intelligent being, and wants to know his origin and his destiny. He has always wanted the problem solved, and has rested only after its solution. In the year 597 A. D., when Pope Gregory sent Saint Augustine to the British Isles as a missionary to our ancestors, they met to discuss whether they would hear Augustine or not. An aged Anglo-Saxon arose in the council, and in substance said: "We know not whence we come and whither we go; our life is as a bird coming out of the stormy night into a well lighted hall, where it flutters for but a moment before the inmates and passes out at the other end of the room into the darkness again, lost to view forever more. If this new teaching can give us any light on the mystery of our existence, let us accept it." This old heathen was wise. Our three score and ten years would be but a minute between two dark eternities if we were without a Bible, as was he. The mystery of our existence has not been solved by all the scientists and philosophers of all time, and never can be by man, without a revelation from God.

The Anglo-Saxons — our ancestors — accepted Christ at the hands of Augustine, and this is the reason why we are so different to-day from the ignorant negroes of Africa, whose ancestors rejected the Bible. Man can not be developed intellectually without the Bible.

Man is a religious being. He worships everywhere. All nations have, and have had their gods, their temples and their altars. From the very nature of worship, the worshiper becomes like the thing worshiped. Do we not see the need of a knowledge

of the true God, then, that we may worship him, and thus be raised into his likeness rather than dragged down into the likeness of a false god by worshipping it.

Man is a moral being, and as such needs to know the object and purpose of life. He needs to know right from wrong, but without a revelation from God he can know little or nothing about what is right. Yet nature holds him to the law of right, and punishes him for its violation. He is a sinful being, and must know how to free himself from the clutches of sin; but in lands where the Bible is not known he does not even know of the God who alone can forgive sin, much less does he know upon what conditions he will forgive. He is a suffering being, and needs to know of the land that is sinless, and consequently without suffering. Look at the tears, sighs, pains, sorrows, woes, death and suffering here, and say that man does not need a hope that reaches beyond the veil, if you can. With no Bible, man still feels all these needs, and must go down to the grave in doubt and distress. All the sages of all time can not unravel the mystery and give comfort. "The torchlight of philosophy must go out at the portals of the tomb; nature rolls a great stone to the door of the sepulchre; and the clay lips of the grave do not open to disclose what lies beyond." From every view-point man needs a revelation from a divine teacher.

Is it not highly probable that God will supply the every need of man, upon whom he has set his love? He has met all the lesser needs of man. He has given food and raiment for the body, light for the eye, music for the ear, and love for the social nature. When God made man with lungs, it was highly probable that he would give the air also, for lungs without air would be useless; when he made the eye, it was a sure prophecy that there would be light also. In the same way these wants found in man's inner nature are certain prophecies that they will be supplied. If God does not supply such heaven-created needs, he cares more for the "tabernacle of clay" than he does for the real man. Such a supposition is absurd.

Destructive (higher) critics admit that the Bible is a good book, but the way in which they account for its foundation destroys its divinity.

Briefly stated, their position is this: That Moses wrote no part of the five books of the Law which have been ascribed to him so freely, until recently, unless it is the decalogue. Some of the critics admit that he wrote the decalogue and the three succeeding chapters (20-23) of Exodus. They say that the first of the five books of the Pentateuch to be written was Deuteronomy; that the legislative part of this book (about six chapters) was the book that Hilkiah the priest found in the temple during the reign of King Josiah. (Read 2 Kings 22.) This was about 621 B. C., and about 800 years after the death of Moses. They say that it was written by an unknown man, or possibly by Hilkiah himself, and palmed off on the people as a work from Moses, so that they

would accept it as true. By reading 2 Kings 23 we see that the book which Hilkiah found (whoever wrote it) revolutionized the worship. The high places were destroyed, and the worship confined to the central sanctuary at Jerusalem. They say that the object of this unknown, lying author of Deuteronomy, who claimed Mosaic authorship for his book, was to enrich the central sanctuary, for he being connected with it, would get a good share of the people's offerings.

These critics, however, fail to show how it was that the Jews were so easily imposed upon, and persuaded to accept this entirely new book as an ancient one written 800 years before by Moses, but one that had been lost for several generations. By the critics' theory, these people had never heard of the book before, for it had been written only recently. For a parallel case, just suppose that a man or set of men should come to you with a book that had never been heard of before, claiming that Paul wrote it, but that it had been lost for several centuries; and that the book taught that it was a sin to meet on the first day of the week. Do you suppose you would give up your present faith to accept such doctrine on such grounds as that? Not much; but these critics would have us believe that just such a thing happened in the case that we are studying; they would have us believe that these people gave up the religion of their fathers the very first time they heard it condemned, and that by a strange book that they had never heard of before. This is contrary to all human experience. I suspect these fellows wish they could find such easy converts to their critical theory. It is absurd, but it is the best that they have done.

The fact in the case is that the book found by Hilkiah was really 800 years old, but had been lost during the reign of some of the many wicked kings who preceded Josiah, but that it had never been forgotten. It is almost certain that this book had been lost for less than sixty years, for only fifty-seven had been consumed in the wicked reigns of Manassah and Amon and Hezekiah. The good king who preceded them must have had this "book of the covenant." Many who were living when Hilkiah found the book had seen it before, perhaps, and all had heard of it, and were longing for the day when it should be found and Israel led back to the true worship that she knew under David, Asa and Jehoshaphat. This book, then, was not a new book, but an old one that the people were expecting to be found. This alone can account for its hearty reception by the king and people.

These critics do not say that the four chapters (20-23) of Exodus, named above, was all that was written before Hilkiah found the book of the covenant, but they do say that Moses wrote no more. Besides these four chapters, they allow ten documents, one called J, written in the kingdom of Juda, and the other called E, written in the kingdom of Israel. These documents covered about the same ground, giving a history of the world until the death of Joshua, and were both written about the ninth cen-

tury B. C. At some time before the finding of the book by Hilkiah these two documents were combined and called J E. This was the only book before Deuteronomy was found, and Moses had nothing whatever to do with it, for, by their supposition, he had been dead several centuries when it was written. They allow another document which contained the priestly laws now found in Leviticus. This was written some time between the finding of Deuteronomy and the Babylonian captivity, or between the dates 621 and 585 B. C., no one pretends to say just when. The Pentateuch was not yet written, but a writer, called P, took these former documents, and by their aid wrote the five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—as we now have them. This was done about one thousand years after the death of Moses. The first time the completed Pentateuch was published to the world was when Ezra, the priest, read the "law of the book of Moses" as recorded in the eighth chapter of Nehemiah.

Such is the theory of the nineteenth century critics concerning the origin of the books of Moses. They come on down and find three, four or five Isaiahs, as the occasion demands. Coming nearer, they do away with the divinity of Christ, and with all of the New Testament miracles. Some conservative critics do not go so far, but the founders of the theory and all of their radical followers do. In their hands all miraculous parts of the Bible are fables; all the beautiful stories of the Old Testament are idle tales; Christ is a man—no more; Abraham, Isaac, Jacob and Joseph are fabulous characters who never lived.

Is it not remarkable how much these men ask us to believe on such slight grounds of faith? Their theory has been made within the last few years, and, seemingly, the cause for it was that they wanted to destroy the force of Bible teaching because it was distasteful to them. The only evidence they have for believing that the manuscripts J and E, and J E and H existed, is that they can see traces of them in our present Pentateuch. They say that from the style and diction of the first five books of the Old Testament they can tell that these preceding books existed. Our five books have been thus analyzed, and sometimes one verse is torn up and its parts attributed to several different writers. To bring this out as plainly as possible, they have used a plan like this: They take a verse and find that P took the first clause in it from J, and the next clause from H, etc. Throughout the whole five books they put all that was taken from J in red letters, and all that was taken from J E in blue, perhaps, and all that was taken from H in some other color. So the critics have a Bible to-day that we can read and tell from the color of the letters which one of these imaginative early writers each word was taken from (?). Wise men (?), I would like to see them put to the test on a modern book prepared for the occasion.

When we recollect that the destructive critics' whole structure rests right here, we can see how

flimsy and tottering it is; when we recollect that it was born in the hands of infidels and enemies of the Bible, we can see another weakness that it has. These fellows are making some stir about it; but when we see how little there can be in it, we do not fear it; it must die. Many of us will live to see the theory destroyed and its advocates silenced.

If Moses did not write the Pentateuch, it is full of lies, for many, many times it is said: "As the Lord spake unto Moses." Jesus himself spoke time after time of the book of Moses. In one place he says: "But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the bush, how God spake unto him saying, I am the God of Abraham and the God of Isaac and the God of Jacob" (Mark 12:26). Peter says: "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you" (Acts 3:22). John says: "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). If Moses did not write the law, the Bible is full of lies from lid to lid; all of its writers must be branded as liars, Christ and the apostles not excepted, for they say that he wrote it, as seen above.

Yes, God has supplied our every need. There is a Bible written by inspired men, from Moses to John the Revelator, and not by imaginary, unknown, lying authors.

(To be continued next week.)

AN IDEAL LIFE.

No. II.

R. N. GARDNER.

The two attributes of Christ that were noticed in last week's issue were obedience and sympathy. Let us now continue the brief study of some others.

3. He was Zealous.

When Christ was only a small boy he was interested in the work that was before him, insomuch that he was found in the temple asking and answering questions. (Luke 2:49.) He was zealous, and continually worked for the one purpose of helping others. All his power seemed to be exerted toward this one great end. He was not careless and indifferent concerning this great work. This is a very necessary attribute for each Christian to have. There is too much indifference in religion among Christians. It seems to me that one of the greatest sins of modern times is indifference to Christian duties. "So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth" (Rev. 3:16). If Christians had the zeal of Christ, the Gospel would soon be preached in almost every nook and corner of the earth; it would be taught in the home, in the stores, on the farm, and in the shops. Christians would then cease to think more of other things than

of Christianity. Some people have so much so-called zeal for God that they go beyond God's commandments. This is sinful. See Rom. 10:1-4.

4. He was Forgiving.

Christ exhibited this attribute to a remarkable degree, even asking his Father to forgive those who crucified him. (Luke 23:34.) We are taught that if our brother sin against us we must forgive him, even until seventy times seven times. We must have a forgiving spirit.

5. He was Merciful.

"Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18). Christ suffered even more than we do, that he might be a merciful High Priest. He knows how to sympathize with and show mercy towards us. If we sin, he is our Advocate with the Father, the propitiation for our sins. (1 John 2:1, 2.) As he is merciful towards us, so we should be merciful to one another. To be merciful is to have compassion and tenderness for all. A merciful man will be very considerate of other's feelings and rights.

6. He was Benevolent.

Christ went about teaching the Gospel of the kingdom of God, and healing all manner of disease, and all manner of sickness, never refusing to help those who were in need of it. See Matt. 4:23, 24. Christ did all the good he could. If we heed the divine admonition to become like Christ, we will do all the good we can—give our time, talents and money for the salvation of souls. Extend a helping hand to all who need it, and to every work that will save souls. This is the example that Christ gave to us.

7. He was Patient.

"He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth" (Isa. 53:7). We find this passage fulfilled in Matt. 27:11-13. Oh, that Christians would cultivate this attribute! Let us learn to be patient in times of trouble, be patient with each other when we see our faults, and be patient in our homes when things go wrong. We are exhorted to be long-suffering (patient) toward all men. (1 Thess. 5:14.) "Be patient therefore, brethren, until the coming of the Lord" (Jas. 5:7). "Take, brethren, for an example of suffering, and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful" (Jas. 5:10, 11).

8. He was Self-denying.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). He denied himself of

all that heaven means, and become poor for us. "And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). I think most people are too selfish to ever go to heaven. The idea most prevalent is to look out for self. People in general spend all their time, talent and money for selfish purposes, and let the cause of Christ go. Some are too much inclined to work so hard for self that they do not have time for the daily study of the Bible, nor to attend church. Others have talents that should be used for God, but they are used for selfish purposes. Still others spend more money for luxuries or unnecessary things than they do for the Lord's cause. Such as these have not the self-denying spirit of Christ.

9. He was Humble.

"For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth" (Luke 22:27). "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. 18:4). "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven" (Matt. 6:1). "I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted" (Luke 18:14). "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:8). "Wherefore the Scripture saith, God resisteth the proud, but giveth grace to the humble" (Jas. 4:6). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you" (1 Peter 5:6, 7). "Before destruction the heart of man is haughty; and before honor goeth humility" (Prov. 18:12).

To my mind, one of the greatest causes of all the modern innovations is that people will not humble themselves to obedience to God. Pride goeth before a fall.

These are some of the attributes of Christ. To what extent do we have them? This question should fall forcibly upon our minds. We are taught to have them. See 1 Peter 2:21; 1 John 2:6; Phil. 2:5. My salvation and yours depend upon our efforts at gaining these attributes.

I think it is a good rule to try to do in everything just as Christ would have done, if we can determine how he would have done. I once heard of a "peculiar" family that tried to do this, but they were ridiculed by their neighbors.

We can become like Christ by studying his life daily, watching our thoughts and actions closely, and praying God to give us strength and wisdom in all our efforts. Look also to the many great and precious promises of God, and through these become partakers of the divine nature. (2 Peter 1:4.) Study these attributes.

ACTS 27: ITS RELATION TO THE SCHEME OF THE BOOK.

REV. C. M. RICHARDS, STATESVILLE, N. C.

In its account of Paul's journey Romewards, this chapter is so full and circumstantial as to attract the attention of all readers and commentators. Some of the latter have written very fully of it, but so far as is known to the present writer, no one has undertaken to say just what place it occupies in the scheme of the book.

The details, with which the chapter is largely taken up, are unimportant in themselves and therefore can not have been given for their own sake. The author of the book of Acts, like every other intelligent projector of a literary work, doubtless had before his mind a plan of the work—a scheme to be wrought out; and it may justly be supposed that nothing was written by him which has not a more or less close and definite relation to the development of that plan.

We shall not overlook some very simple considerations that may account, in part, for the circumstantiality in question, such as (1) The writer's literary habit of definiteness and particularly in all matters touched by his pen; a habit manifest in all parts of the Gospel which bears his name, as well as his second great work, of which the chapter under discussion forms a part. (2) That if such an occurrence as a shipwreck is recounted at all, to be effective, the narrator must enter into detail, setting forth the circumstances leading up to and attending it—in the case before us, the stress of weather that, from almost the beginning of the journey, determined the course of the vessel by one and another island or city, which ordinarily would have been off the line of sail; the breaking upon the vessel of a fierce wind that drove her altogether away from her course and for days threatened her destruction; the awful suspense which made men forget either to eat or drink; the anchoring of the ship; the aborted treachery of the crew; the final wreck and the escape of all on board, some by swimming and others on pieces of wreckage—these all must be set forward to make effective the account of shipwreck when, for any reason, it has been determined to record that occurrence. (3) That the entrance of Paul into Rome is the climax of the book—that to which the writer has been working from its beginning. As the climax is approached we expect a greater detail in the narration; an expectation which Luke, assuredly, does not disappoint. For if he is circumstantial in his Gospel and in the first part of Acts, he is more so by far as he comes within hailing distance of his goal—Paul's arrival in Rome. The journey to Jerusalem, as preceding and determining that to Rome, is given with great care, every place touched, presumably, being mentioned. The incidents of his arrest are given in full, even to the branches of military service from which his guard was drawn and the number in each detachment. The two years of imprisonment at Caesarea are passed by in silence except just those occurrences—his arguments before officials—which had direct bearing upon his going to Rome. It is not, therefore, surprising that as the

journey to that city is actually begun, the minuteness of detail in the record should be sustained or even increased.

Also there are fruits of the writer's fullness in this record that go far toward justifying it. (1) Luke's account of the journey from Caesarea to Italy is "acknowledged to be the most valuable document in existence concerning the seamanship of ancient times." (2) The record, as capable of comparison with other works treating of nautical affairs, goes far to establish, and that on grounds that must be recognized by all, Luke's reputation for closeness of observation, care of investigation, and accuracy of statements; in other words, his worth as a historian. (3) "It is also a precious document of Paul's life; for it shows how his character shone out in a novel situation; a ship is a kind of a miniature of the world. It is a floating island, in which there are the government and the governed. But the government is like that of States, liable to sudden social upheavals, in which the ablest man is thrown to the top. This was a voyage of extreme perils, which required the utmost presence of mind and power of winning the confidence and obedience of those on board. Before it was ended Paul was virtually both the captain of the ship and the general of the soldiers; and all on board owed him their lives."* But however satisfactorily natural and literary considerations may account for the minuteness of detail in this chapter; however fully the results justify that minuteness, the question still recurs: How is this chapter with its minuteness related to the plan of the book, and how does it help that plan forward in its development? Luke is not writing on navigation; he is not seeking to show that he knows what he writes about; nor is he engaged with a biography of Paul, the apostle. This is the second part of the great treatise of what "Jesus began both to do and to teach,"—in person "until the day in which he was taken up," after that, by the agency of apostles, until the Church of Christ from Jerusalem, through Antioch and Ephesus, reached and occupied Rome as a new center of radiation for the Gospel. Now just what place does the chapter in hand occupy in an attempt to show how Jesus placed his church in Rome as a point of vantage for evangelizing the world?

If its significance is here grasped at all, this chapter contributes very largely and directly to show how Jesus, when he brought his church—as represented in the apostolic office—to an establishment in the capital of the world, brought it under such circumstances as must attract to it the attention of the populace of that city and give it an immediate prestige among them.

On that journey of adverse winds and final shipwreck Paul had stood forward prominently not simply as a man, but as a man who served God, to whom the will of God was revealed, and upon whom the favor of God was bestowed. First at the Fair Havens he admonished those in control of the ship against prosecuting the journey until winter should have passed. It does not appear that in giving this warning he claimed for it divine origin (vs. 10). But later, when the danger spoken of was realized, he said "Sirs, ye should

have harkened unto me, and not have loosed from Crete" (vs. 21). Almost literally—"It was necessary for you to obey my authority and not loose from Crete." Evidently Paul now claims that his warning had not been that of a man alone, but of one in whom was the authority of divinely imparted knowledge.* On a second occasion he stood forth among them to foretell the loss of the ship but with the escape of all on board, as made known to him by an angel of the God whose he was and whom he served; and further, that the escape of all on board should be as a gift to himself from God—that because of him, God would save the lives of them all.

When the wreck of the ship and escape of every man on it had been accomplished exactly as he had said, there was left no room for any one of them all to doubt that the Lord whom Paul served was the true God; and that God spoke to and wrought by him. May we not suppose that not one of the company denied him heart-felt gratitude and life-long allegiance for the gift of life received at his hand?

With the fulfilled prophecies of the journey, the safety of all on board the ship, and the miracles of healing wrought on Melita as credentials—credentials attested to military and official classes by the guard, and to the masses by others who were on the ship, for all seem to have gone with him to Italy—he set foot upon the Peninsula and entered Rome, the capital of Empire, declaring there, and thence toward the ends of the world, through them that heard in her, the name of Christ as God—to men eager to hear and the more willing to believe because they were told by prisoners and passengers, soldiers and sailors that the things which this man said were true.—Bible Student, of Columbia, S. C.

* J. A. Alexander on Acts, *in loc.*

LIGHT IN A DARK PLACE.

HIKARINI ARUKI.

In my daily readings I did not find so much difficulty in the apparent meaning of the Scriptures, only the explanations others gave me seemed so different from what they seemed to teach that it was confusing.

In about three weeks from the time of my interview with the missionary it was announced that some infants would receive baptism on the following Sabbath. One of them was the baby of a missionary and two were Japanese. I think the missionary's wife had her baby sprinkled at this particular time by way of example to the others, for my own country people have never taken readily to infant baptism. The pastor read on this occasion the passage, "And they brought unto him little children that he should touch them; and the disciples rebuked him. But when Jesus saw it he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not, for of such is the kingdom of God."

The pastor said in his remarks that Jesus touched the babies in sprinkling the water on their heads, and that people now did like the first disciples and opposed Jesus in trying to keep the babies out of the church.

* Stalker's "Life of Paul."

When the meeting was over I went up to the pastor and asked him if to touch meant to baptize; he said, "No." "But I understood you to say that Jesus touched the babies to sprinkle the water on them." "This is only by inference," he said. I supposed that explained it, but I went away wondering what inference meant. I had a vague idea that it had reference to infants in some way, as the two words sounded alike. Afterwards it occurred to me that he really meant "infants," and not having the distinction between *by* and *to* very clearly fixed in my mind, I decided that he meant only "to infants."

Next day I called on the missionary, it being a holiday, and in our conversation I asked him if baptism meant to touch infants. At first he looked puzzled, when I began to explain to him that the pastor said yesterday that baptism meant to touch infants. Then he explained to me that it was not infants the pastor said, but inference. "I can not understand inference," I said. "Then you should wait a while longer before trying to discuss such a subject."

"Yes; excuse me for being so rude. But can you not a little give the meaning to my dull mind?"

"Inference means that which is probably true."

"Then is it probably true that Jesus meant that we must baptize the children when he touched them?"

"Yes."

"Please show me."

"You see, you are more anxious to argue than to abide by what great and good men decided long ago was proper and right."

"But Shaki Muni is said to have been a great and good man, and he taught before Christ came that one could reach the state of Buddhahood, or the perfect enlightenment, by his own efforts, without the help of a Savior. If we are going to follow great and good men, why not follow Buddha? Have you not often told me that to be saved we must follow Christ?"

"Buddha Shaka Muni was a heathen, but the practice of baptizing infants is a Christian doctrine."

"But you said it was established by great and good men, I thought."

"So I did; but, my dear sir, you must understand that they draw their practice for infant baptism from the Bible, while that of Shaka Muni is only heathen philosophy."

"I know I am very rude; please excuse me. What part of the Bible is this teaching taken from?"

"I have already gone over the matter with you once, but you do not seem to understand. I think it would be useless to repeat. You will have to wait till you learn more. My advice is for you to read your Bible, and let such questions alone for older heads to settle. Do you suppose nearly all denominations would practice baptizing infants if they did not have a good reason for it? I hope you will excuse me, but I am very busy to-day."

"Then I say good-by. Excuse me; I have been very rude."

This was the beginning of an estrangement between me and the missionary in particular, and foreigners in general, that for a number of years afterward made me prejudiced against them, and I often did unbecoming and sometimes injurious things. When a strike took

place among the students the next year, for example, I was one of the foremost in it, for which I am now most heartily ashamed. But I had not learned that foreigners were not all alike, and that it was very unjust to condemn all for the mistakes of one. Just as foreigners do in regard to my own countrymen. Although yet a theological student, I did not have a very sacred idea about myself nor realize the importance of the calling I had nominally chosen. I began to lose the interest I had formerly taken in religious matters, and to excuse myself from attending meetings or making talks, save my regular appointments. My sermons, if they could be called such, got to be mere moral lectures or patriotic speeches, having little or no saving truth in them. That I was drifting was apparent. The book-stalls of Tokio contained all kinds of second-hand books, some of which I was able to buy now and then. The writings of such men as Spencer and Darwin pleased me. I decided to follow their example and become like them, a great man in the world. But after a further acquaintance, the writings of these scientists began to grow less interesting, and when I would compare them with the Scriptures, they failed in giving the high moral precepts that the latter furnished. This in part saved me from moral wreck, and helped me to keep to my purpose to continue to read the Bible, and follow at least all I could clearly understand.

MINISTERIAL EDUCATION.

L. F. BITTLE.

A great deal has been said in our time about ministerial education; that is, about the training necessary to prepare young men for preaching the Gospel. Numerous schools have been established, some of them very richly endowed, in order to accomplish the end in view. Long courses of study are provided, embracing many departments of literary and scientific knowledge. But after all that has been done in this way, the results are not at all satisfactory. The young men who are graduated from these theological institutions are generally deficient in two of the most important branches of what we regard as necessary for a preacher of the Gospel. These branches are a knowledge of the student's mother tongue and of the Bible itself.

In considering the subject, we should keep in view the chief purpose of a preacher's calling. This is to give his hearers a clear knowledge of the Gospel and to persuade them to obey it in all its fullness.

But knowledge must be conveyed into the minds of people by means of language, or its equivalent. Hence the preacher should be able to speak in such a way that he may be readily understood. He must use such words as are familiar to the people. He must not deal in high sounding phrases, which, though they may please the ear, are fruitless in the understanding. Those who have read the writings of Samuel Johnson know how he loved big words, and in his composition he seldom used a short word where he could express his meaning with a long one. In conversation he followed the same rule, and accordingly, uttered a great

deal of bombast. One day in speaking of a certain thing he inadvertently said, "It hasn't life enough in it to keep it sweet." Instantly recollecting himself, he turned this simple Anglo-Saxon speech into "Johnsonese" by saying, "It has not sufficient vitality to preserve it from putrefaction." Many pulpit orators are governed by the same bad taste that influenced the pedantic old doctor. They do not say what they mean in the simplest, shortest way, consequently, one-half of their talk is not understood by their hearers.

But the study of language involves a training in the art of thinking. This is an art disagreeable to many people because it requires labor. But, as we all know, nothing good can be acquired without labor, and good thinking is generally hard work. Yet the result is so desirable, so necessary to the man's well being, both here and hereafter, that no one should shrink from the effort required. It is from lack of thinking that errors in religion abound everywhere. The people who hold them never carefully examine them to see their real character, for if they did, they would find that they are not truth, but falsehood. Who, for example, would believe the apostles have successors after he had carefully studied the qualifications of such successors as set forth by Peter in the First Chapter of Acts? No one could take the place of Judas unless he had been with the other apostles from the baptism of John down to the day that Jesus ascended into heaven. Hence a successor to an apostle is an impossibility in our time. For every man now living has been born 1800 years too late to be an eye-witness of the earthly life of Christ. To think correctly in regard to religion the thinker must have some standard, by which to judge of his conclusions. He must prove all things by comparing them with the Word of God, and if he is wise, he will reject everything not plainly taught in this Word.

The facts being as we have stated, the importance of a knowledge of this Word is apparent. The student must ascertain what the Bible actually teaches. He must read it with an unbiased mind. He must let it speak for itself. In this way he will be benefited by the truth, and appreciate the meaning of the Savior's prayer, "Sanctify them by thy truth: Thy word is truth." It is only when a person knows what the Bible teaches that he is prepared to estimate the worth or worthlessness of other teaching. But in theological schools the systems of men are studied and the Scriptures are used only to afford some confirmation of these systems. The theology comes first; the Bible plays a secondary and subordinate part in ministerial training. The true plan we think if we are to have such schools at all is to have the students spend all their time in studying the Scriptures consecutively and exercising themselves in expressing Scriptural doctrine in the simplest, clearest, easiest style. What is called oratory is out of place in preaching the Gospel.

The preacher's sole aim should be to make his hearers comprehend and feel the truth as it is in Jesus, and act upon it. He should avoid all attempts at wit, all tendency to levity, and all temptations to wander from his subject and waste his own, and his hearer's time on unimportant matters. The school should be a school for reading, thinking, and speaking. The

teachers themselves must be diligent students of the Scriptures. They must be close thinkers with a ready command of language, that they may be able to judge properly concerning the efforts of the students. This is not the case at the present time, for many of the professors in our colleges know little of the Bible as they ought to know, and if we are to judge by their published essays, are sadly deficient in the knowledge of their mother tongue, so that their example is not a wholesome one for the young people to follow. As for thinking and reasoning—the existence of divers notions and practices on subjects in regard to which the apostolic teaching seems very plain, is a proof that these professors have not yet advanced beyond the rudiments.

A student before he leaves any particular topic should be as sure as possible that he understands it, and can so speak on it that he can make other people understand it. He should never be satisfied with his first efforts, but should ask himself, "Can I see this point in a clearer light? Can I express it in simpler, smoother language?" He should try again and again, and his judgment and taste will thus improve according to the zeal and labor which he bestows upon them. The things we have indicated are all of prime importance and should receive from the beginning the greatest amount of attention. A knowledge of science and the learned languages is useful in its way, but in practical value to the preacher, it is not to be compared to good English and sound doctrine. We have all around us men who can read Latin, Greek and Hebrew, and descant upon the latest theories of evolution and sociology, yet are unable to tell when the Christian Dispensation began, or what a sinner must do to be saved under this dispensation. They are equally ignorant of the line which separates the natural from the supernatural, and they confound special instructions given to the apostles with the duties and promises which pertain to all Christians.—*Octographic Review*.

THE SALES OF THE BIBLE.

In a Day of Phenomenal Circulations This Has the Largest — It is Printed in All Tongues and Goes All Over the World — Its Circulation Extending.

Of all the books that season by season are poured out from the teeming presses of the world to feed the voracious appetite of the reading public about one out of three survives a three years' term of life. Of all the books that have ever created a record "boom" few have reached a sale beyond 500,000 copies, and that is enough to make any publisher gasp with a kind of unholy joy, as of a poor man who suddenly finds himself in the presence of a gold mine.

Yet there is one book whose sales are recorded in figures which are almost greater than the average human mind can grasp without a mental dizziness, which has circulated not by the ordinary thirteen to the dozen, not by hundreds, not by thousands, not by millions, but by hundreds of millions, a book so popular

that it is read in the palace, in the manor, in the villa, in the cottage, in the hotel, in the prison; a book so fascinating that men have given their lives as the price of a single copy, and are giving their lives to sell copies to others who have not yet read it.

It is a book of no local interest, but it so stirs the heart, whether it beat beneath a white or black or yellow skin, that it has been translated not only into every European language, not only into the chief families of languages spoken by the great races of the East and West, but into strange barbaric tongues which have never before been crystallized into written shape, into dialects spoken in the bush and in the jungle, in the torrid zones and in the Arctic regions.

A century ago "about three hundred respectable persons of different denominations" assembled in the old London Tavern in Bishopsgate. Although the country at that time was in a panic and arming itself to the teeth at the prospect of a great French invasion, these "respectable persons" were busy with a work of peace. On that day the British and Foreign Bible Society came into existence. Granville Sharp was in the chair, William Wilberforce was the orator, and Zachary Macaulay was on the first committee—three brothers in arms who were to win the greatest victory of peace in the annals of our country—the emancipation of the slave—and who were equally zealous in this work of faith.

IN THE WELSH LANGUAGE.

The first task of the Bible Society was to issue a large edition of the Scriptures in Welsh, so that the Welsh people who had hardly been able to obtain them in their own tongue might now have the privilege for which many pious people had long yearned. An eyewitness has described the reception of these Welsh New Testaments, when completed, in the town of Bala: "When the arrival of the cart which carried the first load was announced the Welsh peasants went out in crowds to meet it, welcomed it as the Israelites did the ark of old, drew it into the town, and eagerly bore off every copy as rapidly as they could be dispersed."

During the first year's work of the Bible Society they spent £691 and thought they had done a great thing. So they had, but they were to do more. Last year they spent £241,143, and since the foundation of the society they have expended £13,000,000. Those are large figures, but when translated into numbers of books they are bigger still. The society last year issued over 5,000,000 copies of the Scriptures, and since its commencement a total of 180,000,000. Think of it! Ponder over it! One hundred and eighty millions! Seven thousand volumes are sent out from London every day of the week, through every week of the year. The output from all the society's depots, including London, averages 16,000 copies per day. Pile up the issues of one day and they would reach higher than the cross on St. Paul's.

Where do all these Bibles and Testaments go? Who buys them? The answers to these questions are a chapter of modern romance. To know where they go pay a visit to the packing rooms of the society's depot on Queen Victoria street. It is a lesson in geography. The oblong wooden boxes, lined and strongly bound

with tin, are labeled with names of places "over the hills and far away"—names which conjure up the glamour of the East, names which bring back memories of old renown and ancient faiths, names which call up visions of horrid bloodshed and dark fanaticism, names of the new world and the old, of the East and of the West, of the civilized world and of savage lands.

A BABEL OF TONGUES.

Look inside the covers of these books. What a babel of tongues is here! What strange and unfamiliar characters! Here are pages that read from right to left, from the last line upwards to the first, from the top straight down in vertical columns. Here are sixty different alphabets and two hundred different languages. These little books, penny Testaments and tenpenny Bibles, represent the work of hundreds of scholars and hundreds of missionaries and hundreds of natives who throughout the course of a century, in the service of the Bible Society and with the zeal of faith, have translated with painful labor the long tale of the Scriptures.

And how are these books circulated, how paid for? As a rule Scriptures are granted to foreign missions on "missionary terms"—that is to say, the Bible Society sends out the books needed, free of cost and carriage paid, to missionaries at their distant stations; in return the missions remit the Bible house any proceeds arising from copies which they sell after deducting the expenses of circulation. Only a small proportion of the huge cost of production is received back by sales. To take one instance, each copy of the first Ganda Bible for the people of Uganda, who now number 30,000 Christians, cost the society 6s 4d to print and bind, and 10s 4d more to convey from London to Uganda—the carriage for hundreds of miles from the coast being on the heads of negro porters. The natives paid their fraction of the cost of these copies in cowrie shells—which do not go very far when translated into English money!

The Bible Society goes on extending its business, cheerfully piling up enormous losses. The greater the losses the more the society is pleased, because it means that Bibles are having a larger circulation among very poor peoples. Nevertheless, the society does not encourage giving the volumes indiscriminately free of charge except in cases of destitution or misfortune. The average man who makes a little self-sacrifice to buy his Bible values it all the more.

STILL SELLING.

All over the world the society has its agents, its colporteurs, its Bible women. They are not missionaries in the ordinary sense of the word; they are forbidden to preach or teach any creed of any denomination. Their duty is to sell the Scriptures, and in this faith they wander to the uttermost parts of the earth with their little book. Among the Arabs of Morocco, along the valley of the Tigris and in the footsteps of St. Paul, along the highland borders of Tibet, over the Russian steppes, through Siberian snows, among the lumber camps of Ottawa, among the Australian aborigines, in the heart of darkest Africa, among the people of every race of mankind, the agents of the Bible Society find their way and sell their books.

It is hard work, and martyrdom is sometimes the end of it. But, though they may be scorned, beaten, tortured, frozen, starved, killed, the sacred little book is sold, and keeps on selling, one copy being like a grain of mustard seed, so that where one has been thousands follow. Yet, though the Bible Society has circulated one hundred and eighty millions of the Scriptures in languages spoken by seven-tenths of the population of the world, the circulation will increase by leaps and bounds when it reaches those other three-tenths, who represent some four hundred and fifty millions of people, into whose speech no portion of the Scriptures has yet been translated. There is plenty of work to be done, therefore, and much money needed to do it.

At the inaugural meeting to-day to begin its centenary celebration the society will ask for 250,000 guineas "to meet urgent and pressing claims of expansion."—London Mail.

THE PROTRACTED MEETING: SOME ADDITIONAL THOUGHTS.

No. III.

DON CARLOS JANES.

It does not seem wise to preach to any one class to the exclusion of all others. The world needs to be convicted of sin, and pointed to the Lamb of God. The alien needs to be made to see what his alienation from God means for time and eternity, and to see and understand the terms of citizenship in the kingdom of heaven. The sinner should be made to know that he is a sinner, and that he must obey the Gospel or be damned. But in many congregations there are brethren who as much need to be saved as any alien.

An adulterer, fornicator or extortioner will not be saved merely because he is said to be "a member of the church." He must repent or perish. Brethren who neglect the breaking of bread on the first day of the week are guilty of a great sin, and need teaching on this subject. Many Christians are killing their influence and leading unstable souls forever from God by their worldliness. Doubtless much teaching concerning social gatherings of certain kinds, and amusements of a questionable character, should be given and impressed by frequent repetition. It is certainly clear that both the church and the world need teaching in the protracted meeting.

A much neglected thing is the proper care of those who have just put on Christ. The wise evangelist will not fail to teach the lessons of practical Christianity, and will impress them upon the minds of the babes in Christ as much as possible; but his opportunities and their abilities to receive and retain the instruction are so much limited that there will be a great work here for the church after the meeting is over.

The alien can not be expected to learn everything about his duty in one meeting, and overcome all evil ways in an hour. He needs the constant care and

sympathy of those older in the work, that he may better know what the Lord requires at his hand, and that he may have strength to stand against all the temptations and allurements of the devil.

To this end teaching should be offered in the meetings, and new converts should be visited and instructed in their homes. Many persons start in the way of truth with the purest of motives, and a full determination to serve God all the days of this fleeting life, but being too weak to hold out against all the devices of the wicked one, and not having the sympathy and help that the brethren should render, hundreds and thousands of them go down to endless misery. It is sad indeed to think of these souls which are precious in the sight of the Master being forever lost because of neglect.

Let new converts be made to know that they are received into the church of God with a welcome on earth and in heaven. Let them see that you appreciate them; make them know and feel that they are a part of God's building; that they are his servants. Put them to work and keep them at it. The fact that there are many men who have been members of the church for years, and yet never offered a prayer or an exhortation in public, shows that there has been neglect upon the part of some one. All can do something for the Lord, and there are but very few, if any, male members of the church who can not learn to do public work in the assembly if they want to, and the older brethren do their duty in teaching and encouraging them.

Brethren, think over these things, and try to get some benefit from them. Let us be diligent in the study of God's Holy Word, and faithful in the discharge of our known duties. Let us pray always and labor patiently for the salvation of our fellow-beings and the exaltation of the church of God.

JUDAS ISCARIOT.

W. G. COX.

Dear Brother Harding:—A goodly number of years ago I preached a sermon on Judas Iscariot. I do not remember ever to have heard any one preach a sermon, taking Judas as his subject. During all those passing years I do not remember to have seen in the religious papers that I read but one article having Judas as his subject. Several years ago I read in the Gospel Advocate a short article, from the pen of David Lipscomb, on Judas. If my memory is correct, he presented the subject just as I have understood it all these years. Recently I have had private discussions with the several preachers of this town on the case of Judas. With one consent they differ from me. I write a brief statement of our differences, and ask you to be so kind as to furnish us some comments, in THE WAY, on the subject of our differences. The main point to be settled is, Was Judas a good man, or a bad man, when chosen to be an apostle? My opponents in the discussion claim that he was a good man. My contention is that he

was a bad man, and that he was chosen because, by his wicked life, he had made himself a suitable person to do the very thing that must be done to accomplish the great provision of the Gospel for the salvation of the world. To claim that Judas had maintained an upright life up to full manhood, in all his intercourse with the wicked world, and then, after being called to be the daily associate of the pure, sinless Savior and his other chosen apostles — to hear him who spoke as never man spoke, on the great themes of eternal life — to daily behold the most stupendous miracles the world ever saw — to behold one continuous life of blessings to the poor and needy — then to say that Judas as soon as he came under such influences began to degenerate, and in less than three years became a thief, a devil and a traitor, who through covetousness betrayed his Master for thirty pieces of silver — I say, to thus decide, seems no great compliment upon Jesus and his other apostles.

The conclusion I have reached in Judas' case is not contrary to Bible teaching as to the use God has often made of those who turn away from his instruction to a life of wickedness. Men can turn away from God's law and willfully persist in a course of wickedness and rebellion till they reach a state of perversity, hardness of heart which places beyond feeling, beyond repentance. This will seal their fate to all eternity. I decide that Judas had reached this condition; had sinned away his opportunity for salvation when chosen to the apostleship. Such persons have often been used by the Lord to carry out his purpose to bless the faithful. When the Lord so uses them, he does them no injustice. Now I will give some Scripture passages that lead me to the conclusion I have on Judas' case. At a supper given at Bethany to Jesus and his disciples, while Jesus reclined at the table, Mary took a pound of very costly spikenard and anointed the feet of Jesus, and wiped them with the hair of her head. Judas feigned great indignation at this procedure of Mary, and exclaimed: "Why was not this ointment sold for three hundred pence, and given to the poor?" John, in commenting on this outburst of feigned indignation on the part of Judas, informs us that Judas had no care for the poor, but because he was a thief, and carried the purse and bore what was put therein. Notice, Judas had at this time the established character of a thief. A man is not styled a drunkard till he establishes the habit of drunkenness. The same is true of theft. (John 12.) "Have I not chosen you twelve, and one of you is a devil?" (John 6:70).

I now come to the plea of those who hold Judas all right till the betrayal of Jesus. Acts 1:25: "That he may take part of this ministry and apostleship, from which Judas by transgression fell." The opponents of my contention hold that Judas had committed no crime to cut him off from the favor of God until he betrayed Jesus. This act, they say, cut him off from the favor of God, and from the fitness for the apostolic office. I hold that Judas was already cut off from the favor of God, and had no moral fit-

ness for the apostolic office when chosen. There was need in that apostolic school for one of immoral fitness. Judas filled the demand. He had of his own will fitted himself for the position. Of course, the position he held was limited, to extend only till the end for which he was chosen — the betrayal of Christ. Then he would go to his "own place." He had been for three years very much out of the place for which he was fit, except for the absolute necessity of immoral qualifications to complete God's plan of salvation. My opponents fail to note the fact that Judas was out of the place he was morally fitted for while with Jesus and his other apostles.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

MAKE USE OF ME.

Make use of me, my God!

Let me be not forgot —
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

All things do but serve thee here,
All creatures, great and small;
Make use of me—of me, my God,
The weakest of them all.

AN EXAMPLE TO ALL.

Are you ready to do the duties that arise before us, day by day, as promptly and unquestionably as the American Navy as a whole did its duty? Are we ready to go forth bravely, and cheerfully, no matter how weak may seem to be our mental, physical, and spiritual equipment? Do you not know that your very confidence in yourselves, and your willingness to go ahead, means already the battle half won? When Lieutenant Dupont was commanded to do a certain thing, at first he failed to carry out his orders. Returning to Admiral Farragut, he began to make many excuses for his failure. But the great Admiral turned and said: "Ah, Dupont, you have not given me the chief excuse for your failure. You did not accomplish what I told you to do chiefly because, deep down in your heart, you did not think you could do it." "Then, if that be true," said the young sailor, "I will go ahead and carry out your orders." And go he did. Are not our failures, my hearers, due to a like cause? If we had the faith in God that we ought to have, should we not accomplish more? "I can do all things," said the intrepid Apostle, "through Christ who strengtheneth me." Sure of that strength

he went into the conflict with undaunted courage, and his enemies declared that he turned the world upside down. So it has ever been with the missionaries and the reformers. They who dared, confident of divine support, returned as victors. That strength is still given to all who depend upon it. You and I may have it, and it will enable us to perform any task allotted to us, if we will only, like the American sailor, go forth to fulfill it strong in faith, and with a good heart.

THE GOOD BEGINNING.

The following story of a noble life, related by a writer in the Morning Star, is as wonderful as fiction, yet entirely true. He says:

"There was, many years ago, a lad of 16, who left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat; and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

"William then told his friend that the only trade he knew anything about was soap and candle making, at which he helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go."

"They both kneeled upon the towpath (the path along which the horses that drew the canal boat walked.) The old man prayed earnestly for William, and then this advice was given: 'Some one will soon be the leading soapmaker in New York. It can be you as well as any one. I hope it may be you. Be a good man, give your heart to Christ, give the Lord all that belongs to him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will be a great, good and rich man.'

"When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words, and the last words of the canal-boat captain. He was then and there led to 'seek first the kingdom of God and his righteousness.' He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into the Bible, and found the Jews were commanded to give one-tenth. So he said, 'If the Lord will take that I will give that,' and so he did. Ten cents of every dollar was sacred to the Lord.

"After a few years both partners died, and William came to be the sole owner of the business. He now resolved to keep his promise to the captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He has prospered. His business grew, his family was blessed, his soap sold,

and he grew rich faster than he ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever. Then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever.

"This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause and left a name that will never die."

Will not every boy and girl who read THE WAY begin at once to give to the Lord one-tenth of the small sums you earn, or that come into your possession as gifts from your parents? See how giving makes one rich (if done in love): Prov. 11 : 12; Mal. 3 : 10). Eternity alone can tell the joy of such a life.

ROOM AT THE TOP.

There's ever a crowd in the valley,
For the lower a soul descends
The more it finds of the smaller minds
That seek but their selfish ends;
There's companionship in the valley,
With others your lot is thrown;
But the man who tries for the larger prize
Must travel the heights alone.

He must make for himself a pathway
Where no other foot e'er trod,
Till he grows complete in contentment sweet,
As he learns to walk with God;
There is glory upon the mountain,
Though the summit is cold and bleak,
Yet the radiant burst of the dawn falls first,
Like a blowing rose on the peak.

Then dare the paths of the mountain,
Oh, spirit with God-like fire,
Whose depths are stirred by an inward word,
To struggle and to aspire,
Be not content, with the sluggard,
In the valley of life to stop,
But with purpose bold heed the adage old:
"There's always room at the top."

—J. A. Edgerton.

GENERAL ROBERT E. LEE'S ADVICE TO HIS SON.

General Robert E. Lee once wrote to his son at school: "You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it if it is reasonable; if not, tell him plainly why you can not. You will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at such a sacrifice. Deal kindly, but firmly, with all

your classmates; you will find it the policy that wears the best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act and say nothing to the injury of any one. It is not only best as a matter of principle, but is the pass to peace and honor."

FRIENDSHIP.

We daily meet with people whom we call our friends, but are they?" asks Edith E. French. "Do your pulses throb on meeting them, do you sorrow at their departure? Not until then can you truly take to yourself that sacred name, and only then as you are disinterested in their coming and going for any personal gain. It is only the heart's love that holds people together; money, fame and power will pass away, but he who has loved once has loved for eternity. Boast not of your love, say not it is too strong to be broken; await the test. And the highest, greatest test of true friendship is falseness. Let your friend for some reason, though it be not a valid one, ask to have the tie broken, will you be bitter, angry or heartbroken? Ah, that is the test, and love that fails at this is a very shallow thing at best. Tears strengthen love, and though the heart sobs in its agony of grief, the love remains as deep and true as ever.

Friendships, too, means a depth of feeling. It is not a mere liking for a person, it is the love that daily deepens, so that when one is parted from his friend he is the more anxious to see him again. It means, to a certain extent, the revealing of ourselves, not alone by actions, but by words, for we are joined "heart to heart" and speak to one another with all barriers of time and place removed.

Friendship means the helping of one another, not only by little acts of kindness, but by our lives, and that is of prime importance, for if our hearts are right the acts will flow forth of themselves. It is often the outspoken thought and word that most influence our lives. How we are cast down or thrilled through and through by a glance, a word, a gesture! Those who least realize it are those usually who excite us to our noblest and blest, and for whom we would do anything, and from whom we dread nothing as much as that they should have even a shade of disappointment in us, or a hint of disapproval in our course. Methinks many a person has reason to bow down in humble adoration to the love of such persons as those who fill us with unspeakable love, mingled deeply with honor and admiration, for we can never love a person who has not at first our admiration. Friendship's tie is eternal, nothing can break its bonds; if it is true, nothing can retard the flow of love from heart to heart, nothing can limit its powers or possibilities. It is the essence of God, and but an expression of the love of One who sticketh closer than a brother.

A TRUE STORY OF LIFE.

About fifteen years ago, says A. K. Fellows, in the New York Evening Post, a young man landed in New York with a wife and baby and \$30—his total assets after a business shipwreck in the South. With a living to make for three, the necessity of being up and doing sat heavily upon him. Ditch-digging and newspaper work seemed the only promising occupations that did not require it, and, choosing newspaper work as rather better suited to the antecedents and traditions of a gentleman, he straightway bearded the editor of one of the largest papers in the city, in working hours.

"But, my dear man," objected the newspaper autocrat, himself a Southerner, when his visitor had mentioned his desires, "you haven't any training. You've never written before."

"Neither have I ever been hungry before," was the rejoinder.

The man succeeded, of course. The courage behind the answer made that a foregone conclusion. Not contented with writing for one newspaper, he gathered half a dozen into his list and syndicated his articles with them, at the times when syndicates were a novelty. A small position in Wall Street, occupying his day, was added to the sum of his joys, and he kept up his newspaper work at night for five years, lingering about the Hoffman House till the last distinguished man had gone for the night, writing his copy after that, filing it in the telegraph office, fumbling into bed at 3 in the morning, breakfasting at 8, and occupying his desk down town at the regular time. It was a strenuous life, but his reward was forthcoming, and now he is the confidential manager of one of the best and largest banking firms in Wall Street, itself a monument to Southern success.

"YER CAN'T RUB IT OUT."

BY REV. LUTHER G. COBURN.

A little incident which I read not long ago brings forcibly to mind a great truth. A wealthy young fellow was standing before a costly plate-glass window, idly scratching upon it with the diamond upon his finger. A small street urchin, after watching him for a while with evident signs of displeasure, finally said to the older boy, who was disfiguring the window:

"Don't yer do that no more; what yer doin' it for?"

"Why shan't I do it?" said the other. "Guess I shall do it if I want to. Why not?"

"Because," said the younger boy, and his voice became earnest, "because yer can't rub it out."

Human character is the window, clear, flawless, glistening, smooth, upon which every thought, word and action are leaving their certain trace. That unholly thought which brought a flush to the cheek and caused a start of guilt lest another should suspect it, cut its way through the clear crystal, leaving an unsightly scratch behind. That unkind word to some

one else brought not alone the heartache to the one thus unkindly treated, but it also left a mark on your own character, where before there had been none.

And the worst of it is that none of these unsightly scratches will rub out. Try as we will, we can not rub out the marks which our daily lives are leaving upon our personal characters.

But if it be true that sin leaves its indelible mark, it is equally true that purity and kindness and unselfishness leave their trace upon the window of character. That aspiration after the good, the true, the holy, cuts its way also across the clear crystal.—*Christian Advocate.*

HOW TO GROW IN GRACE.

A writer, in speaking of the Christian growth dependent entirely upon being alone in communion with the Savior, has said:

"In order to grow in grace we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest."

Waste not the precious hours in idle dreams,
Vain disputations, and perplexing themes;
This life's the seed-time of eternity,
And as thy sowing shall thy reaping be.
Be earnest, then, O man, while time is given,
To sow for righteousness, for God, and heaven.
—G. Morrison.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. J. E. Thornbery has accepted a call from the brethren in Christ at Oakwood, Miss., and will help with them during this summer. One with the earnestness of Bro. Thornbery is sure to stir up others to the determination of living for Christ alone.

Bro. Chas. Davis is doing some mission work in Bowling Green since the session closed at Potter Bible College. In every town and city there are numbers who would obey the Gospel if some one should take it to their homes. This is what Bro. Davis is doing.

Bro. R. C. Bell is now conducting a meeting at Rumsey, Ky. He will spend a part of the summer in the Lone Star State.

Jesus told the disciples that the harvest was plentiful, but the laborers few, and admonished them to pray that laborers might be sent into the harvest. Just as the ripening grain, if not harvested, wastes and ruins, just so thousands are going into vast eter-

nity crying: "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20). Brother, if you can help to save some one by your prayers or means, why not do it?

The church of Christ at Columbia, Tenn., held a meeting during May which resulted in about thirty additions. Bro. A. P. Johnson did the preaching. The song service was conducted by Dr. L. K. Harding.

When the day of days shall come, the Lord will not simply ask what you have refrained from in living for him, but he will ask what you have accomplished. So let us make a little settlement with the Lord and see what we have done.

If a church of fifty members contributes two or three dollars per month into the Lord's treasury, how many missionaries would that church ever send to the perishing millions? How many preachers would it ever support in destitute fields near it? Destitute fields? Such a church is itself a destitute field, and needs cultivation. The seed there has fallen into ground grown over with thorns. Jesus says: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." So wherever worldly care and riches, or desire for riches, choke out the word, the cause of Christ is perishing there. Before we can ever get the church rid of these life-destroying influences every man must cultivate his part of the field.

Brethren B. F. Rhodes and D. H. Friend are engaged in a meeting at Glasgow, Ky. There are a few there yet who are not willing to bow to the image which "Nebuchadnezzar has set up." We would admonish them to listen to Jesus saying: "Be thou faithful unto death, and I will give thee a crown of life (Rev. 2 : 10).

"We need to rehabilitate the word 'gentleman' and make it stand for gentleness; courtesy of the heart; keen sense of honor; self-respect and respect for others; consideration for all, high and low; superiority to class distinctions. Whatever quickens our sight into the feelings of others; kindly, generous sentiments; sympathy and kindness, contribute to the making of a gentleman.

"The gentleman is, first of all, an honorable man. He is keenly sensitive as to the feelings of others, and never willingly wounds. The gentleman has his convictions, and is firm in maintaining them, but wins by persuasion and not by emphasis. He puts all about him at ease by an unflinching tact; he never monopolizes conversation, but gives each his share; he interprets all he can for the best, and never imputes a bad motive when he can find a good one; he meets gossip and slander with a dignified reserve that chills the tattler; he is chivalrous toward the weak; he honors womanhood."

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SCRAPS.

J. A. H.

At this writing I am in a meeting at Winchester, Ky. It is a most delightful one to me. Here my father, my mother and all of their children were born and born again, except that one sister came into Christ while away from home at school. Here, or near here, my parents' ancestors for several generations, for the most part, were born. I was here when the digressive disciples caused a chism in the one body by the use of the organ. On the next Lord's day I had the pleasure of calling together those members of the church who were afraid to tamper in the least with the divinely appointed worship. We remembered the case of Moses smiting the rock when he was told to speak to it, of Nadab and Abihu and their strange fire, of Uzzah touching the ark, and, considering what befell them, we did not dare to abide with those who had presumed to alter the much holier worship of the new dispensation. We remembered the admonition of the Holy Spirit, "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?" (Hebrews 2:2, 3). When God, in the days of Moses, spoke to the people through angels, when he gave them a covenant with its tabernacle, altars, priesthood and sacrifices, when he sanctified these with the blood of animals, it was

a dreadful thing to deviate in the least from his specifications in his worship and service. It was instant death to Nadab and Abihu, to Uzzah and to thousands of others; and Moses was forever debarred from entrance into Canaan, the land he so longed to enter. How much sorer the wrath that will be visited upon those who change the ordinances of the new dispensation — ordinances that have been sanctified by the blood of Jesus!

* * *

My father was from home when the division took place, preaching in a protracted meeting. When he returned he and other elder brethren wrote a petition to the church to have the organ put out, for the peace of our Zion. It was signed by about a hundred members. It was presented at an officers' meeting, H. W. Elliott, the preacher, presiding. There was a pause for some moments; no motion was made to consider the petition, or to dispose of it in any way; so the preacher passed on to the next item of the order of business, and the petition was mentioned no more before that tribunal that I have ever heard of. It will be called up, however, no doubt, before the judgment seat of Christ, where a final settlement of the whole matter will be made. What that final settlement will be is made quite plain as to its outline by the following facts. Those who cause divisions and occasions of stumbling contrary to the doctrine of Christ serve not our Lord Christ, but their own belly; they are deceivers, who beguile the hearts of the innocent by smooth and fair speech; they are to be marked and turned away from, says the Holy Spirit. See Romans 16:17, 18. No instrument of music was used in any church of the apostolic age. Men inspired of God under the old covenant, David, Nathan, Gad and others, justified the people of that time in using the instruments in the worship. God so commanded them. But not so under the new covenant, which God said was not to be like the old. The religious dance, animal sacrifices, plurality of wives, divorce for any cause and instrumental music in the worship were left out of the new. The law of the old covenant was swept completely away, and the law of the new took its place. So radically was the practice changed to harmonize with this new law that no instrument of music was used in any church of Christ during the apostolic age, nor for hundreds of years afterwards,

so far as the records show. When the church at Winchester was worshipping without the organ, it was in that respect like the churches of the apostolic age; when it put the organ in, it was in that respect unlike the churches of the apostolic age, and the division came. It was brought about by a departure from the teaching and the practice of the apostolic churches.

A number of the brethren believed they would surely be cast into the lake of fire at last if they continued to work and worship with those who had departed from the apostolic doctrine and practice. They believed the wrath of God would be hotter and fiercer against them than it was against Cain, against Nadab and Abihu, against Uzzah, against Sodom and Gomorrah, if they did not mark and turn away from those who had thus departed from the way of the Lord. A complete adjudication of all the matters involved will be made at the last day.

* * *

Since that division took place the church of God here has grown wonderfully. There are, I am told, about 350 names on its roll. We have fine audiences at the 3 P. M. meetings, and overflowing crowds at night. Five have been added since our meetings began. A number of preachers have been developed from the membership of the church, and it bids fair to do a great work in the world.

BROTHER BITTLE'S ARTICLE.

J. A. H.

Brother Bittle strenuously and rightly opposes theological schools, in which "the systems of men are studied, and the Scriptures are used only to afford some confirmation of these systems: the theology comes first; the Bible plays a secondary and subordinate part in ministerial training." A most vicious and hurtful way of preparing men for the ministry, indeed! Why should men drink from a muddy, vile, poisonous stream when they can just as easily approach the pure, wholesome, life-giving fountain above the sources of vileness, poison and death? The Holy Spirit pronounces a blessing on him whose "delight is in the law of Jehovah," on him who doth "meditate day and night" upon it. He says of such a man: "Whatsoever he doeth shall prosper." Beyond a doubt the book for men to study who desire to know, to do and to teach the will of God, is the Bible itself, the word of God. We are taught to preach and to teach all that Christ has commanded us. We are told that "Every Scripture inspired of God is also profitable for teaching, for reproof [conviction], for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. (2 Timothy 3:16, 17.) So Paul charges and exhorts Timothy to preach the word; to be urgent in season, out of season; to reprove, rebuke, exhort, with all long suffering and teaching. See next chapter.

In my mind there is no doubt, no room for doubt, that Christians who teach school ought to teach the

Bible to their students. In fact, it is the only book that is perfectly fit to be taught, because it is the only book that is perfectly good and true, the only book that is of infinite importance to every man, woman and child. Theological schools are abominable things if they teach human systems of philosophy about God and the Bible instead of teaching the Bible itself.

Brother Bittle rightly holds that he who would be well equipped for the service of Christ should study with all diligence and care (1) the Bible, (2) his native tongue, (3) and to think. Teachers of religion make their most fearful failures from ignorance of the word of God, or from lack of courage to teach and practice what they know to be right. And there is nothing that will remove this ignorance, and turn cowardice into courage, like diligent, daily, faithful, prayerful study of the divine word. When properly used, it is a specific for religious ignorance, cowardice, selfishness, covetousness, fornication, uncleanness, lasciviousness, idolatry, enmities, strife, jealousies, factions, divisions, parties, envyings, drunkenness, revellings, and such like. If faithfully and persistently used, it will root all of these out of the heart and will firmly plant in their stead love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. Surely with all diligence and persistence, with all love and prayerfulness, we ought to teach this holy book. He who delights in it, meditating in it day and night, whose thoughts, words and deeds are suggested and directed by it, whose whole life is colored and moulded by it more and more, is being constantly transformed into the likeness of Christ. It is strange that any true man should oppose the faithful teaching of such a book anywhere, or at any time, to thoughtful, patient learners!

Yes, if one would be as well fitted as possible for the ministry of the word, he should give diligence to know well his native tongue. The usefulness of many a powerful preacher has been greatly circumscribed by his lack of knowledge and skill in the use of the English language. The faithful use of the Bible, however, is one of the very best exercises for correcting defects in these respects. Nowhere else in English can be found language so pure, strong and classical as in the Bible. Its history, poetry, philosophy, morals and religion are wonderfully expressed in language nowhere surpassed in clearness, conciseness, vigor and beauty. The knowledge, the wisdom and goodness of God are marvelously set forth in this most wonderful of all literatures.

Then, as Brother Bittle well says, if one would be most efficient in the ministry of the word, he should be trained in the art of thinking. And for training in this high art also we find that the best book in all the earth is the Bible. One goes to the most skillful carpenter he can find to learn carpentry, to the most skillful physician to learn medicine, to the most skillful farmer to learn farming, and so on; why not then go to the infinitely great and wise Thinker to learn the art of thinking? And who is he but God, the Author of the Bible.

For development in thinking, in my judgment, the Bible is the best study; then psychological studies; next in order are the ancient languages, logic, the natural sciences, such as chemistry and physics, and mathematics. Spiritual studies rank highest, the studies of mental phenomena next, and last the study of material things. But each of these is important in its own place, and not one of them is to be neglected by one who would be as efficient as possible in the service of Christ. All can not become great scholars. But the religion of Jesus furnishes work for the very finest scholarship to which man can attain. And his servants should be diligent, for his sake, in becoming as skillful as possible in all useful learning.

A large number of young men, however, have attended school at Nashville and at Bowling Green, within the last twelve years, who came especially to study the Bible. Many of them knew little of books, of written language. Numbers of these were twenty-five or thirty years of age, some of them even older. Some remained but a few months, while others came for years. Their habits of speech were formed when they came. They can learn English grammar, and may become skillful in writing; but it will be much more difficult for them to change the habits of years, and speak correctly. However, we should never cease to try to improve in every way; and we can comfort ourselves with the reflection that the infinitely important things are to understand what God would have men to do, to do our duty faithfully, and to teach and exhort men and women with all clearness and power to know and to do the will of God.

Brother Bittle says concerning schools for preparing men for the ministry: "The true plan, we think, if we are to have such schools at all, is to have the students spend all their time in studying the Scriptures consecutively and exercising themselves in expressing Scriptural doctrine in the simplest, clearest, easiest style. What is called oratory is out of place in preaching the Gospel." Here I think Brother Bittle is mistaken. Many years' experience in the school room has convinced me it is not good for a student to spend all his time on any one study. A change rests him and enables him to pursue his studies with freshness and vigor. To make a Christian of the first class there are various useful things that one should know. As Brother Bittle puts it, to speak well one's native language is one of them; to think with accuracy and power is another. Moreover, it was good for Paul to be able to make tents. It helped his work of extending the kingdom of God. A number of our teachers support themselves and their families chiefly by teaching while they work for Christ. Teaching is as honorable a calling as tent-making. Many of our students are striving to fit themselves for usefulness, while at school, that they may be as efficient as possible for Christ, that they, like Paul, may be able to work in destitute fields and make their own livings, if need be.

Brother Bittle thinks if we are to have schools at all for preparing men for the ministry, the students should devote all their time to studying the Scriptures

and to exercising themselves in expressing Scriptural doctrine. Why limit this preparation to men? Women need salvation as much as men. And they are just as certain to be lost forever as the men are, if their lives are not devoted to the service of Christ. The Bible is not taught at Potter Bible College simply and only to fit men for public preaching. No indeed; we teach it to men, women and children for the purpose of fitting them all for the ministry (the service) of Christ, whether that ministry be in the kitchen, field, shop, school-room, physician's office, or wheresoever else. Every child born into this world ought to be brought up and trained from its babyhood for the ministry of Christ. The one object and end of its living should be the ministry of Christ. Every one who serves Christ faithfully is a good minister of Christ, no matter in what kind of service he is engaged. And the more thoroughly he is informed in the Bible the better it is for him.

Brother Bittle is inclined to think, apparently, that if a school teacher teaches the Bible to his students at all, he should teach nothing else; but that all the time should be taken up with studying and speaking Bible doctrine. A singular idea! I venture to say he will not apply this principle to the other worthy callings. How would this do: If a farmer teaches the Bible at all to his family and employees, he and they should devote all their time to studying and speaking Bible doctrine? Would he apply this principle to all the callings? If so, as every Christian must teach the Bible or be lost forever, it would follow that Christians and all who heard them would have to devote all their time to studying and speaking Bible doctrine, and to nothing else.

I hold that no one is a faithful Christian who does not make it the chief business of life to convert sinners and to build up Christians. In other words, no man is a faithful Christian who does not live for Christ and his kingdom. The farmer must teach the religion of Jesus as he has opportunity and ability, or be lost; and so of every other Christian. I am persuaded that I can do more good in the work in which I am now engaged than in any other; and so I must abide in it, unless a better opening appears for doing good in the Master's service. And while in it I must teach the Bible, for that is one of the chief things that God has committed to us to do.

Why any Christian should want to rule out of any school that book which relates the most important history, the wisest philosophy, the perfect system of ethics, the noblest poetry — that book which is the mightiest refining, purifying, civilizing and enlightening power in the world, which makes every one who studies it faithfully wiser, stronger, purer, gentler, more like Christ, is one of the mysteries to me. Of one thing I am certain: God's children should hinder no man who is teaching God's truth. It is God's power to save.

The human race is divided into two classes — those who go ahead and do something, and those who sit still and inquire: "Why wasn't it done the other way?" — Oliver Wendell Holmes.

TO THE FRIENDS OF "THE WAY."

J. N. ARMSTRONG.

I know THE WAY has many friends, friends who are devoted to it, and I thought I would write you, because I love THE WAY, and I love you, because you love the truth. The course THE WAY pursues will always make the dearest of friends and the bitterest of enemies. He who teaches God's truth in the spirit of meekness and love will always have devoted friends. This is the way to make the truest of friends. This is why THE WAY has friends that will sacrifice for it beyond their ability. Now, we are forgetful of our best friends; all of us show courtesies, little attentions and kindnesses to others that we do not show to those whom we love most. This is not as it should be. We should not be forgetful of those who are dearer than life to us.

Do you love THE WAY for its work's sake? Are you forgetful of it? Do you pay your subscription as promptly as you should? Think of the suffering that has been occasioned by negligence and forgetfulness! Hunger, cold and nakedness have been endured because of thoughtlessness on the part of those who loved devotedly the ones enduring, and after finding it out it grieved them much. There are many wives to whom life is a burden that could be made happy by little attentions and courtesies on the part of the husband that would really cost him nothing save a little care and thought. When the wife is gone, then that husband will weep over his carelessness and thoughtlessness of his best and most devoted friend. Scarcely does a loved one die that hearts do not ache in remembrance of treatment of this one that has gone into the other world. Then there is a life-long wish, "Oh! that I had been more gentle and kind, more thoughtful of her happiness." But it is too late. The only resort now is found in the world of regret. I wonder now if you who love THE WAY have any reason for regret concerning your treatment of it. I am sure I have. I have not done as much for THE WAY as I ought to have done. I have given time, perhaps beyond my ability, but I have not worked for subscribers as I should, the best way to build up the paper and increase its power to do good. I have never worked for the paper in this way. It is a great help and blessing to THE WAY to pay the subscription yourselves and send the paper into other homes. Humanly speaking, I suppose THE WAY could not have continued thus far if its friends had not sacrificed thus for it; and I pray that more of this kind of work may be done, for in this way many a home has been made happy and many a life sweetened; souls have been saved, and many lasting friends made for THE WAY, and I trust this branch of the work may never cease, but rather increase till our Lord shall come again. But you bless a man more by influencing him to pay for the paper himself, if he is able to pay, than by paying for it for him. He is more likely to read it from the start, and he feels that he has a part in the work; he is a partner. Then when the year is out he will be apt to re-

new or stop the paper, and either action blesses the paper.

So let every one who loves THE WAY work personally for it in every way he can. If you have a friend whom you feel that the paper would bless, send his name to the office, and ask that sample copies be sent to him for four weeks, then during this time see him and ask him how he liked the paper, and insist on his taking it a year. Make an effort, show your love for the paper. You can do untold good thus working for it.

You can explain that the one dollar is used to pay for the actual expenses of printing the paper and getting it to its readers; that no editor or writer for the paper gets one cent for his work; that the subscription received for the paper has never from the beginning paid for the material and the mechanical work of the paper; that private contributions have been made by the friends of the paper to help pay these expenses; that regardless of how much money may come to THE WAY, either by private contributions or otherwise, not one cent will ever be used by the publisher or editors for their personal needs.

The teaching done through this paper is absolutely free, without money and without price. This work is gladly done. I know well, for my part, I never did work that I enjoyed more, or that I was more grateful to God for the opportunity of doing. I covet time to write for THE WAY, because it is a golden opportunity to do good both to myself and others.

Let all who are devoted to THE WAY remember that the paper is necessarily carrying a number of fifty-cent subscribers, and must do this until December, and this includes the hard part of the year for papers; hence those who love the paper must meet the increased expenses during these summer months; and if you want to do good and help to build up God's cause and don't know any better way to do this than to make a contribution for THE WAY during the summer it will be gratefully received. Remember, the publisher will not run the paper in debt, and in this we all heartily accord with him. If you knew THE WAY could not go through the summer months without help from you, how much would you sacrifice to continue the existence of it? I know there are friends of THE WAY who would give \$100 during these summer months rather than see the paper die. So if you have one dime or more that you can give to this paper and feel that in no other way you can do more good don't be forgetful of it; send it in.

Many times since the birth of THE WAY, as men see things, it could not live a month, but it has lived, and I am persuaded will continue to live if we strive to do as we should, for I see no reason why it would not be pleasing to God for it to continue. However, it may not be his will. If not, well; if so, well.

If I could do my duty and never say anything to stir THE WAY's friends to work and sacrifice for it, I would never write a word on this line. I have felt for months that I ought to write something that would stir us to think of our duty to THE WAY, and that would cause us to show our love to the paper.

But when I strive to do faithfully my duty in this and all other matters, as well, I am glad to commit all results to God. Neither am I moved by any unusual signs of need on the part of THE WAY. These signs are common to those who know the private workings of the paper. I suppose if you knew the prospects of THE WAY for June you would think it could not live. But this is nothing unusual.

Let us all work for that which we love.

THE APOSTLES OF HISTORY AND THE APOSTLES OF LEGEND.

NO. II.

PROFESSOR JAMES BALLANTYNE, TORONTO, CANADA.

To the twelve chosen by our Lord before his ascension the term "apostle" pre-eminently belongs. To them alone the word will be applied throughout this article. The New Testament is the one great historical source for the lives of the apostles, but much besides has been written to gratify the natural desire to know even where the voice of the Spirit has been silent. Concerning all of the apostles traditions have been preserved to us, some historical, some wholly legendary.

Very helpful and suggestive lists are given in the New Testament. With unvarying regularity the twelve fall into three groups of four names each, each group furnishing its separate type of character, the whole illustrating the variety of gifts needed in the kingdom of God. In every list Peter's name stands first, that of Judas last. It is not improbable that in their journeys they divided themselves into three companies, each with its natural head. The first group includes Peter, John, James and Andrew; the second, Philip, Bartholomew, Matthew and Thomas; the third, James the son of Alphaeus, Thaddeus or Jude his brother, Simon the Zealot, and Judas Iscariot. Peter, Philip and James are the leaders of their respective groups.

In the first group are the men of largest and strongest make, the born leaders of the apostolic band, who have not only been more richly endowed than the rest, but are distinguished by their sympathy with *the* leader of them all.

It was Peter's distinction to receive from his Lord the new name of "Rock," doubtless in anticipation of what he should afterwards become, for he was known to be hasty, impetuous, easily impressed, and quickly surprised into inconsistency. From one point of view he was not so great a man as John. There were more and deeper flaws in his character. His teaching was less profound, more elementary, more popular. It was not his to invent a religion or to elaborate a system of theology, yet he did a work of the highest value. What was needed in the circumstances was one upon whose mind a few great conceptions had been stamped, who was capable of great courage and great loyalty, and such was Peter. The crisis of his life came with that scene at Caesarea Philippi, when he uttered truths that should light up the future ages of Christianity. Carrying our thoughts forward to the period described in the first twelve chapters of the Acts, the promise seems

abundantly fulfilled. One great figure looms up against the horizon. Then suddenly he passes from public view and only a few vague references to him remain.

John is the other great figure of the first group. His was one of those richer natures that belong less to the age in which they live than to the ages following. His teaching was more profound than Peter's, more advanced, yet he was inferior in action, and could not have done the work of Peter any more than Melancthon could have accomplished Luther's task. John shrank from action and probably made little impression upon his associates, but he was not indifferent or superficial in his views. With rare openness of mind to the things that are good and true and beautiful, he had a strong grasp of great ideas and loved to dwell upon them. In several scenes of the Acts he is associated with Peter, always in a subordinate way, and then drops out of sight.

James and Andrew were better known as men of affairs than as teachers. Few incidents of the life of James are given, but we know that he became a man of mark worth being put to death by Herod. For some reason not evident, Andrew is not on an equality with the others of the group. Intimacies to which they were admitted were denied him; he never takes the initiative, and what he does and says is not of the same quality as the sayings and doings of the rest. Some element of greatness he lacked, yet he had rare practical wisdom. When Jesus would feed the five thousand, it was Andrew who found the lad with the loaves and fishes. When the Greeks desired to see Jesus, and Philip hesitated, it was Andrew who suggested the way.

Those who make up the second group are men of reflective, inquiring and skeptical dispositions. Philip is their leader, a man of slow and hesitating circumspection, who at the very outset, though he had received the divine impulse, spoke to his friend Nathanael in cautious, deliberate speech, diplomatically reserving to the very end the startling word. On another occasion Jesus tested him regarding the source of bread for the multitude, and Philip had already calculated the impossibility of providing for them. And again, though he had been so long with Jesus, he could say, "Show us the Father."

A kindred spirit is Bartholomew, usually identified with Nathanael, a quiet, meditative man, upon whose character a flood of light is thrown when at the first he doubted that the Messiah had really come.

Thomas we know from John's sketch. The proof of his ardent love for Jesus was in the resolve to go to Bethany also, to die with him, but his was a love of despair. After years of fellowship and instruction, he complained that they knew not the way. Finally he alone disbelieved after the others had accepted the fact of the resurrection. Thomas goes a step in doubt beyond the rest; he not only hesitates, but doubts and despairs.

Matthew's sayings have not been recorded, but we have his memoir of our Lord, and his writings indicate that he was of a careful, catholic temper, just in his judgments, unflinching in his good sense.

Such are the brief glimpses the Scriptures give of

the second group. They are excellent and thoughtful men, who need, however, to be supported by the more aggressive and adventurous. They believe, but they have much unbelief. They require proof, but they ask too much, and are hopeless of getting it.

Of the third group history is almost wholly silent. It is not probable that James the son of Alphaeus was James the brother of our Lord, nor that Jude wrote the epistle bearing his name. We know that Simon had belonged to the Zealots, a fanatical Jewish sect, that Jude wondered how Jesus would manifest himself to them and not to the world, that Judas Iscariot had an inordinate love of gain, and these references point to Judaistic practical features of character. This is a group of minor figures, and yet the company would not be complete without them.

Such meager and fragmentary statements did not content those who lived in the early Christian centuries, and so tradition has busied itself with every name in the list. The story ran that the apostles parceled out among themselves the different portions of the earth, and that each labored and died in the region assigned to him. But the story lacks confirmation, and almost the only truth to be gleaned from it is that the apostles preached far and wide the gospel committed to them. Nor are the incidents related of the twelve capable of verification except in the case of the first group, and even with them there is not only history, but much legend.

John and Peter were the heroes of those who endeavored to complete the history of the first century, as they had been the heroes of the New Testament writers. The life of James, who was the first apostle to die for the faith, left little room for tradition, and the accounts of Andrew are doubtful.

Of John it is generally believed that he spent the latter part of his days in proconsular Asia, especially in the city of Ephesus. All the traditions agree in this, and some are from his own disciples. From Ephesus again he is said to have been banished to Patmos, and with this his statement in the Apocalypse harmonizes. The traditions that describe the later period of his life have their principal scenes in Ephesus, and their value, when trustworthy, lies in the addition they make to our conception of the character of "the beloved disciple." That he lived a severely ascetic life, that he wore the pontifical diadem, that the words of his gospel were directly communicated to him from heaven, that he did not die — such stories belong to the realm of legend, and though they were readily accepted by the medieval church, do not demand serious thought. There is perhaps better support for the belief that he observed Easter on the fourteenth day of Nisan. This belief at all events confirmed differences of practice and divisions among Christians.

But there are traditions that may not be discarded as unhistoric. One of the best known tells us that John was one day entering a public bath at Ephesus, when he heard that Cerinthus was in the building. Immediately he left the place for fear that the walls would fall and crush them. There is the suspicion here of the old spirit of intolerance, and at the same time the abhorrence of all that turns the soul from God.

Perhaps the most touching story of all is the one Clement of Alexandria has left us. In one of his missionary journeys John met a young man of noble appearance, of stately bearing and enthusiastic spirit, and turning to the bishop, said: "I entrust this youth to thee with all earnestness." The bishop accepted the trust, took the youth home with him, and finally baptized him. Then he relaxed his care over him, and the young man, led astray, soon surpassed his companions in evil, and became the reckless and blood-stained leader of a band of robbers. Some years later John re-visited the city, and inquiring for the youth, was told the sad story of his "death to God." At once John asked for a horse and guide, hurried to the robbers' retreat, and desired them to bring him before their chief. When the chief, recognizing him, turned to flee, John pursued him, crying out that for his sake he would give his own soul. Then the robber flung away his arms, embraced the old man, and came back again into the bosom of the church. In this story we see the holy fire burning within him, his natural vehemence, his lion-like courage, which, united with gentleness, wins more than any other combination.

Another account of John is full of grace and tenderness, for he is found one day gently stroking a partridge, and defends the apparent trifling in that it prevents his spirit from becoming faint. And Jerome has preserved for us the touching scene of the last days, when he said over and over again: "Little children, love one another." History has not permitted us to see the close of that life, but it has thrown some light upon the darkness that hangs over his later years, and helped us to know him better.

The life of Peter as pictured in the New Testament is full of incident, and yet no character has been so much magnified and misrepresented and misused for ecclesiastical and doctrinal purposes. From the time of the Council at Jerusalem the Scripture references to Peter are few, but tradition tells us that he resided in Rome, and was bishop there for twenty-five years; that he brought about the ruin of Simon Magus; that during the Neronian persecution he fled from the city at the request of friends, and outside the gates met the Lord carrying the cross, to whom he said: "Domine, quo vadis?" "I go to Rome," he answered, "to be crucified again for thee." Tradition says that he returned, and was put to death on the same day as Paul, and that his body lies beneath St. Peter's in Rome. The historical basis for these legends is of the weakest, and nothing may be confidently accepted beyond the probability that he lived for a time in Rome.

There is, however, a historical origin of the legends about Peter. They carry us back to the Acts and the successful preaching of Philip in Samaria. When Simon Magus, who professed himself a follower of Jesus, wished to purchase with money the power of working miracles, he was sternly rebuked by Peter. Now romancers have taken up Simon, who, they suppose, cherished a deadly hatred of Peter. They describe him following the apostle from city to city, and endeavoring to undo his work. Finally the two meet in Rome and agree, in the presence of Nero, to a test of their respective beliefs, and the trial results in

Simon's complete ruin. Another form of the story is that Peter and Paul entered Rome together, where they lived and labored, and at last suffered martyrdom on the same day. There is in fact close connection between the two stories. These legends evidently set forth the opposition between Petrine and Pauline Christianity, and Simon Magus was the repulsive mask under which Paul was concealed. Towards the end of the second century that opposition was forgotten; Peter and Paul worked in harmony, and Simon was remembered only as a heretic.

The legends of Peter were wrought into the very structure of the church of the Middle Ages. In its institutions and feelings the spirit of Peter was incorporated. To convert the northern races to Christianity, to withstand the shock of Mohammedanism, to preserve Christian civilization from utter destruction, a second founder of the church was needed, who should embody a spirit that Peter represented better than any other of the apostles.—Bible Student, of Columbia, S. C.

THERE IS AN INSPIRED BIBLE.

R. C. BELL.

There are sixty-six books in the Bible—thirty-nine in the Old Testament and twenty-seven in the New. The Old Testament books have been regarded as canonical since long before the days of Christ; it was completed several centuries before Christ, so that there is this time between the two Testaments in which nothing else was added to the Bible. The Septuagint Version was made 280 years B. C.; it contained the same books that are in the Old Testament to-day, and was the version that Christ and his apostles usually quoted from. They indorsed the whole thirty-nine books as canonical. They used the term "Scripture," and applied it to these books fifty times; they used the word "written" and the phrase, "It is written," one hundred times.

Josephus, who wrote before and during the time that the New Testament books were being written, says: "For we have not myriads of books, discordant and conflicting, but only twenty-two books, containing the history of all time, which are justly believed to be divine. Of these, five belong to Moses, which contain both the laws and the tradition of the origin of man until his (Moses') death, a period little short of three thousand years. . . . And how firmly we have given credit to these books of our own nation is evident by what we do, for, during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural for all Jews, immediately from their very birth, to esteem these books to contain divine doctrines, and to persist in them, and, if occasion be, to die for them."

Josephus speaks of only twenty-two books, but they were the same as our thirty-nine, for he called the twelve minor prophets one book, Judges and Ruth as one, the two books of Samuel, Kings and Chronicles as one each; Ezra and Nehemiah as one,

and Jeremiah and Lamentations as one. This testimony is decisive.

The New Testament books were written along from about the middle to the close of the first century, as occasion demanded. The apostles were still living, and if a controversy came up one of them would write a book to settle the question. The profoundest book in the New Testament was called forth in this way. The books were written from widely separated places, and it took a long time for one written at Rome to become known at far-away Jerusalem, for it could not be announced and received in a daily press as it could be now. So a catalogue of New Testament books could not be expected at a very early date—surely not at the beginning of the second century, for some of them had scarcely become known even at home at that time, and possibly had just been written.

However, twenty of the twenty-seven books have been received as canonical from the time that they were written. The other seven (Hebrews, Revelation, James, Jude, second and third John, and second Peter) were not agreed upon so early; but from the close of the second century B. C. all save a few isolated infidels have agreed that the New Testament was composed of over twenty-seven books. None of the seven books was ever rejected by all Christians, and all were accepted, as from the apostles, as soon as they became well known to the different parts of the Christian world. Nothing better could be expected. That our Bible of sixty-six books is canonical can not be gainsayed.

That this Bible is inspired none of us doubt; but what do we mean by the word "inspiration"? I don't suppose there is a word used in reference to the Bible about which there is more confused thought, unless it is the word "baptism." Does it mean that both the thoughts and words were given by God, or was only the thought given and the scribe left to select his own words? Does our understanding of the word secure the writer against all forms of error, grammatical, rhetorical and otherwise, or does it insure infallibility in doctrine only? A dozen such questions might be asked.

Inspiration permits a varying ratio of the human and of the divine; it is not a fixed quantity—always of the same degree. It varies with the writer's knowledge and with the nature of the truth to be revealed. Peter did not understand his own words when on the day of Pentecost he said: "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." It took a miracle in after years to make him understand the force of "afar off"; to make him see that the Gentiles were included in it. In this case that at least the idea contained in the words came from God, is perfectly clear. Again, when Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, . . . which things we also speak, not in words which man's wisdom teacheth, but which the Holy Spirit teach-

eth" (1 Cor. 2:9-13), he makes it equally clear that sometimes both the thoughts and the words were given by God. Sometimes neither the thoughts nor the words were given to the writer directly, but both were taken from his own storehouse of knowledge, or from the testimony of other men, or even from former documents. If the apostle already knew a truth and had the words to express it, just as any other writer has, the only oversight necessary on the part of God was to cause him to select from these various sources of knowledge the proper material for the occasion. Some parts of the Bible were written this way — in fact, a great part of it. This provides for the human element that all must grant is in the Bible; it leaves the writer to his own style and vocabulary. Students reading the New Testament in Greek find that they soon learn to read Paul readily, but that when they take up another author (Peter, for example) that they have to learn another sentence structure, style and vocabulary, though both apostles are treating the same subject; so for each inspired writer.

This view of inspiration also accounts for the divine element in the Scripture. We all know that a great, great many of the things in the Bible are superhuman; there are the God-like thoughts and doctrines that could come from none other than God. Sometimes these thoughts and doctrines are impressed upon the mind of the writer, and he is left to express them in his own words. At other times the form of expression is given also, as we have seen that Paul teaches. This view makes the Bible perfect as to its teaching; makes its doctrines infallibly right, for they come from God; it also allows the literary imperfections found within it; it gives full play to the writer's powers and tastes; it leaves the writer a man (which is no small thing), instead of a dumb, deaf, blind, senseless tool.

The proof for the inspiration of the Bible may be divided into two classes, viz.: the testimony of the writers themselves and that from the nature of the things written. I will conclude this article with a short discussion of the former and will discuss the latter next week.

When a modern writer, known to be truthful in other respects, states the conditions under which he writes and acknowledges help from other men, we believe him. Why not give the sacred writers the same credence? If Moses, David, Isaiah, Jeremiah, Paul, Peter and John say they wrote as God directed, and acknowledge help from a divine source, why not believe them? They would scarcely share with another the honor of writing such books if they wrote them entirely by themselves. All the temptation would be on the other side — to refuse to give credit where credit is due, just as some writers do now.

The five books of Moses are full of such expressions as these: "And the Lord spake unto Moses saying" (Lev. 4:1); "And the Lord spake unto Moses in the wilderness of Sinai" (Numbers 1:1), and "As the Lord commanded Moses." "David the son of Jesse saith, and the man who was raised on high saith, the anointed of the Lord of Jacob, and the

sweet psalmist of Israel: The Spirit of Jehovah spake by me, and his word was upon my tongue" (2 Samuel 23:1, 2). If David did not write as he was moved by the Spirit of God he was a base deceiver. "Hear, O heaven, and give ear, O earth, for Jehovah hath spoken" (Isaiah 1:2). "And the word of Jehovah came to me saying, Go and cry in the ears of Jerusalem, saying, Thus saith Jehovah" (Jeremiah 1:1, 2). "The word of Jehovah came expressly unto Ezekiel the priest" (Ezekiel 1:3). The word of Jehovah came to Joel, the son of Pethuel. (Joel 1:1.) In the eighth month in the second year of Darius came the word of Jehovah unto Zechariah saying. (Zech. 1:1.) The burden of the word of Jehovah to Israel. (Mal. 1:1.) Truly the prophets spoke as they were moved by Jehovah; if not, the Bible is false and the prophets are liars; and liars, too, when their truthfulness would bring them fame and honor. No such thing ever happened.

Christ said to the apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you" (John 14:26). As we would expect, the apostles constantly claim this divine guidance in all of the writings. Peter claims it: "They [prophets] minister these things, which have been announced to you through them that preached the Gospel unto you by the Holy Spirit sent forth from heaven" (1 Peter 1:12). Indeed, the prophets did foretell the things which the apostles preached. Paul claims it: "For I make known unto you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1:11, 12). Again he says: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit" (Rom. 9:1). John says that the revelation was written while he was in the Spirit. (Rev. 1:10.)

The writers of the Bible from Moses to John say that they wrote by divine authority and under divine guidance. Their testimony can not be set aside. There is a Bible. There is an inspired Bible.

CHRIST'S WORDS.

There is a sunset to all things except the divine, the eternal. The light of the sun that sets not, shines upon the words of the Lord Jesus Christ. Dean Stanley said: "You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away; and after all the use that is made of them they are still not exhausted."

THE BIBLE.

This book contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe

it to be safe, and practice it to be holy. It contains light to direct you, food to support and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good is its design, and the glory of God its end. It should fill the memory, rule in the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its contents."

Peter said: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you." (1 Peter 1:24, 25.)

I heard a preacher of the M. E. family say in the town of Kenton, Okla., that "there never would be any Methodists, Baptists, Presbyterians or Campbellites in heaven." He further said: "The Bible did not say a word about any of them, and, therefore, they were unknown in heaven." Jesus taught his disciples to pray: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven" (Matt. 6:9, 10). Whatsoever the will of the Lord excludes from heaven should be excluded from the hearts and lives of the disciples who pray this prayer. Then we should all ignore all that which is of man in word and worship. The sun will set upon it all one day, and it will be left in darkness.

When the hour of death comes to us it will not be what we have done for ourselves, but what we have done for others, and to the glory of God in the light of his truth, that we will think on with comfort and delight.

Concerning the kingdom of God, Jesus said: "The seed is the Word of God" (Luke 8:11). The opinions of men, their conclusions and traditions about the Word of the Lord, with the institutions of men, are as the weeds in the midst of a growing crop from good seed. The only mention made concerning them in the Bible is to condemn them. The whole of which we insist shall be left out of our work in our Western field. We invite the prayers, co-operation and fellowship of the saints in the same. Cut off as we are from the great brotherhood, we need the joys of their companionship. We belong to a firm that can be trusted—the Father, Son, Holy Spirit, and company, and we, the saints in Christ, are the company in the business of peopling earth with the saved, and heaven with the redeemed. Come over and help us.

R. W. Officer, Turkey, Texas.

"God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold."

—Selected.

STEMMING THE POPULAR TIDE.

G. DALLAS SMITH.

Some time ago I wrote to Bro. J. W. McGarvey concerning his articles on "Instrumental Music in the Worship." In answer to my letter, he wrote as follows: "Dear Brother: Your letter, asking for copies of my articles on 'Instrumental Music in the Worship,' is before me; but I have written of late only one brief statement of my views, which was published in a local (Lexington, Ky.) paper, and all the copies that I preserved have been given away. For many years I discussed the subject freely, and I once published a tract on the subject; but, finding that all my work was ineffective in stemming the popular tide, I gave up the contest and turned my pen exclusively to other subjects."

One of the easiest things in the world is to drift with "the popular tide"; indeed, it requires much effort not to do so. A dead fish will float down the stream, but it takes a live one to breast the wave; trash will drift with the wind, but it requires something with life to face the breeze and move against it. So any man can move with "the popular tide"; but it requires a living, moving, acting, determined man to stand against the onrushing tide of popularity. Bro. McGarvey has given up the contest. Why? Has he changed his views? Has he learned that he was wrong in his contentions? No, not that; he still believes that instrumental music in the worship is sinful. Why, then, has he given up the contest? In his own words, we answer: "But, finding that all my work was ineffective in stemming the popular tide, I gave up my pen exclusively to other subjects."

In the first place, I am sure that Bro. McGarvey is mistaken in thinking that all his work has been ineffective. When the vote was taken in the church of which he was a member to ascertain the will of the members concerning the introduction of the organ, over two hundred disciples voted against it. No doubt Bro. McGarvey's work had much to do in causing these disciples to stand against "the popular tide." The thousands of disciples all over the United States to-day who are heroically standing against the stream of popularity bear witness to the fact that some one's work has been effective.

But grant that all of Bro. McGarvey's work has been ineffective, is he justifiable in giving up the contest? He is now actively engaged in defending the divinity of the Bible. Suppose he finds that his work is all "ineffective in stemming the popular tide" of "higher criticism"—that is, suppose the majority do not coincide with him. Will he give up the contest and turn his "pen exclusively to other subjects?" To be consistent, he must do this. Again, Bro. McGarvey, with thousands of others, has been working for the last fifty years to convince the world that immersion is the only baptism. Has their work been effective? "The popular tide" (baptism by affusion) has continued to broaden and deepen until to-day there is no hope in the minds of the most sanguine that the time will ever come when the religious world

will recognize the "one baptism." Shall we give up the contest because we can not successfully stem "the popular tide?" If so, we had as well give it up to-day and turn our pens "exclusively to other subjects." Paul might have so reasoned with himself when he was being driven from place to place by persecution; but he realized that to save himself he must preach the Gospel. He did not stop to think whether his work was effective or ineffective, but he said: "Woe is unto me if I preach not the Gospel!" Paul's salvation did not depend on his "stemming the popular tide"; if it had, he would have been lost. But it depended on his efforts to stem the tide. We are not responsible to-day for the lives others live, but we are responsible for our efforts to make the world better. Let us not give up the contest, then, because we can not convert the whole world to the truth; let us, like Paul, "fight the good fight of faith" until death, and then lay down the cross and take up the crown. This we can do whether we can stem "the popular tide" or not. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2 : 20).

NOTE BY J. A. H.: In the year 1887 the church at Winchester, Ky., was divided by the introduction of the organ into the church service. A number of the oldest, best-informed and most devoted of its members were driven out. Concerning this, in *The Apostolic Guide* of September 2, 1887, Bro. McGarvey wrote as follows:

"The church at Winchester, Ky., by the introduction of an organ, has recently driven away from its membership twenty-five brethren and sisters, including some of the very best people in that community. It was well known, before the act, that such would be its result, and it is the deliberate choice of an organ in preference to the fellowship of good and true disciples. Among those thus deliberately driven away was Bro. J. W. Harding, who has been a member of that congregation for forty-eight years, and to whom it is more indebted for unrequited and valuable labor in the days of its weakness than to any other dozen men in it. The responsibility for this crying sin lies with a few persons who could have prevented it; and for it they must give an account in the day of Judgment. The Lord grant that they may see their sin and repent of it before it shall be too late."

* * *

So wrote Bro. McGarvey then. Not long afterwards he attended some sort of missionary convention that was held with this church that had so lately thus driven out some of its most worthy and venerable members. Bro. McGarvey affiliated with them as with brethren beloved. Were they worthy of this treatment? Ought he to have acknowledged them as worthy brethren?

To my mind it is absolutely certain he ought not to have done it. He himself had proven with very great clearness and power that the use of the organ in the service of the church is unauthorized and sinful. To divide a church by putting into its worship a sinful innovation is a frightful crime. The Holy Spirit, through Paul, says of those who do such

things: "They that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Romans 16 : 18). And the Spirit positively tells us to mark and turn away from such folks. As I see it, the great stain on the otherwise glorious life of J. W. McGarvey has been his continuous fraternal association with these church wreckers, with these who persist in advocating and using in the worship this unauthorized and sinful thing to the division of the churches of Christ. It is not too late yet for him to take a bold, firm stand, and to withdraw his Christian fellowship from every church and every man who is engaged in this iniquitous business. The Lord grant that he may see his sin and repent of it before it shall be too late.

GOD'S GIFTS.

BY GRANVILLE LIPSCOMB.

At this season of gifts it may be well to gratefully note what God has given to man in general, and to his people in particular.

The readers of this journal have been already reminded on this page of our obligations to God growing out of the great truths that God has given us our bodies, so wonderful in their make and adaptation to our constantly recurring wants, reflecting the power, wisdom and goodness of the Creator, that God has given us our never-dying spirits, passing wonder in their very nature, being indestructible both to ourselves and our fiercest foes—spirits which no sword can cleave, no fire can burn, no water can drown, and that for the ransom of our souls God has given the blood of his Son, "for God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Now attention is called to the fact that what we possess in righteous ownership God has given, and that, as stewards of his bounties, we must each give an account to him for the use we have made of our possessions, whether they be much or little. In the parable of the talents it is said of the Master of those servants he delivered unto them "his goods." Remember in the plain application of that parable, that the master stands for our Master in heaven, those servants for Christ's disciples, and those "goods" for the means of doing good which may be committed in trust to each disciple. This idea of being individually accountable to God for what we have by nature, or may acquire by righteous industry, can not be exaggerated in importance. We need constantly to be remembered of it lest we forget. It is the mark of a truly great and noble mind to be deeply impressed with this thought.

Daniel Webster is, by the American people, esteemed to have been as great a man as this favored country ever produced, and we are all patriotic enough to believe that our country has produced as great and noble minds as any country under the heavens; so this places this great statesman at the top of the ladder of human fame and ability. He was

rightly called "the expounder of the Constitution." On one occasion, it is said, some one asked him this question: "What do you, yourself, look upon as the most important thought you ever had?" It is said he answered without any hesitation, and solemnly said: "It is my individual accountability to my Maker." This answer was worthy of the man. To all right-thinking minds it must be so yet. Every man must know that this is the greatest of all human thoughts. The day is fast approaching when not father, be he ever so noble and thoughtful, can answer for us; not mother, be she ever so gentle, loving and sacrificing, can answer for us; but when every son and daughter must account for self to God the judge of all! This is the thought Christ impressed upon his disciples and would now impress upon us. The writer of these lines would recall attention to it here.

Sisters, if you have nothing but a set of knitting needles (some grown girls now do not know how many make a set,—if you do not, ask your old aunt or your grandma), or a crochet book, with which you ply so cunningly the thread to make the beautiful figure in that mat, that tidy, or that centerpiece in which you draw so skillfully the threads, and then embroider it with flowers which, in color and variety, almost rival those that bloom in nature, all these are the Lord's, and you are his. Do you object, and say, "These are too minute?"

What we have in unrighteous possession, which came by fraud, by oppression, by covetousness, is ill-gotten gain, and will be a witness against us in that day of accounts. Like the stone in the house erected out of the proceeds of covetousness and robbery, it will cry out concerning us and the beam in the same house will answer it and prove by these otherwise silent things our shame and condemnation. Thus does God, through the prophet Habakkuk, warn those who would set their nest on high by the shedding of blood, by iniquity and by ill-gotten wealth. (See ch. 2:9-13.) Each servant of Christ, yea every man accountable to God, must render an inventory of the master's goods and required improvement of them to the Lord at his coming.

It must be gratifying to the people to know that the principles of Christianity have so permeated the civilized world as to cause men of magnanimous natures to bestow donations for the public good in such magnificence. George Peabody gave his millions for the education of his fellowmen. Andrew Carnegie remembers in much liberality his own people, the Scots, and now turns his flowing hand containing his millions to the erection of libraries for the public good, and when J. Pierpont Morgan gets wide awake he will give more than his \$500,000 to the help of the poor in New York and elsewhere. Christianity in the world has made such philanthropy possible among men. God only can judge the motive which prompts these donations which strike so strongly the public eye. God only can and will reward it as it deserves. He who sat over against the treasury saw the rich men give of their abundance, and he also saw the widow cast in her mites, which in value was only half a copper, just half a cent; but she gave more

than they all, in the scales of the Lord God Almighty.

Brethren, if you have a million, it is the Lord's; if you have only \$500, it, too, is the Lord's. If you have a very small home, house and lot only, it, too, is the Lord's, and you must give account of all you are and have to him who judges righteously.

"God does not regard them?" Oh, no, you forget. God teaches us he cares for sparrows, for the oxen of the field, for sheep, yea, for "every living thing." He tells us we are of much more value than those. He cares for us. He knows our frame and remembers we are dust. He is not unmindful of weakness. You are his, and what you have is his. Lay your hand to-day upon your heart and try to say conscientiously, and truly, "Here, Lord, I am. I am thine. Please take me, and use me and help me, to so use myself and what thou hast given me, that, at the last, I may have thee place thy loving hand upon my head and hear thy welcome voice saying to me, "Well done."—The Highland Preacher.

THE TIME CHRIST WAS IN THE GRAVE.

J. K. P. TIMMONS.

Moses, in Lev., chap. 23, setting apart the day on which to observe the feast of weeks, or Pentecost, says: "You shall count unto you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering."

Moses has now given us the day from which to begin our count: First count, "Seven Sabbaths shall be complete," and the second count: "Ye shall number fifty days."

Moses is so explicit that he tells us exactly the day of the week on which our numbering shall cease. "Even unto the morrow after the seventh Sabbath." Now, friends, what day of the week is "the morrow after the seventh Sabbath?" There can possibly be but one answer, and that is, the first day of the week. Then Pentecost, according to the law as laid down by Moses to guide and control the Jew, was always on the first day of the week.

Now let us, according to the above rules for counting, count back from Pentecost to "the morrow after the Sabbath" spoken of during the feast of unleavened bread to determine what day of the week that "tomorrow" during said feast would be. According to Jewish idiom, the first and last days are both numbered. To make the ways ("seven Sabbaths complete" and "numbering fifty days") of counting tally, necessarily brings us back to the first day of the week as "the morrow after the Sabbath during the feast." The Sabbath that precedes the first day of the week is unquestionably the weekly Sabbath. Inasmuch as the Jewish year was twelve lunations of the moon, 354 days, but in a cycle of nineteen years an intercalary month is seven times introduced to render the average length of the year nearly correct. It does seem to us there is not a mathematician under the canopy of heaven who can begin on the 16th day of Abib or Nisan, the day that Josephus, Dr. Smith and others say "the sheaf of the first fruits of the

harvest was waved," and make the numerical count that Moses directs, for the various years of the Jewish age, and terminate that count on the day of the week ("even unto the morrow after the seventh Sabbath"), that Moses, in Lev. 23 : 16, says the feast of weeks shall be, because during the years of the Jewish age the 16th of Nisan occurred on every day of the week, from the first to the seventh inclusive. Hence, we think the Sabbath which is a high day spoken of by John, is the weekly Sabbath that occurred during the week of the feast of unleavened bread.

The importance attached to that Sabbath is the day that preceded the omer, or waving of the sheaf of the first fruits of the harvest, which is a type of the resurrection of Jesus, the first fruits from the grave; and also the Sabbath that preceded the day from which is to begin the numerical counts for the feast of Pentecost, the full fruition of the land, which is a type of the full fruition of the Spirit as set forth on first Pentecost after the ascension of Jesus the Christ.

Columbia, Tenn.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

The second session of Potter Bible College has closed, and its halls and rooms are empty again. The Commencement exercises occurred on Thursday morning, June 4, at 10 o'clock. There were two graduates this year, Bro. G. E. Claus, of Canada, who received the degree of Bachelor of Arts, and Prof. R. C. Bell, upon whom was conferred the degree of Bachelor of Science. Bro. Claus spent nearly three years in the Nashville Bible School, and the past two years at Potter Bible College. Bro. Bell spent about the same amount of time at these two institutions.

* * *

The final entertainment of the present session occurred on Thursday night, June 4, and was well attended. A number of visitors came from a distance to attend the closing exercises. Among this number were: Mrs. Davidson, of Louisville; Bro. O. W. Gardner and Bro. Cockrell, of Nashville; Mrs. Glenn, of Lebanon, Tenn., and Miss Hopson, of Hopkinsville, Kentucky.

* * *

Since the close of school, all of the students, with one or two exceptions, have taken their departure. Some have gone to spend the summer at home. Others have gone to their fields of labor. Faces that a few days ago were seen at the Bible College may now be found in New York and in Texas, in Georgia and Manitoba, and in the regions between. Who can estimate the influence that this body of students is capable of exerting in their various fields of labor? Who knows how much can be accomplished by a hundred young Christians, whose minds have been filled with the spirit of devotion and self-sacrifice and zeal for the Master's cause? In view of the influence that is ex-

erted constantly by young men and women as they leave the schoolroom to mingle with the busy world, how important that they be taught in school the principles of truth and righteousness!

* * *

We are pleased to know that a large number of those who attended this year expect to be with us during the next session. We hope that others will begin to think of this matter. Don't put it off, but write at once for a catalogue, and when you have decided to come, write and make it known before all the available rooms are filled. Last year many wished to attend who could not because there was not room. Doubtless many more will be disappointed this year, unless we should be fortunate enough to have additional buildings. But to make sure of a place, do not delay in sending in your name, that a place may be held for you.

ANOTHER WORKER FOR JAPAN.

J. M. McCaleb.

About one year ago I had a letter from Bro. James A. Harding, stating that there was a sister at Franklin, Ky., in the School of Osteopathy, who was worthy, and who was willing to become a missionary. I wrote her in regard to the matter, and in a letter dated June 16, 1902, received the following reply:

"Dear Bro. McCaleb: Your letter received two days since, and I was glad to hear from you concerning the work which lies so close to my heart. Bro. Harding told me he had written to you in reference to my expressed desire to go to Japan, if he thought I was at all fitted to do any good there. I have long pondered the matter in my heart, and can unhesitatingly give myself to the work, considering it a great privilege to be permitted to use my life in that way. The only question that arises in my mind is, Could I do it acceptably? Bro. Harding was very kind to recommend me, and also to encourage me in thinking I might do it. Then your letter comes to give me more encouragement. I graduate here in June, 1903. The Lord willing, I would be glad to come that summer. I graduated from a hospital training school ten years ago, and have had experience along that line among all classes, as I did a good deal of district nursing. That and osteopathy are the chief talents I have to offer. I have had very little experience in teaching. I taught one year a class of girls in a training school. That small experience is all I have had in that line. I am strong and well, and eager to do."

Last week I received another letter from our sister, dated March 31, 1903, in which she says:

"Dear Bro. McCaleb: Your letter just received, and I was so glad to get your words of encouragement, and thank you, too, for advising me about other matters. I am resting in God's care, and hoping he may prosper my way to Japan very soon, if I can work for him to his glory there. I shall be glad to come the first minute I see the way open. Even though I had the money, I could not graduate and get there by the 1st of July. Our closing day has been appointed for

June 19th. You may be sure I will be diligent in business and faithful in progress, so that I may come at the earliest time possible. It makes me more than ever enthusiastic to be at work when I read your letter, that there is work to be done. I am glad I can have a treating table built there, as it will save much expense in sending one. My books I will make as few as possible, but even then I fear they will be more than my trunk will hold; medical books are cumbersome. I will reduce them all I can. I will be glad to have any other suggestions I may need. I suppose the climate there in winter is very much the same as this, requiring about the same kind of clothing. I am always so interested in reading of your work in the papers. Bro. Harding preaches for us here in Franklin one Sunday in each month. It is a privilege to hear him.

"I forgot to ask you, as I see no way of being there by the 1st of July, when would be the next best time to come? October? I think by then I ought to have earned enough, God willing, with what I have now to take me over, and I want to come as soon as I can. Thank you so much for your nice, encouraging letter. I am your sister in Christ, Gertrude Remington."

I give Sister Remington's letters because they are of interest to you, and I am sure she will pardon me for it, as you see she is ready to start any day after the 19th of June. There is no need of her waiting till October to start, earning in the meantime enough to pay her passage, if only a few even will take the matter to heart. She asks, if she can not be here by the 1st of July, what would be the next best time? The next best time would be July 2d. If she can not come then, as soon thereafter as possible. Our sister's willingness to cheerfully turn aside to earn her own passage money to Japan is commendable in the highest; this is just the kind of workers the Lord is calling for; but it will be a kind of disgrace to the churches if they allow her to do it.

Sister Remington is well qualified for just such a work as awaits her in Japan. Ever since I was treated by osteopathy, some four years ago, I have been anxious for some consecrated person to come to Japan and practice it in connection with missionary work. Several osteopaths have written me in regard to it, but they seemed to be lacking in other qualifications essential to an efficient missionary worker, so I did not encourage their coming. Our sister has the happy combination of being a consecrated Christian as well as having proficiency in her profession. I feel confident she is quite well fitted for the place, and that a splendid work for doing good awaits her here. I think it would be good if the churches at Franklin and Bowling Green would consider Sister Remington their missionary. What say you, brethren? Don't raise the cry of not being able. You are able if only you will put your hearts into it. God will make you able. It will take about three hundred dollars to buy the necessary outfit for traveling and pay our sister's way to Japan. If she should have a little left when she gets here to set herself up in the work, I suppose you will not regret it. By the time you read this the time will be short till she is ready to start. Knowing that he will heartily concur in it, I suggest that all offerings for our sister be sent

to Bro. James A. Harding, Potter Bible College, Bowling Green, Ky. It was he who suggested her fitness for this work. He will gladly and faithfully attend to it, and at the proper time turn all over to Sister Remington.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

AT NO. 28.

A handsome and distinguished looking young man and a pretty, graceful young lady were going into the door of a humble house in the East End of London, and so unsuited to the place, so unlike its accustomed denizens, did they look, that a saunterer through those wretched streets, in pursuit of picturesque poverty perhaps, and determined at any rate to see what life at the East End was like, had his curiosity aroused.

"Who are they?" he asked of a decent-looking man, who like himself had been watching the young couple, while he worked away on a doorstep he was mending.

"You mean that handsome young gent and the pretty young lady, as just went into No. 28?"

"Yes."

"Well, that man is Mr. Cavendish Boyd—the Honorable Cavendish Boyd, some says he is—and the pretty young lady is his wife, as he married about two years ago, and brought her here to live."

"To live! What! Do they live at No. 28?"

"They just does, sir, and a power of good they do 'ere too. If you'd like to know the rights of the story, 'ere comes the districk visitor as can tell you all about it. Good afternoon, Miss Simms!" and he pulled off his hat to a lady who was approaching. "If you please, ma'am, this 'ere gent is hinterested about the Honorable Cavendish Boyd and lady, and I took leave to say as you could tell him hall about 'em."

The lady smiled. She was a lady well on in middle life, with a sweet but weary face, and a gentle, low voice.

"Yes," she said, "I can; and I'm not sorry to tell you the story, for it makes one believe that the religion of Christ—the religion that means really loving your neighbor as yourself—has not died out in the world, though perhaps you don't come across it very often.

"Three years ago Honorable Cavendish Boyd came of age. His father and mother were both dead, and he came into a comfortable fortune when he was 21—not great riches, you know, but enough to take good care of him. He was fond of travel and study, and he meant to see the world of men and books, and people thought life was opening brightly for the handsome, prosperous young man. But all of a sudden something took hold of him. He didn't talk about it; but it must have been the breath of a new life in his soul, for it changed all his purposes and plans. He

began to come down here every day among these poor souls, not preaching to them or making a fuss about anything, but just searching out what he could do to help them, and treating them as if they were poor relations of his own, whom he was bound to see to.

"That went on for a while, and then a still stranger thing happened. He married, and came here with his wife to live. I have been told that the lady was an orphan, as well as himself, and there was no one to oppose their wishes. At any rate, married they were, and down here they came; and Mr. Boyd only said, when he had occasion to say anything about it, that he thought they could help the people best by just living among them. And here they have been ever since. If a man in this neighborhood is ill Mr. Boyd is pretty sure to be nursing him; and you'll find Mrs. Boyd among the sick women and babies. I don't believe there's a man or woman on this street who wouldn't die for either of them, if it came to that."

The lady smiled faintly, but there were tears in her eyes, and she spoke her next sentence in a very low voice: "And I think sometimes, if the Master came to find his own he would not pass by No. 28." — *Youth's Companion.*

MEMBERS ONE OF ANOTHER.

It is a well-known fact that on various sea-coasts the encroachment of the sea upon the land has been prevented by means of plants specially adapted to the purpose. These plants belong mostly to the grass tribe, though sometimes to the higher orders, and all possess the peculiarity of underground creeping stems, which, rooting themselves at frequent intervals and sending up fresh shoots at every joint, all linked together, are enabled to offer an effectual resistance to the storm. The enormous dykes which the people have constructed in Holland to keep out the inundations of the German Ocean owe their stability to such plants; and it is said that along the low eastern coast of England, where the sea is continually seeking to encroach upon the shore, a large quantity of land has in this way been reclaimed from the waters.

It is the social habits of these seaside plants that gives them their wonderful tenacity of life, and so admirably adapts them for the conditions in which they grow. Each separate plant is weak and fragile; left to itself it would quickly be uprooted and swept away by the fury of the tide. But when linked and interlaced in the closest fashion with the whole mass of similar plant life growing around, it can hold its own against the strongest forces of the ocean.

What we have to do as Christians in this world is like the work of the seaside plants. To prevent the encroachments of error, to beat back the waves of evil, to resist the storms of temptation, to win new additions to the kingdom of righteousness and peace — this is the work given us to do on earth. And we can do this in the high spiritual realm only as the grass by the seaside does its task in the lower realm of physical nature, through the power of association;

by realizing the vital bond by which Christians are members one of another — tied together in Christ Jesus, and made, however numerous and widely scattered, one body in the Lord — *Christian Herald.*

IF WE ONLY KNEW.

There are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street;
If we knew, our pace would slacken—
We would stop more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary,
Walking pathways roughly laid;
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell —
That some word that we have spoken
Pained or wounded where it fell —
We would speak in accents tender
To each friend we chanced to meet —
We would give to each one freely
Smiles of sympathy sweet.

— [Genessee Richardson, in *Standard.*]

BUSY PEOPLE ARE SELDOM TROUBLED WITH BLUES.

Work is the best possible antidote to woe. When in trouble of any kind go to work with all your might. Work when feeling "a little out of sorts" is a surer cure than any medicine the doctor can give you. A busy person is not often troubled with the "blues." Busy persons seldom become misanthropes, anarchists or "fire-brands" in the community. There is nothing better to keep mischief out of the head than to keep busy at something useful. The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones may now and then make a mistake, but it is better to risk these than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. Idleness, when long indulged in, promotes grief, and often selfishness. Help such sufferers by encouraging them to be up and doing: rouse them to a sense of the duties that await them, and the welfare of others that depend upon them, and you have done more to comfort them permanently than you could by many words. Yet such efforts, to be effective, should have no touch of harshness or roughness.

An old philosopher says: "The firefly only shines when on the wing; so it is with the mind. When once we rest we darken." "What is your secret?" asked a lady of Turner, the distinguished artist. "I have no secret," was the reply, "but hard work." And this is the only secret that will make a really successful man out of a boy, rich or poor. Work cures more ills than all the doctors in the world.

THEIR FAITH REWARDED.

Louisa M. Alcott, the famous writer of children's stories, relates an incident which occurred during her early experience showing how the implicit faith of her parents was bountifully rewarded. She says: "One snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree with all his wages. My mother hesitated a little at first, as we also had a baby. Very cold weather was upon us, and a Sunday to be got through before more wood could be had. My father said: 'Give half our stock, and trust in Providence; the weather will moderate, or wood will come.'

"Mother laughed, and answered in her cheery way: 'Well, their need is greater than ours, and if our half gives out, we can go to bed and tell stories.' So a generous half went to the poor neighbor, and a little later in the evening, while the storm still raged, and we were about to cover our fire to keep it, a knock came, and a farmer who usually supplied us appeared, saying anxiously: 'I started for Boston with a load of wood, but it drifts so, I want to go home. Wouldn't you like to have me drop the wood here?'"

Brethren, if you have a small amount that you can sacrifice, it would be a good work to send it to help these brethren to build their house of worship. If you should see some soul in the great day of days pass through the everlasting gates to live with God, and could learn that your contribution helped to save him indirectly, wouldn't it be an occasion to rejoice? Then let us work while we can; let us help before opportunities cease.

* * *

Bro. W. L. Karnes, of Oglesby, Tenn., will spend the summer preaching at Lantana, Tex., and in the surrounding country. Bro. Karnes is a faithful, earnest, energetic man, and will accomplish good wherever he goes. May the blessings of the Lord attend him in the work, is our prayer.

* * *

Bro. J. W. Dingman writes from Piqua, O., under June 1, as follows: "Dear Readers: By request of the brethren, I will make a report of our meeting at this place. Bro. G. B. Hancock began our meeting on the 3d of May, and continued over four Lord's days. Two were added to our little band — one by baptism, one from the Baptist Church. There are several others who are almost persuaded. This makes eleven of us now — three more than were in the ark.

"Bro. Hancock made many warm friends during his stay with us, especially among the boys, some of whom he selected for his school, which we hope and pray he may establish, if it be God's will, for we believe that a great deal of good can be accomplished in the work which he is now anticipating.

"We were greatly strengthened by the preaching of our aged brother, who preached the Word as Paul exhorted his son Timothy to do. (2 Tim. 4: 2.) Yours for the old path,

J. W. Dingman.

"No. 1003 Covington Avenue, Piqua, O.

"P. S.—'Pray for us that the work of the Lord may grow in this city, for the effectual, fervent prayer of a righteous man availeth much' (James 5: 16).

* * *

From Boxville, Ky., June 6: "Bro. Friend: Dr. L. H. Wilson, whose home is near Rice Station, Shelby County, Ky., responded to the call I made through THE WAY for help to do church work in Western Kentucky. Soon after Bro. Wilson came, he was taken very sick, and has been growing worse. He has been sick about two weeks, and is at the home of Bro. Wilton Burris, where he is receiving every possible care. Bro. Wilson is also a loyal preacher of God's Word. One of the first deeds he did after coming here was to send five dollars to Bro. Bert Elmore, to bear his expenses in coming into our midst. Bro. Wilson has won the love of those who know him, and we pray and hope that he may recover.

H. S. Nelson."

* * *

Bro. J. N. Armstrong is engaged in a meeting near Hopkinsville, Ky.

* * *

Bro. R. N. Gardner left Bowling Green on the 12th for Coal City, Ind., where he will conduct a series of meetings.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

A LETTER TO "THE WAY."

Dear Brethren: I visited Conner again on the 10th and 17th of May. Though Lord's day morning was rainy and the roads wet, the people gathered in from three miles around. The house was filled to the overflowing. One lady and her twelve-year-old daughter walked three miles over a wet road, and were caught in the rain on the way, but they came on.

I wish again to call the attention of the brethren to the little amount asked for by the Conner brethren to build a meeting-house. Fifty or seventy-five dollars would meet their present needs. Send all contributions to W. V. Bessent, Conner, Fla.

I also visited the Wahoo settlement on the 24th of May. Preached twice; received one from the Baptists.

I received Bro. Harding's letter a few days ago. Many thanks for the kind remembrance of me in the answer of my questions. Your brother in Christ,

D. A. Martin.

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

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SCRAPS.

J. A. H.

In the last issue of THE WAY is an article on "Stemming the Popular Tide," by G. Dallas Smith. It was clipped from the Gospel Advocate, and should have been credited to that paper. I have noticed also a time or so the prefix "Rev." attached to some writer's name when articles are copied. This is an oversight on our part. Our purpose is to cancel that title every time. We believe the use of the term is forbidden by the Savior.

* * *

We have several articles on "Miracles," written by men of great learning and ability, which we want to give to our readers, and from which we hope to draw some lessons that may be profitable to us. The words translated "miracle" in our Bible signify "sign," "power," "prodigy," or "wonder." What is marvelous, wonderful, expressive of super-human power to us, to God and his angels may appear as very commonplace, every-day matters. To illustrate: Jesus said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you" (Matt. 17:19-20). It surely would be a marvel if such a thing were to happen at the word of a man, an exhibition of supernatural power, a wonderful sign, an astounding miracle on our side; but

on God's side it might be as commonplace as the sight of a day laborer shoveling dirt is to us; and what is more natural, more easily explained than that? That man has a suitable implement, a spade, and an abundance of strength to handle it; so he drives it into the earth and tosses the dirt into the ditch. Now, if an angel of God has a suitable implement—a celestial spade, for instance—and strength many millions of times greater than that of any man, what wonder would it be to him, or to his fellows, if at the command of his Master he should thrust his spade beneath that mountain and toss it into the sea? I suppose such an occurrence would be no more surprising to the celestials than our man shoveling dirt would be to us. I can not conceive of anything being miraculous to God.

To return to our illustration: That man's tossing the spadeful of earth into the ditch depends simply on his having the spade and the strength and will to use it. So also, it seems to me, that angel's casting that mountain into the sea depends simply on his having the proper implement and the strength and will to use it. The operations are precisely the same in kind; they differ only in magnitude. Bear in mind that more than twelve legions of angels waited on Jesus to do his will, and that all angels are "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14).

Of course, this sort of talk is foolishness to these modern Sadducees who believe not in God, angels nor spirits, nor in the resurrection of the dead; but when people reach the point that they can believe all the life, energy, wisdom, intelligence and goodness in this world came from dead, lifeless, lightless matter, without design or a designer, they are sure a set of fools it is hardly worth while to reason with them. The Holy Spirit says, "The fool hath said in his heart, There is no God." But to those who believe God is, "and that he is a Rewarder of them that seek after him," it is easy and natural to believe that in answer to his faithful servant's prayer God gives the command, his servants obey, and the prayer is answered. Not that God is dependent on the obedience of angels or any other servants; for we can not conceive of the infinitely great, wise and good Creator being dependent on any one or any

thing; but inasmuch as the Scriptures teach that the angels of the Lord encamp about the righteous, that they are all ministering spirits, sent forth to do service in behalf of them who shall inherit salvation, inasmuch as Christ pronounces a woe upon those who cause one of his little ones to stumble, saying, "For I say unto you that in heaven their angels do always behold the face of my Father, who is in heaven" (Matt. 18:10); inasmuch as these things are so, it is natural and Scriptural to believe that the angels are the servants who bring to us the gifts which he grants in answer to our prayers, who bring about the ends which we earnestly and righteously desire. No man has a Scriptural conception of existing conditions who does not see above and (in part) about us innumerable hosts of angels, the general assembly and Church of the firstborn who are enrolled in heaven, God the Judge of all, and the spirits of just men made perfect, and Jesus, the Mediator of the new covenant. See Heb. 12:18-24.

No, indeed, I can not conceive of the giving life to one dead body (Lazarus, for instance) being miraculous to the Originator of life, to him who gave life to everything that lives, to him who daily gives life to every living plant, fish, fowl, beast, man and angel. No, indeed, no power is startling or surprising to him, no sign is for a second mysterious or wonderful to him, no occurrence is for a moment a prodigy, an unexplainable wonder to him. Doubtless many things that are miraculous to us are not at all so to angels, though no doubt there are and always will be miracles for angels; for it is not conceivable that there is limit to the knowledge, wisdom, or power of God. In the nature of the case we may expect him to be always doing things that are to men and angels unexplainable exhibitions of knowledge, wisdom and power. Miracles do not violate natural law; for they are but exhibitions of his will; and natural law is nothing but the will of God.

* * *

CATALOGUES.

Write to Potter Bible College, Bowling Green, Ky., for a catalogue. They are now ready. If you have son or daughter to send to school, it is to your interest to see one; if you want to attend college yourself, you ought to see one of these catalogues. When you read this, I expect to be at Hendersonville, Tenn., if God wills. If you want to write concerning the school, write to me at that place.

J. A. Harding.

* * *

Have you done anything towards helping our sister, Miss Gertrude Remington, on her way to Japan? Let us act promptly in this matter. When one so well fitted for the work wants to go we ought by all means to speed her on her way. The people are dying in despair for lack of the truth.

He who manifests humility, love and gratitude when told of his faults has made large attainments in the Christian life.—Ram's Horn.

A LETTER FROM N. P. LAWRENCE.

WITH COMMENTS BY J. A. H.

Dear Brother Harding:—I learn by THE WAY that you are at Winchester, Ky., the home of your youth, in a meeting, and I presume you will find time to read a word of encouragement from one who has been noting with care the history of the movement to which you have been so assiduously devoting your energies for ten years. I am delighted and surprised that one man can do so much. I have watched the controversy concerning the Bible School and Bible College work, and I see that your opponents have no case. THE WAY is a great power for good. I am being helped by it week by week, more than I can tell. I have my subscription paid up to the end of next year. I have been scattering sample copies in adjoining counties and speaking in its favor privately and publicly, and taking subscriptions. I am not greatly successful, but I have sent a few names, with the money for them. I wish it had ten times as great a circulation as it has and were twice as large. I succeeded in earning a copy of the Revised Bible, American Standard Edition, which you kindly sent me, and I am greatly pleased with it. You have my grateful thanks for it. If I shall buy any books which THE WAY can furnish, I shall get them that way.

If the Lord wills, some day I shall try to set the gospel ball rolling in the Province of Quebec, in which I was born. I do not know of a congregation of primitive disciples in the whole province. I can not do it yet; circumstances do not admit of it. Perhaps the Lord does not so will, but is reserving the work for another. "May the Lord greatly prosper you in your work," is my prayer.

* * *

NOTE BY J. A. H.—I have known Brother Lawrence for about twenty years. For years he was a deacon of the Plum Street Church, of Detroit, Mich., a most devout and faithful worker. His approval, his cordial co-operation and his prayers are indeed comforting and encouraging to me. I shall make it a matter of constant endeavor and of daily prayer that I may continually become more worthy of the confidence and fellowship of such men.

Yes, it is true that those who oppose teaching the Bible in school, as we do it, have no case. They might as well oppose giving to a starving man the only food that is perfectly good for him, or a dying man the only medicine that will certainly restore him to health. All these brethren who have been fighting our Bible teaching will freely admit that the Bible is the only Book fully suited to the mental, moral and spiritual development of men here and the only one that will fit a man for the world to come. And they want men to teach it, too—to teach it from the pulpit, the platform, in the family circle, in the shop, in the field, in the office, in the barn, on the street, on the public highways, with pen and

tongue and life; but they seem to be radically opposed to having it taught in the schoolroom. And this, too, not because they are opposed to the teachers, or to the students; not because the teachers do not teach the truth simply, clearly and powerfully, nor because the students do not need it. They do need it; and unless they are taught in the Bible their lives here will be sadly deficient in happiness, peace and usefulness, and they will be doomed to everlasting despair hereafter. This these brethren known right well. What they see in the schoolroom that makes it, in their esteem, such an unfit place for teaching God's Word I can not tell.

But inasmuch as the editor is at liberty to teach while he does his daily work of editing, and the farmer while he does his farming, the doctor while he is practicing medicine, the merchant while he sells goods, the carpenter while he builds houses, and the blacksmith while he blows the bellows, I claim the right to do it while I teach school.

If a young man or woman of fair intelligence and ability attends Potter Bible College one year, taking the first year's work in the Bible, he (or she) will go away with a much better knowledge of the Books of Matthew, Acts and Hebrews than most preachers get in a lifetime. Nor are they content with mere memory work. They think, ask questions, answer questions, and often for hours at a time earnestly discuss questions arising out of their studies. There are four meetings every week (Sunday morning, Sunday evening, Monday evening and Thursday evening) which are devoted chiefly to reading and teaching the Word of God, to asking and answering questions, to arguing and expounding. The young man (or woman) who spends four years at such a school, improving these opportunities as they should be improved, and as many do improve them, will probably acquire more and more accurate and thorough knowledge of the Bible than he would otherwise have acquired in a lifetime. Why, then, should these brethren fight us as they do? Why is it so sinful (?) for us to give this water of life, this bread of heaven, to our students? Surely these

Now, they would have a good case if they were to contend against every Christian who teaches in schools which require him to submit to certain restrictions in teaching the Bible which the trustees put upon him. For instance, some public schools brethren have no case!

require a preacher (I have been told) to cease to be known as a preacher before he can have a place as teacher in them. He may take part in the meetings of the Church, as any elder, deacon or member may do, but he must not be known as a preacher, must not conduct protracted meetings even during vacations. For any man in Christ, who is able to do the work of an evangelist, to take a position in such a school under such restrictions is to be disloyal to his Master. The chief businesses of every Christian are to study, to live and to teach the Word of God. No Christian can have a well-grounded hope of eternal life who does not make all his other

works secondary and subordinate to these three. They are the infinitely important ones.

* * *

We are rejoiced because of Brother Lawrence's appreciation of THE WAY, and we are glad in the belief that it is doing a great work. It could hardly be otherwise; for my co-workers on the paper are full of the spirit of devotion, of self-sacrifice and of prayer; and many of the most godly people I know earnestly pray for its success; and "the supplication of a righteous man availeth much in its working" (James 5:16). I doubt if any paper was ever more devoted to God by self-sacrifice and prayer than is THE WAY. In last week's issue is an article directed to "The Friends of THE WAY," by Brother J. N. Armstrong. He says: "I have not done as much for THE WAY as I ought to have done. I have given time, perhaps beyond my ability, but I have not worked for subscribers as I should." When he says, "I have given time, perhaps, beyond my ability," he might have added, "and money also;" for he has certainly given money when he had to practice the strictest self-denial, both in his person and in his family, to do it; but it was done with a cheerful heart; and no doubt received a rich reward. For myself, I can say I do not want to do less for THE WAY nor to sacrifice less for it; but, as Brother Lawrence says, I would like to see its circulation increased tenfold, that its influence for good might become ten times as great as it is. That seems like an extravagant "wish" on the part of Brother Lawrence; but why should it be so considered? Brother Lawrence thinks he is not "greatly successful" in getting subscribers; nor is he, because he has a hard field in which to work—a field in which there are but few who are in full sympathy with him and with THE WAY. But he has done enough to have his time moved up to 1905 and to get also a handsome Revised Bible; and there is no telling how much more he will do before the year is out. If every warm friend of THE WAY would put forth as great effort, I venture to say we would have the tenfold increase in less than five years. Says Brother Lawrence, "I am being helped by it, week by week, more than I can tell." Then, what might it not accomplish if it were going to ten times as many people as it is? Have you been helping to get that list of five hundred new names for June? If not, I hope you will do it yet. This paper will reach you, I suppose, about five days before the end of the month. There is time enough yet for you to do your part. I do not hesitate to ask the friends of the paper to work for it. If my motives were selfish I would be ashamed to ask them; but they are not, and I can as cheerfully exhort you to do this work as I can to do any other work for Christ and for his kingdom. With such an increase we could double the size of THE WAY and improve it in other ways, without increasing the price of it. If five hundred persons were to become as much interested in increasing the circulation of the paper as a few of our friends are, the work would be done in much less time than five years.

Let us hope that God will prosper Brother Law-

rence in his heart's desire "to set the gospel ball rolling" in the province of Quebec. When the door is opened to him, THE WAY will gladly do what it can to help him in the work. We hope he will not fail to call on us.

THE AUTHORSHIP OF DEUTERONOMY.

A. M. HAGGARD.

One of the greatest battles of ages has been on for years. No student of Church history can rate the critical contest over the Old Testament otherwise than Napoleonic in its proportions. In all probability this Armageddon will be fought to a finish in America, and the American solution of the Old Testament problem will dominate the mission fields of the whole world.

For most strong, rugged Christians there is an interest in the contest so deep and profound that it can hardly be described. Only after the battle is over, and only by men who did not fight in the ranks, can it be properly portrayed. One can not sit through many McGiffert lectures, or listen long to George Adam Smith, or read much from Professor Harper, and be insensible to the martyr-like intensity of feeling, that unbounded enthusiasm which inspires this crusade to wrest the Old Testament from the conservative teachers and put it into newer and more competent hands.

The feeling is no less intense on the conservative side. Space forbids that I should mention illustrations in Germany or England, or outside the ranks of the disciples in America. Nine years ago we lost one of our greatest writers and sanest thinkers, Barton Warren Johnson. We had no man of wider vision. We had no better student of history. No man was better able than he to weigh both sides of the great controversy. He did not want to die. He wanted to live ten years more. In that ten years he wanted to throw the whole weight of his great soul into this battle. What was denied him has been granted to others. Among these is John W. McGarvey, author of the book named at the head of this article.

In the introduction of this book the author gives as fair a statement of the position of his opponents as any good man can. And it is remarkably clear or lucid. He has devoted his discussion to Deuteronomy because it is, by concession of his opponents, "the key of the position, the center of the conflict."

In the first part of his book he deals with the arguments upon which his opponents rely to prove the late date for Deuteronomy. In nine sections, covering 190 pages, he reviews the ground in a masterly way.

In the second part, covering eleven sections, he presents the evidence to prove the early or Mosaic date for Deuteronomy. There is not a court in a civilized land before which this argument would not command respect.

Candor must compel one of a judicial turn of

mind to admit many weaknesses in the so-called "assured results," and a marvelous knowledge of the Bible on the part of Professor McGarvey. I doubt if any other man in the world knows the Bible itself more thoroughly than J. W. McGarvey.

We are glad to say that this excellent work by the veteran teacher of the Bible has been introduced as a text-book into the College of the Bible, Drake University. While no one book, as the author states, can end this controversy, and while this book is not above criticism, we believe it will eventually be found on the winning side of this great question. The early date has rock foundations which have never been pierced by critical drills. The strength of the theory of the late date is not in its foundations. Its strength is elsewhere. There is, in many scholarly hearts, an insatiable hunger, which must be satisfied. If not satisfied by a profound religious experience, by God's own normal adjustment of the head and heart—in other words, by supreme ripening of faith—then it will feed upon this critical philosophy which put Deuteronomy and the Pentateuch hundreds of years this side of Moses.

Professor McGarvey's book should be followed by another which deals with the core of this philosophy in a way as masterly as he deals with its arguments. Deeper thought than advanced criticism has been usually able to enlist a larger sympathy by the conservative side for their opponents, and a better way to bring perfect co-operation between the heads and hearts of devout scholars, will bring us all back to the early date for these ancient books.

The philosophy which stands for the late date is destined to lose in the long run, for many reasons. As a philosophy it does not fully satisfy the great hunger for which it is made and which gives it its only real strength. Its devotees are about equally divided between skeptics and devout believers. The believers can not meet the logic of the skeptics. Sooner or later they must dissolve partnership.

The rank and file of Christian workers can not hear or read a clear statement of the principles of this philosophy, together with a candid application of it to the Scriptures, without being shocked. They are never pleased with it apart from some lovable person who presents it with consummate tact, skillful omissions and wonderful ingenuity in the use of second meanings for household words for religion and faith.

No thinker outside of the ranks of certain experts can accept this philosophy, save upon authority. This is virtually a prohibition put upon hundreds of good thinkers. First, because nature and the spirit of the age are at war with all authority so nearly exalted to the Divine, and yet so far short of it. Second, the experts to whose authority he is asked to surrender are divided in their counsel. He knows where the majority is to-day, and he knows it is changing. Moreover, he knows that majorities never have proved and never can prove any proposition. In the third place, he has tried the critics and convicted them of important blunders. In many cases

these blunders are more serious and unpardonable than the extreme critics charge against Bible writers. How can a vigorous thinker surrender and follow the authority of a lot of good, well-intentioned, religious scholars, every last one of whom he has convicted of serious blunders?

Do not forget to read this book. And do not by any means forget to read thoroughly a few of the most notable books on the other side. If this war is soon ended, it will be because of the men who know the other side better than its own advocates. Professor McGarvey's book will give you a fine list of the strongest books on the late-date side.

Drake University, Des Moines, Iowa.

—Christian Standard.

* * *

NOTE BY J. A. H.—Professor Haggard, in my judgment, is altogether too respectful towards these destructive critics and their theories. If their positions were correct, the Bible would be made up, for the most part, of myths and fables written by a set of benevolent, mild-mannered liars. As a guide in religion it would be worth nothing to me. I would be indignant every time I thought of the impostors and humbugs who wrote it.

But the analytical theory which these critics ask us to receive, instead of the faith which the godly have held for thousands of years in the inspiration and truthfulness of the Holy Book, is itself a structure made up of thousands of guesses—guesses pure and simple. Moreover, no two of them are fully agreed about these guesses. Then the formers and chief exponents of the theory are open, arrant infidels. How many thousands of years does Professor Haggard suppose must pass before Christians can claim as an "assured result" that the Bible is inspired of God? Are Christians to go on doubting forever because infidels continue to attack their positions and call in question their assured results? The professor says: "Candor must compel one of a judicial mind to admit many weaknesses in the so-called 'assured results.'" Just so; and it is equally true that candor must compel every one of a judicial mind and of information concerning the discussion to admit that every advocate of the analytical theory is an opponent of the truth and an enemy of God and of the Lord Jesus Christ. Every advocate of the theory who is not an infidel—if there be any who are not—is a Christian with some serious defect in his thinking machinery. No man of sound mind who is not an enemy of Jesus could possibly advocate such a theory on such grounds.

I want to commend most heartily all Professor Haggard says in favor of Brother McGarvey's book. He could have said much more in its favor than he did. I do not believe that any candid man "of a judicial turn of mind" can study thoroughly McGarvey's book without being convinced that the analytical theory of the Pentateuch is the greatest, the most baseless and the most infamously wicked blunder of the nineteenth century. It is a deliberate, cold-blooded, persistent effort to tear to pieces

God's Holy Book and to bring into disrepute and to trample under foot the teachings of the Holy Spirit. I have no sort of patience with any professed Christian who favors the theory or who apologizes for the theorists. I do not believe he is a Christian at all, nor would I treat him as one. He is no friend of Jesus.

THERE IS AN INSPIRED BIBLE.

R. C. BELL.

We have seen that there is a canonical Bible of sixty-six books. If any proposition can be proved by history, this can be. We have seen that this Bible is inspired; we have a definite understanding of what inspiration means; we also have heard the testimony of the writers themselves as to the condition under which they wrote. Now, this week, as promised, let us study the nature of the things written, to see their bearing upon this subject and to see if they afford any grounds for faith in the inspiration of the Bible.

There is a marvelous unity and harmony running throughout the Bible. When we recollect that about forty different writers, scattered throughout a period of sixteen hundred (1,600) years, widely separated from each other—some in Asia and some in Europe—writing in different languages and on different subjects, law and morals, prose and poetry, history and philosophy, and yet each one is in perfect harmony with all the others—not a single contradiction—we have an unanswerable proof that one mind overruled it all. I do not suppose that you and I, my friend, could sit down on the same day to write just a few pages in the same language and on the same subject, without there being some contradiction or variance between us. It is utterly impossible for forty different minds to act in such accord. The Bible is the product of one mind.

Suppose that forty sculptors, living in different parts of the world, scattered throughout a period of sixteen hundred years, without knowledge of each other, should chisel out forty pieces of work, and that at the end of this time these forty pieces should be brought together and it should be found that they formed, when fitted together, the most beautiful and perfect statue that the world ever saw. The supposition is absurd, unless we also suppose a guidance from a power superior to man, but scarcely so much so as it is to suppose that such a book as the Bible could be written without Divine guidance. This one point proves that there is an inspired Bible.

A second point that proves the divinity of the Bible is its impartiality and fairness. The Bible gives a picture of our race from the creation until time shall be no more. Yes, a picture. Like the camera, it gives both the good and the bad features just as they are. When a man writes the biography of his friend he tells only the good qualities; he passes the bad ones over in silence on the principle that a thing does not have to be told just because

it is true. Whether this is right or wrong is not the point; but that men do it. Again, when a man writes about his enemy he covers up the good and dwells on the bad. This is on the principle of the devil, I suppose; but men do it nevertheless.

There is nothing of this kind in the Bible. There is not a perfect human character in it; sin can be found in every man whose history is given, and some of the best men in it committed the darkest crimes. Adam and Moses disobeyed; Abraham lied; David committed two as black crimes as are in the catalogue of sin; Paul found evil present with him; Peter denied with an oath that he ever knew Jesus; and John says: "If we [including himself] say that we have no sin, we deceive ourselves, and the truth is not in us." Character is portrayed just as it is, without praise or blame. The writers of the New Testament who loved their Lord to the extent that they died for him never praise him for a single word or act; they never say aught against those who mistreated him in every conceivable way during his life; they censure not him who betrayed their Master; neither do they censure those who arrested him and mocked him and buffeted him and spit upon him and crucified him with thorns and crucified him and pierced him. Nor do they praise Joseph and Nicodemus and the good women for caring for his body. They tell simply the naked facts. Not once do they denounce those who persecuted the Christians even unto death. Not once does Paul or Peter or James or John cast any reflection whatever upon those who beat them and imprisoned them and tortured them and finally killed them.

Can man be so impartial and confine himself so rigidly to mere facts without praise or blame? No, he can not; he never has. What man could write such stories as are found in the Old Testament without his spotless and sinless hero? What righteous man could write of the wicked characters in the Bible without denouncing them? What man has ever written even so much as a paragraph about Jesus without either praising or censuring him? That the Bible was written by inspired men is clear from this point.

From the standing point of the nature of the things written, a third argument for the inspiration of the Bible is the restraint of these forty writers, who, in contrast to all other writers, never try to satisfy the idle curiosity and wonder of mankind.

How great is the curiosity of our race! Who of us would not like to have the unseen abode of the dead located and described minutely?—both heaven and hell. How we would like to know more about God, and how the redeemed will spend their time throughout the ever-enduring hereafter? Who would not like to know the mysteries of our existence and of immortality? Who would not like to know more about the boyhood of Jesus? Even the little child can ask scores of questions to which the wise men of all time must answer a simple "I do n't know."

Men have always delighted in the unraveling of mysteries and in satisfying the curiosity of their

fellow-men. If they can't know they will make up something in their own heads to answer the purpose. Man's curiosity must be satisfied at all hazards, they think. Mahomet told his disciples all about the life of heaven, and cleared up all such mysteries. How eagerly the Apocryphal gospels tell us about the childhood and youth of Jesus. This desire to write things that serve to gratify idle wonder only is a mark of false religions, and religious imposters have written book after book for no other purpose.

There is nothing that bespeaks the Divinity of the Bible more plainly than the lack of all this. Its doctrines and revelations are superhuman. Certainly, but not more so than its silence. There is not a sentence in it from lid to lid that serves no other purpose than to satisfy mere curiosity; there is no effort to make a man wise in worldly wisdom and impractical philosophy and vain speculation, but only unto salvation. Here the Bible stands in marked contrast to all systems of false religion. What makes these forty writers so different from all other religious writers? It is this: God inspired them to write. He either gave them the material, or sometimes only guided them in the selection of it. There is no way of accounting for the unity, impartiality and self-restraint of the Bible writers other than that they wrote by Divine authority and under Divine guidance.

The fourth and last argument in this paper is from the prophetic utterances found in the Bible. A book might be written here—they have been—but we must content ourselves now with the suggestion of a very few examples.

The first is a prophecy concerning the overthrow of the Jews found in Deuteronomy, the twenty-eighth chapter: "Jehovah will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, that shall not regard the person of the old nor show favor to the young, and shall eat the fruit of thy cattle and the fruit of thy ground, until thou be destroyed; that also shall not leave the grain, nor wine or oil, the increase of thy cattle or the young of thy flock, until they have caused thee to perish. . . . The tender and delicate woman among you who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eyes shall be evil towards the husband of her bosom and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children whom she shall bear; for she shall eat them for want of all things secretly. . . . And ye shall be left few in number, whereas ye were as the stars of heaven for multitude, . . . and Jehovah will scatter thee among all peoples, from one end of the earth even unto the other end of the earth, . . . and Jehovah shall bring thee into Egypt, . . . and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen, and no man shall buy you."

This prophecy is remarkable for two things especially; viz., its minuteness and for the 1,500 years

that intervened between its utterance and its fulfillment. The Roman nation, which was the "nation from afar," is accurately described. Josephus, in telling of the destruction of Jerusalem, follows this old prophecy closely and mentions especially a mother who did actually kill and eat her child. The number slain was 1,240,490, and the prisoners 99,200. They were sold as bondslaves until buyers could not be found. This prophecy is being fulfilled before our eyes now; for the Jews are still being persecuted and driven from place to place. How could a mere man have written such a wonderful prophecy? The question needs no answer.

Other prophecies furnishing conclusive proof are the ones pronounced against such cities as Babylon, Nineveh, Tyre, etc., to say nothing of the dozens of Messianic prophecies and of those telling about the rising and falling of empires, both political and religious. These prophecies are all clear and definite. The fate of the above-named cities are so different; some of them were to become dry and desert; others were to have pools of water and become places for fishermen. These prophecies are of such a nature that chance, fortunate guessing, nor human wisdom can not account for them in any degree. What is their bearing on the question in hand? God only could have foretold these things. The Bible must be and is inspired of God.

"Why should it be thought a thing incredible with you that God should inspire the Holy Scriptures? Are they not worthy of such an origin? The Bible has stood the assaults of eighteen centuries, and the battle has only made it stronger and more enduring. 'The Word of God is sharper than a two-edged sword, piercing to the dividing of soul and spirit, joint and marrow, and is a discerner of the thoughts and interests of the heart.' As nothing else can, it stimulates thought, creates science and builds schools and colleges. It produces self-denial and philanthropic devotion, filling civilized lands with asylums and heathen lands with missions. Destroy the literature it has produced, and the libraries of the world would be in ruins. Abolish its influence on the imagination, and a dark night would eclipse the glories of sculpture and architecture, of painting and poetry. Silence its voice from heaven, and death and despair will go hand in hand through the earth. It is the Word of God. Let the child be taught it leaning on its mother's knee. Let the youth treasure its blessed promises that when the night of age comes they may light his trembling steps through the dark valley and shadow of death. Teach it in the Sunday-school, preach it from the pulpit, translate it into all languages, and send it into all lands; for 'the Word of the Lord liveth and abideth forever.'"

"The heavenly Master has still his eye upon his weary followers, toiling in rowing, and each wave of circumstance bears him on its crest. We are not required to live above circumstances; they are assigned to us that we may obtain therein a deeper experience of the love and wisdom of him to whom all power is given in heaven and on earth."

AN OBJECTION ANSWERED.

J. N. A.

It is urged that the authority of Jesus is limited to the church; that he has supreme authority in his government, but politically men are free. I heartily agree that Jesus has no more authority in the government of the United States than the king of England has. Certainly he rules and has authority only in his own government. But in this government he has supreme authority; he is an absolute monarch. No ruler, king, emperor or potentate has the least weight of authority over his subjects, and whenever a Christian acknowledges another ruler and his citizenship in another government he dishonors Christ. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

No slave ever more absolutely and completely belonged to his master than a Christian belongs to his Lord. Even a slave, when bought by the blood of Jesus, is the Lord's freedman. "He that was called in the Lord being a bond servant, is the Lord's freedman; likewise he that was called, being free, is Christ's bond servant. Ye were bought with a price; become not bond servants of men" (1 Cor. 7: 23, 23).

When a man is bought by the blood of Jesus he belongs to Christ, body, soul and spirit. Regardless of his former relations he is now to serve as a servant of Christ in every relation in which he abides. He can act in no other name. All he does politically, socially, morally and spiritually must be done in the name of Christ and as his servant. He belongs to Christ; he is in his government, the Church, and he can never act in the name of any other ruler or government without dishonoring Christ. He is in the Church always and everywhere—on his farm, in his store, in his school, etc. And is under Christ's authority every minute of his life, and he can never be anything but a bond servant (slave) of Jesus Christ so long as he is a Christian. He has no rights nor privileges—politically, socially, morally nor spiritually—save those granted by his Master. A child ten years old who accepts Jesus as his Lord must obey his father and mother as a servant of Christ, and he owes no duty to those parents save as duties imposed by his Lord. Jesus has absolute control of this child, and he has liberty and privileges as Jesus grants them in every department of life. There is no reserve in this matter.

"Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eye service as men pleasers, but as servants of Christ, doing the will of God from the heart." "Whatsoever ye do, work heartily, as unto the Lord, and not unto men . . . ye serve the Lord Christ" (Eph. 6: 5-9; Col. 3: 22-25).

This passage is spoken to servants, some of whom were bond servants or slaves that belonged to their fleshly masters as property; yet they had become Christians, had taken Jesus as their Master, hence, they are the Lord's freedmen, and are exhorted to

obey their masters in the flesh "in singleness of your hearts" — with one purpose, "as servants of Christ," "for ye serve the Lord Christ." All your service is due to him. Christ has absolute authority over slaves that accept him as Lord, and while he permits them to continue in this relation to their fleshly masters, yet they must direct all their service thereafter to him, and him only must they serve. They must ever after acknowledge Christ only as Lord; he frees them from all other lordship.

"Be subject to every ordinance of man for the Lord's sake, whether to the king as supreme, or unto governors, as sent by him for vengeance on evil-doers, and for praise to them that do well. For so is the will of God, that by well doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bond servants of God" (1 Peter 2 : 13-16).

This Scripture is addressed to Christians, teaching them concerning their duties growing out of their relation, not to fleshly masters, but to kings, governors, and rulers, who are sent to take vengeance on evil-doers.

Peter first tells them that their relation to these rulers — civil government — is that of foreigners, that they are "free." You do not belong to them; you are not citizens of them, but don't abuse your freedom; do not use it as a cloak for crime. Be subject to them not as citizens, but "as bond servants (slaves) of God."

As I have said, the Jews belonged to God's government only, and they had been so drilled in this lesson that they had the strongest aversion to subjection to other governments, and doubtless often rebelled and made their freedom from these governments a cloak for wickedness.

The principle that whatever Christians do they must do, not as Oddfellows, not as Masons, not as Knights of Pythias, not as citizens of the United States, but "as bond servants of Christ," is well established by these Scriptures.

The idea that Jesus Christ has authority over Christians only in a religious sense (whatever that may mean) is fraught with much evil to the Church. Church means "called-out people," regardless of the purpose for which they are called out. The Church of Christ means the people in this earth who have been called out of the world by accepting Jesus as their Lord. This people is just as literally the Church of Christ when planting potatoes as when breaking bread on the first day of the week. This people was called out of the world to make them like Christ, and the religious service of this government is only a means to reach the real end—Christ-likeness. Men can not become like Christ who six days in the week act in the name of another, and as a servant of another. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." In no other way can a man grow into the likeness of Christ.

A Christian may do any work for a government (or any other corporation) in the doing of which service he does not have to acknowledge his citizen-

ship in the government, and declare his allegiance to said government, and thus pledge himself to support and defend it. He can serve in such governments in all work in which he can act as a foreigner and not a citizen; as a servant of Christ and in his name, by his authority. Further than this he can not go without dishonoring Christ.

"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" (John 15 : 18, 19).

"They are not of the world, even as I am not of the world" (John 17 : 16).

"Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, would be a friend of the world maketh himself an enemy of God . . . Be subject, therefore, unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4 : 4, 7, 8).

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12 : 1).

WEARING GOLD.

R. W. GARDNER.

I received the following question from a brother, and as it involves a principle much violated to-day I, by consent of the querist, publish it in full, with a reply:

"Some two or three weeks ago I listened to a Methodist preacher on the 'Rules of the Methodist Church.' Among a great many other things he condemned was 'wearing gold.' He merely referred us to the Discipline of their Church. This authority I was not willing to accept, yet if it is wrong to wear gold I want to know it. Please set me right, as several others have agreed to abide by your decision, based upon the Bible.

"Now, I understand you condemn the chain, but justify the watch, on the ground that it is useful. I insist that the chain is useful inasmuch as it protects the watch—that is, it prevents the watch from falling and breaking. Then you say, 'Use a cord.' Well, why not use a brass or silver watch?"

"We want to be set right, and do not want to set our watches aside, but think we will if we must lay our chain off. Please answer.

"M. F. Dickinson."

"I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works" (1 Tim. 2 : 8-10).

"In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the Word, they may without the Word be gained by the behavior of their wives, beholding your chaste behavior, coupled with fear. Whose adorning let it not be the outward adorning of braiding the hair and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands" (1 Peter 3:1-5).

There seems to be no prohibition of the wearing of gold, pearls or costly raiment for comfort, or for usefulness, but the prohibition is against adorning with them. To beautify or decorate one's self with gold, pearl or costly raiment merely for ornament or embellishment would be a violation of the apostle's teaching as given in these two passages of Scripture. Any decorations of the person with gold, pearl or costly raiment for outward show indicates a love for the things of the world, which is expressly forbidden in 1 John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world."

The admonition in the first two passages given above is restricted to the women's adorning themselves with gold, pearls or costly raiment. If one is prompted to use a gold watch because of its superiority to other watches, it seems to me no principle is violated. The same would be true of the chain. However, it might be expedient, in many cases, to leave off the chain, even though the wearing of it violates no Bible principle.

It would be difficult to draw the line specifying by name all the articles of gold, pearl and costly raiment used merely for adornment or decorations; but some that are in such common use to-day are manifestly worn for that purpose. In the light of the above passages it seems to me that Christians could not conscientiously wear finger rings, locketts, watch charms and many other ornaments of like nature, whose only real purpose is for adornment.

If the above passages of Scripture do not mean anything to us, the Holy Spirit must have made a mistake in so plainly revealing them to us. To violate these passages of Scripture is as much sin as to violate any other.

There are too many souls going daily to eternal darkness and misery, too many calls for the gospel to be preached in destitute fields for Christians to spend such vast amounts of money simply for adornment.

You can not dream yourself into a character; you must hammer and forge yourself into one.—Ram's Horn.

THE TIME CHRIST WAS IN THE GRAVE.

J. K. P. TIMMONS.

NO. V.

Our Savior uses three clauses—Mark 8:31: "And after three days rise again;" John 2:19: "And in three days I will raise it up;" Matt. 16:31: "And be raised again the third day"—to express the time from his death to his resurrection. We find in John 20:26: "After eight days," a similar expression to the "After three days" above quoted. Now, let me ask, my brethren, what interpretation do you put on the clause quoted from John? Without an exception, I venture the assertion that you, with myself, interpret the clause, "After eight days," to mean about as follows: Jesus appeared to his disciples, first, after his resurrection on the first day of the week, the day he rose from the dead, and the following first day of the week he appeared to them the second time, while they were congregated together for the purpose of breaking the loaf and drinking the cup.

Then, if the "After eight days" means from the first succeeding first day of the week, including both first days, what would the "After three days" mean?

By the above rule of interpretation both first days and the intervening six days make eight days. Therefore, to find the time Christ was in the grave we will have to count the day he was crucified, the day he rose from the dead and one intervening day to make the "After three days," "In three days," "The third day."

Mark 16:9 says: "Jesus rose early the first day of the week."

At the time of taking the body of Jesus down from the cross the women did not have time to anoint his body that afternoon for burial, but, as Luke (23:56) says, "They returned and prepared spices and ointments and rested the Sabbath day, according to the commandment." Hence Luke, as quoted above, virtually says there was but one intervening day—the Sabbath between the day of his crucifixion and the day of his resurrection.

It will be well for us to remember that the word "day" in the Bible is used in several senses. First, the natural day, measured by the diurnal motion of the earth. "And the evening and the morning were the first day." Second, the artificial day, measured by the light that emanates from the sun, or from sun-up to sun-down. "And God called the light day and the darkness he called night," etc.

Now, on the first day of the week, very early in the morning, they (the women) came unto the sepulcher, bringing spices; but Jesus had risen early the first day of the week. Now, my friend, we have found that "After three days" means the third day, where there is but one intervening natural day, and that the women rested one intervening natural day, called the "Sabbath," and that "Sabbath" preceded the first day of the week; then that "Sabbath," in the very nature of things, must have been the sev-

enth-day Sabbath. Now, counting back from the first day of the week, or Sunday, the day Christ rose from the dead, to the third day, having only one intervening day, and what is the result? Friday, or the sixth day of the week, was the day that our Savior was suspended between heaven and earth upon the Roman cross. There and then he cried with a loud voice, "Father, into thy hands I commit my spirit; my work is finished;" and gives up the ghost. On the third and appointed morn, early the first day of the week, he rose from the grave a triumphant victor, leading captivity captive and giving gifts unto men.

As to the time of day the crucifixion of our Savior occurred we would quote Luke 23:44: "And it was about the sixth hour, and there was a darkness all over the land." Verse 45: "And the sun was darkened." Matt. 27:45: "Now from the sixth hour there was darkness over all the land unto the ninth hour." Mark 15:33: "And when the sixth hour was come there was darkness over the whole land until the ninth hour." Verse 34: "And at the ninth hour Jesus cried with a loud voice, saying, My God, my God! Why hast thou forsaken me?" Luke 23:46: "And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit, and having said thus he gave up the ghost." John 19:30: "When Jesus therefore had received the vinegar he said, It is finished, and he bowed his head and gave up the ghost."

From the connections and foregoing quotations we declare the following facts: That Jesus was suspended between heaven and earth on the Roman cross for at least the space of three hours, from the sixth to the ninth hours; the sun for the space of three hours refused to gaze upon the wonderful tragedy that was being perpetrated on that hideous cross, withholding his luminous rays by enveloping old Mother Earth in total darkness, and at the ninth hour he cried with a loud voice, "My God, my God! Why hast thou forsaken me?" and the soldiers or others, immediately after he had thus cried, ran and gave him vinegar to drink, and when he had drunk the vinegar he said, "It is finished," and he bowed his head and gave up the ghost.

Now, if we can ascertain what time of day the sixth and ninth hours are, we can learn nearly the exact time of day that Jesus expired on the cross. Let us examine the Prophet Amos, who prophesied on this point in chapter 8, verses 9 and 10: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, and I'll turn your feast into mourning and all your songs into lamentations." Amos says "the sun" on the day of the crucifixion of Jesus would "go down at noon"—mid-day. Mark says that darkness at the sixth hour set in over the land on the day of said crucifixion; therefore Amos's "noon" is Mark's "sixth hour." Then, if noon is the sixth hour, the ninth hour will be three in the afternoon. At the ninth hour (3 P. M. Friday), Jesus cried: "It is finished! Father, into thy hands I commend my spirit," and bowed his

head and gave up the ghost. Hence we conclude that the body of Jesus was incarcerated in the new tomb of Joseph of Arimathea between the hours of 3 and 6 P. M., Friday, rested in the tomb through the Jewish weekly Sabbath, and at the early dawn of the first day of the week he burst asunder the bars of death and the grave and rose a triumphant victor over them, leading captivity captive, and gave gifts unto men.

Columbia, Tenn.

P. S.—I do n't think that "Three days and three nights" refers to the time Christ was in the grave, but to the time from his arrest in the garden to the morn of his resurrection.

J. K. P. T.

HOLD FAST THE FORM OF SOUND WORDS.

JAMES H. CULP.

Paul, in writing the last pathetic epistle to Timothy, was in prison, awaiting his sentence, believing (as was the case) he would never be able to visit the Churches he had worked so hard to establish. He did not have his wish in seeing his friends, as he had heretofore been at liberty to do, but was cast into the inner dungeon and watched night and day. All his friends and brethren had forsaken him but Luke, and in his grief and sorrow of mind and body he so gloried in the words of Christ, and amidst all this grief and torture the love for the brethren broke through it all, and, seeing what would happen, caused him to break forth with this exclamation, "Hold fast the form of sound words which thou hast heard of me in faith and love" (2 Tim. 1:13). His love for the Church was so Christlike, he could not refrain from exhorting those he loved and considered his brothers in Christ to be true to the sound words he had taught them, regardless of death, man, principalities or powers. Some think this exhortation to Timothy only. Let us see. "And they shall turn away their ears from the truth and shall be turned unto fables" (2 Tim. 3:4); "for men shall be lovers of their own selves, . . . false accusers, despisers of those that are good, . . . having a form of godliness, but denying the power thereof" (2 Tim. 3:5). So we see it was to the Church, to those who claimed to be followers of the meek and lowly Nazarene; for he says, "Reprove, rebuke, exhort those who belong to Christ, to the One I am willingly laying my life down for"—to obey his teaching and follow his commandments. Paul knew they would be easily led away from Christ, would be easily deceived by false words and doctrines of men; for they had already forsaken him and his sound words for the praise of men. So we see, by a close study of this epistle, it was not only to him, but to all Christians, to the Church of Christ; for how could any one forsake a thing they never were in possession of? What were the sound words? These are a few: "Be instant in season, out of season;" "Contend earnestly, with all our body, soul and spirit, for to obey the commandments of our Savior and the inspired men of God, and to teach it to others and get them to

obey it." I have heard some say, if we persist in following and teaching these sound words we will very often offend some one and lose our friendship, or perhaps we may lose our position, and I would not want that; for I am getting a large salary. Listen, dear brother, to what Paul, the inspired man of God, says: "Such are those having a form of godliness and denying the power thereof;" for we love the praise of men more than the praise of God; for we are not willing to speak out these words and put our trust in Christ and trust him to bring us out of all difficulties. O thou of little faith, we can not serve God and Mammon. We are taught by these sound words to study it to show ourselves approved unto God, and to be thoroughly furnished unto all good works (2 Tim. 2:15; 3:17). Fear not him who is able to kill the body, but rather fear him who is able to kill both body and soul. Too often do we hear men say such and such a command is nothing, it's but small and trifling, compared to some others. How do we know, dear brother, but that those we consider of small importance God considers the greater ones, and by neglecting to follow them will in the last great day be a barrier to our entrance into that celestial city of the redeemed? We ought to study this word more carefully and follow it just as it reads; for the world is full of false teachers, deceiving and being deceived, bringing in their false forms of worship, some so small we can not (as is often said) see any harm in them; but we are taught in these sound words not to do anything we can not find written in this Divine truth, or neglect to do what we find in it, it will damn our souls for ever and ever. When we are told to pray without ceasing it means just what it says. We are told to pray for the brethren; it does not mean an empty prayer of words, but a prayer of love and faith. And when he says, "Put all your trust in me and faith in God the Father," he does not mean for us to trust him for part and the world for the rest, but to look to him in all faith; for he is able and willing to deliver and supply our every want, for the earth is the Lord's and the fullness thereof. In these words we are taught to meet the brethren upon the first day of the week, to thank him for his great love and blessings, and commemorate his death and sufferings, to be steadfast in prayer and breaking of bread. Can we expect, by going visiting, or preparing for company, or stopping at home for trifling things—I ask, can we be so bold as to ask God to smile upon us in approval of our disobedience and expect his blessings to fall upon us when we go contrary to these sound words, wherein is eternal life? Let us rouse from this lethargy and obey his every command, that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness (Eph. 4:14). If we do not study this Divine truth, how will we know when false teachers arise, or how are we able to try the spirits to see if they be of God? Let us henceforth study this word as we never heretofore have, and hold fast the form of sound words, so we can say, like Paul, "I have fought a

good fight, I have kept the faith, I have finished my course, henceforth there is a crown of righteousness laid up for me."

My prayer is, the Spirit of Christ will follow these words, that they may do much good.

Jordan, Ont.

THE SPADE ONCE MORE TRIUMPHANT.

J. W. M'GARVEY.

The most important discovery in archæology yet accomplished has just been made public. It is an elaborate code of civil statutes inscribed on a stone monument by Hammurabi, a great king of Babylon in the days of Abraham. It was disinterred recently from the ruins of Susa in Persia by M. de Morgan, the well-known French explorer. The inscription begins with a boastful biographical sketch of the king, followed by 280 statutes which he enacted to govern his people, and closing with a long list of curses which he entreats all the gods of the universe to inflict upon the king who, coming after him, shall corrupt or abolish any of these laws. These laws are more numerous than the civil statutes of Moses, and though I have not yet made an exact comparison, I think they cover more space on the printed page. A few of them, such as "an eye for an eye and a tooth for a tooth," are identical in meaning with some given by Moses, though differently expressed; some are quite similar to those of Moses; but the mass of them are quite different, especially in the severity of the penalties prescribed. They enter into all the details of business transactions and of domestic life.

This Hammurabi, as his name is spelt when derived directly from the original tongue, is the Amraphel of the fourteenth chapter of Genesis, the chief of the five kings who overthrew the cities of the plain and were afterward routed and chased by Abraham and his Hittite allies. The latter form of the name comes to us through the Hebrew. He is called in Genesis king of Shinar; but Shinar is that portion of the Euphrates valley in which stood Babylon, Hammurabi's capital city. He boasts, in the biographical part of his monument, of having "conquered the four quarters of the world," and of having "made great the name of Babylon." His career as a mighty king and conqueror became known to modern scholars a few years ago, and were made familiar in this country through Hommel's "The Ancient Hebrew Tradition." But not till the present month of January have English readers been permitted to read his code of laws, aptly styled by the Independent "the most ancient civil code."

This code opens a most enticing field of study from many points of view. It is from only one that I now speak of, and that is its bearing on critical speculations respecting the age of the law of Moses. It has been only about twenty years, I think, since it was boldly claimed by some German critics that the art of writing did not exist as early as the time

of Moses. This assertion was falsified by the discovery of inscribed tablets of an earlier age than that of Moses. Then the skeptical critics, forced back from their first intrenchments, sheltered themselves behind the position that, though alphabetic writing was known before Moses, the art of composition was not sufficiently developed to admit the possibility of writing such documents as the laws and the histories ascribed to Moses. The inscribed tablets dug up at Tell el Amarna, including written compositions of almost every kind now used in diplomacy, in business transaction, and in all the relations of life, demonstrated that the age of Abraham, to which many of them belonged, was an age of widespread literary activity; and this drove the critics back from their second line of defense. After this time they still contended that the story in the fourteenth chapter of Genesis, in which five kings, with Amraphel at their head, had marched an army as far west as Palestine, and conquered the cities of the Jordan Valley, was fabulous. The researches of Hommel and others drove them back from this position; and now the discovery of Hammurabi's book in stone, with but few and unimportant blanks in its lines, though it is fully four thousand years old, confronts them with a demonstration as unquestionable as any in mathematics that the art of alphabetic writing existed six hundred years before Moses, in a form to be used as Moses used it. It is now time for all this swarm of critics out of "Doubting Castle" to go and hide themselves.

It is to the enterprise of the Independent that we owe the first publication in English of this wonderful document. The inscription was translated from the cuneiform characters on the stone into German by Hugo Winckler, and thence into English by the Independent. It has been run through three issues of the Independent, those of January 8th, 15th and 22d, and it fills about seventeen pages of that journal. It will doubtless be published very soon in book form, with comments and critical notes; but any one who desires to study it without delay will do well to order these numbers of the Independent.

There is a tradition among the Jews that when Solomon's temple was about to be destroyed by Nebuzaradan the priests hid the ark of the covenant in a rock-hewn excavation deep down in the mountain on which the temple stood. This accounts, they say, for the fact that the ark was not in the second temple or among the holy vessels taken away by Nebuchadnezzar. There is to-day a mysterious well under the Dome of the Rock, whose mouth is covered by a marble slab that is not to be removed, save the Mohammedan guardians, till the day of judgment. Jerusalem Jews believe that by explorations in this well the hiding-place of the ark may be found, and that it will be. The time is doubtless coming when the Mohammedan superstition which now guards that marble slab will be swept away, and the Jewish tradition put to the test. If the stones on which the law of Moses was written shall then be found and placed beside the stone on which Hammurabi's law was written, what a study these two

stone books will be!—Christian Standard, February 7, 1903.

SOME EVANGELISTIC WORK.

Beginning March 15, 1902, I held an eight days' meeting at Hoboken, Ga., at which time we had four additions to the one body, J. S. White and J. S. Hankerson being of this number. Last fall Brother White removed to Nicholls, Ga., and Brother Hankerson moved to Cartersville, Fla. Soon after their removal from Hoboken I received letters from each of them, asking me to come and establish the cause in their respective places, as there was no church or disciples in either place, except them and their families. As soon as I could arrange my appointments I conferred not with flesh and blood, but went immediately to the work, going to Nicholls, Ga., first, arriving there on April 20th. I remained eight days, preaching eleven sermons, and had nine additions. There we set the congregation in order with eleven members. My time being limited, I had to close just as the interest began to grow. However, I left them in working order; and every Lord's day since that time they have met together to work and worship according to the New Testament. Bro. White writes me that their audiences are steadily increasing, and quite a number are anxiously awaiting my return to obey the Gospel. Surely it is a field white unto the harvest.

On May 15 I left home for Cartersville, and arrived there on the 16th. Our meeting began on the morning of the 17th, and lasted three weeks and three days, preaching in all twenty-nine discourses. There was the hardest place I ever found to get people to obey the Gospel. It was not from hardness of heart, or a lack of intelligence, but simply because they had never heard the old story in its simplicity before. For two weeks I labored on presenting the truth as best I knew how, before any one found it in their hearts to obey, Jesus. However, I was not altogether discouraged, as I was there in the name of the King, and was persuaded that his word could not return unto him void. During the last few days of the meeting there were eight additions from the most prominent families of that community, and I succeeded in establishing a congregation of twelve members. I haven't heard from them since I left them, but I am expecting glowing reports from the congregation, as they are enthusiastic and capable of taking care of themselves, and certainly have a bright prospect before them.

I write this in the hope that the effort of these two brethren may inspire some brother in an isolated place to make an effort to plant the cause in his section. I now have in mind two brethren who moved from Hoboken about the time these brethren did whom we have entirely lost sight of. It is too often the case that brethren move away from their home congregation and are never heard from any more. They die themselves, and let their fellowman die also for the want of the bread of life, when often a letter and a two-cent stamp will bring the Gospel and a congregation to their very door. Brother—sister, if

you are in some isolated place and read this, sit right down and write to some preaching brother whom you are acquainted with, and ask him to come and help you; there may be some one at your very door whom you will have to answer for in the judgment.

Lake Butler, Fla., June 16, 1903.

W. A. Cameron.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

THE FAILURE OF SUCCESS.

"Behold this was the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness was in her" (Ezek. 16 : 49).

Pride, plenty and prosperity have often produced the worst kind of poverty. When a man has reached these he feels that he has planted his feet firmly on the pinnacle of success, whereas he has really begun already—if these are on his heart—to slip down the dismal slope of failure. We pity often the man when he is climbing up, in the midst of his struggles, toiling, pinching, saving, denying himself; but really he does not need our prayers one-half as much as the man who is rejoicing to think that all those things are behind, that he can now say, "Soul, thou hast much goods laid up for many days; take thine ease."

The hard times, the times that work eternal hardship and loss, often begin at just the point where we feel that the good times have come. The days of prosperity are the days of danger. Nations rise to greatness through times of struggle and sink to shame and death in their days of splendor. Pride and luxury eat out the heart of a people made strong by trials. They fall from the height. And the course of man is similar. We have watched him in his struggle against tremendous odds, watched and admired; and now he has won, he comes forth with success on his brow, and we look for further greatness. But, no; the heart shrinks, the moral qualities decline, and, with all his wealth and fame, he goes down to the darkest failure.

The pride of prosperity is the dangerous element. The successful man usually thinks he is self-made, and he is apt to be inordinately proud of his work; he has done so good a job that he feels independent of the Almighty; in fact, he thinks that he is almighty himself in his own world. His material needs met, he forgets his moral necessities. Money talks, and he believes that it can be heard in heaven—if he ever thinks of that place—as well as here. He assumes that God will congratulate himself on getting such a bright, energetic, successful man in heaven, though the man may find it a little dull up there.

To this man the only sin is poverty, and the only righteousness is to be rich. He feels that religion may be a good thing for the poor, the lower classes; but the cultured and respectable do not need it. And

he knows not that he is as poor and naked in God's sight as the worst tramp and outcast is in his. He knows not that God sees clear through his brown-stone front, the thin veneer of his culture and respectability, the fine feathers of his family, and is weighing his soul, the only measure of true success, in the eternal balances. He has forgotten that the worst failure would be to make a magnificent success of building and furnishing a fine house while you allowed its inmates to starve to death.

It is not a sin to be rich; it is not a sin to be poor; but it is a sin to starve the soul for the sake of setting the style or securing a success in this poor world. Such a success leaves the man eternally bankrupt, an everlasting failure.—Ram's Horn.

ACTIVITY PURIFYING THE LIFE.

We know how, in the natural world, action purifies—how the heaving, foaming sea keeps everything in it alive; how the impure stream clarifies itself as it runs on; how the storm that masses the clouds, and drives them with the wind and rends them with the lightning, breaks up the germ-filled atmosphere, and charges it with life and sweetness; how the animal that is alert and agile in its movements escapes the attacks of parasites and other enemies that prey upon the sluggish beast; how the indolent man is apt to be the victim, in mind and body, of diseases and morbid moods that fasten upon things that are still, just as the fungus fastens on a decaying tree.

So in the spiritual life, the more active it is the more bright and beautiful it becomes; the more does it throw off and keep at bay the temptations and evils of a world lying in wickedness. We get purity, as Christ got his own spotless holiness, by the power of a loving life continually doing good. The only way we can preserve our garments unspotted from the world is, not by negations and proscriptions, but by positive acts of goodness; not by being afraid of doing wrong, but by resolutely doing all the right. We are least in danger from the sins of others when we are helping them to get rid of them. We purify our own natures most when we seek to purify others. Whiter shall our own robes be, not when in Pharisaic pride we hold them back lest they should be defiled by contact with impurity, but when we gird them round us to wash the feet that have trodden deepest the miry ways of the world.

The purity of God's saints is not the purity of the snow crystals, but of the snowdrop, preserving along with the beauty of the snow all the graces and activities of life.—Success.

DO YOUR BEST.

A great deal of every-day work is very poorly done. That proposition will meet with instant acceptance by everybody who reads it. The cooking is bad; the clothes fit ill; the laundry is not clean; and so through the whole list, little and big, trivial matters and serious matters, day in and day out. You find your furniture badly put together; your house

badly constructed; and the defects are not discovered until too late to mend them. When the rascality and shabby work come to light you see that you were cheated by poor workmanship and negligent inspection, long ago, when the job was delivered to you.

Pride in one's workmanship seems to be a rare quality, according to common report. It is said that some of the trades unions virtually require that their members shall do as little as possible, and that little as poorly as possible without forfeiting their positions. Of course this can not be universal, or we should soon lose our place as an industrial nation; but there is certainly enough of it to cause constant remark. President Garfield tells of a schoolmate who established a factory for the single purpose of making hammers, which he had brought to great perfection, and in which he took a great pride. The statesman said to his old friend: "By this time you must be able to make a pretty good hammer." The hammer-maker, who was shipping his wares by the thousands to all parts of the earth, replied: "No, we do not make any pretty good hammers; we make the best hammers that can be made."

In any work whatever less than the best is bad. How eminently true this is of Christian work, and all work done by a Christian is Christian work, whether it is preaching a sermon or sweeping a room. Paul, in writing to the slaves at Colosse, said: "Whatsoever you do, work from the heart, as for your Lord, and not for men." And Christ, speaking of the relation of his work to his Father, said: "I am always doing the things which are most pleasing to him." The carrying of such motives, such aims, such a spirit, into our daily duties, will transform them into exalted service, into real religious worship. It will, as George Herbert expresses it, "make drudgery divine." And why not? How can a truly self-respecting man scamp his work? If he always does his best he will always be able to do his best: that is part of his reward.

It is a duty we owe humanity not to complain or become disheartened.

HEART KEEPING.

Dr. Theo. L. Cuyler gives the following excellent advice on how to keep our heart secure against the assaults of evil temptations:

Heart-keeping is much like housekeeping. There must be continual sweeping out of dirt and clearing of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward

weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?

THE LIFE OF LOVE.

Rev. F. B. Meyer, the well-known English clergyman and writer, says: If you do not love, you are dead. "He that loveth not abideth in death." The light sparkle of intellectual or emotional life may light up your words, and fascinate your immediate circle of friends, but there will be no life toward God. Love is the perfect tense of life. Whoso does not love does not live, in the deepest sense. There are capacities for richer existence that never unfold until love stands at the portal and sounds his challenge, and summons the sleeper to awaken and rise.

A certain pastor in Seattle, Washington, desiring to instill into the minds of his people a keener sense of industrial responsibility and duty in religious work, delivered to them the following message, which, it might be noted, was appreciated: "Your pastor expects every member of his force to do his duty. There is no time nor place in this force for the grabber, the groaner, or the grumbler. Each must be up and doing. Let our motto be, I will do more and talk less. All commercial schemes, sales or fairs are things of the past. The future will have but one object, namely, the spiritual development of the members and the salvation of every sinner within the reach of our influence. Love one another. Forgive and forget. Bury self and hold up Christ. Give liberally. You must pay all debts; that is a part of our contract. Be consistent in all things."

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Sunset, Tex., June 16.—Brother J. G. Paer and the writer assisted the church at St. Jo, Tex., in a meeting beginning May 30th and continuing over three Lord's days. There were twenty-two additions to the congregation. Twelve of them were baptized, eight the same hour of the night. Brother G. W. Savage, editor of the Firm Foundation, visited the meeting one day and preached for us. The Church treated us well and invited us to return for another meeting.

A. W. Young.

Brother H. H. Hawley is engaged in a meeting at Erin, Tenn. The meeting began on the 14th. The attendance has been very good and is increasing every day. The prospects are good for a successful meeting. Brother A. B. Blazer is leading the singing. Brother Hawley is trying to secure a tent for the meeting, which will greatly increase the audiences, as the place where he is now preaching is inconvenient for a great many.

Coal City, Ind., June 18.—Brother R. N. Gardner is with us, boldly preaching the gospel in his earnest manner to large and attentive audiences. There are a great many earnest, devoted young members in this congregation who are not ashamed to work in the Master's vineyard, and the untiring work in teaching the Bible to the young people brings forth abundant harvests. There have been four confessions.

Charles F. Davis.

June 18.—Brother J. N. Armstrong has just closed his meeting about ten miles from Hopkinsville, Ky. The meeting would have continued, but Brother Armstrong took cold, which caused such hoarseness that he could not speak in public, and was compelled to close the meeting. That is a place where the true gospel has been little preached, and a great deal of good could be accomplished there by the preaching of the pure Word. The interest was increasing rapidly when he was compelled to close.

June 15.—Dear Brother Friend: Brethren J. A. Perry and Bert Elmore have recently closed two good meetings in our part of Kentucky, one at Tildon, Webster County, and the other at Seven Guns, Union County. Brother Elmore will possibly conduct two singing classes—one at Kenedy's and the other at Walnut Grove. Brother Perry and I are now in a meeting at West's Schoolhouse in Henderson County. I preached one sermon here one week ago to-night, at which time one young lady confessed her Lord and afterwards obeyed him fully. We are making a strong effort to build up our Master's cause in these parts. Brother Perry will soon return to his home in Watseka, Ill., but desires to come to us again in the near future. Brother W. G. Butler and one Hardy, of the Hardshell order, will discuss some proposition of difference, beginning on Tuesday after the second Sunday prox., to be held at Highland, a Baptist meeting place in Webster County. All are cordially invited to attend.

Boxville, Ky.

H. S. Nelson.

A MEETING AT GLASGOW.

The meeting at Glasgow, Ky., closed Sunday night, June 14th. As a result twenty-five brethren and sisters agreed to keep house for the Lord, taking the Bible as their only standard in faith and practice. The meetings were very well attended, notwithstanding the fact that the big "Progressive Church" ignored us in the good work (or tried to, at least).

About three years ago this Church introduced into their work and worship things untaught in the Bible, thus driving from their midst some who could not conscientiously enter the services with them.

The pastor of this Church admitted to us that the organ was merely an expedient, a matter of opinion, not of faith. Strange expedient, bad opinion, that will drive pious, godly brethren from their place of worship!

To this same "pastor" we made a proposition that these twenty-five brethren cast their lot with

them upon the condition that they set aside the organ and other human inventions. He informed us they would not be likely to accept. Does this not look like they prize the "inventions of men" higher than the fellowship of brethren in the Lord?

By sacrificing these things we may not keep up with our religious neighbors in the fads and fancies of men, but we can certainly worship God "in spirit and in truth." In the spirit of humble, devoted children and according to his revealed will. Every act of service and devotion that we render to God should be an act or service of faith. Why? "For whosoever is not of faith is sin." "Faith comes by hearing, and hearing by the Word of God." And as the Word of God does not authorize these things, is it not sinful to add thereto?

In this recent meeting, Brother B. F. Rhodes did the preaching, and he proved himself to be a fearless advocate of the truth as it is revealed in the book of God. His only plea was that we should be Christians, nothing more, nothing less,—members of the Church revealed in the Bible. He shunned to declare anything concerning the destiny of man or of his duty to God or his fellow-man that he could not read, "word for word," from the revelation that God has given to direct us in the walks of life.

And yet in this little city many people who claimed to be Christians, instead of co-operating with us in the good work, turned their efforts in a different direction. However, Brother Rhodes and the faithful few assisting him were not discouraged; for religious people treated our Lord and Master and his faithful apostles in the same way.

Strange indeed that people will not be satisfied with what is written. When our Savior was tempted to do wrong, he resisted Satan with the power of God's eternal truth, "Thus it is written."

If people claiming to be Christians would imitate this example, human wisdom would never supplant the wisdom of God. Human innovations would never corrupt his worship nor wreck his Churches.

No Christian can deny that the Scriptures are perfect and completely furnish the followers of Christ unto every good work (2 Tim. 3:16, 17). What we need is more faith in the Lord's plans, his way, his Bible.

The congregation that really walks by faith, where the brethren in deed and in truth love one another will never suffer the pains and sorrows which invariably come as a result of introducing "human wisdom" to the service of God. "Faith and love" are the sacred ties which bind together the hearts of the children of God.

Wherever we witness a division in his holy Church it shows a lack of faith and love on the part of those causing the same. If we really have faith in God we will speak as his oracles speak, and keep silent where they are silent; for "faith comes by hearing, and hearing by his Word." If we really love the brethren, gladly will we sacrifice every personal preference for the sake of peace and union.

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SCRAPS.

J. A. H.

A young lady, a highly accomplished and very successful teacher, who attended the Nashville Bible School one year, wrote to me recently about our Bible work thus: "I enjoyed my Bible study with you more than any study I ever had, and it has certainly done me far more good than any other. I owe you more than I can ever express. I do hope you may be given a long life in which to teach the Bible as you taught my class. It was the most thorough class I ever saw."

* * *

One of the richest rewards of our work is the gratitude and love which we win from our students on account of the spiritual and mental development they receive in their Bible study. When this young lady finished her work with us in Matthew, Acts and Hebrews, she knew well nearly everything in these books, could relate the narratives, repeat the speeches, enforce the practical lessons, and, with a wisdom that would astonish many, she could give the general design of each of them, and show the various steps taken in the carrying out of these designs. We are glad in the hope that her whole life will be richer because of that year's work with us. It is of infinite importance that we should abound more and more in the knowledge, the wisdom, the strength and the gentleness of God; and we can not grow in these things without faithful study of the divine Word, and earnest, persistent, faith-

ful prayer. My prayer for this young lady is that she may grow in these things forever.

* * *

Another most encouraging story was related to me a few evenings ago. A young lady, a member of the church of Christ, sent THE WAY to her father. He had been a member of the church of Christ, but not being thoroughly informed and firmly anchored in his religious faith, having moved into a community where there was no church of his faith, he united with the Presbyterians. He at first refused to read the paper, but she gently reasoned with him thus: "Father, I have worked and paid for this paper for you, and I think you ought to read it for my sake." So he did read it with increasing pleasure, and as a result both he and two daughters came into the church of Christ.

* * *

W. H. Hampton, who preaches for a country church, writing from Flushing, O., says, in the Christian Standard: "This country church is a marvel in many ways; only one hundred and twenty-five members, principally miners, yet such givers I never saw. Average collections, \$28 per Lord's day. . . . Such unity, zeal and godliness it was never my privilege to witness before."

No doubt this church is remarkable in its giving, but it ought not to be so; for if all Christians were to put into the Lord's treasury each Lord's day as much as one-tenth of their incomes, as a rule much more would be given in all churches in proportion to membership. If one-third of the church members at Flushing are wage-earners, and if the average income of these laborers is \$10 per week, a tithe of their incomes would be more than \$41 per week. They would give \$710 more per year than they now do. In comparison with churches in general, the church at Flushing has a noble record; but in comparison with what it ought to give at the very least, if my estimates as to the number of wage-earners and their incomes are correct, it falls short by \$710; that is, the members ought to increase their givings by one-half.

* * *

Every Christian ought to put at least the tenth of his income into the Lord's treasury. God required the Jews to give a tenth of everything to the support of his worship. Their religion was for the land of Canaan only—a very small country; ours is for the whole

earth. They were not expected to evangelize abroad, but we are to take the gospel to the ends of the earth. Christ had not lived his faultless life before them — a life of boundless giving — as he has since lived it before men; nor had the glorious promises of everlasting life been given so clearly to them. If they, servants as they were, gave a tenth to support their religion, surely we, who are through Christ sons of the Eternal God, ought to give much more instead of less for our glorious religion. What do you suppose God will think of us if we give less? I would be afraid of failing to attain to everlasting life if I were to give less than a tenth of my income to the support of the church of God.

* * *

Some think they are too poor to give. They say: "If I were to give a tenth, it would be such a small sum it would amount to nothing in the finances of the church; but I need every cent for the support of my family, and then have not enough to live with the comforts and conveniences every one ought to have. In fact, my family has little more than the bare necessities of life. I could not do with less. I am not able to give one cent to the church without robbing my family."

* * *

I wonder if the widow of Zarephath did not feel much the same way when Elijah told her to make a little cake for him of the meal and oil she had left first, and then go and make for herself and son! What she had was very, very little, and she needed every bit for herself and her son; there was perhaps sufficient to make a meal for three, but then all would be gone. No doubt the woman was greatly tempted to withhold from Elijah, but she overcame the tempter; she did as the prophet said, and the three were not able to consume that meal and oil in many days; the store was as sufficient as if they had possessed barrels of meal and oil, because God blessed it. (See 1 Kings 17:8-24.)

* * *

If you won't put that tithing into the treasury, my brother, you may expect God to take it in some other way. It is his; and if you will not pay, you may expect him to collect with interest. Your horse or cow or child may die, your house may be burned, or you may fall sick and have to pay it to the physician. It is best by far to have God's blessing rest upon our homes and families. For peace, happiness and true prosperity it is much better than a hundred million dollars invested in United States bonds. While anybody can get the blessing, but few people can ever get the bonds. If we will read, meditate and delight in God's Word as we ought to; give (time, work, sympathy, love, money) as we ought to; attend to the breaking of bread as we ought to; and if we will pay as we ought to, God's blessing will rest upon us. He will give us everything we need, he will guide and guard us, he will bless and help us always and everywhere. We will lack nothing, want no good thing. Read the following words of Jesus, meditate upon them, and remember that all the resources of heaven and earth, and all the knowledge, wisdom, power and goodness of the eternal God are bound for the fulfillment of every one of his promises. The Master says:

"Love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind to the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again" (Luke 6:35-38).

Again he says: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternal life" (Mark 10:29, 30). Jesus Christ changes not. These promises of his are right in the nature of things, and are sure to be received in full by every one who fulfills the conditions.

Again the Holy Spirit teaches: "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, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and forever" (Hebrews 13:5-8).

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AN INTERESTING LETTER FROM "C. E. J."

Dear Bro. Harding: — In view of the fact that the churches have had so much preaching, and that because of the neglect upon the part of the evangelist and the elders to train the members in the acts of the public worship, and consequently so very few are able to bear any public part, do you not think it would be best for the evangelist when visiting churches to discontinue the custom of delivering a sermon, and take his place among the worshipers and teach the members to observe the worship in its simplicity and beauty, bearing his part of the same, simply as one of the worshipers? And after the worship is over, if thought best, let him deliver a short discourse and extend an invitation to sinners.

Second — And because of the great differences now existing in the order or plan of the worship among the congregations, some observing one order and some another, in order to bring about the perfect unity required by the Master, would it not be best to adopt the order given in Acts 2:42? In view of the requirement of the Book that we be perfectly joined together, and that there be no divisions among us, and since this plan is Scriptural, and that all can agree to this order, and now, that we are so sharply condemned by the digressionists, who claim that we have no Scriptural plan among us; it seems to me that we ought to adopt some plan and work together thereon. Please answer through THE WAY.

C. E. J.

REPLY BY J. A. H.—There is no doubt in my mind but that the delivering of a discourse on Lord's day morning to the exclusion of a number of short speeches by different brethren is a great mistake, and one of the chief causes of the lack of spirituality that is so prevalent in the churches. As many of the brethren as possible should take part in the services. I have attended churches where something like the following programme was carried out: One brother (an elder) opens the meeting and presides over it; another leads the singing, another reads the New Testament lesson, another leads the prayer, another reads the Old Testament lesson, another attends to the administration of the supper, three or four others make short, vigorous addresses, others attend to the fellowship in taking up the collection, and the leader closes the meeting with an earnest exhortation and invitation.

As to the four items, the apostles' doctrine and fellowship, the breaking of bread and the prayers, it is a mistake to suppose these are mentioned here in the order in which they were observed. Three of them, the apostles' doctrine, the fellowship, the prayers, ought to be attended to daily, and often many times a day. In Acts 2:42 they are mentioned in the order of their relative importance. The most important of all things is the faithful, loyal study of the Word of God; next in importance is the full performance of our duties as partners with Christ and his people in the church of God; then comes the observance of the memorial institution, which keeps fresh in our minds the great sacrifice of Christ for us; and last of all comes our asking for the things we need. These four begin with God's Word and end with man's word. However, there is no impropriety in beginning with the study of the Scripture, then in attending to the partnership business (the fellowship), then the supper, and then the prayers. It appears to me that this order is as good as any. But if you wind up with a speech, and that speech sets forth truth as it is revealed in God's Word, you end with the apostles' doctrine. Every speech made in the assembly of the saints is "apostles' doctrine," or it is one that ought not to be made; unless it be a mere business matter concerning the partnership business.

These four items are the four great means of grace by which Christians are enabled to attain to a home in heaven. They cover the ground of all our duties for every day of the week. They are the means by which

we daily grow more and more into the likeness of Christ. The primitive Christians continued "steadfastly" in them. It is not only a great mistake, but also a belittling of the passage to suppose it simply refers to the order of worship on the first day of the week. There should be no division on account of the order of the worship, as God says nothing about it. In the nature of the case there is nothing said about the times or order of attending to any of these, except one, the Lord's Supper. That should be attended to on the first day of the week.

A GODLY MAN HAS GONE TO HADES.

J. A. H.

DR. L. H. WILSON is dead. The news brings to me a feeling of sadness, though I can not but rejoice for him. I knew him for about twenty-five years, for a part of this time being very intimately associated with him. He was one of the most consecrated men I ever knew. When I first met him he was possessed of considerable money, which he inherited from his father. He repeatedly told me that he did not know that he had ever made a dollar. But he kept pretty busy giving away what he had. He gave to building church houses, to helping to sustain poor, faithful preachers, to widows, to orphans, to the sick. He gave away hundreds of Bibles and Testaments, but he would not give a nickel to buy a large, fine, costly pulpit Bible. He said they were mostly for show, but little used, and when used at all, a smaller, cheaper book would have been much more satisfactory. He proposed to *give away* money, not to *throw it away* by expending it for worthless costliness. After he had succeeded in giving away about all he had, he went to work practicing his profession (medicine) to make money to give away. He was fond of circulating good literature. One of his chief delights was to give away Bibles to those who would promise to read them. About twenty-three or four years ago he attended a protracted meeting which I was conducting at Smithfield, Ky. He was greatly pleased with the Bible readings which we had at the forenoon meetings. He thought they were the most profitable kind of meetings he had ever attended, and he wanted to know why I did not have such meetings at every place to which I went. I said one of the chief obstacles to them is, the people do not have the Bibles. Too often the only Bible on the place is a large, cumbersome affair, which they can not well take to church, and which could only be used by one or two out of a family of half a dozen. He said: "Let that be an obstacle no more. Supply yourself with the Bible Society Bibles (twenty-five cents each), sell to those who want them at cost, and I will pay for the others." And so he did; but he did not have to pay for as many as I expected, as the people generally preferred to pay for the Bibles and keep them. He authorized me to give a Bible to any poor person who wanted it, at his expense.

He was very stingy with himself. He was so fond of giving, he would deny himself of comforts and con-

veniences I thought he ought to have that he might give the more.

Well, he has gone into the Unseen World to give his account to the Master, and I am sure the Master can say to him: "I was hungry, and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick and you visited me" (Matthew 25: 35, 36). And I am sure he can reply to the Lord: "That which thou gavest me of earthly goods I expended with carefulness and prayer in ministering to the poor, the sick, the afflicted and distressed, and in the building up thy kingdom; I was frugal and careful in spending money for myself, lest I should not be able to give a good account of that which thou didst commit to me." The four great means of grace, namely, the apostles' doctrine, the fellowship, the breaking of bread and the prayers, he was very diligent in using. He was a constant, daily, thoughtful reader of the Bible (the apostles' doctrine); he was the most constant and thoughtful giver to others of his thought, his time and his money, I believe that I ever knew (the fellowship); he would at any cost or sacrifice partake of the Lord's Supper on every first day of the week (the breaking of bread); and I have every reason to believe he was one of the most prayerful of men. When he died he had just gone into a new field to work for the Lord. Just after getting there he sent five dollars to Brother Bert Ellmore to help pay his traveling expenses into a field in which he wanted to preach the gospel. In the days when he possessed wealth, many times did he send money to me when he knew I was working where the brethren were few and poor. I never knew a man who seemed to me to be more wholehearted in his devotion to God.

Well, he gave away everything he had, or nearly so; but while he journeyed through this world, he received food, raiment and shelter, and the affection and gratitude of many people. Many thought he was foolish for such liberal giving; but I have no idea that he thinks so now.

I knew another man who was a very faithful member of the church. He was a poor boy, but very industrious, very economical, very pleasant in his manners. He steadily accumulated wealth. He married, and children were born to him. He was a liberal giver to the church and a kind man. That he gave away considerable to the poor privately is more than probable. He died, and his property was distributed among his children, perhaps a hundred thousand dollars; and nearly all of it went in ways that would not have been pleasing to him. Little of it was used for the poor, or for the cause of Christ, and it made it far more difficult for his children to get to heaven. I am afraid he will find that his money was a powerful factor in sending them to perdition. I believe it would have been better for him, better for his children, better for the cause of Christ, and a great blessing to many poor, if he had used his money as Dr. Wilson did. That is exactly what the Master meant when he said: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven,

where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also" (Matthew 6: 19-21).

Dr. Wilson surely is very rich in heaven; and many who had gone into the Unseen doubtless met him at the gates, radiant with gratitude and love to him for the spiritual and temporal blessings he ministered to them here. I love his memory. Though he is dead to this life, I pray that his deeds of love and mercy may be remembered forever, and that through them he may speak on.

GLEANINGS OF THE FIELD.

J. N. A.

On the first Sunday in June I began a meeting in a hall built out in the woods, on "the Butler road," ten miles east of Hopkinsville, Ky. This hall was built some years ago by "The Farmers' Alliance," and will seat about one hundred and twenty-five people. There is one family of the church that lives near this hall, H. H. West, his wife and little girl. Bro. West led the singing, and thus aided the meeting greatly. He is beginning to preach the Word, and promises much to the cause of Christ. He is a very popular literary teacher in Christian County, having taught in this and adjoining counties a number of years. He expects to attend Potter Bible College next year, and thus fit himself for teaching God's Word.

The interest in the meeting was good from the beginning; the house was full every time save a few, and that in a community where the truth had never been preached, and in one of the busiest times, perhaps, that this country ever had. The order was good, considering all circumstances. The people are plain and substantial. They often came just as they came out of the harvest and tobacco fields; in short, they are such a people as readily receive the truth when taught it. I have much confidence in the prospects of planting the cause of the Master here. Bro. J. E. Stamps looked out this field and asked me to preach here. His home, about three miles from the hall, was my home during the meeting. They made my stay with them exceedingly pleasant. They know how to treat a preacher. They "let him alone," and let him entertain himself with his work. If I preach, I have to study, and so ought every other preacher. So when he comes to your house, give him a chance. He will certainly enjoy your way of entertaining "the preacher."

The congregation to which Bro. Stamp belongs, "Little River," six miles from Hopkinsville, contributed some to the support of the meeting. This congregation is to be commended for its work. By free-will offerings they are having preaching at home monthly, and then one Sunday's contribution of each month is given for outside work. Their contributions have steadily increased during the last four years. They have so grown that the protracted meeting expenses (outside of the giving spoken of above), which has never, in the four years, been less than fifty dollars,

is raised, not by "private beggings," but by the Lord's day contributions. There is not a wealthy man in the congregation, and, with a few exceptions, they owe money on their homes. But they are good workers, independent people, and they are learning to love God and his cause more and more every year. I hope to see their contributions doubled. They ought to be. Best of all, they are learning to give as their hearts stir them — love for God and devotion to his holy cause. When I first knew this congregation, to say the leading members and families of the congregation were friendly exaggerates their condition and their feelings toward one another. But to-day they really and truly love one another, and the kindest of things they say about one another. Their regular Lord's day meetings have almost doubled themselves, and their Bible study is much increased. In their Bible study on Sunday morning they use the Bible as their text-book nearly altogether. I hope to see the day when they will do without all books but the Bible in their class work. I have great fears regarding the Quarterly as now used. I doubt if it leads to a general knowledge of the Bible. I fear that its tendency is to wean people from the Bible. If the present plan goes through the Bible in seven years, why not take up a book in one of the Testaments, and begin with the beginning, and let the next lesson begin where the last one ended, and thus study the whole book, all of it, and quit this scrapping through the Bible, dividing important paragraphs, cutting subjects in two, and even sentences? What is the advantage of such cutting and dividing of the Word to get through in seven years? I see no reason why we can not be furnished with aids (if we need them) that will take up whole books of the Bible by lessons, thus helping us to study the whole book connectedly, and in this manner leading us to study the whole Bible consecutively. I hope to see such a help. When once we have gone through the Bible thus, we have a complete commentary of the entire book. Let us think on these things.

THE LORD'S SUPPER.

N. P. LAWRENCE.

"While he (the intelligent Christian) participates of the symbolic loaf, he shows his faith in, and his life upon, the Bread of Life. While he takes the emblematic cup, he remembers the New Covenant confirmed by the blood of the Lord. With a sacred joy and blissful hope he hears the Savior say, 'This is my body broken, this my blood shed, for you.' When he reaches forth those lively emblems of his Savior's love to his brethren, the philanthropy of God fills his heart, and excites corresponding feelings to those sharing with him the salvation of the Lord. Here he knows no man after the flesh. Ties that spring from eternal love, revealed in blood and addressed to his senses in symbols adapted to the whole man, draw forth all that is within him of complacent affection and feeling to those joint-heirs with him of the grace of eternal life. While it represents to him all the salvation of the Lord, it is the strength of his faith, the joy of his hope, and

the life of his love. It cherishes the peace of God, and inscribes the image of God upon his heart, and leaves not out of view the revival of his body from the dust of death, and its glorious transformation to the likeness of the Son of God."—A. Campbell, in *Christian Baptist*, page 175.

MIRACLES.

BENJAMIN B. WARFIELD.

AN INFINITE NATURE VERSUS GOD.

Goethe is reported to have remarked once to Lavater: "A voice from heaven would not convince me that water burned or a dead man rose again." This sufficiently energetic expression of invincible skepticism is the index of the strength of the prejudice against the supernatural, which leads many into the adoption of any expedient rather than to admit the occurrence of real miracles. Mr. Huxley's expedient is not, like Goethe, to deny that the event happens, no matter what the evidence for it may be; but to deny that any event that happens, no matter how extraordinary it may be, is beyond the powers of nature. "Nature," he says, "means neither more nor less than that which is; the sum of phenomena presented to our experience; the totality of events, past, present and to come. Every event must be taken to be a part of nature, until proof to the contrary is supplied. And such proof is, from the nature of the case, impossible." "No event," he explains, "is too extraordinary to be possible." "Every wise man will admit that the possibilities of nature are infinite." "In truth, if a dead man did come to life, the fact would be evidence, not that any law of nature had been violated, but that these laws, even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge, and are to be held only as grounds of more or less justifiable expectation." The most apparently impossible event, "for aught we can prove to the contrary," "may appear in the order of nature to-morrow." Accordingly, on the happening of anything extraordinary Mr. Huxley would not infer "miracle," but only "enlarge his experience and modify his hitherto unduly narrow conception of the laws of nature"; that is, he would "frame new laws to cover our extended experience." To men of this mind, it is clear, the proof that the Biblical narration really happened would never prove the occurrence of "miracles." They would assume at once only that they had hitherto misconceived the capabilities of the powers inherent in nature, and proceed to "frame new laws to cover the extended experience."

NON-MIRACULOUS CHRISTIANITY.

A position not essentially different from this is occupied by many Christian theologians of the "liberal" type. For example, Professor Menegoz, in his address on "The Biblical Idea of Miracle," argues that little towards the validation of "miracles" has been accomplished when it has been proved that the alleged facts are really historical — as he is frank to admit can be proved in the case of very many of them. It still

remains to be proved that these historical occurrences are "miracles."

"When it has been demonstrated to us," he says, "that all the facts related in the Bible are *historical*, it has not yet been proved that they are due to a special and miraculous intervention of God. In certain cases it is possible to prove absolutely conclusively the reality of an extraordinary phenomenon; but the proof stops there; it can not proceed further; it is impossible to demonstrate that this extraordinary fact is due to a supernatural divine action, that it is not the effect of a natural cause. We must make full account of the impossibility of proving a miracle. If the Academy of Medicine sees a leper healed by a word, it will seek for the natural causes of this effect, and will not regard itself as in any way bound to see in this cure the finger of God. Facts exceedingly extraordinary may be observed among the fakirs of India, the secret of which our Christian missionaries seek after, but in which, despite their miraculous character, they refuse to recognize supernatural phenomena."

To men like Professor Menegoz, therefore, the establishment of the actual occurrence of the extraordinary events narrated in the Scriptures still leaves the question open whether "miracles," strictly so-called, have ever occurred. They are predisposed to refer all such events to natural causes, and to assume beforehand that they happen along the lines of natural law.

LEGITIMATE INQUIRY AFTER LAW.

This attitude of dogmatic rejection of the very idea of a "miracle" it is scarcely worth while to turn aside to reason with. Essentially unreasonable in itself, it is not accessible to reason. To demand that, in all our investigations of the miraculous, we shall take with us, as our major premise, the proposition that the truly miraculous is impossible, is the foreclosure of all discussion. It is the arbitrary imposition of an *a priori* theory of the relation of God to the universe upon all investigation, and therefore the fatal limitation of the results of the investigation to the bounds of the preconceived theory. Only foregone conclusions can be reached under such conditions, and, as we start with our conclusion, we may as well save ourselves the labor of the journey by which we pretend to reach it. If it were only these theoretical deniers of the possibility or provableness of miracles that we had to deal with, we might decline the task, therefore, of inquiring whether the extraordinary facts recorded in Scripture and validated as actually occurring, may not be subsumed under the category of natural law. But as Dr. Mozley points out, this question is raised by a very different class of persons also, and in a very different spirit. There are many who have not foreclosed the question of the possibility or of the provableness of "miracles," and who do not approach the study of the Biblical "miracles," therefore, with the foregone conclusion that they must be subsumed under the category of "natural law,"—though they stretch that category beyond the breaking point—who yet in their legitimate efforts to understand the real character of these "miracles" moot the question whether they may not be, and are not to be conceived of as, wrought through the medium of natural forces, and, therefore, within the

domain of natural law. This is a perfectly legitimate question to raise at this point, and it deserves a candid consideration and a fair solution before it can be affirmed with confidence that any events deserving the name of "miracles," in the strict sense, have ever occurred.

THE BIBLICAL IDEA OF MIRACLES HIGH.

In approaching the consideration of the question thus raised, in this candid spirit, the first fact of importance that meets us is that the agents in the performance of the wonderful works recorded for us in the Scriptures, and the agents in recording their occurrence for us in the pages of the Scriptures, are unanimous in viewing them, not as extraordinary events performed through the medium of natural forces, but as the immediate products of the energy of God. We have already had occasion to refer to Professor Menegoz's lecture on "The Biblical Idea of Miracle." To Professor Menegoz's own notion of what a miracle is we attach very little value; it is a notion which grows naturally out of his peculiar theological position in general. But the very peculiarity of his theological position (which involves, among other things, emancipation from the authority of Scripture) has perhaps conduced to his reading Scripture, on a point in which it is not quite at one with the so-called "modern spirit," with open eyes. At all events he seems to us to have caught and stated the Biblical idea of a miracle with unusual exactness and accuracy, and we shall avail ourselves of his words to state what we believe that idea to be.

"In all these narratives," he says, "the miracle is invariably considered a phenomenon contrary to the natural order of things. It is precisely this that gives it its peculiar character, its character of miracle. I have no wish to contend that these facts, so far as they are historically established, really took place contrary to the laws of nature. This is a question we are to discuss later. What I wish to say is that the Biblical writers saw in the miracles which they recount, not facts which are natural, and simply surprising, astonishing, extraordinary, but phenomena which are contrary to the natural course of things, or as we should say to-day, contrary to the laws of nature." "I have reached the assurance that the Biblical notion differs in nothing from our current notion, from the popular and historical notion, which sees in miracle a violation of the laws of nature, or, if you prefer it, a suspension of those laws, or a derogation from those laws. . . . The miracle is always considered a supernatural intervention of God in the natural order of things. This conception of the writers of the Old and New Testaments was also that of Jesus Christ. That is made clear to us by that word of his to his disciples, which was no doubt hyperbolic, but very characteristic of Jesus: 'If you had faith as a grain of mustard seed, you would say to this mountain, Remove hence and be cast into the sea, and it would be cast thither.' It could scarcely be declared more clearly that a miracle is contrary to the natural order. And I add that I am convinced that Jesus and the apostles firmly believed in the reality of all the miracles recounted in the Old Testament, as the authors of the New Testament did not

for a moment doubt the reality of the miracles that they reported in their writings." "We see that in reducing the miracle to a natural fact, produced by laws of which we are ignorant to-day, but which may be discovered to-morrow, we destroy the Biblical idea of the miracle, and shake instead of strengthening, as we imagine, faith in the miracle itself. This is one of the minor causes of the feebleness of an apologetic which, while asseverating its orthodoxy, nevertheless more or less deserts the doctrines. In contrast with the apostles, who *accentuate* the miraculous character of the working of Jesus, in order to throw the greatness of his person into relief, these apologists in the effort to obtain from our contemporaries the admission of the truth of the evangelical accounts, endeavor to *attenuate* their miraculous character, and even to efface it as far as possible. This tendency will suffice to reveal to us the difference between their conceptions and those of the Biblical writers."

IS THE BIBLICAL IDEA AUTHORITATIVE?

Now, of course, the value we attach to the idea of the nature of a miracle entertained by the Biblical writers and by the workers of the miracles recorded in the Bible will naturally vary very much. There are some of us who look upon the authority of these teachers as so high that the ascertainment of their view of the matter will settle the question for us. Others, no doubt, will, like Professor Menegoz himself, attach no more importance to the ascertainment of their view than they would to the ascertainment of the conception of Plato as to the origin of the world. Surely this is, however, an extreme position. Surely, even on the lowest estimate of their authority as teachers, some significance should be attached to the conception of the nature and mode of a miracle characteristically held by all those through whom these works have been wrought. The notion of a miracle entertained by Jesus and Paul, say, by whom these extraordinary works were certainly wrought, if the historicity of any of the Biblical miracles be granted, is certainly worthy of our highest respect, and should not be set aside except on the most decisive grounds. So much weight as this, in any event, should surely be accorded to the Biblical notion of a miracle.

SOME BIBLICAL MARVELS UNDOUBTEDLY "MIRACLES."

The next thing that strikes us regarding the extraordinary events recorded in the Scriptures is that some of them, at all events, can not possibly be conceived to have been wrought through the medium of second causes. If they be adjudged historical and to have actually occurred, they must needs be conceived as the immediate product of the divine energy. Descartes says crisply: "*Tria mirabilia fecit Dominus; res ex nihilo, liberum arbitrium, et hominem Deum.*" We may for our own purpose be permitted to amend this by saying there are three of the extraordinary works of God recorded in Scripture which can by no finessing be subsumed under the category of natural law: Creation, the Incarnation, and the Resurrection of Christ. And the admission of the truly miraculous character of these three will not only itself suffice to fill the category "miracle," taken in its strictest sense, with an unde-

niable content, and so to vindicate the main proposition that miracles have happened, but will tend to drag into that category others in their train. Says a solid writer, with much point:

"The history of the Old Testament commences with the first miracle on record, that of a creation by a Creator. The history of the New Testament begins with the incarnation of the Son of God for the salvation of man. The former of these two is the distinctive article in the creed of the theist, and denied by none but the atheist. The latter of the two is the distinctive article in the creed of the Christian, and denied by none except those who must forfeit that name. Between, or intimately connected with, these two commencing and crowning miracles of the Bible, so strangely alike and so strangely unlike, are found arranged all the other miracles on record, deriving from these two an explanation and a meaning which nothing else can furnish. It is not enough to say that the man who, on the authority of the Bible, believes in the creation and the incarnation — that is to say, the man who is not an atheist or an infidel — is bound in consistency to believe, on the same authority, every other miracle of Scripture. That is true. But much more than this is implied in those two grand manifestations of almighty power, that stand as sentinels at the commencement and the close of the record of God's supernatural acts upon the earth; and much more that is fitted to cast light on the proper nature and evidential character of miracles."

HOW LARGE IS THIS CLASS?

That the act of Creation was an immediate operation of God's power, without all means, is inherent in the very nature of the case. The matter is scarcely less clear in the case of the Incarnation, which consists in the intrusion of the very person of the Son of God himself into the sphere of law. Nor can there lie more doubt in the instance of the Resurrection of Jesus. If on his death he really "descended into hell," — that is to say, both the Divine Spirit and the human soul that had hitherto been clothed in the body that hung on the tree, departed into "the other world" — then his resurrection involved something over which "natural forces" could have no power, namely, the return of the departed spirit and soul to the clay. And if this be true, it would seem to carry with it the truly miraculous character of all resuscitations from the dead, whether recorded in the Old or in the New Testament. It may not be a matter of surprise when Professor Huxley speaks of a resuscitation of a dead man as capable of possible subsumption under a law of nature. But we are confounded when a Christian theologian writes: "With our imperfect knowledge of the conditions of life, we are not justified in saying with confidence that the dead could not be restored to life by some, to us, unknown combination of physical forces." Are, then, life and death questions of merely physical forces? Can physical forces in any conceivable combination be accorded the power to compel the soul to return from Hades and reinhabit its earthly tenement? One would like to know what conception Dr. Bernard entertains of life — and especially of human life — and of the restoration of life to a dead body. Certainly he never learned from Scripture to treat matter as the

Lord of life, or to see in physical forces the source of human vitality. From the resurrection of the dead we may advance to other miracles which have to do with spiritual entities, such as, for example, the cure of demoniacs, which can scarcely be subsumed under the operation of natural forces. And by another line of advance we would proceed to all miracles of a distinctively creative nature, such as the multiplication of the loaves and fishes, and the turning of water into wine, in both of which the production of artificial products, due ordinarily to manufacture and man's device, is in question. But we need not go far into detail. It is enough to call attention here to the certainty that some of the miracles recorded in the Scriptures — however many, however few, makes now no difference — are veritable "miracles," "flashes of the will that can," without possibility of explanation on any other basis; and to the natural tendency that exists to work out from them as a center to the inclusion in the same category of others more or less like them. Just because some are certainly miracles of this order, a presumption is raised that others also may be of this order; and this presumption may not unnaturally grow upon us until we are inclined to assign to the same group many which in themselves would never have suggested this classification.

ABSTRACT EXPLANATIONS VERSUS CONCRETE HAPPENINGS.

A third important fact now claims our attention. This is that we have no right to apply our abstract categories to the Biblical miracles in a mechanical manner. The question is not, in the case of each of them, whether such an effect as that produced can possibly be produced by natural forces; but rather whether it was on the occasion recorded probably produced by natural forces. The conditions and circumstances must be taken into account; and it is whether the effect recorded can be believed to have been produced by the natural forces present and active at the place and time of its production, that we need to investigate, and not the merely academical question whether a similar effect is capable of being produced by natural forces in other times and circumstances than those that then obtained. Telegraphs, telephones, wireless telegraphy did not exist in Biblical times, and can not be utilized to explain the Biblical marvels; nor can any other appliances not then existent and in use. Men seem often to proceed in their reasoning on the assumption that, if any possible way can be imagined in which natural forces can be made to simulate the effects of miraculous action recorded in Scripture, it is fair to assume that these effects were produced by means of these natural forces operating in this way. Nothing could be more hopelessly academic than such an abstract manner of dealing with concrete facts. At this rate the tricks of the magicians of Egypt would be made to confound the miracles of Moses. We have no right to call in for the explanation of these marvels any other natural forces than those that can be shown to have been present and operative at the time and place of the performance of the marvel. We have no right to assume that Jesus made use of wireless telegraphy to ascertain that Lazarus was dead; that the secrets of chemistry were

utilized by him in the making of the wine at Cana; that a hidden magnet was employed to make the ax-head rise in the water, and the like. The point never is, whether natural forces may not be made to simulate these effects. The question is, What were the actual forces really employed for their production? It is remarkable how many of the so-called natural explanations of the miracles of Scripture become absurd when they are confronted with the conditions of time and place.

THE TEST OF THE PUDDING LIES IN THE EATING.

So true is this that probably the very best refutation possible of the notion that the Biblical miracles may be the product of natural forces would be supplied by just the attempt to apply it throughout the whole list. Attempts to do this were actually made, as all know, by the Rationalistic interpreters of the end of the eighteenth and opening of the nineteenth century. The classical instance is the explanation of the Gospel miracles which was essayed by Dr. Paulus. Each miracle was carefully expounded as a natural occurrence; and in the effort to carry this method of exposition through, a mass of improbabilities, of bizarreries, was accumulated, which presented a greater impossibility to belief than the supernatural itself. Probably no such series of interpretations invented to-day could exhibit the gross bad taste and crass absurdities of that of Paulus. But it is certain that none would succeed any better. The strength of the suggestion that the Biblical miracles may have been the product of natural forces lies in its vagueness; once attempt to explicate it in detail, and it is sure to break down of its own weight. Strauss himself executed justice on Paulus, and pointed out that his stories involved a greater miracle of inaptitude than the miracles themselves could involve of power. Such experiences certainly should teach us at least that either the recorded miracles were veritable miracles, or else the events never occurred as recorded. No middle ground is tenable.

"MIRACLES" ONLY ONE CLASS OF SUPERNATURAL EVENTS.

But it may be said, even when full allowance is given to these considerations, there yet remain some among the marvels of Scripture which may be believed to have been wrought through the medium of second causes. Indeed, there are some in connection with the working of which second causes are explicitly mentioned as their proximate causes. This is no doubt true. We can have no interest in contending that all the marvels of Scripture are, without exception, miracles in the strict sense. It is enough to show that some of them are such beyond question, and that the presumption is that many more belong to this variety of marvels. Let it be conceded that others may possibly belong to the order of "special providences," — that is, events brought to pass obviously by God indeed, but through the medium of second causes. And let it be conceded that between these two classes there may stand certain others, of the correct classification of which, whether as "miracles" or "special providences," we may justly cherish some doubt. This is a natural state of affairs with reference to a series of

wonderful works, recounted to us in popular rather than in scientific language. Meanwhile it stands firm that "miracles" in the strict sense have happened; that accounts of them are given us in the Scriptural record; and that the class tends to grow ever greater in number as we attend more closely to the details of the accounts as they are set down in the record; to the obvious convictions of their narrators regarding them, and to the imitations of time, place and circumstances of their occurrence.

WHERE CAN WE UNITE?

JAMES A. ALLEN.

Unity in the Church of God is a question of intense interest to every loyal Christian. Discord and strife among God's people is an evil that produces many bad and hurtful fruits. The Church, being the means of God to reconcile the world, must, to accomplish the greatest amount of good, stand united and put forth a harmonious and united effort. But when Christians become separated and alienated from each other and refuse to work together in harmony, the grandest effort to benefit and uplift humanity and to redeem man is hindered, and much good that could be done is left undone. The apostles frequently warned against such results, and taught in the clearest terms that the people of God should "be perfected together in the same mind and in the same judgment," and that they should with one mind and one heart strive together "for the faith of the gospel;" "for in one Spirit were we all-immersed into one body," says Paul, "whether Jews or Greeks, whether bond or free." Paul taught the Church at Ephesus to give "diligence, to keep the unity of the Spirit in the bond of peace." The apostle adds: "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." Jesus prayed that his followers might "all be one," giving as a reason "that the world may believe that thou didst send me." Where, then, can Christians unite, and upon what basis can those who love the Lord "keep the unity of the Spirit in the bond of peace?"

Now, when inspired men emphasized the fact that the Church of Jesus Christ must stand united and that each of its several members must be of the same mind and of the same judgment, they, of course, taught how such a work was to be accomplished. Paul would not command the Church at Ephesus or at Corinth to be united, and yet leave them nothing to be united upon—leave them nothing upon which they all could unite. Impossibilities were never commanded, and it is impossible for men to unite except upon a union basis or upon union grounds. And the very fact that Paul commanded these Churches to be united argues to all thoughtful minds that there were grounds upon which, if they stood, they would be united among themselves

and with all their fellow disciples. If, then, unity could exist among Christians of Paul's day, why can not such a happy condition exist among the same class of individuals at this late day, and, indeed, until the end of time?

We suppose that no one will deny that the whole faith and practice of the Christian is fully developed and unfolded in the books of the New Testament, in the writings of the apostles and prophets, and that the apostles were, in primitive days, recognized as the only paramount authority upon any subject of a religious nature. Invested as they were by the authority of Jesus Christ, and guided as they were by the Holy Spirit of promise, they instructed both saint and sinner, both world and Church, in the right way of the Lord perfectly. Any theory or practice not advanced by the apostles lacked the approval of God and the evident sanction of the Holy Spirit, who guided them. An important point which we wish to emphasize is that the "Apostles' doctrine," or the "apostles' teaching," not only comprehended the entire needs of both world and Church during the New Testament period, but that such would be the case throughout all succeeding time, until the end of the world. This Jesus clearly teaches in giving them the commission. They were to teach the world and immerse those taught, and then they were to teach all who had been immersed how they should conduct themselves as citizens of the heavenly kingdom. They were to teach them to observe all things that Jesus had before commanded. "And lo," said the Savior, "I am with you always, even until the end of the world." Does not this make the "apostles' doctrine" include all things for all time? And if the apostles laid down every ordinance of the Church with the promise of Divine recognition, and every item of the Christian's faith and practice the only logical as well as Scriptural conclusion that we can reach is that the Church to-day must stand precisely upon the same grounds occupied by the apostles, in order to enjoy Christian union and fellowship. Apostolic ground is inspired ground, and just so certain as inspiration never contradicts or opposes itself, just so certain must unity of faith and unity of action result from occupying apostolic grounds.

When inspired men entered any community and immersed people upon a confession of their faith into the name of the Lord, those immersed constituted the Church of God in that community. They were addressed as "saints," "elect of God," "a chosen generation," "a royal priesthood," "a peculiar people." They were recognized as "justified," "sanctified," "adopted" and "saved." They were citizens of a holy nation, who had their citizenship in heaven. These Churches established by the apostles were "set in order" and "delivered the ordinances of Divine service," and were made to be in every way exactly what they ought to be in so far as they obeyed the precepts and instructions given them by the apostles. They were instructed in every good work of the Church and taught how to discharge every duty and every obligation that would devolve upon them. All that is profitable "for doc-

trine, for reproof, for correction, for instruction in righteousness," was given to them, that they might be perfect, "thoroughly furnished unto all good works." Now, if these New Testament Churches were not given a perfect rule of faith and practice, no such a rule could be given. Hence when the Churches of to-day adopt the same rule given the New Testament Churches by inspiration, nothing but unity can or will exist.

Unity of faith, and not of opinion, is for what we contend. "By faith," say the Scriptures, "we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear." The inspired writer proceeds to show in the same chapter (Hebrews 11) that it was by faith that the ancient worthies overcame the world and gained the approval of God. We understand that the worlds were framed by the word of God, because God's Word so states, but we could never understand this by faith if God's Word did not so state in words upon which our faith could be based. Noah, Abraham, Moses and David gained the approval of God by hearing and obeying the words of God, and thus it is declared that they accomplished these things "by faith." "Faith," says Paul, "comes by hearing, and hearing by the word of God." It is further declared that "we walk by faith, not by sight." We understand, then, that the faith in which we are to walk is, like that of Abraham's, based upon the word of God—that it comes by hearing and hearing by the word of God. The word of God makes man acquainted with his duty, and man, upon believing the declaration of God's word, proceeds to "walk by faith." It is by faith that the children of God resist not evil, love their enemies and pray for them which do spitefully entreat them. It is by faith that they are not conformed to this world or to the fashion of it, and that they do not steal, commit adultery, harm or defraud one another. By faith the saints assemble themselves together upon the first day of the week to break bread in remembrance of their Lord and Master, who died that they might live. And it is by faith that they speak one to another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord. All this is done by faith—faith that comes by hearing and hearing by the Word of God.

As faith is based upon the Word of God—upon what the Word of God says, not upon what it does not say—there can be no faith in anything that the Word of God does not furnish authority for. Christians can not by faith add meat to the Lord's table, and they can not by faith add an instrument of music to the spiritual songs, sung with the spirit and with the understanding. The reason that these things can not be practiced by faith is that the Bible does not command their practice, and there can be no faith without the words of the Bible for a basis. "And without faith it is impossible to please God" (Heb. 11:6). "And whatsoever is not by faith is sin" (Rom. 14:23).

Unity will exist in the Church just as soon as the people learn that Christian work and worship is

confined strictly to the teaching of the Bible. The Bible positively prohibits the practice of all that it does not positively require. It positively forbids the practice of all that it does not positively command. One of the plainest commands given to the Church is the command expressed by Paul, "not to go beyond the things which are written" (1 Cor. 4:6). Peter, in his epistle, gives the same command in different words. He says, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). Paul said to Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). The things which are written must be practiced faithfully and not one can be left undone, but still nothing else can be added that God has not commanded. Man's obedience is confined to God's commands.

When every individual member of the Church determines to throw aside his religion, opinion and ideas and everything not of Divine origin, and to walk by faith, adhering strictly to the teaching of the Bible, unity of the Spirit in the bond of peace will exist in the Church, and eternity alone will reveal the good that will be done. May all the saints "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

Nashville, Tenn.

THE NEW TESTAMENT.

NO. III.

JOSEPH M. WALTON.

Jesus made his "will" before twelve competent witnesses. Both the Old Testament and the New inform us that the testimony of two or three witnesses is sufficient to establish any fact. But Jesus, in order to establish his "will" upon testimony that could not be overthrown, made choice of twelve competent men to serve as witnesses. He kept them with him for three and a half years, during which time he taught them his "will" concerning the children of men.

Let us hear what he says to them and concerning them. In John 15:16 he said to them: "You have not chosen me, but I have chosen you and ordained you, that you should go and bring forth much fruit." And in verse 27 he said to them: "You shall bear witness of me, because you have been with me from the beginning." And in Acts 1:8 he said to them: "You shall receive power after the Holy Spirit is come upon you, and you shall be my witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

So we find that the twelve apostles were the witnesses of Jesus. And this they were because they saw him with their own eyes, both before and after his death; they heard him with their own ears, both before and after his death; they handled him with their own hands, both before and after his death; they talked, conversed and communed with him both before and after his death; therefore they were his witnesses in the fullest and truest and broadest sense of the term.

Now the business of a witness is to testify of something. And so the business of these twelve witnesses was to testify of Jesus — was to testify to the fact of his resurrection. This was the only fact connected with his history that needed any special attention. There was no dispute about his birth, nor about his life, nor about his death, nor about his burial, but the dispute was about his resurrection. His friends said that he arose from the grave, but his enemies said that he did not rise from the grave. Hence the necessity of specially chosen and qualified witnesses to testify to the fact of his resurrection. And his twelve witnesses first testified to the fact of his resurrection on Pentecost, saying, in Acts 2:32: "This Jesus hath God raised up, whereof we all are witnesses." And in Acts 3:15 Peter told the Jews that "they had killed the Prince of life, whom God raised from the dead, whereof we are witnesses."

So we find that the twelve apostles bore witness to the fact of his resurrection from the dead. And the inspired testimony of these witnesses is contained in the New Testament. And through these witnesses the Father, Son and Holy Spirit speak to us, and it is for us to *listen* to what they have spoken, and *believe* what they have spoken, and *obey* what they have commanded, knowing that God, through these witnesses, has made known his will to the children of men.

While speaking of the witnesses of Jesus, it will be in order to say that there are many people, even unto this day, who claim to be "witnesses of Jesus"; hence it is often said: "I arise before you as a witness for Jesus." Now, kind reader, do you claim to be a "witness for Jesus"? If so, then come and let us reason together for a moment. Did you ever see Jesus with your own eyes? Did you ever hear him with your own ears? Did you ever handle him with your own hands? If you did either of these things, then of course you are a "witness for Jesus." But if you never saw him with your eyes, nor heard him with your ears, nor handled him with your hands, then you are not a "witness for Jesus." And there is not a civil court — a court of justice (?) — on earth that would accept your testimony of a thing that you never saw nor heard.

The fact is this: If you claim to be a "witness for Jesus," then you are mistaken. You are not a "witness for Jesus" any more than I am, and it is the worst kind of nonsense to say that you are. And there never has been any living witnesses for Jesus since the death of the twelve apostles. They were his witnesses — his chosen and inspired witnesses — and upon their testimony his last will was established.

Another fact is this: You are only a witness for yourself and nothing more. You can bear witness as to whether or not you believe the Lord with all your heart, and love him with all your heart, and obey him with all your heart. Now, if you believe him with all your heart, and love him with all your heart, and obey him with all your heart, then you can testify to these facts, as to whether you do or whether you do not. And thus it is that you or your spirit "bears witness with his Spirit" as to whether or not you are a child of God.

And so the reason why we are not witnesses for Jesus now is because we never saw him with our eyes, we never heard him with our ears, we never handled him with our hands. The apostles saw him with their eyes, they heard him with their ears, and they handled him with their hands, both *before* and *after* his death: therefore they were witnesses in every sense of the word, while we are not, and can not be, his witnesses in any sense of the word. But the apostles were his witnesses, and upon their testimony his last will was established, and by complying with the terms and conditions of his will we will gain the favor and approval of God in this life and enjoy his eternal approbation in the life to come.

"THE INDEPENDENT" ON MIRACLES.

NO. I.

J. W. M'GARVEY.

The Independent has appeared for some months past to be in a race with The Outlook on the way to downright rationalism. Indeed, its leading editorial in the issue of December 4 outstrips anything that I have seen from the pen of Lyman Abbott. It is headed "The Recession of Miracle," which means, as the man on the street would express it, that miracles must take a back seat. It is divided into two distinct parts, in the first of which the editor shows why miracles must recede, and have receded, and in the second he asks: "What is left if the faith in miracles goes?" I copy all of the first part which pertains to the argument, and reserve the rest for next week:

"The great and central problem of modern theology is the place of miracle in religious belief. A hundred years ago there was no particular difficulty on the subject, for it was easy enough to believe in miracles, notwithstanding Hume's argument, which was directed against the evidence on which they rested. But the common mind did not find it hard to believe in reversals of natural law, for very little was known of natural law. We knew of the order of nature in certain grand phenomena, such as the rising of the sun every day, but the general fixity of all law was something that was not understood, much less the extent of the sway of the law. In those days a miracle was not seen to be such a contradiction of the laws of nature as it now appears to be. Then we seemed to see God's direct action somewhat nearer to us; there was less nature, with her laws, between God and us. Miracles seemed almost in the course of nature.

"But things are very different now. We see law everywhere. We discover no new creation of matter, and no annihilation. Every minutest movement of an atom, and equally every revolution of a planet, is controlled by irreversible law. The wind no longer bloweth where it listeth, but is subject to laws which we formulate under the science of meteorology. If the rain does not come in its season, we no longer attribute it to the anger of God, but to some peculiar action of sun-spots or some other physical cause. So strenuous is this rule of law that we question even as to free will,

and our Materialistic philosophy puts volition under bonds of necessity, and we have to fight hard to maintain our liberty.

"Of course, then, the trend of thought is away from the Biblical miracles. The first reply of the ardent defender of miracles was to deny the conclusions of science as to the universality of law. So the law of evolution was attacked, because it contradicted the miracle of creation as told in Genesis. But geology and biology together have been too much for the elder form of faith, and they have won the day against it. The retreat of miracle from this first stronghold — for it was more than an outwork — weakened the whole position. The conclusions of the Biblical critics as to the composition of the Old Testament have well-nigh driven the primitive orthodoxy out of the whole citadel of Old Testament miracle. Sinai follows the six days of creation. History finds no place for Noah's ark, Jonah's whale and the fiery furnace of Shadrach, Meshach and Abednego recede into religious romance.

"This leaves us the New Testament, with its tremendous miracles of the birth and resurrection of our Lord. It is plain to every one that the process and the argument which have undermined the Old Testament miracles are being applied, and will be still more applied, to the miracles of the New Testament. They are attacked in the same way."

* * *

The reader will observe that the only evidence arrayed against miracles in these paragraphs is based on their assumed reversal or contradiction of the laws of nature. Comparing opinions on the subject at the present time with those of a hundred years ago, the writer says: "The common mind did not find it hard to believe in reversals of natural law, for very little was known of natural law." Again: "In those days a miracle was not seen to be such a contradiction of the laws of nature as it now appears to be." This assumption shows that the writer does not clearly understand what a miracle is. A miracle is a result effected by an immediate exertion of God's will; that is, it is an act of God's will without the use of secondary instrumentalities. Instead of being a reversal of some law of nature, or rather some natural force — for that which we call a law of nature is only the method by which a natural force acts — it is a vital force, the force of God's will meeting and overcoming a force of nature. In its operation no force of nature is reversed; it is only overcome in a particular instance by a superior force. As an illustration, when I throw a stone into the air, the vital force of my will overcomes the force of gravitation, causing the stone to fly in the opposite direction from that in which gravitation draws it; but the latter force is not reversed, nor is it suspended; it continues to act on the stone without variation as it goes up and as it comes down. So it is in every miracle, except that the superior force which works miracles is that of the divine and not the human will; and in order that we may know it is divine, the effect must be such as no human will can produce.

When Jesus stilled the tempest by his word, there was no suspension of the force which caused that particular current of air to move, but the force of the

divine will met and overcame the natural force by which that current was propelled. What proved it to be a miracle is the fact that a human will could have had no force at all against the wind. When he called a dead person to life, he reversed no law of nature, but overcame by a superior force the inertia of the dead body, and brought back into it the departed spirit. When he gave eyesight to the man born blind, he wrought a creative act with which no law of nature was at all concerned; and when he restored sight to one who had lost it, he overcame by the force of his own will the force and effect of the disease which had destroyed the sight. When he cast out demons by his word, he simply dominated the will of each evil spirit by the force of his own superior will, just as he often dominated the force of spirits in the flesh and made them desist from an attempt to slay him. This exertion of his will he emphasized, when, in healing the leper, he said: "I will; be thou clean."

There are several other assumptions in this extract meriting rebuke and refutation which we pass by for the present; but the editor makes one remark that I wish to indorse with emphasis. He says: "It is plain to every one that the process and the argument which have undermined Old Testament miracles are being applied, and will be still more applied, to the miracles of the New Testament." This I and others have insisted on again and again, arguing that when a man has accepted the so-called results of "modern scientific criticism," he can find no logical stopping place for his unbelief until it shall have swept away everything miraculous in the New Testament, including the most vital facts of our holy religion. Let our fledglings in criticism take notice that The Independent teaches the same thing.—Christian Standard.

(To be continued.)

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

DON'T WORRY.

The following colloquy between Mr. Depew and a New York Journal reporter the other day is worthy of attention, whether one aspires to a Senatorship or any other success in this world:

"Did you ever despair of becoming a Senator some day?"

"Never. I am sure of what I am going to tell you. Fix a point that you want to reach, concentrating all your faculties to the task of reaching it, and you'll get there. Nothing will stop you. It is more than consoling, it is an absolute statement. It is a fact."

That is it. High aim, concentration, fixedness of purpose, unfaltering faith and persevering work. The time has not gone by when these can remove mountains and attain Senatorships.

And don't worry. Mr. Depew's father and mother died of worry. But he hasn't. He once lost all the money he had ever saved, by indorsing for friends.

Things looked dark. His health was poor and his nerves were gone. But he said to himself: "Stop worrying." Sleep came back. His health improved. The cares that infested the day vanished as he laid his head upon his pillow. Cheerfulness triumphed over all his ills. Listen to his testimony:

"In the day my enemy did his best to throw me down. He worked with his might in the dark and in the open. I went to bed having forgotten him, and when I woke up in the morning I could lick him."

There are a dozen sermons in Mr. Depew's account of how he won the Senatorship. It indicates the wisdom of high ideals, steadfastness, cheerfulness and industry, and casts out envy and jealousy. He never sought to rise by pulling any one down. He fought fairly and honorably, as every man must to win the full enjoyment of success.—Times-Herald.

TAINTED MONEY.

A question has recently been occupying the attention of the secular press, which has in these days a more than usual pertinency. It is whether money can be tainted; that is to say, whether it is right for a clergyman, or a church, or a theological college to accept gifts of money from a man who has made it in dishonest or dishonorable ways. It is argued logically that there can be no taint on the money itself. That is obvious, as a child can see; but the question goes deeper than that. There can also be no dispute as to the moral side of a gift that is in the nature of a bargain. If the wrong-doer makes a gift, with the implied understanding that, in consideration of the gift, there shall be no denunciation of his evil deeds and evil methods, and if the gift is tacitly accepted on that basis, the money is a bribe, and its taint smells to heaven. The receiver enters into complicity with the giver and his condemnation is just. A gift that closes the eyes and locks the lips disgraces the receiver.

It is with other gifts that conscience is concerned. When a man has done wrong, and has gained by that wrong a sum of money, and devotes a portion of it to religious or benevolent purposes, unconditionally, should his gift be accepted? Such gifts are prompted sometimes by a curious process of reasoning. Occasionally, the motive is the pagan one of bringing luck. With others, it is a sop to conscience, which is soothed by the reflection that the money is doing good, and that the giver, who knows he is debited with the wrong he has committed in getting the money, expects to be credited with his benevolence, and so to get the account balanced, at least in part. Or it may be that the giver is really penitent, and desires to make a species of restitution, not to the persons from whom it has been wrongfully taken, which might involve humiliation and confession; but in some way to get it out of his hands and into those of worthy persons or causes. It is with the offer of such gifts that men who would keep their conscience void of offense are in doubt.

We are told by the editor of an honorable and able journal, which has long been famous for its high principle and sound morality, that "We are to look not at the origin of the money, but to its power over ourselves.

If it does not buy our truth and honor, it can only do good." But the origin of the money appears to us to be an aspect which ought not to be ignored. If we are not to regard its origin, there is nothing to prevent our accepting a part of the proceeds of a murder, or a burglary, or of arson. Such money no decent man would touch. How, then, can we escape the duty of considering the origin, when its taint is only one of degree? If we refuse to accept the proceeds of a crime, on what principle can we accept a gift from a man who has made his wealth by debauching other men, or by defrauding the widow and the orphan? The taint of wrong is upon the money, and the Church of Christ and the holy cause of charity ought to refuse to share in the proceeds of such wrong-doing.—Christian Herald.

HONEST SERVICE.

"A little while ago," said Mrs. Denning, "when I was in Norwich I went into a shop to buy a dress. When I had selected one and was paying the young person who had served me for it, I said: 'Now you'll be sure and send me this dress?' 'Oh, yes, ma'am.' 'You'll send it to me now at once, to-day?' 'Certainly ma'am.' 'You won't take it and wear it out first, and then send it to me when it is worn out, will you?' The woman seemed quite hurt and offended, 'Why, you surely don't know our house, ma'am; this is one of the first houses in Norwich; of course we should not dream of such disgraceful conduct! I never heard of such a thing!' 'My dear young friend,' said I, 'are you not serving the Lord Jesus Christ so? Are you not wearing out your precious life, which he bought, and paid for, with his own priceless, precious blood, in the service of the world and self, and sin and Satan? Have you given him what is his own by right of purchase? You are not your own; you are bought with a price! Have you given yourself, body, soul, and spirit to God?' The young woman burst into tears, and said: 'Oh, ma'am, no one ever spoke to me about my soul since my mother died.'"

FAILURE.

It is a great help to admit failure, to confess a fault. For, when we really understand why we failed we will not only take courage, learn success from failure, but have charity for all who, like ourselves, are striving and failing.

It is equally important to avoid becoming absorbed in the consciousness of my negative or imprisoning conditions. If lies too much stress on this side one is apt to forget the power of the soul to conquer these conditions. The soul knows no such word as "fail." That is, every failure understood removes one more obstacle to success. The soul should linger long enough to learn the lesson of failure, then press on. Its consciousness should not be placed upon the conditions so much as upon the ideal to be realized through them.

Make up your mind, then, that no conditions

shall defeat you. When you find your judgment colored, discover the lines of least resistance, study the distorting conditions until you can break through. Take firm hold and press on, even when everything seems to be against you.

Every negative condition can be made a help if you master it. Where there is a will there is a way. And if quiet measures are ineffective, rouse yourself with tremendous energy. Persist, persist, and rest only to begin again.—Dresser.

IS THE WORLD GROWING WORSE TO YOU?

Local preachers are in a controversy over the question, "Is the world growing better or worse?" It's the same old question that they've been trying to solve almost since the beginning of time. And yet there are to-day just as many pessimists on the one side and just as many optimists on the other as there ever were. After all, it depends largely upon the individual point of view. When the milk of human kindness begins to sour and curdle in a man he is pretty apt to believe the world is growing less attractive. But when the sunshine of joy pours through the heart and lights up the soul, the world takes on a different hue. In the winter all is snow and rain and fog; in the spring, sunshine and perfume and color. Some men's souls die before their bodies; with them the winter of life sets in prematurely. To them the world is bleak and drear; the clouds never lift. With others it is always spring; the snow of age may whiten their head, but it does not chill their heart. They pass out of this life into the other smiling and singing—believing, yes, knowing, that the world is growing better, better all the time. As they draw nearer heaven themselves everything around them seems brighter and better and sweeter. They do not approach the pearly gates with a frown on their face and a reproach on their lips; the smile with which they meet death but breaks into the glad hosannah with which they greet their king. The world may be growing worse, but they do not know it; if it is so, it is only because they have been taken away. How much better to take this view of life. How much better to go toward the beyond with a good word for our fellow creatures and a smile with which to greet our God. Creed or no creed, whether preacher or parishioner, we do not believe any soured soul or frapped face will ever get by St. Peter at the gate.—Atlanta Journal.

TACT.

Rev. Stephen Merritt says of tact: "It is an intuitive appreciation of what is fit, right and proper. . . . It brings us into temper and touch with Him and others, so as to make us all things to all men, that we may win some. It is never denunciatory, nor domineering, nor despairing, always jubilant, and generous, and gladsome. . . . It is never austere—never puts on airs. . . . It is sweet and winning, gentle and loving. It does not berate or insult, or wound feelings, or depart from good manners. It speaks kindly to poor

and rich, to learned and ignorant, to moral or immoral. . . . We all need it—it wins souls and scatters bright blessings. The Giver of every good and perfect gift is the only Giver of tact."

ONLY ONE GRASP OF WELLINGTON'S HAND.

Amid the stress of a great battle, the Duke of Wellington ordered a young officer to charge and take a most destructive battery crowning a hill. The difficulty of the undertaking was appalling. The officer looked toward the spot where the order would take him, then, turning to the Duke, said: "I can go, sir, if you will give me one grasp of your all-conquering hand." The grasp was given and he sped to his duty.

An exchange says: "Just so the Christian will face duty, no matter how appalling it appears. Difficulty need not daunt him, for the hand which wields all authority is extended for his grasping."—Selected.

CHANGE IS REST.

How great is the need of young Americans that they should put in practice the advice given by Renan, the eminent French philosopher, to his students, when he said: "Joy and work are two healthful things. Work, then, work incessantly, but amuse yourselves, too. Do not fatigue yourselves. Let the idea, the thought, come to you in its natural garb, and do not hurry it. Rest yourself from one kind of work by another. Have various subjects of study. Is the head full of one subject, there are, nevertheless, spaces left which can be profitably filled up by another work." An old rabbi of the first century said: "One can pour several measures of oil into a barrel full of nuts."

"GRASS GROWS IN YOUR PATH."

It is related that some converted Africans, finding no privacy for prayer in their small, crowded huts, betook themselves to secluded places in the forest near by. In the course of time paths became worn from each man's hut to his prayer place. The spiritual condition could often be told by the condition of the path leading to any individual's "closet." Occasionally one of these native Christians would become lukewarm and not travel his path so much as in other days. Then his companions would sometimes remind him with the words, "Brother, the grass grows in your path."

GEORGE MUELLER'S SOUL-FEASTING.

The patriarch of Bristol, George Mueller, began every day of his consecrated life with devout meditations upon the Word of God. Speaking of this habit, he says: "It often astonishes me now that I did not sooner see the point. And yet now, since God has taught me, it is as plain to me as anything that the first thing the child of God has to do, morning by morning, is to obtain food for his inner man. As the outward

man is not fit to work for any length of time except it take food, and as this is one of the first things we do in the morning, so it should be with the inner man. Not prayer, but the Word of God; and here again, not the simple reading of the Word, so that it only passes through our minds just as water runs through a pipe, but considering what we read, pondering over it and applying it to our hearts."

AN INVISIBLE FORCE.

Sidney Lear once said concerning the communing with God at the beginning of the day: "Let the first act on waking be to place yourself, your heart, mind, faculties, your whole being, in God's hands. Ask him to take entire possession of you, to be the guide of your soul, your life, your wisdom, your strength. He wills that we seek him in all our needs, that we may both know him truly, and draw closer and closer to him; and in prayer we gain an invisible force which will triumph over seemingly hopeless difficulties."—Selected.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Dexter, Ind., June 22.—I am now engaged in a meeting at this place, which began Wednesday evening, June 17. There are only three or four members of the church of Christ here, and they have been meeting with the Methodists. They have no meeting-house. We have our services in a large schoolhouse. The attendance has been good at every service, especially on Lord's day evening, when the house was crowded. Most of the people here are very worldly-minded, and seem to care little about their souls' salvation. May the gospel of the blessed Son of God be carried to such places as this, for there are thousands of lost souls who have never obeyed the gospel. Let us be up and working for the Master while it is day, for the night comes when no man can work. Walter S. Holloway.

Andalusia, June 19, 1903.—"Oh, how I long to be there!" These words often come to the Christian as he journeys through these low vales of sorrow and disappointment. He desires to reach some place where he can be at rest from care, anxiety, and the responsibilities of this life. In vain do men change places, occupations, and oftentimes society, hoping to change their condition so as to reap more of the pleasures of life. Persons who seem to be in earnest as true Christians often neglect the most important thing till it is too late, and that is a proper study of the Word of God. They also neglect to take the advantage of being instructed by men who are capable of teaching them the Scriptures, which are able to make them wise unto salvation.

I am here in a meeting with Bro. Adams, of Pineapple, known to many of the disciples of Alabama and Tennessee, who are constant readers of *The Gospel Advocate* and *THE WAY*. He is a very learned man in the Bible. I conduct a Bible lesson each day, from 10

o'clock till 11, in Acts of the Apostles. All seem to enjoy that part of the service, as any one is allowed to ask questions about any part of Scripture on which they want information. "Study to show thyself approved unto God." L. W. Smith.

Bro. R. C. Bell left Bowling Green on June 26th, after a brief recess from a meeting at Rumsey, Ky., for Nelson, I. T., where he will conduct his next meeting. Those who hear him, we feel sure, will hear the gospel preached in its purity and simplicity. Bro. Bell is one of the few young preachers who have given themselves to the work with all the earnestness of their soul and all the energies of their life.

BEN'S BUDGET.

It is safe to avoid doctrines that can not be expressed precisely in the language of the Bible.

Reporting for the nearly two years since my "Budget" appeared, I need only say that it has been one incessant effort to behave myself and exercise my feeble talent for good. Much more than a meeting a day has been averaged. There is no end to the work to be done, and it is a joy to do it; and the more I get done of real work, somehow, the less I feel disposed to herald it abroad. And if I could convince my brethren that I love them, and am not "bitter against them," it would please me to be entirely excused. The address for seven years has been as will appear below, and all may reach me there who desire. Let us earnestly pray God that the preachers, at least, may learn to speak the same thing. I doubt if saloons are as effective in Satan's service as sects. Let us seek each other's peace, and study to be "approved unto God." In brotherly love,

Ben J. Elston.

SUCCESS IN LIFE.

How little we realize, when climbing the ladder of life, how much we need "God's help and assistance." Some people climb step by step and reach the goal safely. Others falter and slip. It may be in a manner walking in their Father's steps in an honest and healthy way, and it may be by persistent endeavor on their own part entirely, having that great control of self to overcome and make strong the will power to reach the highest step. Others step up slowly, and then only to slip backward from a weak will power and a selfishness for greed without a good inheritance to fall back on, nor a spiritual power or mind to imbue that help which comes from God, "from which all blessings flow." Some people depend on others to help raise themselves from influence and faith to the first rounds of the ladder, and even then can not remain steadfast when that help is gone; but if the help comes from God, each step that is reached would be steadfast, and as they advance higher, the spiritual light which they would feel and see would help them to mount higher and higher until the goal is attained, and firmness in faith and true greatness is reached for all time.—E. Jacobs.

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SCRAPS.

J. A. H.

The meeting at Winchester, Ky., closed, after a continuance of twenty-two days, with twenty-four added to the congregation. I do not remember ever to have seen larger day audiences in any town or city in meetings conducted by disciples of Christ. This meeting, in the home of my youth, among the friends of my boyhood days, their children and grandchildren, was one of the most delightful and one of the most exhausting in which I was ever engaged. This is one of the best churches that I know.

* * *

Years ago, at Forest Grove Church, four miles out from Winchester, I gave the gospel invitation one night, and seven or eight people came forward; among them was a dark-haired, bright-eyed boy, who sat on one end of the front seat; on the other end of the same seat was one of the gentlest and most amiable of the young girls of that fair land. These two did not know each other then; but now they are Mr. and Mrs. T. Q. Martin. Brother Martin is one of the most successful and most faithful of our Kentucky preachers. With whole-hearted devotion he is working for the Master. It was a delight indeed to be in the pleasant home of these, my children in the Lord. The Apostle John said: "Greater joy have I none than this, to hear of my children walking in the truth." (3 John 4). During this meeting I met many who had come into the

church under my ministry from twenty to thirty years ago.

* * *

This congregation (the Fairfax Street Church of Winchester) withdrew fellowship from the Court Street Church nineteen years ago on account of the digressive ways of the Court Street members. Both congregations now have large memberships. I suppose the audiences that attend these two church houses are the largest that meet in the city. Since the separation a number of preachers have been developed at Fairfax. Among them are M. P. Lowry, W. P. Neal and W. K. Harding. A number of most efficient church workers have also been developed here. The church is now getting so large it needs another meeting place. It has not room for the development of its members. These preachers just mentioned were forced into the service in the early days of the church, when it was small, and when necessity constrained nearly every male member to take some part in the public service. Now there are so many who lead the meetings well, little pressure is brought to bear on the younger members. When churches increase, meeting places should be multiplied. Fairfax ought to rent or build a mission chapel; and as soon as it is running well, another should be started, and so on. It is not often that churches drive their business like successful business men do in their secular affairs. Fairfax is amply able to do it, and it ought to reach out after the multitudes of this rapidly growing little city. Winchester, I suppose, has doubled in population within the last twelve or fifteen years, and bids fair to double again in less time, and vigorous, aggressive measures should be adopted by this congregation to do all it can for the salvation of the people.

I was glad to find my aged father and mother in better health than they were last summer, and even more devoted to their Master's cause. May their last days be their best days!

* * *

Miss Gertrude Remington is now ready to go to Japan. I do not know a sister who appears to me to be better fitted to do the most efficient work in that land. If it be God's will for her to go, I would like to see her go as soon as possible. The Holy Spirit says: "The supplication of a righteous man availeth much in its working" (James 5:16). I hope that every

righteous man and woman who reads this will pause a moment to join earnestly in this prayer: "O Lord, if it be best, speed our sister, Miss Remington, on her way to Japan." Any money sent to THE WAY for her will be promptly forwarded to her.

* * *

The time for protracted meetings in the South is now upon us — a time for increasing the circulation of our papers. THE WAY is not yet as large as I would like to have it, not large enough to hold the matter I would like to see go in it. With a sufficient circulation it could be doubled in size at the same price. I hope our friends will bear its interests in mind. The story is told of an old preacher that in all his life he had led but one soul to Christ of whose final salvation he felt fully assured; and some one spoke slightly of his work. The old man is said to have responded: "If every man were to save a man, then who would be lost?" Sure enough! That average kept up by all people would save all human beings. So, also, to get one subscriber to such a paper as THE WAY in a month would seem to be a little thing; but if each of our subscribers would do that for a while, it would not be long before THE WAY would be doubled in size and its increase for good increased, perhaps, twenty-fold.

* * *

Last night I heard of another, a lady, who had been led into the church of God by THE WAY. The paper was sent to her by a friend; she read it eagerly, and learned the way of righteousness. In telling me of it he said: "It did me a lot of good to hear it, and I tell you because I know it will make you glad." This brother has been one of the faithful friends of the paper. He has sent it, I suppose, to not less than fifteen people. If his sacrifice in this line does no more than to lead one soul to Christ, it is a great investment.

A VISIT FROM BROTHER DANIEL SOMMER.

J. A. H.

Brother Daniel Sommer, while returning from a preaching tour through the South, called on me at Bowling Green. Fortunately I was at home, having just returned from the meeting at Winchester, Ky. I had never met Brother Sommer before, and was much pleased to meet him. Frequently more can be accomplished in a short personal conference than in many columns of newspaper writing. The meeting was a pleasant one to me; and while all differences were not adjusted, it appeared to me that steps in the right direction were taken. If we are as faithful, as studious, as gentle as we ought to be, and far more eager to be right than to be victorious in debate, we will surely remove every obstacle to our harmonious and fraternal co-operation.

Brother Sommer expressed the intention of writing impersonally, if he should write further concerning the matters about which we differ. I also shall try to avoid being personal in an offensive way. For instance, I might avoid calling Brother Sommer by name, while at the same time pointing him out and distin-

guishing him just as definitely as if I had named him. I might speak of him as editor of The Octographic Review, as one who formerly published The Helper, as one who formerly lived at Richwood, Ohio, but who now lives at Indianapolis, with whom I recently had some controversy through the press. And the one way would be just as personal as the other. All the readers of THE WAY who know anything about Brother Sommer would recognize him just as quickly in the one way as the other. So I shall take the short-cut and call him by name when I mean him.

However, there is one sense in which I hope to be impersonal. One definition of "personal" is, "Directly characterizing an individual; hence reflecting on one's character or conduct; disparaging." When one does that which would be very wrong in us, we are apt to think he is as guilty as we would be in doing it. But this is not always so. What was so patiently borne with and promptly forgiven in Saul of Tarsus, might have been the unpardonable sin in Paul the apostle. I know it is best to let the truths and facts speak. It is not for me to reflect upon the Christian character of Daniel Sommer. He has written things that would have condemned me, had I written them; and I have spoken as plainly and strongly as I know how to speak about the things written; but I know I am not competent to judge him. That I have been as gentle as I ought to have been I do not claim; I fear I have not been. It is a part of my nature to drive at what I am engaged in with all the power that is in me. In this respect I think Brother S. and I are much alike. Such men are often misjudged, and are thought to be angry when they are not. That we should be careful to be gentle, I am sure, lest we should bring reproach on the name of Christ. Each of us will have to give an account of himself before the Judge of all the earth.

TEACHING THE BIBLE IN SCHOOL.

Our interview was profitable, and, I hope, will help to clear up matters. Concerning teaching the Bible in school, Brother Sommer narrated the following: A brother was teaching a public school, being employed in the public school work. He was to give six hours per day to the work. He did not feel at liberty to use any of this time for the Bible or for religious services, as he was paid by the public to give six hours per day to secular learning. But he devised this plan: He requested the parents of his students to send them one-half hour earlier that he might open with reading the Word of God, prayer, etc. They did so, and his plan was carried out. I asked Brother Sommer if he approved of this plan. He said he did. So in his judgment it is right to mix the secular with the sacred that far in school work. Would it have been wrong, if he covenanted with the parents, and had met one hour earlier, and had heard his pupils recite a well-prepared lesson in the Bible? Surely not; for that would have been only giving a little more time, thought and teaching to the most important of all studies. Here (at Bowling Green) we have no covenant with the public school officials at all; but we do covenant with one another, our pupils and patrons, to teach the Bible to every student. I suppose our pupils devote, on an average, about two hours daily to diligent Bible study.

Brother Sommer approves that half-hour work connected with the public school. He condemns ours as mixing too much the secular with the sacred. I hope he will yet come to see that as the first is confessedly right, the latter can not be necessarily wrong.

But he also condemns Bible schools and colleges because of their tendency to go wrong. Bethany is in the hands of the digressives, so is Kentucky University, so are all or nearly all of the schools founded fifty or more years ago. Yes, and so are nearly all the congregations and religious papers established that far back. Alexander Campbell is in no wise responsible for any wrongs done at Bethany after he died, unless what he taught and did contributed to those wrongs. The churches began to go wrong in the days of the apostles; in one hundred and ten years after John died they had begun to baptize babies to save them; in two hundred and fifty-one years after John they began to practice affusion instead of baptism; and very many other departures from the divine way had begun. This shows we should not conclude it is wrong to do right lest somebody should turn from the right to the wrong after we are dead. Brother Sommer asked: "Brother Harding, how long do you expect to live, and who will take the places of you and your co-laborers when you are gone?" I replied: "I can not tell when we will go, or who will take our places. I know we should do all we can to teach the truth, and to commit it to faithful men who may teach others, whether they teach here or elsewhere." While we are on these grounds and in these halls, let us use them for God with all the power that is in us; for after we are gone, others may arise who will use them for Satan. We should do our best to prevent this; but we may not be able. Hundreds of church houses that were built by faithful Christians are now in the hands of those who have departed from the faith, and who have driven out the few faithful that remained alive. Shall we therefore quit building church houses? Many a home that was built up by godly parents is now in the hands of ungodly children. Shall we quit building homes or rearing children? If I am now doing wrong, exhort, reprove, rebuke me; but if I am doing right, do not strike me for what some man may do in this room after I am dead. I thank God for what Bethany College did in the days of its purity; for what it did for me, for what it did for Brother Sommer. I spent three years there, from 1866-869; Brother Sommer entered in the fall after I had left, and spent three years in the school. There was practically no Bible teaching done there while I was there. While Campbell, in his vigorous and powerful way, taught the Bible, the school was grand in its influences for good and for God. When the infirmities of age hindered his work, the Bible teaching was gradually reduced to a merely nominal thing, and the college rapidly lost its influence for pure, apostolic Christianity. No man could ever make me believe the faithful teaching of the Bible would, or could, hurt any good work. It was ceasing to teach the Bible that ruined Bethany.

Nor is it teaching the Bible that hurts the cause at Lexington. It is (1) ceasing to practice what they teach, and (2) beginning to practice that which is

wrong, that is ruining that school for the Lord's cause. The weight of Kentucky University is now largely on the wrong side.

Some one may ask: "Are you sure the same may not be said of the Nashville Bible School and of Potter Bible College in twenty-five years from now?" I am not. But if these schools lose their influence for good, it will not be because the Bible is taught in them; but it will be because its holy teachings are not taught and practiced as they should be. It is not intelligent devotion to God's Word that hurts anything or anybody. It is lack of intelligence in, or of devotion to, that Word that ruins. And in no other way can that intelligence and devotion be aroused in us, and kept vigorously growing, except by faithfully studying, teaching and practicing the divine Word.

Brother Sommer asked another question: "If a Christian were to do his full duty in the use of money, would it ever increase in his possession till he would have twenty-five thousand dollars to give to found a school?" His father might die and leave him that amount and much more. Some one might give that much and more to a man to be used by him in the best way he could for Christ. If a hundred thousand dollars' worth of property was given to me to-day to use in the best way I could for Christ, I would set to work at once to solve the problem how best to use it; whether to convert it all into cash and quickly give it away, or to hold it and use the income from it for God, and then commit it to faithful men by will, who would continue to use it for the Master in the same way. It is wicked for men to continue to lay up treasures on earth for themselves. Christ forbids it as emphatically, and with much more elaborate argumentation, than he forbids us to kill. But he does not forbid us to accumulate, to hold and to use money or property for him. If with all diligence and faithfulness we use ourselves and all we have for him and his cause, the more we have, the better; but if we use his property for our selfish purposes, there will be an awful reckoning before the judgment-seat of Christ. That the financial benefactors of Potter Bible College believed they were making the very best use of the money they put into the institution, I do not doubt; that they did not make a mistake in it I am sure; and they are the ones whose duty it was to decide the matter, for they are the ones who will have to give the account for the property in the day of judgment.

I expect to present other reflections aroused by Brother Sommer's visit, next week.

TRANSFORMING POWER OF PRAYER.

Some one has beautifully said regarding prayer as a transforming power:

"Prayer will in time make the human countenance its own divinest altar. Years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence, and the harmony of visible form matches the unheard harmonies of the mind."

WHAT WILL BECOME OF THE COUNTRY?

J. N. A.

Another question that is asked is : If all Christians cease to take part in governmental affairs to the extent that I have advocated in these columns, what will become of the country?

While the majority of men decide the righteousness of a course by visible results, yet this is a wrong standard—one that works wreck and ruin to righteousness. It is always unsafe to decide that you are right simply from results as they appear to you, and Christians should be far from doing this. A course of action is right if God directs it, although every result is apparently failure—yea, if every result is seemingly fraught with evil to man; and faith in God will always so believe. It does not matter what the results may promise to be, we who are Christians should always determine our course concerning any matter of right or wrong by the Bible. The Holy Spirit guides into all truth. All other standards are wrong. Let us ask the question, "Which way does God direct?" and having once answered this question in the light of God's teaching with all our hearts, let us pursue the course thus found regardless of results. If I do what God tells me to do, and do it in the right spirit, prompted by the proper motive, then the results are God's; he is wholly responsible for them. We should never let maybe-results deter us one moment from the path of duty. If the Bible teaches that the relation of Christians to civil government is that of foreigners, let us act the part of foreigners with all our hearts, leaving all consequences with God.

It is certain that Peter taught New Testament Christians that they were "free" from these governments, and should be subject to them, not as citizens, but "as bond-servants of God" and "for the Lord's sake."

It is certain to my mind that a citizen of the United States is not "free;" that he has no "freedom" that he could use "for a cloak of wickedness," and that he can not be subject to civil government "as bond-servants of God" and "for the Lord's sake." None but an outsider can do this.

But really what would be the result to the country should all Christians of the United States cease to participate in the government, and should turn all their powers, time and means now devoted to it to the building up of the Church of God? I assert, with emphasis, that the country would be bettered many-fold; yea, all nations would call us happy, and we would indeed become "a delightful land." Even the government itself would grow purer and cleaner every year. If James G. Garfield had spent his life wholly for the kingdom of God, and had sacrificed his powers of body, mind and spirit in disseminating God's truth, his life would have been worth a hundredfold more to his country than it was. He who does not believe this has too little confidence in the power of God's truth to lift up, ennoble and bless man. Why can we boast of the best civil govern-

ment in the world, although it is very corrupt? Why are its principles and laws better? It is due to God's truth. The government of the United States would be no better than the government of Japan had this not been a Bible land. It would be on a par with other heathen governments. Not only is this true, but after she has become so powerful that she is the great leader of nations, yet if she were to stop the publication, circulation and teaching of God's Word in her boundary, with all her pomp and splendor, with all her glory and power, she would sink into oblivion, into thick darkness and desolation. She would become a haunt for sin, crime and idolatry. Her people would become vain in their reasonings, and their senseless hearts would be darkened; they would change the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. For this cause God would give them up unto vile passions; for their women would change the natural use into that which is against nature, and likewise also the men, leaving the natural use of the women, would burn in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which would be due. And even as they refused to have God in their knowledge God would give them up unto a reprobate mind, to do those things which are not fitting. They would be filled with all unrighteousness, wickedness, covetousness, maliciousness;—full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents without understanding, covenant breakers, without natural affection, unmerciful; and would not only do these sins, but would also consent with them that practice them. Read Rom. 1 : 18-32.

Thus you have a vivid picture of the United States a few hundred years hence, should she expel from her coast the power that has made her superior to her sister nations.

The picture painted by the Holy Spirit in the first chapter of the book of Romans is a true picture of every nation on the globe without the knowledge of God.

To the extent that the knowledge of God dwells in the hearts and lives of a nation to that extent she advances in all true advancement. If this be true, those who have spent their lives in disseminating the truth in its purity and simplicity have been the greatest benefactors of their country. No government can be purer, cleaner and better than the hearts and lives whence the government sprang.

The Methodist Church holds more truth to-day than ever before; and so do other sectarian churches, and this is largely due to those who have stood earnestly and faithfully for the truth as taught in the Bible. They are indebted to the Church of God for their progress in truth. This explains why it is necessary for the Methodist Church to revise their Discipline. This Discipline must fit the people. As the people progress so must the Discipline be improved to meet the demands of an improved people. "Total

hereditary depravity," once so prevalent in the sectarian world, is a dead doctrine. "Baptist Succession" is also a "back number," and no scholar will attempt to show his "succession."

Where God's truth is taught the "straw-pan plan" of "getting religion" must die. Where the truth is preached people will not "shout," take the "jerks," and "cut the capers" that their fathers and mothers did twenty-five years ago. They would be ashamed to "get religion" in that manner. They have too much truth to be made to believe by the preacher that such work is of the Holy Spirit. They know it is a delusion. Neither has this delusion been made manifest by the teachers and preachers of these churches; for oftentimes a preacher holds a revival in a town of culture, where the truth is taught and does not have a "shout;" but when this same preacher gets in the "backwoods"—that is, where the Church of God has not taught the truth—his meeting would remind one of the meetings of "long ago." These preachers have been known to say, "We haven't had a big revival since that Campbellite church was built here." As I said before, the truth has been forced upon them. These churches must advance as the people advance in the truth.

But has this progress in truth been wrought by those who have affiliated with these Churches? No, indeed. It has been done by those who have through all these years marked them and avoided them; by those who would not recognize them as Christians; by those whom these Churches have hated above all men; by those who have given their lives to build up the one Church and to break in pieces all others. These men have always been the greatest benefactors of their fellow-citizens. This government, with all of its liberty, has been made by such men, and to them we are indebted more than to any other men.

It is not the work of a minute, an hour, a day, a year, or a generation that has made us the "fairest country on the globe" and the "mother of freedom;" but it is the toil, sacrifice and labor of hundreds of years. It has been done by the gradual, constant creeping of God's truth into the hearts and lives of the people.

The greatest beneficence that any man can do his race is to be an active disseminator of the principles of God. He who feeds the hungry and clothes the naked, but does not plant in their hearts the truth of God, loses the chief opportunity for blessing them, lifting them up, beautifying and making happy their lives. He fails to give them the greatest blessing at his command.

John (Raccoon) Smith's life, no doubt, has been worth more towards purifying the United States Government than any one of her Presidents. If Benton McMillen, one of the best governors Tennessee has ever had, had used his powers to build up God's kingdom with the same diligence and faithfulness that he has used them in governmental matters, he would have been worth a hundred-fold more

to his State and to his country at large than he has been. His influence towards infusing right principles into the government and thus purifying it would have been a great deal stronger than it has been. And what is true of McMillen is true of every Christian. Let not Christian imagine that he can do more to purify the government than to devote all his energies and powers wholly and unreservedly to the one cause. In no other way can you do so much for your fellow-man, for yourself, and for the cause of Christ.

By such a course Christians gradually undermine and supplant the governments of the world and at the same time make them better and purer in their principles. While by the popular procedure to purify the government—that is, participate with them, be one of them—is yearly stealing from the Church hundreds of lives, corrupting and defiling their souls, and leaving them degenerate branches on the holy vine, and the world is made worse.

SANCTIFICATION—NO. 2.

—
JACOB FRANKLIN.
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Text.—"Sanctify them through thy truth; thy word is truth" (John 17:17).

During the recent years a great deal has been written and said upon the subject of sanctification, saying nothing about the nine or ten articles which recently appeared in the Lead Belt News, of Flat River, Mo. With kindness and due respect for our esteemed teacher through the columns of the News, we wish to say that he, like all others who have tried, failed to prove that sanctification is a second blessing, bestowed upon a justified person through prayer and a miraculous operation of the Holy Spirit. Now, if our teacher is able to prove that such is the teaching of the Bible, please give us chapter and verse. Divine testimony is all we are willing to accept. What "me thinks," or what Sister A or Brother B dreamed or imagined, is not sufficient for those who prize Divine testimony above that of human origin.

I am not mad, neither do I hold malice or envy any one who differs with me religiously. God forbid that I should become the enemy of any one because I tell them the truth. "Truth courts investigation, but error fears the light."

Should I be wrong, I could be honest, but honestly mistaken. If so, God would not excuse me at the judgment of the great day. Being honest is not sufficient to reach heaven. Ignorance of law excuses no man. In the past, at least at one time, God winked at the ignorance of the people, but he "now commandeth all men everywhere to repent" (Acts 17:30).

What we write is not prompted through malice, but that the truth may be vindicated. God's law must be obeyed. In all ages of the world God has blessed man when he obeyed his law, and cursed (or punished) man when he disobeyed his law.

During David's time, when Israel went to bring

the Ark of God into the holy city, Uzzah (when they reached Nachon's threshing floor) put forth his hand and took hold of the Ark, contrary to the command of God, and the anger of the Lord was kindled, and God smote him there and he died by the Ark. It seems hard to think that God would cause the death of a man who was honest and thought that he was doing right. But God had commanded no one to touch the Ark, save the sons of Aaron, under the penalty of death. Uzzah wanted to do good, but lost his life. Who dare affirm that he was not honest? But his honesty did him no good, as he violated God's law. See 2 Sam. 6:6-23.

All agree that sanctification is taught in the Bible. Therefore, in dealing with the subject, we shall endeavor to set forth what the Bible teaches in such a simple way that a child may understand what sanctification is. But before entering upon the subject we wish to file nine or ten objections to the so-called modern sanctification:

1. Our first objection we wish to offer: Some of the advocates of this modern sanctification claim that they are as pure and sinless as God, Christ or the angels, etc.; that they neither sin in thought, word or action.

Note.—Such claims are contrary to the teaching of the Bible. "Who can say, I have made my heart clean, I am pure from sin?" (Prov. 20:9). "For there is not a just man upon the earth that doeth good and sinneth not" (Eccles. 7:20). See 1 John 1:8-10.

These Scriptures referred to are the words of Solomon, the wise servant of God. The second was written near the close of his life. The inspired Paul was constantly (no doubt) on his guard and realized the importance of giving all diligence to make his "calling and election sure," working out his "salvation with fear and trembling," keeping his body under subjection by self-denial in Christ, lest he might be a cast-away after preaching to others. See 1 Cor. 9:27.

2. Our second objection to this modernized doctrine of sanctification: The majority of its dupes claim power to work miracles, to heal the sick, or to drink any deadly poison.

Note.—If they can perform one miracle they can perform all, and must be able to give sight to the blind and hearing to the deaf, also to raise the dead to life.

3. The third objection is based upon the fact that they claim sanctification is a second blessing, bestowed upon a justified person by the direct, immediate operation of the Holy Spirit upon them, claiming to be baptized with (or in) the Holy Spirit.

Note.—I will give any man until the judgment day to show where the Spirit ever operated miraculously upon any sinner living in disobedience to the law of God. Or I will sign a lie-bill to the first man that will show one passage of the Scripture where it is said that justification is the first work of the Holy Spirit, and that sanctification is a second work.

4. Our fourth objection is founded upon the fact

that they underrate some of the best men and women in the world and claim that there is something very wrong with them, because they are not convinced that they are required by the Lord to kneel and pray for the so-called second blessing.

Note.—No man living can show from the Bible any such procedure during apostolic times.

5. One of our greatest objections is because they require persons who are prostrated to stand up and tell what the Lord has done for them, as though he would do more for them than any one else. Each meeting they tell how they feel or imagine. The same statement is made over and over, which they call testifying.

Note.—As a rule they prove everything by their members (measuring themselves by themselves), instead of the Bible. They attempt to quote Scripture that generally has no bearing on what they claim.

6. Our sixth objection is founded upon the fact that it leads men and women to substitute visionary emotions and feelings for the Word of God, and to use unscriptural and crude expressions, such as "I've got it," "Glory to God!" "I feel it," "I am sanctified," "I know it because I feel it in my heart," "I've tasted Jesus," and "I've talked to Jesus face to face."

Note.—No such expressions occur in the New Testament, and therefore they are of human origin and are the result of animal excitement. The religion of Jesus Christ is something of intelligence, and does not consist of superstition and ignorance.

7. We object to this modernized doctrine of sanctification because its advocates invite men, women and children to the altar, as they call it, and stand over them and shout, sing, pray and talk as though the Lord was very unmerciful and needed to be persuaded to save, or, as though he was hard of hearing, or asleep, or had gone on a journey.

8. Because some of them ignore baptism as a command of the Lord, and try to explain away the sixth chapter of Romans.

9. Because they show a disregard for the Lord's table and order of worship. Some of them, at least do.

10. Our tenth objection is because it causes men and women to boast of perfection and to praise self, which is contrary to the Scriptures. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2).

Note.—When a man or woman tries by their own testimony to prove that they are sinless, they betray themselves and prove that they are not. The vain effort upon the part of any man or woman to make a display of a virtue is prima facie evidence that the virtue is not there.

These objections will do for this time, and we will now look at the text, "Sanctify them through the truth; thy Word is truth" (John 17:17).

Sanctification begins with the consecration of the body, soul and spirit to God by obeying the truth. Therefore all who obey the gospel are sanctified, and hence it is right to call them saints, children of God, etc.

God is said to sanctify. "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?" (John 10:36).

This simply means that the Father set the Son apart to his work, and not to make him holy and pure, because he was perfectly holy, while with the Father "before the world was."

Bloomfield says: "In the text the word 'sanctify' is used of the appointment by the Father of the Son to the work of human salvation by his incarnation."

Albert Barnes says: "God has consecrated or appointed his Son to be his Messiah to mankind."

Paul simply meant the gospel when he said to the Church at Ephesus: "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).

The persons which composed the Church at Ephesus were believers and were Christians, sanctified, set apart to the service of God. The "building up by the word of his grace" must be the process of sanctification. All who obey the gospel of Christ are set apart to God and his service.

The term "sanctified" or "holy" is always applied to persons whose spirits and bodies are set apart through obeying the truth to the service of God. But when applied to either of the Divine Beings the original word is rendered "holy," as Holy Father, Holy Son and Holy Spirit; but "sanctified" would express the same meaning—that is, absolutely separate from and above all other beings. Therefore the Greek equivalent, *hagios*, from *a* not, and *gee*, the earth, means separate from earth, un-earthly, and hence, in its absolute sense, can be applied only to the Divine. In an accommodated or relative sense, "sanctified" or "holy" is applied to things inanimate, such as (a) Mount Sinai, (b) house, (c) Sabbath day, (d) the tabernacle and all its vessels. In all cases, when applied to those things, the word "sanctify" or "sanctified" means a setting apart to a sacred use.

In our text the word "sanctify" is from the Greek word *hagizo*, and means to set apart. Set them apart through or in thy truth. (a) The Savior prayed unto the Father to sanctify the apostles. (b) "Thy Word is truth." It is by the Word of God that sanctification is effected. (c) The object was to set the apostles apart to the apostolic mission.

We read of the sanctification of the Holy Spirit. Did the Holy Spirit have to operate upon himself miraculously that he might be holy? Surely no sane person believes that the Holy Spirit was sanctified to make him holy. The Holy Spirit was sanctified or set apart as a Teacher, a Comforter and as a witness. The apostles were set apart to preach the gospel as servants of God, and were instructed by the Holy Spirit in the true method of sanctification, as they made known the terms of salvation to both Jew and Gentiles alike, as the Lord had instructed Saul. See Acts 26:18.

All in the Church of God are sanctified, set apart,

to his service. See 1 Cor. 1:2; Eph. 5:25-27.

(a) Christ loved the Church. (b) He gave himself for it. (c) That he might sanctify and cleanse it with the washing of water by the Word, that he might present to himself a glorious Church, etc. See 1 Cor. 6:9-11.

These Corinthians were vile persons before their sanctification. Their sanctification and justification were effected at the same time, by the same authority. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6:11).

Their sanctification does not imply that they are as holy and sinless as God, Christ or the angels, for that can not be in this life.

In conclusion we wish to say that when a sinner believes and obeys the gospel he is justified, and being justified, he is sanctified, having decided to consecrate, dedicate and set apart his life to the service of God by his obedience to the gospel.

FRUITS OF THE BIBLE.

R. C. BELL.

Many centuries ago Christ said that a tree could be known by the fruit which it bore. Now let us look at the fruit of the life-giving tree (the Bible) before we pass judgment upon it. This fruit has been growing and ripening for many long, weary centuries, ever since Moses began writing the Bible, but especially has the harvest been abundant within the last three or four centuries.

That we may get a clear conception of what the Bible has done and is doing for the world, let us just suppose that we blot it, with all of its influence, out of existence, and leave the world Bibleless; then let us look at our imaginary picture. (How thankful we are that it is only imaginary!)

In the first place I would not be writing this piece, and if I should be, there would be no paper to publish it, and no need for one, because where the Bible is unknown people can't read. We must blot out every convenience and invention, every mechanical contrivance, and leave the world without even a crowbar. We must destroy every building, the residences, the school and church houses — all must come down; and we will see in their places a vast, unbroken wilderness, inhabited by human beasts as well as by brute beasts. All of the asylums, orphan homes, and all such institutions, are no more. Even the church, the pillar and ground of all truth, must go. Every kind thought, every neighborly act, every good impulse, and everything that is pure and good, must flee before our imagination and leave the world eclipsed by a dark night of ignorance, superstition and corruption. With out feeble imagination we can create a world that makes us shudder. What the world would be to-day if God had left our race to itself after Adam's fall we can not even conjecture. For who planted the tree that grows such fruit? Can it be of man's planting? No, for all

the fruits of the flesh are only evil continually. (See Rom. 2 and Gal. 5.)

Look at the scientific life that grows out of the Bible. Many great scientists are skeptical; but why should they be, when science and the Bible go hand in hand. Much learning (?) hath made them mad. There can be no contradiction between science and the Bible, for the same great truthful being is the father of them both. This much is certain: that no established fact of science conflicts with any statement in the Bible. There are many contradictions between scientific theories and human interpretations of Bible statements, but all of them are of human origin. When a contradiction seemingly arises, it is wisdom on the part of the scientist to plead ignorance rather than to make out a case of plain (?) contradiction. All truth is a unit, and must be harmonious when understood. All the seeming conflicts grow out of our ignorance.

Instead of the Bible opposing science, it is the source from which all science comes. Has there ever been any scientific thought and research in lands where the Bible has not gone? Not a bit of it. No Bible, no science. Without the Bible no man has ever yet learned the first principle of science — that there is only one allwise Creator of the universe; lands without a Bible have a multitude of gods. The Bible is not a text-book on science, but one on religion. Of course God, the father of all thought, is logical in his treatment and sticks to his subject, so that all of the worldly science found within the Bible is thrown in incidentally to illustrate the religious teaching. If God had seen fit to write a treatise on what is known as science, it would have been a revelation of more truth, and not a book conflicting with the Bible, but one in harmony with it at every point. When we study science, we must recollect that "the secret things belong to the Lord our God," and not be wise (?) unto our own destruction.

Learned lawyers say that if they were allowed only one law book, that *one* would be the Bible. They would throw away all of their standard law books and take the Bible alone. And well they might, for the Mosaic code of laws is the one from which all civil laws have been modeled. Doctors tell us that they had rather have the Bible as a text-book than any book that man has ever written, or than all of them, for that matter. The laws of health that Moses gave to his people far surpass any system that has been given to the world since. In fact, medical science to-day uses this system as the perfect model, and only hopes to approximate it, not to equal it, much less to surpass it. Leading business men recognize the worth of the Bible with respect to its business maxims and principles. Some one has said that if he were teaching a business school, he would use the Book of Proverbs as a text, because of the lessons of promptness, integrity, industry and honesty taught within it. Judge the tree by its fruit. Does not the fruit of the Bible for the last several thousand years afford ample opportunity to show what kind of a book it is? Could Moses and Solomon, without aid, write such systems of law and medicine and business principles? Who in that dark

age could have helped them but God? Even now, after thousands of years of progress, the combined civilized world can not equal them, and if you subtract from the modern systems what they owe to the ancient ones, there will be little or nothing left. All that is good along these lines is fruit, grown and ripened by the Bible.

The literary influence which the Bible has exerted and is exerting is very remarkable. The Book itself is a literature within itself, and easily takes front rank among all classic and modern literature. And besides, no literature that has not felt the quickening influence of the Bible is worthy the name literature. All of the Romance languages, German and English, owe their greatness to the Bible. If I were sufficiently well informed, I could show the influence the Bible has had in the development of the Italian, the French, the Spanish, the German, etc., but I will have to content myself at present with such a study of the English language.

Caedmon (650 A.D.), the first great English writer, drew largely upon the Bible for both his subject-matter and his style. He wrote a paraphrase of the Genesis, the Exodus, and of the story of Daniel, following the Bible narratives with more or less accuracy. Take all of the great English writers from Caedmon to Kipling, and you will find that almost all of them have been Bible students, and greatly indebted to it for their style. It is well known that Shakespeare shows familiarity with the Bible. Bacon is scarcely less profuse in his Bible allusions. Chaucer (fourteenth century), the writer of the *Canterbury Tales*, is said to have made greater use of the Bible than did Shakespeare. "Intense study of the Bible," says Coleridge, "will keep any writer from being vulgar in point of style." Bunyan, in his *Pilgrim's Progress*, has come nearer duplicating the simple style of the Bible than any writer who has ever lived. It is said that there are four hundred direct references to the Bible in the poems of Tennyson, and that Browning draws more upon the Bible than does Tennyson. John Ruskin, that prince of modern English prose, was required by his mother to commit to memory daily select portions of the Bible as a part of his education. He tells us about this himself, and says: "Though I have picked up the elements of a little further knowledge, . . . and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious — and, on the whole, the one essential — part of all my education." About six or seven years ago, when Kipling came into the world of letters so prominently, he was severely criticised by skeptics for his use of Bible phrasology and style. A French critic says: "Kipling is yet entangled with Christianity," and that "the evangelical shroud wraps him even to the heart." These men owe much of their excellence and standing in the world of letters to their taking the Bible as a model of style.

Come across the waters to take a glance at some of our American speakers and writers, for American literature is fast taking a front stand among the literatures of the nation. The telling use made of the Bible by Webster and Lincoln in their greatest speeches need not be dwelt upon. When W. J. Bryan said, "You

shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold," he used the best earthly means to drive deep his point and to clothe it in eloquence and beauty.

"Of President Roosevelt's recent address on the Bible, eighty thousand English copies and ten thousand Spanish copies were circulated. On July 4, 1902, the seventeen hundred teachers attending the Summer School Conference rose, to a man, to record the resolution favoring 'the recognition of the Bible in our public schools.' The same stand was taken by the National Educational Association in its annual meeting at Minneapolis, Minn. The American Bible Society declare that their receipts for the last year exhibit 'increase in every department,' and that now 'sevenths of the population of the world have the Bible in their own language.' A century ago just one-fifth of the population of the world had the Bible in their own language."—Literary Digest.

Judging from the rapidly growing popularity and influence upon other literatures, who wrote it? Could man have done it? All other books soon grow old and are soon forgotten, but the Bible grows more readable and popular the older it grows. Its enduring literary life and influence alone proves its divine origin. If Christ spoke the truth when he said that the fruit determines the nature of the tree, the Bible is from God.

The strongest argument growing out of the fruits of the Bible, however, is the reformation of life, which it works wherever it goes. Where the Bible is unknown, modesty, virtue and purity among women are also unknown; morality, honesty and character among men are unknown. Woman is a much abused animal slave under the merciless hand of her beastly lord. Only where the influence of the Bible has been felt has woman been elevated to her rightful position as companion of man; and only where the Bible has gone has man been fit for the association and companionship of woman. If we had no revelation from God, it would be much better if we had never been created, for without it we are not fit to live here nor hereafter.. Mercy, gentleness, compassion, pity, long-suffering, forbearance, forgiveness, liberty, light and love are all fruits of the Bible, and no other tree has ever grown them. In the moral realm, the Bible converts lewdness and lasciviousness into virtue and purity, deception and fraud into truthfulness and honesty, hypocrisy into sincerity, and error into truth.

Would it not be inexplicably strange that the only book that can convert liars into truthful men should be false itself? That the only tree that produces good fruit should be a rotten tree? If the Bible is not from God, it is full of lies, for it constantly claims divine authorship. Judging from the moral life it creates, it must be true and divine.

Infidels do not realize the magnitude of their sin when they try to undermine the Bible and to turn people away from it, for in so doing they are trying to turn the race from that to which it (infidels and all) is indebted for all that it is; trying to turn the race from that alone which has ever lifted a mortal from the depths of ignorance and depravity. Oh, why will man be so foolish! I do not understand how he can ridicule

the Bible after he looks at its fruit, and no man should be dishonest enough to pass judgment before looking at it. We all want that which will benefit us; then why reject the Bible, for it is the source of all that is true and good.

[In the first paper that I wrote, some four weeks ago, on "The Bible," there was a mistake that should be corrected. I made the name Hezekiah the first word in a sentence with a comma after it, and when the type was set up, the comma was mistaken for a period; consequently Hezekiah was made the last word in the preceding sentence, and put in with the wicked kings Manasseh and Amon, whereas he was the good king spoken of in the next sentence. This correction should have been made sooner.]

THE INDEPENDENT ON MIRACLES.

No. 2.

J. W. M'GARVEY.

Continuing my notice of the Independent's recent editorial on miracles, I now copy the second and closing part of it:

"Now, what is left if the faith in miracle goes?

"Belief in miracle is a purely intellectual act. It is not ethical or spiritual. It has nothing to do with character. It depends on arguments, on evidence. It goes when evidence goes. So far as it is religious, it is concerned solely with the theological side of religion, with its philosophy or its history. It has value, great value, if it is true, in the evidence it brings of God. Yet we have sufficient evidence of God without miracle. But even so, it is only additional evidence, arguments, purely intellectual. It may be persuasive to character, but it is not character.

"If the miracles of our Lord should be discredited as history, the teachings of his Gospel must remain. The peculiar glory of Christianity is in the regeneration which it brings to the soul. It teaches no Buddhist self-effacement, no mere Jewish honesty of righteousness, but that central reforming of the soul which puts it under the rule of love. It is not enough to do no wrong to one's neighbor; one must positively love his neighbor, and even his enemy. Whether Christ was born of a virgin or not, whether his flesh and blood and bones rose from the sepulchre or not, whether four hundred believers saw him ascend into heaven or not—and we shall not hasten to give up our belief—we yet know that the Christian religion rests on the Sermon on the Mount, on the eleventh commandment, on the regeneration of the soul taught to Nicodemus, on Paul's psalm of charity. So, if the miracles should one of these days have to go, we should still hold fast to all the duty, the obligation, the service, the character, the new heart, the holy life of love, and should still believe that we had retained all that was vital in Christianity, all that the miracle was used to support."

If this editor's conception of the nature of a miracle, as exhibited in the former section of his article, is wholly incorrect, his conception of the purpose and

effect of miracles as exhibited in this is not less so. Suppose it to be true, as he says in the outset, that "belief in miracle is purely intellectual. It is not ethical or spiritual"; does it follow that "it has nothing to do with character"? Does the belief of the resurrection of Jesus from the dead have nothing to do with the characters of those who believe? Does belief in his miracles of mercy have nothing to do with the characters of those who believe? Does it awaken no gratitude, no love to him in whom such mercy has revealed itself? Does the fact of his miraculous birth, by which he who had been in the image of God, and thought it not a prize to be equal with God, took upon himself the form of a servant, and was made in the likeness of men, and all this for our redemption from sin and hell, have nothing to do with character? Does it awaken no sympathy, no gratitude, no struggling of the soul to be worthy of such condescension? What was the editor of the Independent thinking about when he gave utterance to this thoughtless remark?

But then he adds: "It has value, great value, if it is true, in the evidence it brings of God. Yet we have sufficient evidence of God without miracle." This means, if it means anything, that the working of miracles is a superfluity, or would be if any were ever wrought. But why? Because we have sufficient evidence of God without them. Perhaps we have; but what of the Egyptians in the days of Moses? What of the Babylonians, the Persians, Naaman the Syrian, and the whole host of heathen nations by which ancient Israel was surrounded? Did they have sufficient evidence of God before they witnessed the miracles wrought by Moses, by Daniel, by Elisha, and by other representatives of Jehovah?

But the New Testament miracles, with few exceptions, were not wrought to give evidence of God. They were wrought to give evidence of Jesus as the Christ, the Son of God. Has the editor forgotten what is said of the first miracle wrought by Jesus, "This beginning of signs did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed on him"? Has he forgotten what John the Baptist said of the miracle connected with the baptism of Jesus, "I have seen, and have born witness that this is the Son of God"? Has he forgotten the sayings of Jesus, "The works which the Father hath given me to accomplish, the very works that I do, bear witness of me that the Father hath sent me"? and again, "The works that I do in my Father's name, they bear witness of me"? and again, "If I had not done among them the works which none other did, they had not had sin"? Finally, in the opening sermon of the kingdom, Peter introduced the theme of his discourse with the words: "Jesus of Nazareth, a man approved of God among you by signs and wonders and mighty deed, as you yourself know." These and scores of other passages show as plainly as daylight can shine that the miracles of Jesus were intended to furnish evidence of his divine mission to the world. And without these the world, as he himself says, would have had no sin in rejecting him; and even the editor of the Independent without

them would have no logical ground for believing that he was and is the Son of God. His faith could not rise above that of a Unitarian.

The editor further says: "If the miracles of our Lord should be discredited as history, the teachings of his Gospel must remain." But how could they remain? When you have discredited the miracles you have satisfied yourself that the four Gospel writers, together with Peter and Paul, are false witnesses respecting plain matters of fact; then, how could you credit their reports of the teachings of Jesus? He says we should still have the Sermon on the Mount; but how could Matthew, without the miracle of inspiration, have remembered that sermon, and reported it correctly after a lapse of twenty or thirty years? Discredit these writers in respect to miracles, and there is nothing left in the Gospels which a sensible man can receive with implicit credit.

Perhaps the most surprising statement in this remarkable editorial is this: "We know that the Christian religion rests on the Sermon on the Mount, on the eleventh commandment, on the regeneration of the soul taught to Nicodemus, on Paul's psalm of charity." It rests on these, he says, "whether Christ was born of the virgin or not; whether his flesh and blood and bones rose from the sepulchre or not; whether four hundred believers saw him ascend to heaven or not." This is in direct conflict with what Christ himself declared when he said, "On this rock" (the truth confessed by Peter, "Thou art the Christ, the Son of the living God") "I will build my church"; and with Paul's well-known affirmation, "If Christ hath not been raised, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God."

When the editor of the Independent is ready to give up the miracles he should quit posing as a teacher of the Christian religion, and, with Strauss, honestly acknowledge that he is no longer a Christian.

In conclusion, I suggest, as I have so often suggested to these "modern scientific critics," that it would be well for the editor to take a few Sunday-school lessons in the four Gospels, so as to save himself from the inexcusable blunders of referring to the resurrection of the blood of Jesus, and to his ascension having been witnessed by "four hundred believers." Make yourselves acquainted with the Bible, gentlemen, before you begin to discredit it.—Christian Standard.

SUNSHINY CHRISTIANS.

Theodore L. Cuyler says: "There is no sunshine for those who persist in keeping their shutters barred. Joy is not gained by the asking for it, but only by the acting for it; we have got to walk with Christ if we want to walk in the sunshine. There is a lamentable lot of moping and grumbling and sour-spirited Christians, who disgrace the name they bear.

"Here are three things which you, the ailing souls, most need: more faith, more vigor, more joy in the Holy Spirit. Your divine Physician offers them to you, if you will accept them; but you must let him

bestow them in his own way and on his own terms." A happy day would it be in all churches if the fever patients and the emaciated dyspeptics and the restored paralytics would come trooping out of the hospitals and report themselves for duty."

LIGHT IN A DARK PLACE.

HIKARINI ARUKI.

I noted further the following points of difference between the Christian and the Buddhist religion:

BUDDHA'S SIN; CHRIST'S SINLESSNESS.

Buddha Shakamuni confessed he had committed sin in taking the life of his mother when born. The hermit said to him as they met in the mountain: "How can one who has killed his mother, whose love and kindness are deeper than the deepest sea, atone for his sin by the performance of a few good deeds?" "I am indeed a sinner, as you say," replied Shaka. (Prince Siddartha, page 84.)

Jesus could say even to his enemies: "Which of you convicteth me of sin?"

BEGGING AND INDUSTRY.

Buddha taught that you should not cut down grass and trees, nor cultivate the land; that labor was contemptible, and that it is a virtue to live by begging.

The Bible teaches that begging is contemptible, and that if any will not work, neither let him eat. (2 Thess, 3:10.) And we toil, working with our own hands. (1 Cor. 4:12.) "Ye yourselves know that these hands ministered unto my necessities and to them that were with me. In all things I give you an example, how that so laboring ye ought to help the weak and to remember the words of the Lord Jesus, how he himself said it is more blessed to give than to receive." (Acts 20:34, 35.)

"Practice begging for the sake of deliverance?"—Buddha.

"It is more blessed to give than to receive."—Christ.

"If man must neither work nor cut down trees, nor even the grass, he would of necessity be reduced to the very lowest state of barbarity."

IDOLS AND GOD.

Buddha recommended that an image be made of himself before which men should worship. He says: "The features of this image represent me at the time I was discoursing on the theme of the acquisition of mysterious enlightenment and of absolute quietness of soul. The maker of the image brought it into my presence, and with it expressed his appreciation of the way I had taught him, and his gratitude. I then in turn expressed my thanks to the engraver and giver, and at the same time uttered my respects to the image. I then had it carried to the temple and placed in the position where it now is. Since it represents, by its features, the condition of one who has acquired perfect enlightenment and absolute repose, let all the

people worship it." (Atkinson's Prince Siddartha, page 201.)

In comparing this point with the Christian religion I found that one of the chief features of the latter was its opposition to idolatry. "Thou shalt not make unto thee a graven image, nor the likeness of any form which is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them, for I, the Lord, thy God, am a jealous God" (Ex. 20:4, 5). "Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image, for his molten image is falsehood, and there is no breath in them" (Jer. 10:5, 14). "My little children, keep yourselves from idols" (1 John 5:21).

BUDDHA KNEW NOT GOD; CHRIST, GOD'S SON.

There is no place in Buddhism for creation nor a creator. Buddha Shakamuni did not seem to be conscious of God, but taught that the law of cause and effect pervades all things. He who does evil shall fall, and he who does good shall rise; there is no exception to this law. How the world and its living beings came into existence he did not pretend to know. By austerities, begging and good deeds he claimed to rise from an insect to perfect enlightenment or Buddhahood. With a beetle or a gnat for his remote ancestor, he was conscious of no higher being than himself. In departing this world he could only say: "All alone we must go to the world of darkness, accompanied only by our good and evil actions."

Christ says: I am come in my Father's name. He that honoreth not the son honoreth not the father which sent him. I go to my father. (John 5:43; 5:23 and 14:28.)

Jesus made claims that no one else ever made or could make, all of which were consummated in that he was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. (Rom. 1:4.)

Having carefully considered these points of difference, it was made plain to me that Buddhism could afford to borrow from the Christian religion, being greatly in need of it; on the other hand, Buddhism has nothing to lend Christianity, even if the latter stood in need of borrowing. It became also apparent to me that there could be no fraternity between the two religions any more than there can be between truth and falsehood. Buddhism declares no God, no Savior, no creation, annihilation, begging and idol worship—all of which are opposed to the Christian faith.

I think it was on the point of idol worship that I succeeded first in getting my father to see that Buddhism and the Gospel of Christ could not be made to harmonize, since the Bible forbids idol worship of all kinds, while the doctrines of Buddhism recommend it. I also argued that it was beneath the dignity of man, was degrading in its nature, and tended only to darken the intellect, to bow down to a lifeless image that could neither walk, talk, see nor hear a prayer.

Our discussions awakened an interest, not only in our own family, but also with a number of the neighbors. Often we would sit around the hibachi of evenings and warmly discuss religious topics. My method was to begin with some point about which we all agreed, and then lead up to some point about which we differed. For foundation truths I would present truth, honesty, decency, chastity, self-control. About these there was no doubt. As to one God, a Savior, a system of redemption, miracles, the resurrection and questions of like nature, while I was not able to present such positive proof as for the moral virtues mentioned, yet it was easy to show that they were probably true to say the least; adding to the probability of their being true the fact that they stand in accord with those truths about which there can be no doubt, and the evidence for them is quite strong enough to act upon. In answer to the objection that we ought to be absolutely certain on all points pertaining to religion, it was easy to show this was not so in reference to this world's affairs, and it was irrational to expect it in religious matters. The farmer who plants must plant on probability, but is never absolutely sure of a crop. So with the man who goes into business: "There is scarcely anything in human affairs of which we are absolutely certain, but we act daily on mere probability. Why then should we demand absolute certainty in all points before acting in religion. Admitting that before experience and a thorough investigation there are some doubts, we would nevertheless better take the most rational course.

THE SUNDAY-SCHOOL.

A BROTHER.

In THE WAY of January 22 Bro. Knight has an article on the Sunday-school, or, as he calls it, "Sabbath-school," and asks all who differ from him to show him where he is wrong. I do not claim to be able to discuss the subject, and I hope some able brother will do that.

Bro. Knight starts out by saying: "The Sabbath-school question is one over which there is being much controversy." If he means by Sabbath-school a school of old and young that meet together on the first day of the week to study the Bible (and I suppose he does), then he is wrong the very first thing, in the name. The seventh day, or our Saturday, was called by the Jews the Sabbath, but nowhere in the Bible is the first day of the week ever called the "Sabbath," as I can find. I ask Bro. Knight to give us the Scripture for calling the first day of the week the "Sabbath," or teach his school on the seventh day.

Bro. Knight thinks the Sunday-school is right because the Bible does not forbid it. He says: "The word *teach* is a command given in general language," and then adds: "We wish to kindly ask all who oppose us to tell us what we have besides our own judgment to guide us concerning what method we shall adopt in order to teach when the Bible gives us no particular method of teaching." I wish to kindly ask Bro.

Knight, then, if "the word *teach* is a command given in general language," and we have to use "our own judgment" how we shall teach, will we not have to use "our own judgment" what we shall teach? If his argument holds good in one case, it will hold good in the other. Then we can teach "sprinkling," for by Bro. Knight's arguments "*teach* is a command given in general language," and we will have to "use our own judgment" what to teach. He says, "There is nothing in the Bible that forbids the Sabbath-school"; neither does the Bible forbid "sprinkling." But does that make it right because the Bible does not forbid a thing? No, indeed. Our motto says: "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

But I do not want Bro. Knight to understand me that I am opposed to teaching the Bible, or having a "Sabbath-school," or "Sunday-school," or "Monday-school," or a school any other day of the week to teach the Bible, if he uses the name in the right sense, so as not to pervert its meaning. Some have gone to one extreme about the Sunday-school and say we have to have an organization to teach the Bible, while others have gone to the other extreme and oppose teaching the Bible at all to children on Sunday, and consequently do not teach the children the Bible at all, for they never have the time through the week, or something else, for I have never heard of any one yet who opposes the Sunday-school that would teach the children any other day himself.

Both extremes are wrong. It is never right to go to either extreme on anything. In regard to the Sunday-school, if I were to give my judgment which extreme was the best to take, I would say, by all means take the first and teach the Bible. We surely run an awful risk in our eternal welfare when we oppose those who try to teach the Bible to the children brought up in ignorance, and do nothing ourselves.

But we are not left in the dark to "our own judgment to guide us concerning what method we shall adopt in order to teach," but our Savior and the Holy Spirit, through the apostles, has told us plainly how to do. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). They were not to teach them (those who would become Christians) to observe what was not commanded them, as Bro. Knight teaches that we have to use "our own judgment." Neither does Jesus tell them to go and *organize* a "Sunday-school" or a "Sabbath-school," or any other organization to teach the nations, but he says, "Go ye," meaning as individuals. And Paul, in writing to Timothy, says: "These things write I unto thee, hoping to come unto thee shortly, 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: 14, 15). If the church is the pillar and ground of the truth, then it is certain we need no other organization than the church to support the truth, either at home or among the heathens. Nay, verily to do so would prove that we did

not believe Paul, and show that we believed more in our own wisdom than we did in the wisdom of God.

We, as Christ's servants, are commanded to teach his Word, and it is the duty of every servant of Jesus Christ to teach his Word to all he can every day—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

If one or two or a dozen members wish to have a certain day to have the children of the neighborhood to meet together, it is right and proper to call it by the name of that day; and if they can teach them to better advantage to have them divided into classes, that is the thing to do. Also, if they need help to explain the Scriptures to the children, they can get printed explanations by a competent person. There is no more harm to have "lesson leaves," if they are written by a true disciple, than there is to have religious papers to explain the Scriptures. Printing a man's thoughts on a sheet of paper does not make them wrong. Some people get so prejudiced that when they see a wrong use made of a thing, they can never see any more good in it, no difference how good it may be. Because some have used "lesson leaves" published by sectarians and done great harm, that does not prove they are all wrong and will do harm.

Let us teach the Bible everywhere and any time we can get the people to listen—teach it just as members of the church, and not as a member of some human organization. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17)—not in the name of a human organization.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

DETERMINATION IS GREATER THAN ACHIEVEMENT.

It was thirst for knowledge—this hunger for achievement—which gave to Governor Brooks the courage to carry his trunk on his back a long distance to the city when he started out to study law.

It was this hunger which induced Henry Wilson, once Vice President of the United States, to read a thousand borrowed books during his odd moments on a farm.

Professor Peabody, of Harvard, used to tell the students that a firm decision to be an educated man is in itself half an education.

When I see a youth who seizes every spare moment as if it were gold, for self-improvement; when I see him grasping upon every bit of knowledge found in a book or a newspaper, or obtained in conversation or by observation, and storing it up for future use; when I see him anxious to do everything that he touches to a finish, exerting all his energy to make the most possible of himself, and making every occasion a great occasion because he never can tell when fate will measure him for a higher place, and bid him to step up higher—then I say that boy has a genius

for achievement, the kind of genius that brings things to pass, and succeeds in the world.

The boy who does not have this thirst for knowledge, this determination to get on, and a taste for drudgery, may be sure that, whatever else he has, he does not have genius.

A determination to accomplish something and a firm resolution to make a way if no way is open, indicate ability to succeed. But the desire, the determination, and the ambition must come first. It is the thing that we long for, strive for, and are determined to have, at all hazards, no matter what may stand in the way, which indicates the line of our possibilities. In other words, "the thing we long for, that we are." No achievement can rise higher than the longing and the determination.—Success.

DRESS.

A writer in a recent number of *The Quiver*, speaking of the universal homage paid to dress, relates the following incident, which forcibly illustrates this crying evil: It is said that on one occasion Cogia Effendi, a Persian sage, dressed as a beggar, entered a house where a gay feast was being held. He was pushed hither and thither, hustled by one and another, and noticed kindly by no one. So Cogia withdrew and repaired to his home, where he arrayed himself in his most splendid style, with jeweled shoes on his feet, a robe of cloth of gold on his back, and a turban glittering with a diamond aigrette on his head. Then, having hung at his side his saber, in the hilt of which flashed some valuable jewels, he returned to the feast. His entrance was the signal for attention on all sides. The guests, who before had rudely pushed him aside, now made way for his passing to and fro. The host came hastily toward him, with the words: "Welcome, my Lord Effendi, thrice welcome. What will Your Lordship please to take?" In reply Cogia quaintly but expressively stretched out his foot, so that the jewel on his shoe sparkled; and then, taking his golden robe in one hand, and holding it away from him, said, with bitter irony: "Welcome, my lord coat; welcome, most excellent robe. What will your lordship please to take? For," said he, turning to his perplexed host, "I ought to ask my coat what it will take, seeing my welcome is due solely to it."—Selected.

WHY THE ENEMY SURRENDERED.

The story is related of General Dalton, of Bohemia, who on a certain occasion, was besieging a rebellious city, that the citizens were starving, and he summoned them to surrender, but they would not. At last the general could stand it no longer; so without waiting for them to surrender, he sent provisions into the city, saying to the citizens that he must do his duty to the government and hold them in the city till they surrendered, but that he could not see them starve. Then the citizens said: "We thought you were an enemy, but now we see you are a friend"; so they surrendered.

"Commenting in this connection, one says: "Thus it is that many reject God's most loving appeals, because they do not see the love in them."—Selected.

PASTORAL BEATITUDES.

EDGAR W. WORK.

Blessed is the man who counts another's time as valuable as his own.

Blessed is the man who is generous to his neighbor in all things except the application.

Blessed is the man who has not found out that he is superior to other men.

Blessed is the man who leans forward instead of backward.

Blessed is the man who is guilty of the splendid vice of promptness.

Blessed is the man who sees some nobility in being faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who looks while he listens.

Blessed is the man who knows not how to flatter, but knows how to appreciate.

Blessed is the man whose watch closes without a snap.

Blessed is the man who is afraid to leave his work undone.

Blessed is the man who has grace enough to give up the end seat in the pew.

Blessed is the man who can endure an hour of church with as little suffering as three hours of theater.

Blessed is the man who knows how to take a dog out of church.

Blessed is the man whose sleep is noiseless.—Ram's Horn.

"I WILL."

Men are standing upon the glittering summits of achievement all about us.

Was it easy for them to climb to the top?

No.

Our great lawyers, physicians, educators, authors, statesmen, ministers, and merchants went up by a road that was both steep and rough. By years of toil and many sacrifices and utter consecration to the supreme aim of this life they have lifted themselves out of obscurity or mediocrity. Even those who have reached places of average influence in life have had to pay the price. Circumstances have favored some more than they have favored others. But it was the resolute "I will" which nerved every one of them for the climb.

The young fellow who can not say "I will" is a predestined failure. There are many such. They greatly covet success. And they have many admirable qualities which would greatly aid them in achieving the ambitions of their hearts. But they are irresolute. They lack moral nerve. They shrink from self-denials. A long, steep, rough pathway they will

not travel. The price is too great. They will not pay it. Hence they will never rise. Five, ten, twenty years from now you will find them where they are to-day—looking enviously toward the heights where stand the men who resolutely exclaimed: "I will!"

Some of the girls and boys who read *The Epworth Herald* need to cultivate the spirit of "I will." They are in school. Tasks are hard. Competition is keen. Teachers indifferent. Poor health hinders. Home encouragement is slight. Never mind. You have set out to win in your school life. Then win at all hazards. Say, "I WILL."

Others of older years are in college. The difficulties encountered in the old home school are here multiplied sixfold. Friends are few. Money is scarce. Your room is cheerless. You are in competition with classmates whose minds are keener and stronger. Success seems doubtful. You are often tempted to surrender. Do not do it. Hold steady. Say, "I WILL."

Still other young fellows have started in a business career. They are having it hard. Capital is limited. Location none too good. Creditors suspicious. Competitors unscrupulous. Friends upon whom you depended for practical aid have forgotten you. Discouragements crowd upon the heels of discouragements. Things look black. You are tempted to say: "It is of no use; I may as well surrender now as later." Do not do it. Stand your ground. Laugh at difficulties. Defy defeat. Go straight ahead. Climb. Say, "I WILL."—Selected.

ABOUT SAYING THE WRONG THING.

Among the minor humiliations of life, nothing surpasses the regret one feels at having said the wrong thing. A lady was taking a meal with an acquaintance whom she knew very slightly, and just before the dessert was brought on, she observed that she had an aversion to ginger-snaps—they seemed to her unfit for any decent table. In stepped the maid and set on the board a plate of spicy ginger-snaps, fresh and fragrant from the oven, the only cakes there were in the house. The unfortunate guest did not partake of the snaps, nor could she eat her words. "I learned," she said to me, "to be careful about expressing any dislikes, even the most innocent, in a strange house." When you do not know people very well, it is discreet to refrain from general observations which may reflect either on their past history, or their present condition. Embarrassing situations may result from an undue frankness, which had no excuse.

But this is a good and golden rule: When you do make a mistake, never deepen your own confusion by an apology. A giddy young woman suffered from a tendency to laugh immoderately in solemn places. The incongruity of some trifle would arouse her sense of the ludicrous, and life had not taught her self-control. One evening something caused her to laugh in prayer meeting, not at anything in the services, but at a foolish little incident that took place before her eyes, droll in itself, and therefore upsetting enough to a gay young girl. She restrained herself finally, and nobody would have

been the worse or the wiser if she had not, in an excess of penitence, gone and confessed her fault to the leader, a person with no sense of humor, who was exceedingly offended. When one does say or do the wrong thing, the better plan is to let it go, and as soon as possible forget all about it.

This advice refers solely to what socially are labeled "breaks." When one has by accident or on purpose done an injustice, the only right course is to make reparation by ample explanation and retraction. The cowardly spirit and temper are never to be tolerated, and are sternly to be repressed, if one discovers them as defects of character. The smaller, unintentional *faux pas*, which fill one with passing mortification, are to be left to the drifting of oblivion as soon as possible.—Christian Herald.

"A woman is just as old as she feels," says a French proverb, and our modern matron elects to flourish—if not in immortal youth—in sustained maturity which has a glory of its own, unknown to hasty, crude nonage. She feels well, she looks hale, her bow abides in strength. Such a one is a power in the land wherein she dwells. In her home she is the center of motion, the heart of family life.

"That little woman is the cohesive power—the cement that holds us together—the spirit of unity and the bond of peace," said the son of a gray-haired mother of a large family. "We are an affectionate family, but I tremble to think of the swift disintegration that would follow were she withdrawn from earth. Perhaps she would not be reckoned a brilliant woman by common acquaintances. With us, she has always been the impersonation of a benign and yet just Providence. She has lived with, and for us, until our life is in her. She is MOTHER! That comprises it all."

"The heart of her husband doth safely trust in her. Her children also shall arise and call her blessed."—Selected.

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is shake off the ague of doubt by doing Christ's bidding, the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—Rutherford.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Crab Orchard, Tenn., June 30.—I began a meeting at this place Sunday, June 21, in the Presbyterian meeting-house, and thus far (June 30) our congregations have been good and attention has been excellent. This is the first meeting our brethren have had at this place, and of course the pure gospel is a new and strange thing to the people. The meeting will probably close Thursday night, and that, too, without any additions to the one body; but I trust seed has been sown which will

spring forth in due season and produce an abundant harvest.

W. L. Karnes.

Wanee, Fla., June 25.—Our meeting began here with the Midway congregation last Friday night, and continues with increasing interest. The audiences and attention are all that we could ask for. This is an old established congregation, with quite a number of faithful, loyal brethren; but like a great many others, it has some cold, some careless, and some indifferent members, which has its detrimental effect upon the good that the church is trying to do. We trust that many of those who have fallen away may be restored ere this meeting closes. I expect to be here two days longer.

W. A. Cameron.

June 26.—I recently closed a meeting at Parrott, Tenn., which resulted in five additions to the church at that place. Three obeyed the gospel; two were restored.

E. S. B. Waldron.

Bro. W. Michael Oldfield held a meeting at Dobbs, Tenn., recently. The results were two baptized into Christ. He is now engaged in a meeting at Anniston, Ala., which is the home of Bro. J. H. Harden.

Bro. H. H. Adamson, of Ellettsville, Ind., will assist the Portland Avenue congregation of Louisville in a meeting of about four weeks' duration, beginning July 6th. Any brethren passing that way will be received kindly.

June 22.—Dear Brother Friend: Am in a meeting one week old, Bro. Andrew Perry having been with me a few days the first of last week. There have been six additions to date, and others almost resolved to obey Jesus.

Bro. W. L. Butler and Mr. Hardy (Primitive Baptist) will begin a debate, July 14, at Highland Baptist Church, in Webster County, Ky. The general differences will be discussed. All are invited.

Boxville, Ky.

H. S. Nelson.

P. S.—I acknowledge the receipt of one dollar, to assist in building the meeting-house in the Burriss neighborhood, from Sister M. J. Tillman, of Chloride, Ariz. May God bless her for her gift of Christian love. Other gifts sent to Wilton Burriss, Uniontown, Ky., or to me, will be used in this noble cause.

H. S. N.

June 27.—Dr. L. K. Harding has conducted song service in my meetings from 1899 till now, and he severs his connection in this capacity with me now because his father needs his services. To me he has ever been a son to a father, and my affection for him is as the affection of a father for his own child. There may be many better leaders of sacred song service than Leon, but I know no better. He has the capacity to be a great power for good.

T. B. Larimore.

No. 900 South College Street, Nashville, Tenn.

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VOL. V. POTTER BIBLE COLLEGE, BOWLING GREEN, KY., JULY 23, 1903. No. 14.

J. A. HARDING, Publisher,
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EDITORS :

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Entered at the postoffice, Bowling Green, Ky., as second-class matter,
September 9, 1901.

SCRAPS.

J. A. H.

At this writing I am in a meeting at Hendersonville, Tenn. This is the ninth day of the meeting. Thirteen have been baptized. When our readers see this I expect to be in a meeting in West Kentucky. From thence I expect to go to Wilmot, Ark. Direct letters to me at State Line, Ky., till July 26; then for two weeks to Wilmot, Ark.

* * *

On last Saturday night a tally-ho, bringing twenty-four people, came up from the Foster Street Church, Nashville, Tenn., a distance of fifteen miles. At Foster Street, fourteen years ago, I had the pleasure of conducting a protracted meeting, which was in several respects the best one of my life. One hundred and twenty-two (or three) people were added. The meeting continued eight weeks, and more were added each week than the preceding week. On the last night four heads of families confessed Christ. The meeting would have been continued, but I had been constantly preaching daily for nineteen weeks, and doing much writing also, and was suffering from nervous exhaustion. So we closed for a few days' rest before beginning another meeting in South Nashville. Many of those who came up to Hendersonville were my children in the gospel. I had not seen them for years, and my joy was full. That night the best church singing ever heard in Hendersonville was enjoyed by those at church.

Meetings like that make me eager to enter the everlasting kingdom of God. It was such a joy to me to meet those Foster Street people! They are dear to me as children to a father. In hundreds of places there are groups like that one, of my children in the Lord, and I think what a wonderful thing it will be to meet them in the presence of the Father and the Son in God's everlasting kingdom. Our relationships to the Father, Son and Holy Spirit, and to one another, will be so much closer and dearer there than here. Everything will be better there. The tabernacle of God shall be with us, and he shall dwell with us, and we shall be his people, and he shall be with us and be our God. There shall be no tears, no death, no mourning, no crying, no pain, any more. The river of life shall be there and the tree of life in the Holy City. We shall be members of the royal family of the universe, sons of God. "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).

* * *

Every Christian who has "this hope set on him" is daily striving to become purer in thought, word and deed. The life of a successful Christian is a continual growth in purity, a constant changing into a completer likeness to Christ. Every day in which a Christian fails to become more like Christ is a day lost. On that day he is an unprofitable servant. He has failed to do the very thing God has placed him in the world to do; for his mission on earth is to come to Christ, to learn of Christ, to work for Christ, and thus daily to be conformed into the likeness of Christ. God foreordained that we should be "conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29). And so, according to God's foreordination, only those who are conformed to his image, who become like him, can hope to see him as he is and to enjoy his forever.

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Hence it is a matter of infinite importance that we should know what means to use that we may daily

grow into the likeness of Jesus. Attaining to everlasting life is not an accident, nor is it the result of a causeless partiality on the part of God. It is the result of a well directed, persistent effort. Eternal life is granted only to those who are conformed to the image of Jesus, and none experience this great change except those who use faithfully the means which God has prescribed for bringing it about. All who use the means faithfully experience the change. Day by day they become more faithful, truer, gentler, braver, more self-controlled, wiser, stronger, purer. And they are saved at last because they have been fitted for the eternal city by their growth into the likeness of Christ. The deeds done in the body determine our fate. God "will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God" (Romans 2:6-11). "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Corinthians 5:10).

* * *

There can be no growth in nature without sunshine, rain and warmth to nurture the seed in the proper soil. So in grace; there is not, nor can be, growth into the likeness of Christ without the use of the proper means, the God-given means. They are these: the apostles' doctrine, the fellowship, the breaking of bread, and the prayers. He who attends to these four duties, after he has come into the body of Christ, who attends to them diligently, faithfully, will surely be saved forever. He who neglects them need not hope for salvation. As well hope for a corn crop without sunshine, shower or cultivation. The apostles' doctrine, the study of God's Word, should be attended to with all diligence and faithfulness daily, as the most important of all things. There is always time for it, because it is the chief of all things; and, if necessary, everything else should be side-tracked for it. The fellowship, the partnership, is doing our part in the great firm of which Christ is the head and every Christian a member. It consists in working and sacrificing for Christ and for one another. We should be devoted to building up the church of God, and thus to saving men. This should be our great calling. The breaking of bread: God's children should be at God's house on every first day of the week to attend to this memorial feast. It is of more importance, and plays a more important part in our salvation, no doubt, than any of us have supposed. I do not expect to miss another Lord's day while I live, God helping me. The prayers, morning, noon and night, should be attended to in faith and love. "The supplication of a righteous man availeth much in its working" (James 5:16). There is no telling how great and how many are the blessings we have missed by failing to ask for them. Any member of the church

of God who uses these four means of grace with all faithfulness and diligence is constantly changing into the likeness of Christ—is constantly drawing nearer to the eternal home. Only thus need we hope to reach it.

INFIDEL SCHOOLS.

J. A. H.

In the June issue of his monthly, Brother J. B. Briney has the following:

"It has reached our ears, through a thoroughly reliable source, that a preacher in Missouri says that nine young men in his county went to the University of Missouri ardent believers in the Lord Jesus Christ, and returned to their homes infidels. This suggests a most deplorable state of things in the University, from the standpoint of spiritual matters. That Christian parents will expose their children to the deadly effects of such a Upas tree is remarkably strange, and suggests the possibility that the true condition of affairs in that institution is not generally known, and it is time for the facts to be brought to light. Why is it that young men reared in Christian homes, and instructed into the kingdom of Christ, return from an institution, supported by the money of Christian people, with their faith in him gone, and their hope through him shattered? It is the outcome of the law of cause and effect. The cause must be in the institution, and the sad effect is seen and experienced in the Christian homes from which Christian boys go to attend the institution, and return with the dark specter of infidelity dancing in their brains. Are the Christian people of Missouri willing to put up with such a condition of things in their University?"

The University of Missouri, I suppose, as its name indicates, is under State control. The State gives license to saloons and to worse places. The State officials, if they are as bad as is common, are largely a swearing, drinking, carousing lot. It is a well-known fact that corruption largely prevails in the election of State officials. How, then, can we expect a State University to be a clean, Christian place? Job asks: "Who can bring a clean thing out of an unclean?" and he answers: "Not one" (Job 14:4). James inquires: "Know ye not that the friendship of the world is enmity with God?" (James 4:4). Like begets like. If we want our children to come home Christians, when we send them away to school, we should send them to schools taught by Christians. As a rule, teachers are selected because of their learning, and because of their skill in teaching, directing, and forming the characters of their students. If young, inexperienced people, with characters only partly formed, are put under the control of a lot of shrewd, learned, powerful infidels, we may expect those young people to come away tinctured with skepticism, if they are not hardened infidels. The infidel teacher has the drift on his side; the current flows strongly his way. The great mass of men are practically infidels. "All that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world" (1 John 2:16). With his learning, his experience, his

tact, with this mighty drift on his side, and all these fleshly lusts, it is not strange that the nine young men who went from that county in Missouri "ardent believers" returned "infidels." If their parents were ardent believers, surely they did not know into what kind of hands they were committing their children. The Holy Spirit says: "Whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life" (Galatians 6:7, 8). He teaches: "For they sow the wind, and they shall reap the whirlwind" (Hosea 8:7). "Ye have plowed wickedness, ye have reaped iniquity" (Hosea 10:13). In those nine infidel sons the parents were reaping what they permitted the teachers to sow.

For twelve years I have been teaching in schools in which none but Christians teach, and in which the Bible is taught diligently every day to the students — to every student. No student is admitted who will not agree to take the Bible study. We have had members of various churches, Universalists, skeptics and infidels, to enter our school. Nearly all have gone away Christians. We reap what we sow. We sow the Word of God, and we reap Christians. Schools that teach the destructive criticism, make destructive critics; schools that teach Mormonism, Universalism, or any other ism, make believers in their distinctive doctrines; schools that teach the Word of God make Christians. Yet, strange to say, there are preachers and religious editors who fight Potter Bible College and the Nashville Bible School because they teach the Bible to their students! It is the power of God unto salvation, the wisest of books, the best of books; it makes every soul that delights in it stronger, wiser, gentler, better, purer, kinder, more and more what one ought to be here; and every one who reads, meditates in and delights in it more and more, will surely attain to a home with God in the world to come. In whatsoever else I may be engaged, I shall surely teach this Holy Book as long as I live, God helping me. I do not see how Christians can get their own consent to put their children under adverse religious influences. The one thing of infinite importance in the education of our children is that they should be trained to fear God, to believe in Christ, and to walk in his holy ordinances.

THE SUPREME DUTY OF THE HOUR.

J. B. BRINEY.

"It seems to me that no duty ever stood forth in bolder relief than the one that rests with peculiar weight upon the disciples at the present time. That duty, as I see it, is the duty of standing by and urging our plea for union as never before." Denominationalism is becoming unpopular, and threatens to fall to pieces of its own weight. Not much longer will the people bear the burdens that the divisions which exist in Christendom impose upon them. These burdens are useless, expensive and wicked, and they will be thrown aside as cumbersome rubbish, and either skepticism will prevail, or Christian people will get together. Which

shall it be? I believe that the answer is largely with the disciples. If they stand firmly by their plea for union, and the basis that they have been advocating for three-quarters of a century, the intelligence and the conscience of the religious community will by and by compel the people to unite on that basis. This is no time for retreat or compromise on our part. The lines of King Sect are wavering, and sooner or later will break, and we want to be in a position to catch the fragments. If anybody claims to have a better basis for union than we have, we ought to hold ourselves in readiness to consider its claims. But one thing is certain, namely, that there is no other basis now before the public that is worthy of consideration. Prove all things, and hold on to that which is good."—Christian Standard.

COMMENTS BY J. A. H.—What is the basis of unity? Brother Briney seems to be in doubt about it. He says: "If anybody claims to have a better basis for union than we have, we ought to hold ourselves in readiness to consider its claims." But he is evidently under the impression that there is no other basis now before the public worthy to be compared with that which "we have." He appears to think it possible that a much better basis of union than "we have" may yet be discovered. Strange talk from such a man as J. B. Briney! There is only one basis of unity for God's people, and the time was when J. B. Briney knew what it is as well as any man, I suppose; and he could express it with great clearness, too. But in an evil hour he departed from it; and from that day to this, in the discussion of unity he is a Samson shorn of his strength. He is weakly looking around to see if anybody claims to have a better basis for it, holding himself ready to investigate such claims.

There are some things all of us, who have been studying the Bible for forty or fifty years, ought to have settled by this time; for instance, the inspiration of the Bible, the resurrection of Jesus, and the basis of unity for God's people. For my part, I have no doubt but that the Bible is inspired of God, that holy men delivered it as they were moved by the Holy Spirit, that the Spirit had charge of both the matter and the manner of the revelation, that in it we have spiritual ideas in spiritual words; and I suppose Brother Briney so understands it. I do not expect ever to have a doubt on this question, no matter what skeptical and infidel critics may say. If they will persist in their folly, there is no way to prevent them that I know of; but there is no reason why we should spring from the clean, solid rock on which we stand, the rock that has stood the storms of thousands of years, to wallow in the slough of doubt, of guess work, of hopeless despair in which they struggle. As I see it, there is no greater folly than that of these destructive critics, unless it be found in these Christians (?) who are forever holding themselves open to the conviction that the Bible is made up of the myths, fables, fictions and falsehoods that these gentlemen say it is. But Brother Briney does not belong to either of these parties.

Now I think it is almost as foolish to be for holding ourselves in readiness to consider the

of anybody who professes to have discovered a better basis of unity for Christians than we have. Has Brother Briney not yet learned that the Holy Spirit has given us the basis of unity, the only one God would approve? Does he not know the fierce, hot wrath of God would rest upon us if we were to unite on any other basis? Brother Briney was once clear and sound at this point; but the fact is he forsook God's basis, and from that day to this he has been a fomenter of divisions; and it is not therefore so strange that he should be holding himself in readiness to consider anybody's claim to having a "better basis for union" than he has.

Years ago Brother Briney began to argue that congregations of Christ had a right to use the organ in the music service of the church, if the majority of the church so decreed. He knew then that the putting in of the organ had been dividing churches; he knows it has been dividing them ever since; he knows that what was once a united brotherhood is now rapidly crystallizing into two distinct bodies, which have as little fellowship for each other as Methodist and Baptist; and he knows the use of the organ in the service of the church is a chief factor in this division.

THE BASIS OF UNITY.

Christ is the basis of unity. He says: "Come unto me." "Take my yoke upon you." "Learn of me." (See Matthew 11:28-30). All who come to Christ, take his yoke upon them, and learn of him, without adding to, taking from or changing his appointments, are united in Christ. There can be no division among them while they so continue. The divisions are about the unwritten things, the things concerning which the New Testament is silent. The organ is one of them, the Missionary Society another. They are claimed to be expedients for the better carrying out of the Master's will. But no expedient is allowable, no matter how harmless it may be in itself, which divides a church of Christ. The unity of the church is of infinitely more importance than any expedient of our devising. Was an organ ever used in an apostolic church with the approval of the apostles? If so, it is allowable to have them now. And he who opposes them, producing contention and strife, is a factious man, a schismatic, who should be refused after a first and second admonition, who should be marked and avoided. But no apostolic church used an organ; no apostle approved of the use of one in the worship. The God by whose command the instruments of music were put into the worship in the days of David (2 Chronicles 25:25, 26) under the old covenant, purposely left them out of the new; as he also left out polygamy, animal sacrifices, the religious dance, the ritualistic temple worship, and so on. Jesus says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Those of us who claim to take the New Testament of Jesus Christ as the one only law for the regulation of our conduct in the service of God, were once united in the service of God.

We were one in faith and in practice; because we were ^{ti} Christ's disciples; we abode in his Word. But ^{some} of the brethren began to lust after some things

that Christ left out of his Word. They thought it would have been a decided improvement if Christ had brought the instrumental music of the Old Covenant into the New; as he failed to do it, they did it for him; they began to put organs into the churches. By their actions they declared they did not believe Christ to be a competent leader; they were unwilling to abide in his Word; they would rather divide the churches than to abide in his Word; they would have that Old Testament music, no matter if they did trample under their feet Christ's great, solemn, whole-hearted prayer for the unity of all who should believe in him; no matter if they did violate his holy commandments, and cause divisions contrary to his express commands and most holy exhortations.

Brother Briney says: "Skepticism will prevail, or Christian people will get together." But Christian people can never be together, nor continue together, except on Christ as the basis of their unity. They must believe in the sufficiency of Christ as their leader, and of the New Testament as their book of law and discipline. Brother Briney has forsaken this basis. For many years he has been unwilling to abide in the Word of Christ, unwilling in all his work and worship in the service of the Lord to be guided by the New Testament; he would far rather divide the churches than to abide in the teaching of Christ. He will have the instrumental music in the church and the missionary societies, although the Word of Christ is as silent as the grave about them.

I wonder what "basis" he is talking about in his plea for union, the basis he is exhorting his brethren to stand by? Surely it is not Christ's Word, for he won't stand by that himself. He will divide churches himself before he will stand by that. I wonder what his basis is! I would like to see a statement of it. Judging from his conduct, I suppose his basis, perhaps, is this: We should all abide in the Word of Christ except in the matters of church music, and of societies for preaching the gospel and for taking care of aged preachers. In these respects the Word of Christ is insufficient, and the examples of the apostles not to be followed. It may be that as we advance in wisdom and knowledge, we will find the Word of Christ is insufficient in other matters also; in such an event we will depart from it in these matters, as we have already done concerning the music and the societies. We should abide in the Word of Christ when it is sufficient; when it is not sufficient we should depart from it. Judging from Brother Briney's conduct, I suppose this is a pretty fair statement of his basis of unity. If it is not, I hope he will write it out in full. I would like to print it just as he would write it. For my part, I believe the Word of Christ is sufficient always and everywhere as a basis of unity for his people.

The Christian should ever bear in mind that the great thing, the one great thing in his universe, is the glory of God, and the one thing for his children to do is to glorify him. And he is to be glorified by the salvation of sinners first of all. How many of us do indeed make that our chief thought and care?—
Selected.

MORE GLEANINGS FROM THE FIELD.

J. N. A.

Last week I gave our readers some gleanings of the field, which included some items of a meeting held in a hall ten miles east of Hopkinsville, Ky. This week I want to tell you more of this field. We start out from Hopkinsville in a northeasterly direction and travel about thirty miles to the town of Sharon Grove; then we turn and travel a distance of about twenty-five miles toward the northwest, and we reach Greenville, and from this town we will return to Hopkinsville in a southwesterly direction, a distance of about thirty miles, and we have bounded a large section of country, which is well settled.

In all this section there is but one church of Christ. This is a little congregation at Pilot Rock, which was planted, I think, by the work of Bro. Northcross. Bro. C. E. W. Davis will hold them a meeting this summer.

At Sharon Grove there is a small church of Christ, and at Hopkinsville there are a few brethren who are trying to be loyal. Every one of these congregations meet on the first day of the week regularly through the year.

Also in this section there are six or eight Christian churches. At Hopkinsville there is a Christian church with a membership of about five or six hundred, and it is considered a wealthy congregation. South Kentucky College is also located here, and is strictly under the influence of the Christian Church. Professor Gordon, one of its Faculty, preaches twice a month for the Christian church at Pembroke, Ky., and the other two Sundays he spends with the Christian church at Trenton, Ky. To encourage this school is to encourage and help to build up the Christian Church. Mothers and fathers who place their children under this influence hazard the souls of their children. "Shouldest thou help the wicked and love them that hate Jehovah? for this thing wrath is upon thee from before Jehovah" (2-Chron. 19: 2). Here, also, is held a Summer Bible School by the Christian Church.

Not far from Hopkinsville, Ky., is the thriving town of Elkton, county seat of Todd, the home of J. W. Gant, who was for about twenty years evangelist of the South Kentucky work. He has lately resigned. During this period he received for his services from \$1,000 to \$1,250 per year. The evangelist spent much of his time in the field of which I am telling you. But with all this force at Hopkinsville, and with the help of the evangelist who was paid a fine salary to look after such fields, and with the great "fuss" that they make about doing mission work (?), there has not been a congregation established in this section in the last ten years. There has been but one effort to establish a new congregation (?), so far as I know. Soon after the little church at Pilot Rock had finished their house of worship, the evangelist wrote a letter to one of his agents, telling him to visit this congregation, and to tell them if they would make up thirty dollars, the Society would supplement it with seventy dollars, and furnish them a preacher once a month for a year. This preacher went, and against the expressed desire and

judgment of the older brethren, circulated an appointment, and at this meeting, again against the expressed wishes of the congregation, insisted on holding a meeting (the congregation had already had two protracted meetings that year), and finally urged that it be left to a vote of those present; but the brethren insisted that they did not decide things by a popular vote, but by Bible procedure. Then against all this, he announced meetings over Sunday. (This was on Thursday night.) He also announced that they would organize the church Sunday, although there were already those in the congregation that were called "elders" and "deacons." The evangelist was certainly successful in choosing agents, if all were as persistent and determined as this missionary (!). This is one effort that this "South Kentucky Work" has made in this field in the last ten years. If this effort had succeeded, this work would have been reported as missionary work, a church set in order and organized by the South Kentucky Work. "There are many unruly men, vain (empty) talkers and deceivers, specially they of the (Missionary Society) circumcision, whose mouths must be stopped; men who overthrow whole (churches) houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1: 10, 11).

"There shall be false teachers, who shall privily bring in destructive heresies, denying (rejecting) even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings, by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you, whose sentence now from of old lingereth not, and their destruction slumbereth not. For . . . the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion (of the Lord Jesus Christ). Daring, self-willed. . . . Men that count it pleasure to revel in the daytime, spots and blemishes, reveling in their deceivings while they feast with you: having eyes full of adultery, and that can not cease from sin; enticing unsteadfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way they went astray. . . . These (false teachers) are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. For uttering great swelling words of vanity (emptiness), they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bond-servants of corruption" (2 Peter 2: 1-19).

I am glad Peter gave this description of the false teachers that should arise. Had I made it, somebody would have been ready to say that my speech was unkind and void of the spirit of Christ. Remember, it is the description of the teachers, not their followers. Many who go after them are deceived, thinking it the way of life. Neither does Peter mean that every false teacher will wear all these stamps. There are degrees among false teachers as well as among other people —

some bad, others worse, and still others worst. But they go in sheep's clothing, under a mantle of *missions*. Paul and Peter both say they do it "for filthy lucre's sake," "in covetousness," and "having a heart exercised in covetousness."

J. W. Gant has received enough money in the twenty years that he has been evangelist of this work to have supported three or four men who had the true missionary spirit, as Jesus and Paul had it. And these three or four men would have been supported, no doubt, better than Paul was supported, and as well as many who paid the evangelist's salary lived. These three or four men, with the spirit of Paul in them, would have evangelized the State, preaching the gospel in every schoolhouse, on every hill and in every valley almost in the State in the twenty years. These three or four men would in the twenty years have done more than all the preachers of the whole Society have done. This "cry of missionary work" is only sheep's clothing to hide the wolf. It is literally true, as Paul puts it, they are serving their own bellies and not our Lord Christ. One of the chief works done by this South Kentucky Work in the twenty years has been to give preachers jobs by proposing to the churches to furnish them with preachers and help them pay them. This, too, is monthly preaching, as a rule. It is, also, almost universally true that these churches furnished monthly preaching by this Society have only this monthly meeting. In all the country churches and small towns and villages the weekly meetings are abandoned almost entirely. In the section described above there are six or eight Christian churches, and not one of them, so far as I could learn, meet weekly to break bread. They meet when the preacher comes. This shows the result of such work and the kind of teaching that is done. At Kirkmansville there is a Christian church of perhaps a hundred members. This church is about twenty years old. They have preaching once a month by J. W. Gant, and I was told that this church had no other regular meeting through the year.

Dogwood Chapel is another Christian church in this section, with about fifty members. This congregation is over ten years old. They, too, have monthly meetings regularly. J. W. Gant preaches at this meeting.

Liberty congregation does not use the organ, but works through the Society, and is much under its influence. Ex-Evangelist J. W. Gant preaches for them also once a month, and this is their only regular meeting. This congregation is reported to have considerable wealth. They are about one hundred strong, and have existed about thirty years.

There is also a congregation of this people at Clifty, Ky., of eighteen years' standing. I do not know whether or not they have preaching. I am quite sure they do not have weekly meetings at which they break bread. Doubtless there are other small congregations of the Christian church in this section, but I failed to get facts concerning them; but I feel safe in saying there is not one in all this section that meets regularly to break bread on the first day of the week. Remember that the preacher at most of these congregations has been worth from \$1,000 to \$1,250 and expenses yearly for twenty years. Money is their stand-

ard, and faithfulness and devotion to God have been sacrificed for this standard.

But for the followers of these teachers I have a longing heart to lead them back to the fold of Christ. The Holy Spirit calls them "innocent." "By their smooth and fair speech they beguile the hearts of the innocent"—the unsuspecting lambs grazing in the meadow, unaware of the wolf that is designing their destruction. Again, the Holy Spirit calls others led away by them as "unsteadfast souls." In every congregation there are souls not well fixed and grounded in the truth, unstable. These teachers capture and make merchandise of these when they are allowed to come into the fold. Still another class that they make havoc of are "those who are just escaping" from the world, babes in Christ—"babes who are without experience of the word of righteousness." Here is the sacred trust committed to the elders of God's flock. Brethren, Paul represents you as watchers over these souls, that shall give account in the great day. Great will be your condemnation if you do not watch with faithfulness the souls thus committed to you. Let every Christian feel that he is a watcher of souls in the congregations of God.

"Take heed unto yourselves, and to all the flock in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye" (Acts 20:28-31).

NOTE.—I have given these facts as given to me, but if the brethren who gave them to me should see any corrections needed, I will gladly make them. I only desire to give facts.

BIBLE WINES.

NO. I.

N. P. LAWRENCE.

By reference to the "Cyclopedia of Temperance and Prohibition," Funk & Wagnalls, New York, 1891, among other statements we find the following:

"The word 'wine' occurs in the English translation of the Old Testament about two hundred times, and in the New Testament forty-four times. In the Hebrew Old Testament no less than ten distinct terms are translated by the word 'wine.'

"'Tirosh' is used in the Old Testament thirty-eight times: (Gen. 27:28, 37; Num. 18:12; Deut. 7:13; 11:14; 12:17; 14:23; 18:4; 28:51; 33:28; Judges 9:13; 2 Kings 18:32; 2 Chron. 31:5; 32:28; Neh. 5:11; 10:37, 39; 13:5, 12; Psa. 4:7; Prov. 3:10; Isa. 24:7; 36:17; 62:8; 65:8; Jer. 31:12; Hosea 2:8, 9, 22; 4:11; 7:14; 9:2; Joel 1:10; 2:19, 24; Micah 6:15; Hag. 1:11; Zech. 9:17.) 'Tirosh' is first mentioned by the English word 'wine' in Isaac's blessing, Gen. 27:28, 37; it occurs throughout the entire history of Israel, and is specially prominent at two eras when Israel reached Canaan, in Nehemiah and

in the Prophets from Isaiah to Zechariah. The entire history of translations, of renderings by lexicographers and of Hebrew and Oriental Christian commentators, confirms the belief that 'tirosh' is unfermented wine. Fuerst, the latest and best archaeological lexicographer, renders it *ungegarener wein*—'unfermented wine. This was prepared, as representations to the life on Egyptian tomb walls indicate, by drawing off from the top of the vat through a strainer, or in a twisted sack, the sweet, watery juice of the grapes, dipping it at once into oiled jars, and covering it with a film of olive oil—a method now revived and employed by New York importers from Italy and Spain. This method was tested in February, 1881, at the Columbia College of Mines, New York, when strained grape juice put up in a glass phial covered with olive oil in October, 1879, was found not to have the least trace of alcoholic fermentation."

Of the thirty-eight occurrences of "tirosh" in the above quotation, in the American Standard Edition of the Revised Version, in thirty-six of them we have "new wine," in the other two "vintage." What is new wine? In Isa. 65:8, "Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all."

This reminds us of the dream of Pharaoh's butler as told in Gen. 40:9-13. Evidently that king knew a good drink when he tested it. Judges 9:12, "new wine" is said to cheer God and man. Of course none but good wine could do that.

(To be continued.)

A PRACTICAL QUESTION.

J. W. M'GARVEY.

"J. W. McGarvey, Lexington, Ky.:

"Dear Brother:—1. A friend of mine, who is a Bible scholar and teacher, believes that the Scriptures indicate a specific order in which the loaf and cup should be served while partaking of the Lord's Supper. He believes the Bible order is to give thanks for the loaf, and then have it passed to the congregation; then take the cup, and, after giving thanks, pass it to the congregation. He, therefore, disapproves of the custom adopted by some of our congregations of giving thanks for both the loaf and the cup before either is passed, and then passing the one right after the other. He wishes to know your opinion in regard to this matter, and desires that you express it through your department of The Christian Standard.

"2. There is another thing concerning which I would be pleased to have you express yourself through The Standard. Some of our congregations select young unmarried men as deacons. The ground on which they justify this procedure is, if I understand them correctly, that Paul, in his instruction on this subject, merely interposed a provision against polygamy. That he did not mean that a deacon necessarily had to be married, but that he, if married, should not have more than one wife. What think ye of this exegesis? Most sincerely yours, Albyn Esson."

To the first of the preceding questions I answer, that I have no opinion on the subject. The "specific order in which the loaf and the cup should be served while partaking of the Lord's Supper" is not a matter of opinion, but one of absolute knowledge. It is made as plain in the Scriptures, in passages well known to every disciple, as the nose on a man's face. It may be somebody's opinion that the order adopted by the Lord can be improved upon by a substitute; but he who changes the order of any divinely appointed ordinance, does so at his peril. Remember Nadab and Abihu. The same is true with respect to the fad of individual communion cups. If we believe in Christ, we make no attempt to be wiser than he was.

On the second question there is a possible ground for difference of interpretation; but it is perfectly clear to my mind that if an elder or a deacon must be a husband of one wife, he must not have two, but he must have one. How can a man be the husband of one wife when he has no wife? As well claim that a man with one eye may be a blind man, or that a man with one leg may have no leg at all. The father of one child is not a childless man, nor is the mother of one child a motherless woman. Let us use our common sense on such questions.—Christian Standard.

THE CHURCH OF CHRIST.

NO. IV.

S. WHITFIELD.

"What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

As Christians in this world, we are not our own, and we can not seek to please ourselves; but we must work and sacrifice for Christ, who has redeemed us with his own precious blood. "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 Peter 1:18, 19). "By silver and gold we could not have been redeemed. When we committed our first sin we sold ourselves to Satan and died a spiritual death, and we were thereby doomed to everlasting death without Christ. He stepped into our place and died for us, that we might be rescued from Satan and delivered from everlasting destruction. We should not forget the cost of our redemption. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:6-10). Christ did

not die for us when we were loving and serving him, but he died for us when we were his enemies; and since he has done this, what will he not do for us now, since we have become his children, if we continue in the way he has marked out?

We must not conclude that we can become members of the church of Christ or of God in a formal way, for God does the adding, and he knows the condition of our heart. We must obey this form of teaching, or the gospel, from the very depths of our heart, or with our whole heart. God will not accept us unless we do his will from a pure motive. The inward man must act in harmony with the outward actions in obedience to all the conditions of salvation. "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psa. 103: 1). Like David, our whole being must be stirred up to love and serve our Maker. We must love the Lord with all our mind, soul, heart and strength. If our motive is to get worldly gain, honor or popularity, or if we have any other impure object before our minds in obeying the gospel, what we do is only an abomination in the eyes of the Lord, and he will not add us to the church. We can deceive men and become nominal members, but we can not deceive the Lord. He will never acknowledge us as his until we obey him with the determination of doing his will to be saved, and do what we can to save others. And after we have become members of the church of Christ, we must not think that we can be saved without trying hard to live godly, righteously and soberly. When we become Christians our work has just begun; we are babes in Christ, and we must grow in grace and in knowledge as long as we are permitted to live in this world. There is no stopping place to the Christian this side of the grave. We must strive to go on unto perfection, for Christ said: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). While we can not walk in this world without making any mistakes, like Christ did, we can aim at the perfect example he has left us. We all make mistakes and stumble more or less, but it will never do to give up the fight; we must try harder all the time to do better. If we give up, all will be lost for all eternity. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9: 24-27). We are in a race where every one can receive a prize, not by running the fastest, but by continuing as fast as we can to the end of the race. There are no impossibilities required of us, but all that is required is that each one must try to do the best he can. Our Master walked in this road before we entered it, and he knows all about the trials, difficulties, discouragements, hardships and disappointments connected with it; hence he can sympathize with us in all of these things. Sometimes we think that no other person has ever had just quite as hard a time in trying

to do right as we are having; but this is a mistake, for plenty of people have had similar trials before we were born. Even in races in this world those that run try to be temperate and control themselves, so that they may run successfully. They do this for a crown which must fade away. Much more we should try to be temperate and control ourselves in our spiritual race for eternal life, since we are to receive a crown that will never fade away. From these verses we know that Paul had some trouble in trying to do what was right. He had to fight and struggle in his race for immortality, and all have to do the same. If any one has gotten so far that he does not have to struggle any more to do the will of the Lord, he has a good reason to have very serious doubts as to whether he is in the race at all. You never hear some Christians say anything about having any trouble with themselves in their efforts to do right. Such people are not surely trying very hard to live a Christian life. Their experience is not very much like Paul's experience along the same line. Listen: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7: 15-25). And again he said: "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would" (Gal. 5: 17). Paul's fight was against his body, to keep it into subjection by the inward man. This is the greatest warfare that a person can be engaged in in this world, and it is a very honorable one. The one that continues in this conflict till the last, as Paul did, gains as great a victory as was ever gained. It will never do to think about giving up; we must keep our faces Zionward. The Christian life is a growth, a development, schooling ourselves for eternity; and we should be getting better all the time. We should work harder and sacrifice more all the time. There is much to do in the vineyard of our King. We should exert every possible energy to do good while it is day, for the night will soon come, and then our work will be over. Life is short, but the responsibilities of the Christian are many and great.

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 19-23). When a man becomes a servant to a certain person, he is expected, even among

men, to serve that one, and not serve other people. Since we have been bought with the blood of Christ, we belong to him, we are his servants, and it is not right for us to leave him and serve Satan. When we were the servants of Satan, we served him with all our powers; but now, as we are the servants of Christ, we are expected to serve him whole-heartedly. When we were the servants of sin, we were free from righteousness; but now, since we are the servants of Christ, we should be free from the practice of sin. After a person spends all of his time in the service of sin, the wages that he gets at the end of said service is everlasting death in a place where there is weeping, wailing, and gnashing of teeth in everlasting torment. By continuing in the service of right-doing, we receive the gift of eternal life. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 14). Let us all do as Paul did, and then at the close of our lives we will be able to rejoice because of the hope before us in the gospel of Christ.

THE HABIT OF NOT FEELING WELL.

NO. I.

ORISON SWETT MORDEN.

"The outer is always the shadow and form of the inner."—Mozoomdar.

Goethe stated a truth when he said, "All men would live long, but no man would grow old." Every normal human being desires health, beauty, life, in all its joy and fullness. The realization of such desires would effectually prevent us from growing old, no matter how the years might be counted.

Is it possible for us to actualize here and now what we so ardently long for? If it were not, the longing would not be so strongly implanted in us. If we accept this conclusion, we must go a step farther and acknowledge that the conditions we desire are under our own control.

* * *

Few people realize that their ailments are largely self-induced. They get into a habit of not feeling well. If they get up in the morning with a slight headache or some other trifling indisposition, instead of trying to rise above this condition, they take a positive pleasure in expatiating upon their feelings to any one who will listen. Instead of combating the tendency to illness by filling the lungs with pure fresh air, they dose themselves with "headache tablets" or some other patent specific warranted to cure whatever ill they think they are suffering from. They begin to pity themselves, and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they reinforce the first simple suggestions of illness by a whole army of thoughts and fears and images of disease, until they are unfitted to do a day's work in their homes or offices.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging on

a sofa because they think they are tired or not well. Much so-called invalidism is simply laziness, fostered and indulged from childhood.

There is great danger that young girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity.

How often do we see such girls "brace up" at once when anything happens which interests or excites them! An invitation to a reception or a ball, or any other pleasant social function, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody until after the entertainment.

Indulgent mothers are frequently to blame for this physical and mental laziness—for it is nothing more—on the part of their daughters. A lounge or sofa is a positive curse in many a home, because it is such a temptation to lie down and succumb to trifling suggestions of illness or the least indisposition. A habit of giving in whenever you "don't feel like it" is fatal to all achievement, and ruinous to self-discipline, self-poise, and nobility and dignity of bearing.

When some one asked a noted opera singer if she was ever sick and unable to fill her engagements, she replied: "No, we singers can not afford to be sick. We must fill our engagements; we are not rich enough to give up."

Actors and actresses, as well as singers, are compelled by the necessities of their profession to set aside personal feelings and keep faith with the public, no matter whether they are well or not. They simply can not spare themselves even when they are really sick, not to speak of giving way to moods or fancied ailments. What would become of their reputations, their careers, if they should fail to appear in public every time they "don't feel like it."

What is the result of this compulsion upon actors and singers to conquer moods and feelings? Is it not well known that, in spite of the exacting nature of their duties, the late hours they are obliged to keep, the constant wear on the mental and physical faculties, if they take proper care of their health, they retain youth and vitality to a far more advanced age than men and women in other callings? Joseph Jefferson, Denman Thompson, Adelina Patti, Sarah Bernhardt, and many others of the past and present, might be cited as examples.

The body is like an easy-going horse that will become lazy and jog along in an indolent, slouching gait if not kept up to "standards" and "style" by its coachman. If the mind, the driver of the body, lets the reins hang loose and allows the body to follow its inclinations, standards will soon be lowered.

No one feels "up to concert pitch" all the time, and it is necessary to train oneself to keep at his task, whether he likes it or not.

What if the business man who is compelled to work all day, and who has neither time nor opportunity to coddle himself whether he feels well or not, should become the slave of whims and fancies. Supposing he should say to himself, "I am liable to be ill this summer, so I am going to prepare for the worst. I shall

have a couch put into my office, so that I can lie down when I feel seedy, and I'll lay in a stock of medicine, so as to be ready for any 'emergency.' Why, a common-sense business man would consider it a disgrace to even think of such a thing. He knows perfectly well that if he were to act in that way, his business would soon "go to the dogs." He knows, also, from experience, that it is not necessary to give up every time he "don't feel like it."

Suppose that a General should find his soldiers lounging about the camp, lying under the trees and taking it easy, and many of them not feeling like drifting, and should decide to wait until they should all feel like it. What kind of an army would he have? What kind of discipline? No, the men must fall into line and commence the drill on the appointed minute, whether they feel like it or not. If they are positively sick, they must go to the hospital; but they must either be in the hospital, sick enough to be under a doctor's care, or they must drill.

The world is a camp. We are all soldiers under the command of a Supreme General, who expects us to be on drill every day unless we are actually disabled.

The moment you allow yourself to be governed by your moods and fancies, you open the door to a host of enemies to your health, success and happiness. Don't under any circumstances sympathize with sick, diseased or lazy thoughts. If you once yield to such thoughts, before you know it you may be their slave.

(To be continued.)

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Although Potter Bible College is not in session, and the students and teachers are taking a vacation from the regular routine of school work, yet in reality the school is now doing its grandest work. For while these students are absent from school, scattered from one end of the land to the other, they are acting out in their lives the principles that they have learned at the Bible College. They are living monuments to the efficiency of the teaching they have received, and through them the influence of the Bible College is reaching out to all with whom they come in contact. That is not the best school work which merely sharpens the intellect and trains the senses, but that school is doing the greatest work which, in addition to cultivating the intellect, purifies the heart, appeals to the affections, elevates the morals and molds the character of its students. The prevailing idea of education in the schools and colleges of to-day seems to be the sharpening of the wits and the accumulation of knowledge, when in reality this is but a small part of true education. For of what value is the brightest intellect, the most highly cultivated mind crammed full of facts, unless it is supported by a firm will and a strong and noble character? It is like a house founded upon the sand, which falls before the first fierce blast of the tempest. Happy the day when the schools of our land will place more stress on the formation of character and less on the training of the intellect alone; when they will send forth more

men and women and fewer educated rogues and intellectual monstrosities.

The reader may suppose, when I speak of the work of the Bible College during vacation, that I have reference particularly to the labors of those who are preachers of the gospel. But this is a mistake; for the preachers are doing less than any one, perhaps, to prove the efficiency of Bible School work. True, they are doing a grand work, and are turning many souls from darkness to light; and we are glad to believe that their powers for doing good have been greatly enhanced by their connection with the Bible College. Nevertheless, most of them would have been preachers if they had never seen a Bible College. Most of them would have been laboring and sacrificing, though perhaps with less success, even if there were no Bible Schools in the land. So it is not in the pulpit that the influence of these schools is most noticeable, but rather in the humbler walks of life, in the shop and in the field, in the kitchen and in the parlor, in the office and behind the plow. For, besides the ordinary branches of human learning, the student here studies the Book that is filled with the wisdom of God, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." It makes the daughter more gentle toward her mother and more courteous to her friends. It makes the son more considerate of his father and more respectful toward all. It makes the farmer kinder to his horses, the servant more obedient to his master, and the employee more diligent and faithful in the performance of his employer's commands. Who would not prefer a boy or girl with noble purposes, an unbending will, a strong character, and withal a well-balanced and well-trained intellect, to the most brilliant young man, whose character is questionable, whose will is weak, and whose purpose is to get through this world with as little work as possible by the brilliancy of his mind? The Bible College needs no better recommendation than the conduct of the students it sends out.

MISSIONARY NOTES.

J. M. M'CALEB.

The children's school now numbers about thirty in daily attendance.

On the first Lord's day in May we had thirty-two children present in the Sunday-school that meets in our house.

A student of Tokyo is reported as wanting to know how much gold it took to build the Golden Gate at San Francisco. We all live and learn.

Mr. Yamashita has been with us in the Students' Home for six months. Owing to a kind of rheumatism of the legs, called kakke, he has sought lodging in a higher part of the city. He says when he first entered the Home he knew nothing about the Bible, but now he has learned something about it. Says when I

build a Home in a more healthful part of the city he wants to enter again. We have on hand nearly \$200 as a building fund for this work.

A young man by the name of Ono comes twice a week for Bible lessons. His first question to-night was: "What must I do to become a Christian?" I could not begin with him as Paul did with the jailer, for he had not yet gone that far. I told him he must first believe in God. He said he found this very difficult to do. He wanted to know where God was, and added that Buddhism taught that this universe is God. I resorted to my oft repeated illustration, and drew out my watch, pointed out to him that it was the work of design, and that necessarily there was an intelligence back of the watch other than itself. The watchmaker and the watch are not identical. By analogy I then went from the watch to the universe, pointed out that it was the work of design, and there must be a designer apart from the universe itself.

COMMON SENSE.

Some say if a man has common sense and will follow that, he does not need religion. They are swift to call religion only a delusion. Then I suppose very few have been blessed with common sense. Non-Christian countries have been left to common sense for thousands of years, but it has never taught them the law of marriage and to refrain from idol worship. Common sense tried its hand on the Japanese people for many centuries, but in all this time it never taught them to give up concubinage. Since the introduction of the Bible they are beginning to look upon it with disfavor. Common sense advocates "free love," and were it not for what the Bible has done for the nations, they would doubtless still all be practicing it.

THE HARDER TASK.

He that denies God to be the Creator of the universe has a harder task than those who believe in him. Any one who believes this world, with its design, order and beauty, just happened by accident, ought to find no difficulty in believing in the God of the Bible. He who would, on seeing a beautiful dwelling suitable for man's abode, contend that it all came about by the accidental forces of nature, would be talking the merest nonsense, and there is not a poor old backwoods grandmother in all the land that would believe him. The boards and timbers all spontaneously "evolved" from the trees, the nails in time took shape and came out from the ground, the nails and the boards mutually attracted each other, each took its place in order, and in time, by a condition in nature that does not now exist, the nails drove themselves into the boards, the roof in its struggle for existence finally leaped on, and by the survival of the fittest, the superior vital forces brought out the paint, and the work was done. How does this sound? Yet such talk in regard to the formation of the universe, showing ten thousand times more points of design than a dwelling, is called *science!* Much that is passed off on credulous people as science is but foolishness clothed in meaningless words supposed to be

learned. He who can believe that all organic life, vegetable, animal and human, spontaneously built itself up into the present designs from lifeless, shapeless, inorganic matter, can easily believe that, in process of time, towns and cities, mansions and cathedrals, will spontaneously evolve from the ground without the touch of human hands. Paul expressed a self-evident truth when he said: "Every house is builded by some one." No one has ever questioned this; and his second statement is just as undeniably true, that "he that built all things is God" (Heb. 3:4). "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:21).

THINGS JAPANESE.

Every one with but a few days' experience even, in Japan has doubtless been amused at the ludicrous sign-boards over the shops, as well as at the spurious brands on the goods. I stepped into (up to, I mean) a shoe-shop the other day to buy a box of blacking. The boy showed me a box with the well-known Mason's brand on it, where the negro bootblack is kicking the dog that is about to get into a row with his reflection in the boot. But instead of "Mason's Original Challenge Blacking" in the curved letters around the rim, it read something like this: "The superior original of my country." The place of manufacture was like this: "Nos. 138 and 140 North Front Street, Japan." Just where Nos. 138 and 140 North Front Street, Japan," is would probably be a puzzle to any one attempting to find out. It was clear at a glance that the whole thing was a fraud. When I pointed the matter out to the boy, he admitted it to be purely Japanese.

I picked up another box that had attempted to don the dignity of the German garb. It had Berlin on it, and claimed to be imported by some company. At first sight it looked like it might be the real stuff, and no doubt about it; but when I read "importer" for "imported," I said to myself that no company in Germany would send out a thing like that. Picking up another box, it had the true Mason brand; the little boy was standing by the boot, the negro had his arm sunk into the other, the dog was snapping at his shadow, and everything was true to the original brand. I thought sure I had it this time; but when I took off the lid, I took off all there was left of Mason's blacking. The box was clearly Japanese, and the blacking had been mixed with a little of Mason's to give it the smell; but that it was a spurious box that had been refilled was apparent. I suppose this is what might be called "Things Japanese." But why should Japan sacrifice honesty and honor and make herself ridiculous to Western people? These frauds are ludicrous, but they show a lack of honor. Every such bogus brand is a glaring falsehood, and the Japanese people ought to be ashamed to put themselves before the public in such a false light. Japan is capable of doing things in her own name, and she ought to do it. Let the people go to work and make honest wares of their own, as some of them do, and build up a name for themselves. All such attempts as the above is a confession of national weak-

ness that can only be overcome by a reformation in business matters and solid, honest dealing.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

DREAMING OF HOME.

EUGENE FIELD.

It comes to me often in silence,
When the firelight sputters low —
When the black, uncertain shadows
Seem wraiths of long ago;
Always with a throb or heartache,
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of the faces cold and strange;
I know where there's warmth and welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming,
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels,
On a mystic harp at play,
Have touched with a yearning sadness
On a beautiful broken strain,
To which is my fond heart wording,
"When I go home again."

Outside of my darkened window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing the night wind murmurs
To the splash of the autumn rain;
But I dream of the glorious greeting
When I go home again.

A GREAT ZEAL FOR SOULS.

A writer in *The Brotherhood Star* says: "When we become as much in earnest to rescue our friends and dear ones from eternal death as we are to save them from physical suffering and death, then we shall see the rapid spread of the kingdom of Christ. A man falls overboard from the deck of a vessel, and his wife screams: 'Stop the boat! My God! My husband is drowning!' But no one criticises the woman for her passionate outcry, or bids her keep still. It was so natural for her to cry out for help. And when the Church of Jesus Christ becomes thoroughly awake to the worth

of a soul and the awful danger to which all out of Christ are exposed, it will be the most natural thing in the world to show an undying earnestness in seeking the lost. Then propriety, and reticence, and restraint, and rules of rhetoric will be thrown to the winds, and a divine passion will possess the life."

"NOW SQUIRM, OLD NATUR'!"

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give \$10"; again he said: "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I'm in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocketbook and laid it in the box, saying to himself as he did it: "Now, squirm, old natur'!"

Here is the key to the problem of covetousness, says an exchange. "Old natur'" must go under. A few experiments of putting in the whole pocketbook may cure.

SELF - MASTERY.

THE HIGHEST ATTAINMENT OF WHICH HUMAN NATURE IS CAPABLE.

Some Christians seem to be content to proceed no further in religion than to be convinced that their souls are saved. They are satisfied to know that through Christ God will accept them and admit them into his glorious presence. And truly, that is a most blessed attainment. It is sufficient to give consolation in affliction, to inspire hope in bereavement, and to sustain the soul in the dark hour of death. But religion may do much more for a man, and it is intended to do more. It will lead to development. It ought to make its possessor desirous of reaching a higher plane of life; it should fill him with a holy ambition to become like Christ. As a man said who boasted of being self-made, he had made the best of himself that could be made out of the stuff, so the Christian ought to put himself in God's hands, to be made the best that human nature is capable of becoming. God will not do this for the man who remains passive, but he will do it for the man who actively strives to reach a higher life.

It is worth while to consider what this prize is that is set before us. Paul calls it an incorruptible crown. Its value is obvious. Men strive for wealth, or fame, or power, and devote all their energies to gain one or other of these prizes, but not one of them is permanent. The possessor may be stripped of them in life, and in any case must leave them behind him when he dies; but spiritual attainment can never be taken from a man, and he takes it with him beyond the grave. It is, consequently, the highest and best prize. Having settled that with himself, the Christian should consider the means to be adopted to gain it. Here he gets a hint from the athlete. He gains control of himself, develops his powers, makes the best of himself by self-denial. Other men may do this or that, but he puts aside resolutely every indulgence that may deplete him. He is intent on reaching the highest, and therefore he counts all things loss that may hinder or weaken him. To a man who will do this God gives omnipotent help.—Selected.

THE SPUR THAT MAKES MEN STRUGGLE.

It is astonishing how much power there is in an intense longing or divine hunger to achieve the particular thing which lies nearest the heart.

Napoleon used to say that a firm resolution can make realities out of possibilities.

When I see a youth who has a deep purpose stamped upon his features; when I see him working for this pearl of great price, early and late, so that he can not be turned from his course a hair's breadth, no matter what tempts him, I feel sure that he will succeed. I never knew a person who struggled hard, persistently, and enthusiastically for years toward a certain object who did not, at least approximately, attain his end.

On the other hand, when I see a boy shirking his duties, who is listless, shiftless, indolent, ambitionless, and shows no desire to get on, no ambition, or aspiration which leads him to look forward, I feel as sure that this boy will not succeed.

It is this divine hunger for knowledge or skill which measures our success power. No youth can accomplish much without a clean-cut purpose, a lofty ambition, and a longing to accomplish the thing on which he has set his heart.

A worthy ambition is the spur that makes man struggle with his destiny. The surest sign of the genius that can accomplish things—that can bring things to pass—is a divine longing for accomplishment, or yearning to do something and be somebody in the world.

Lincoln had this divine hunger, which impelled him to tramp hundreds of miles in the forest, bare-footed, to borrow books which he could not afford to buy.

This hunger for knowledge, this yearning aspiration, struggling for expansion and growth, this longing which ever looks upward and toward the light—this is the kind of genius which every youth should cultivate.

The boy Garfield showed that divine hunger when he applied for a chance to ring the academy bell and sweep the floors for his tuition, and when he cut wood for fifty consecutive days in order to earn a few dollars to make his way at school.

LOOK FOR THE GOOD.

It was one of the beautiful rules of Frances E. Willard's life to speak only of the goodness of her friends, and to pass over their failings. The Trumpeter says:

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable."

BISHOP FOSTER'S EULOGY OF THE BIBLE.

Marvelous book! Itself a parallel of every miracle and deliverance recorded in its pages. Proscribed and imprisoned? The angel of deliverance illuminated the darkness, stripped off the shackles, and awed into conscious obedience the self-opening doors. Exiled, it has created a new kingdom and shifted the center and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods, till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters, and ascended the throne of dominion. Driven into the sea, it has gone over dry shod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen phoenix-like and floated away in triumph, wearing the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilized world, leaving behind it a trail of light attesting its divine authority. Cast into the lepers' pest house, it has purified the scales of contagion, restored the soft pink skin of smiling infancy, quickened the energies of romping youth, and re-created the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summits of sacrifice into a throne of universal judgment.

Sealed into the gloom of a sepulchre, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligences. Marvelous book, full of divine life and power! No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It stands alone, without a rival; even its enemies themselves being judges.—Western Christian Advocate.

"Have you noticed," said a lady to a friend, "how pretty Annie Holt has grown lately? She used to wear such a sad, woe-begone expression that it always gave me a fit of the blues to look at her. She may have had those fine dark eyes, and that sweet rosy mouth always, but, somehow, I never noticed them until recently."

"Yes, I have remarked the improvements in Annie's looks," replied the other, "and I know the secret of the change?"

"What is it?" queried the first speaker eagerly.

"Well, Annie was convinced that her life was particularly narrow and devoid of brightness, and she was growing morose and bitter about it. A friend who had tried the plan herself persuaded her to keep a diary, and to put down faithfully each day every little pleasure that came to her, and also every opportunity that offered to brighten the day for others. In a short time she was surprised to find how many records of this kind her diary contained. By taking note of the pleasant things she gradually formed a habit of looking for them instead of the gloomy ones, and—well, you see the result."

"Who would have thought that it would have made such a difference in her appearance!" exclaimed the other. "Now I think I understand what Emerson meant when he said, 'There is no beautifier of complexion, of form or behavior like the wish to scatter joy and not pain.'"—Selected.

Love took up the harp of Life, and smote on all the chords with might;
Smote the chord of self, that, trembling, passed in music out of sight.

Until self passes out of sight and becomes merged in the harmony of universal life, a man's or a woman's chances of happiness are not worth considering. To think continually of how we feel, how we look, how others regard us, whether we receive our proper share of deference and attention, whether this one slighted, or that one looked down upon us, is to be too small to recognize the true grandeur of manhood or womanhood. The kingdom of the soul should be too large to harbor such petty thoughts. The ruler of that kingdom should be too sensible of the height on which he stands to feel that any power outside of himself can hurt or belittle or humiliate him.

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you will never allow yourself to say anything gloomy. — Lydia M. Child.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Coal City, Ind., July 6.—The meeting here closed last night, after continuing twenty-three days, with seventeen additions to the congregation—sixteen by baptism and one from the Baptists. The congregation has been very much strengthened in the faith by having the gospel boldly proclaimed by Bro. R. N. Gardner, who has the prayers and best wishes of many who love him for his work's sake. His next meeting will be in Texas.
Charles F. Davis.

Brethren F. H. Woodward and R. R. Hays are engaged in a meeting at Roseville, Ky., which is expected to continue for about two weeks.

Bro. G. E. Claus is doing the work of an evangelist in Toronto, Canada. Bro. Claus graduated from Potter Bible College on the 4th of June, and besides being a young man of rare accomplishments in other lines of work, he is a forcible speaker, and uses his powers with great boldness in contending for the faith of the gospel.

Bro. F. W. Smith is now in a meeting at Bonham, Tex. His meeting at Corsicana resulted in twenty-five additions.

The meeting at Portland, Tenn., to be conducted by Evangelist George A. Klingman, of Louisville, beginning July 26, has been postponed one week, and will begin on August 2 instead.

June 28.—I closed a meeting at Antioch, Ky., in which ten were added to the congregation at that place. I went from there to Summit, Ky., and closed the meeting there July 5, with three added to the one body, being baptized. My next meeting will be at Leesville, Ind. Then in a few days I will start south again, preaching in Alabama and Florida. Your brother in Christ,
S. Adamson.

July 1.—We are now in the second week of our meeting at this place, and the interest continues good. There have been twenty-four additions up to this time. I expect to continue here until next Friday, and on Saturday, July 4, there will be a discussion between a Seventh Day Adventist and myself at Jennings Lake, Fla. The keeping of the Sabbath day will be the issue. Faithfully yours,
Wanee, Fla. W. A. Cameron.

Mentone, Ind., July 1.—Have just closed a very interesting meeting six miles north of this place, resulting in the establishment of a congregation. Four obeyed the gospel. Though the meeting was held in the busy harvest time, there was great interest manifested, and from this the Lord alone knows what the results will

be in the future. The greater part of the community was won to our favor; it has also awakened the Sycamore congregation (where I hold membership), and hereafter they will take greater interest in sending me out into new places.

I expect to go East to Maine in August, and hold meetings for nine weeks. The brethren there will be able to pay my railroad expenses, but not for my time. I go trusting in the promises of the Lord. If any brethren desire to help me hold these meetings, their help will be thankfully received; but whether they help or not, I go, for they need the gospel. Two of the places, Unity and Danforth, are chiefly the results of my labors.

We expect to hold a yearly meeting at Sycamore, beginning the last Sunday in July. May the Lord bless all his faithful workers. C. S. Black.

A recent letter from Bro. Yohannan indicates his continued devotion to Christ, and his untiring efforts in preaching the gospel to his fellow countrymen. Much of the preaching done by our dear brother is at the risk of his own life. He says: "I am working in the field of the Lord, teaching and preaching the gospel of Christ to the poor sinners as I can, because a necessity is laid upon us to do his work and to save his people from their sins." He says much of the work must be done privately, "because if the Mohammedans know about this matter (of teaching), they soon will kill us." He gratefully acknowledged receipt of contributions, and was very thankful we had not forgotten him. "But," says he, "I let you know, dear brother, my living is very low, because I have me no salary. Sometimes Bro. Grant sends me some for my living; very difficult for me."

May God stir the heart of some church to assist our dear brother in far-off Persia in his efforts done at the risk of his own life to preach the gospel of Christ to his fellow countrymen. His address is Kh. B. Yohannan, Charbash, Urumiah, Persia. Fraternally,
L. J. Jackson.

Bro. R. C. Bell's meeting at Nelson, I. T., is progressing nicely, with large audiences and good attention. The meeting will close in a few days, and he will go from there to Orangeville, Tex.

Oklahoma and Indian Territories present to us a wide mission field, in which there are few laborers—a field ready for the sickle of truth, where it has not already been gathered into the granaries of sectarianism. If every Christian would give just one dollar per year to missions, either home or foreign—for there is no difference; it is saving men's souls in either case—how many more workers could be sent into the field! If you—the one reading this now—would do this, what glorious results! Thousands of dollars would be sent ere another week is past to pay the expenses of those giving their time to the work of preaching. We oppose human societies for collecting money to have the gospel preached, and in many cases we who oppose them never gave one cent to missionary work in our life. We believe it is right to oppose human societies,

but can't we do a vast deal more against them with our hand than with our tongue?

Pailo, Tenn., July 6.—On last Friday evening I closed a meeting at Montague, which resulted in ten persons becoming obedient to the gospel. The meeting was held in the schoolhouse, and lasted twenty-five days. In this time made sixty speeches. Montague is a mining town, and at the time our meeting opened we had no congregation there, although there were eight or ten brethren there. The last week of the meeting was spent mainly in teaching the Christians their duties, and they now intend to meet regularly for the worship. I am now in a meeting in a schoolhouse near this place.
Don Carlos Janes.

REPORT OF A MEETING AND A DEBATE IN TEXAS.

Bro. T. W. Phillips, of Fort Worth, began a meeting at Gilmer on June 4, and closed on the night of June 14. Eleven persons were added to the church. Bro. Phillips is a young man, but he is "a workman that needeth not to be ashamed, rightly dividing the word of truth."

While Bro. Phillips was holding a meeting at this place last summer, Oscar Ferrell, pastor of the Missionary Baptist Church at this place, challenged him to debate the following propositions: "(1) The Scriptures teach that the church, or kingdom, of Christ was set up on the first Pentecost after the ascension of Christ." Ferrell proposed that Bro. Phillips affirm this proposition, and he (Ferrell) would deny. "(2) The Scriptures teach that faith is all that is required of a penitent sinner in order to be saved." This, Ferrell was to affirm; Bro. Phillips was to deny. "(3) The Scriptures teach that the baptism of a believing penitent is in order to the remission of past sins." Bro. Phillips was to affirm; Ferrell to deny. "(4) The Scriptures teach that men are totally depraved." Ferrell was to affirm; Phillips to deny. Bro. Phillips promptly accepted the challenge and suspended the meeting, and the debate opened and continued, with a large audience in attendance, until the first, second and third propositions were discussed; but Ferrell broke down in his closing speech on the third proposition, and the debate somewhat abruptly closed. Bro. Phillips told Ferrell that if he would write to him at Fort Worth when he recovered, he would return, and they would discuss the fourth proposition; but Ferrell has never written to Bro. Phillips.

The Christians were pleased with the result of the debate, but the Baptists do not believe in debates any more.
H. C. Willeford.

Strength of character comes when we can learn to patiently and cheerfully bear our crosses. "Each human heart must bear alone its cross." Of course we always have that blessed privilege of asking God to help us endure our pains and sorrows, and if we repose full faith in him in no instance will he again fail to give us strength and divine leading to overcome and master our griefs. "Weeping for a night alone endureth, God at last shall bring a bright morning hour."

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

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SCRAPS.

J. A. H.

The meeting at Hendersonville, Tenn., continued for ten days. Twenty-three were added. Twenty-two were immersed, one came from the Baptists, who had been baptized with full purpose of heart to follow the Lord. It was a grand meeting. About twelve years ago I began preaching at this place in a schoolhouse, two Lord's days each month, at the invitation of Horatio Berry, an old college mate of mine. When we began about thirteen partook of the Lord's Supper. In about two years we built a very neat, substantial church house; and the congregation has steadily forged ahead to this day. It has been a number of years since I visited these brethren, and one of the things that most impressed me was their growth in spirituality. May the Lord bless them abundantly.

* * *

I have just read in the last issue of THE WAY Brother Armstrong's article on the state of the "Christian Churches" in South Kentucky. Mark you, he very properly distinguishes between "Christian Churches" and "Churches of Christ." His article makes it evident that they have not advanced in spirituality. It reminds me of a remark made by Brother T. D. Moore a few months ago. We were riding on the train between Hopkinsville and Madisonville. He said: "I can not call to mind a church, scarcely, in all this region that has not deteriorated in the last twenty

years. They are not so liberal financially as they were formerly; they are not so spiritual. Then they gave abundantly to the support of the ministry; now it is hard work to get them to do half as much; then numbers of their leading members were able and willing to conduct the meetings to edification and comfort; now, as a rule, if you ask one of them to pray, or to lead in the service of the supper, he asks to be excused."

So, in substance, spoke Brother Moore to me. I do not know how much he is in sympathy with the South Kentucky Missionary Society work. I think he attends its conventions, and takes part in them. But his remarks are a striking comment on the inefficiency of the Society method. That method, in its very nature, is bound to hamper the development of the churches that work under it. Its tendency is to make them less unselfish and less efficient in church work. The following quotations throw light on this subject:

"The church at Warren, O., becomes a living-link church in the Foreign Society. The treasurer, Howard B. Weir, when remitting the money for this purpose, says: 'No more effort to raise this than it used to be to get one hundred dollars.' It has been found to be as easy to raise six hundred dollars to support a missionary as to raise the usual offering of fifty or one hundred dollars for foreign missions. The Lord is inviting us to go forward on an ever-increasing scale. We ought to have not less than one hundred living-link churches instead of thirty-two."—The Missionary Intelligencer.

On this David Liscomb, in The Gospel Advocate, comments as follows:

"By 'living-link' church I understand is meant a church that sends out and supports its own missionary. This, then, means that it is easier to raise six hundred dollars to support a preacher well known, sent out and sustained by a church, than to raise one hundred dollars for a society to support a man we know not whom, or who controls him or where he works. This is just what we have contended for all the while. Bring the worker in close contact with his supporters to keep alive the interest. This is God's way."

Just so; the churches of Christ are the God-ordained missionary societies. To turn from the divine way to the human is not only wicked, it is also exceedingly foolish. God beats us easily at everything to which he

puts his hand. It is far wiser, far better, to be guided by his wisdom, to walk in his ways. But men rarely turn back when they begin to depart from God's leadership. When they sin in weakness, while lamenting their own folly, they may turn back; but when they deliberately, purposely, turn from his ways, believing they have devised better ones, their case is hopeless. They invariably go from bad to worse in such cases, from foolishness to greater folly. Blessed is the man who fully appreciates the truths that —

"The foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Corinthians 1:25).

BROTHER SOMMER'S VISIT.

NO. II.

J. A. H.

We talked also about THE WAY. Brother Sommer thought I was guilty of sacrilege in calling the paper THE WAY, as those words were applied to Christ, who says, "I am the way, and the truth, and the life," and to the gospel plan of salvation, of which it is said, "Narrow is the way that leads to life." I replied: "You called one of your papers 'The Helper,' which words are applied to God, the Father. Were you not also guilty of sacrilege?" "No," he replied, "for when I called that journal 'The Helper,' I did not refer to any Scripture, and hence the phrase was to be taken in its common sense; but you referred to Matthew 7:14, showing that you meant that your paper was the gospel plan of salvation. If you had not referred to that passage, I do not know that I would have criticised you at all." To this I answered: "Did you really think I meant the paper, THE WAY, is the gospel plan of salvation?" He replied: "Your reference constrained me so to understand it." Then said I: "When your editor, Brother Bittle, headed an article 'The Ideal Church,' did you understand him to mean that the article under that heading was the ideal church?" "No," he replied; "the name of a paper and the heading of an article are very different things; the one being a proper name, the other a prepositional phrase. 'THE WAY' is a proper name, and signifies that the paper of which it is the name is the gospel plan of salvation, the divine way, and it is therefore sacrilegious; while the phrase 'The Ideal Church' which Brother Bittle used is a prepositional phrase with the preposition omitted, 'concerning the ideal church,' meaning 'the following article is written concerning the ideal church.'" "Well," I replied, "should not charity have moved you to understand that the paper, THE WAY, is also a prepositional phrase, signifying when written in full sentence, 'This paper is published for the sole purpose of leading people into and along The Way of life'? That is exactly what I meant. And I suppose you are the only person in the world who understood me to mean that the paper itself is the gospel plan of salvation." By the way, Brother Sommer criticised The Gospel Advocate as being sacrilegious, although it makes reference to no particular Scripture. "The legs

of the lame are not equal." Whatever Brother Sommer may think to the contrary, THE WAY was so called not because I presumptuously supposed it was itself the way of salvation Christ died to open up to men (it was started too late to be that), but because I hoped it would lead people into that way and help them to travel along it. If I had meant that this paper is itself the Christ, or that it is itself the way of the Lord, the gospel plan of salvation, I would not then have been sacrilegious; I would simply have been a man of unsound mind. I am persuaded no sane man could possibly hold to such views. I suppose Brother Sommer is the only living man who so understood me. In our conversation he assured me he did not understand me to mean the paper is the Christ, though he criticised me for using terms applied to the Christ; but he affirmed that he surely understood me to mean the paper is the way of salvation. 'Tis a pity he did not apply that "prepositional phrase" explanation to my case as he did to that of Brother Bittle. It fits the one case as fully and as easily as it does the other.

While discussing the matter of sacrilege, we reverted to the use of the term Bible in Potter Bible College, Nashville Bible School, etc. Our readers will remember that Brother Sommer charged us with sacrilege in so using this term, and my defense was that no inspired writer ever used the Greek word Bible (*Biblos*), as we do, to signify the Holy Scripture, the entire collection of the sacred writings; but that in the Scriptures this word simply means "book," and is applied indifferently to books good and bad. It is used to signify the genealogy of Jesus, which is given in the first sixteen verses of Matthew (Matthew 1:1); to signify the pentateuch, the five books of Moses (Mark 12:26); the prophecy of Isaiah (Luke 3:4); the book of Psalms (Luke 20:42 and Acts 1:20); the prophetic books, which were distinguished from the law (the five books of Moses) and from the Psalms (Acts 7:42); books of magical arts (Acts 19:19); and God's great roll book, the Lamb's book of life (Philippians 4:3; Revelation 3:5; 20:15). The word *Biblion*, a diminutive in form, but apparently with exactly the same meaning as *Biblos* in the New Testament, at Revelation 20:12 is used of the books out of which the dead are judged. Brother Sommer understood these books to be the books of the Bible, and thinks that at this place *Biblion* in the plural is used to signify exactly what we mean by Bible in the singular; and hence we are sacrilegious in using the word Bible in the names of our schools. But not so, even according to his own rule. He argued his name "The Helper," though a Scriptural phrase used to signify the Deity in the Bible, was not sacrilegious, because he referred to no passage in the Scripture; had he done so, he claims he would have been sacrilegious. The crime of THE WAY was in referring to Matthew 7:14. Fortunately we did not refer to any passage in naming the Nashville Bible School or Potter Bible College, and we are safe on that count. But I deny that *Biblion* (Revelation 20:12) means what we mean by the word Bible. It signifies the books out of which the dead were judged; but the dead are to be judged by the Bible (if they had the Bible) and by their deeds. So "the books" would

include the Bible and the records of their deeds. Even in the courts of earth, men are judged by the law and by the testimony concerning the facts in the case. So, also, God will judge men according to their deeds. As to those who had not the Bible we read: "As many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law" (Romans 2:12). This rule (perishing without the law) will apply to the great majority of "the dead" who are to stand before the judgment-seat of Christ. "The books" out of which the great majority of the dead are to be judged, therefore, do not include the Bible at all. So the term *Biblion*, like *Biblos*, means book, any book, good or bad, whether written by God or man. And neither of them is ever applied to the entire collection of the Holy Scriptures (including all these and no more) by any inspired man. On this count also Brother Sommer fails to convict us of sacrilege.

Sacrilege is a "violation of sacred things." It is not a violation of sacred things for Christians to teach the Bible in reverence and in godly devotion; nor for them to found a school whose chief aim and end is to fill its students with knowledge of the Bible, with love for its teachings, and with skill in using it. The one great aim before us is to develop our students (male and female) into ardent, intelligent, intellectual, cultivated and refined Christian workers — workers who may be able to accomplish the greatest good possible to them for God and man. Our school is emphatically a Bible College, and we violate no sacred thing in calling it so. And Brother Sommer's charge of sacrilege in this particular was without foundation: and it ought to be withdrawn. He charged us with a frightful crime — one for which God used to kill people like a flash, on the spot — without any ground whatever for his charge; and he ought to acknowledge his wrong.

During his visit we talked also a little concerning the right hand of fellowship. Not much was said, but the few remarks made concerning it by him led me to believe that he is modifying his views somewhat. He accused me some time ago, in his paper, with being a disturber of churches, and a divider of the brethren, a causer of discord by my opposition to the rite of receiving people, who have been baptized, into the fellowship of the church by giving to them the right hands of fellowship. To give the right hand of fellowship as an individual act expressive of approval and good will is right and good; for it we have apostolic example. (See Galatians 2:8, 9.) All the Bible teaches on the subject of giving the right hands of fellowship is found in this passage. There is not another word on the subject in the Bible. There was no church meeting here, no receiving of members into the fellowship. The men who received the right hands had been for years among the most eminent Christians on earth; both were apostles (Acts 14:4, 14); and, instead of the right hands being given to receive them into the fellowship of anything or anybody, it is expressly stated they were given that those receiving them "should go unto the Gentiles." What a sandy foundation on which to erect a church ordinance!

In many places the giving and receiving of the right

hands of fellowship is as much a condition of entering into the fellowship of that congregation, of coming under the oversight of its elders, and being subject to its control, as is baptism. They are regarded as two divine ordinances, with both of which one must comply in order to become a member, and under the jurisdiction, of the church. In every such case it is a sacrilegious rite as plainly violative of the law of God as sprinkling for baptism, or infant membership. And it is the duty of every Christian to oppose it as a wicked departure from the law of the Lord. The natural birth brings the child born into the fellowship (partnership) of his father's family; the new birth (believing and being baptized) brings the child born into his Father's family, the divine family, and into its fellowship. As a rule, the baby in the first instance begins to assert his rights and to partake of the fellowship by drinking his mother's milk and by kicking and yelling so as to obtain the attention and assistance of pretty much everybody on the place. I have yet to hear of a single instance in which the reception of the baby into the fellowship of the family and under the jurisdiction of the father and mother was postponed till the whole family formally gave to the youngster the right hands of fellowship. There is as much need of the rite in the one case as in the other, after the natural birth as after the new birth. There is certainly no need for it in the latter case, or God would surely have ordained it. That he ordained no such rite, that the apostles knew of none such, that it is of post-apostolic origin, is the best proof in the world that there is no need of it. It is another instance of man's tradition making void God's commandment. According to the Scripture, a believer is baptized into the fellowship; but according to this human tradition he is not; this ordinance of man yet intervenes.

Yes, no doubt I have caused contention and strife in opposing this innovation, this human rite. So I have in opposing sprinkling for baptism and infant church membership; and so I expect to do in fighting every departure from God's truth, every addition to, every subtraction from, and every change of his divine appointments. It is in no wise wrong to cause division and strife, if one does it by fighting for the truth in the love of the truth. (See Matthew 10:34-39.) I believe there is no man nor woman on earth, of sound, unbiassed mind, who can faithfully and fully study the Bible teaching bearing on this question, without coming to the clear, complete conviction that the giving of the right hands of fellowship for the purpose of receiving baptized believers into the fellowship of the congregation is without Scriptural authority. There is not the shadow of a reason for supposing any apostle, prophet, evangelist, pastor, teacher or church of the first century ever so practiced the rite. It is as much a human invention as any other innovation that curses the church, and the guilt of causing strife and contention concerning it lies at the door of those who favor, not of those who oppose it. Let us have peace and unity in the truth; to have it anywhere else is disloyalty to the King.

How can one be a true and great worker who is not freed from gloomy and depressing forebodings?

CREATED AND MADE.

H. H. HAWLEY.

Said Bridget to a Christian philosopher: "How could the Lord make the world in six days?" He replied: "How can you make a bed in six minutes?" "Oh, that is easy," said Bridget. "You see, every time the bed is used it gets all tumbled up; but it only needs to be put in order to be ready for use again." "Just so," said the philosopher; "and I suppose the Lord has put this world in order several times. If it be true that the world was made several times in that sense, it is also true that the Bible record passes over all of them in silence but the last; and in this case it is distinctly stated that it was made in six days."

This problem has perplexed many, and I think we can spend a few moments profitably in its investigation; but let us at the outset clearly distinguish between facts and theories. What one supposes to have taken place is his theory of the matter, and this is often based on his careless reasoning on the looks of things, while partially or wholly ignoring some of the most important, clearly revealed and well established facts in the case. A fact is something done, reality, and the best evidence of facts is perfectly reliable testimony. Theories are based on reason; therefore correct reasoning is essential to correct theories. We reason correctly only when we are in full possession of all the facts in the case, and draw correct conclusions from the same.

On the early history of the earth the Bible contains the only testimony of a witness. God is that witness, and the theories of all believers should coincide fully with what God has testified to in the case. Two main facts are distinctly stated: (1) The earth was created, and (2) it was made. Both are stated in Genesis 2: 3. There are three parts to this history: (1) "In the beginning God created the heaven and the earth." (2) "And the earth was waste and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters" (Genesis 1: 1, 2). (3) "In six days the Lord made heaven and earth, the sea, and all that in them is" (Exodus 20: 11). Now, by introducing the silent testimony of the rocks, we may make four chapters of this marvelous history of the earth: (1) It was created in the beginning, (2) developed in its geological formations, (3) became waste and void, and (4) was put in order, and furnished with a new population, etc., in six days. "In six days the Lord made heaven and earth." This may include all our planetary system; and if we conclude that this world is an old world made over, so we may conclude that the sun and moon are old lights rekindled; so that the reign of chaos not only made it necessary to repair the earth, so to speak, but also to relight the sun and moon.

No doubt but the sun shone warm and bright when the oldest rocks were new; but long drawn-out ages passed away, mighty changes wrought out new and ever-increasing order and beauty, and successive forms of higher and higher animal and vegetable life left their mute records in the rocky leaves of the other great book of God, the book of nature we call it, that contains the

unwritten history of the earth. Geology tells of a time when the frigid zones enjoyed a tropical climate; but they grew cold, and the earth grew chill, till the extending ice plowed the earth from both poles nearly to the equator. Surely the sun was growing dim, his heat was cooling, the earth was freezing, its crust was sinking; and then its lamps went out, and the weary old world, enshrouded in darkness and wrapped in a blanket of water, went to sleep. "And the earth was waste and void; and darkness was upon the face of the deep."

But soon she awoke to a new and noble life, for God had said, "Let there be light." On the second day the clouds were lifted, and on the third the dry land, that for many ages had been preparing, was raised from beneath the waters and clothed with verdure. On the fourth day the sun shone again in his old-time splendor, and the moon again reflected his light; and right here the Lord informs us that "he made the stars also." The sixth day, like all the rest, began in the evening; and we may properly suppose that the morning light shone upon the first man surrounded by his fair possessions, and the Lord put the man into the Garden of Eden, which he had planted, commanded him not to eat of the tree of the knowledge of good and evil, and then brought to him all the beasts of the field and every fowl of the air to see what he would call them. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found a helpmeet for him. And the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." "And the evening and the morning was the sixth day."

A broad, deep and indelible line was drawn by the ice period between the time of man on the earth and that of all pre-existent life. The forms and evidences of the latter are found in all but some of the earliest rocks known to man, while the remains of man are not found with these earlier forms of life *in the rocks that girt the earth, but in the caves of those rocks, and in the gravel beds that overlay them.* I understand that the great systems of stratified rocks, whose upper surfaces were ground by the ice fields and glaciers of the ice period, contain nearly all forms of life save those of man, and that his remains are found only above the eroded and ice-swept surfaces and edges of those rocks. Thus does geology corroborate revelation; and nothing seems more certain than that man was made just when the Bible says he was, and that the world, which was *created in the beginning, was made in six days.* Nor should the Christian suppose that the power of God was insufficient to do his six days' work in six days. Miracles need no explaining, except that the power of God is sufficient. On natural principles the difficulties in the way of the third day's work would be very serious, for the rush of waters and the returning tides were frightful to contemplate, if infinite power had so suddenly displaced so large a body of water, and then failed to control it. But in a storm on the sea of Galilee, Jesus showed his power over matter by causing the winds to cease and calming down at once the rolling

of the waves. God, who had infinite power and absolute control of both land and water, could have raised the land to its proper level and let down the water to its ocean bed as easily as an engineer can reverse his engine, as easily as Jesus walked on the water to go to his disciples, and then caused the boat to be immediately at the land whither they went; and who can tell what he did or how he managed with the displaced water in bringing the boat so quickly through it? Jesus said: "All things are possible with God." At this present time men can do things that were impossible a century ago; then why limit the power of God, who could always do things that were impossible with men? The statements of the Bible are absolutely reliable, and can not safely be set aside; and our theories, to be of any value, must harmonize with *them*, as well as with the unwritten records of the rocks. Brief, simple, wonderful is the early history of the earth as told by the book of God, and our wisdom is to accept it just as it reads, nor try to make it fit our imperfect conceptions.

If the first verse of Genesis tells of the creation and the second tells the condition of the earth just before the six days' work began, there would seem to be no need to seek to expand the word "day" to mean an indefinite period of time. It certainly does this sometimes; but an indefinite period of time has more than one evening, and more than one morning. From the first day's work to the sixth, what believer can pick out the record of one day's work and say it was too much for God to do in one day of twenty-four hours' length? As to the stars, it does not say that they were made on the fourth day, but if they were, it would simply show that they had their period of chaos at the same time with the earth and sun, and, like the latter, were all lit up again on the fourth day.

Madera, Cal.

A MISTAKE.

D. LIPSCOMB.

A great many persons think it is important, if a man intends to preach the gospel, that he should be well drilled and grounded in Bible instruction in his youth, but that it is not important for a person that intends to follow a business calling to do so. This is a mistaken idea. It is important that one intending to teach the Scriptures should study them well in youth and in age; but there is as much obligation resting on the Christian merchant, farmer or tradesman to practice the Christian religion and to teach it by example as on the preacher to teach the truth. It is important to the world that all Christians should give the example of the Christian religion in their lives. "By their fruits ye shall know them." Then it is important that they should be well drilled and grounded in the teachings of the Scriptures, that they themselves may be saved. No man can be saved, save through and in obedience to the will of God. The knowledge of God's will is as necessary to the salvation of the farmer as of the preacher. The preacher's life-work, if he is true to God, leads him every day to the study of God's Word

and to the practice of its truths; the business man's work daily tempts him to neglect the study of God's Word and to violate its truths and principles. It is more necessary, then, that the man intending to follow a business life should be drilled and grounded in the truths and principles of the Christian religion in childhood and youth, that he may be able to withstand the temptations to violate them, than that the preacher should be so trained. If we intend to save our children from ruin, we must teach them the Bible in their childhood. It is as important that the child who intends to be a merchant, a mechanic, a tradesman, should be taught the Word of God as that he who intends to preach should be so taught. The Bible School is as much needed by the merchant, the workman, the farmer, as by the preacher.—Gospel Advocate.

CHANGE OF HEART.

JAMES A. ALLEN.

As long as the heart of man is set upon the world and the things of the world there is no hope for his salvation. He must be converted, and his heart must be changed before the smiles and approval of God will rest upon him. But in order to properly understand what the change of heart is, and what it consists of, it becomes necessary to decide what the heart itself is. Any man's religion that is not begun, carried on and completed in the heart, is of no value, and brings no spiritual benefits. In the Old Testament there is an account of a man whose heart died within him full ten days before he himself died, and for the sake of those who believe that the physical heart is influenced by the teaching of the Holy Spirit, we might ask: How can a man live when his physical heart has ceased to beat? Evidently the heart referred to in the case of Nabal was not his physical heart. By consulting the Scriptures we learn some of the uses to which the heart of man may be put. The heart is said to think (Matt. 9 : 4), understand (Matt. 13 : 15), receive words (Matt. 13 : 19), evil proceeds from (Matt. 15 : 19), love (Matt. 22 : 37), reason (Mark 2 : 8), doubt (Mark 11 : 23), ponder (Luke 2 : 19), believe (Luke 24 : 25), desire (Rom. 10 : 1), decree (1 Cor. 7 : 37), purpose (2 Cor. 9 : 7). In the light of the foregoing passages we must conclude that the heart referred to as being changed is the mind or intellect. A change of heart is a change of the mind, the desires or the affection. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22 : 37).

But how is the heart changed? It is argued by some that the heart is changed by the direct influence of the Holy Spirit sent into the heart of the sinner, separate from and independent of the Bible or of preaching. We can not, however, reconcile this theory with facts which we know do exist. How is it that the best preacher saves the most souls if the Holy Spirit does the work? Or why is it that not one convert has been made to Christianity where the Bible has never gone or where the Gospel has never been preached? No one has ever been known to possess

a single spiritual thought where the Bible or some tradition of it has not gone. The fairest portion of the earth and the largest part of our race are inundated in heathen darkness, ignorance and superstition, and it does seem to us, if the Holy Spirit does speak peace to the soul of man without Gospel obedience, that this is the proper field. Not only have no souls been saved where the Gospel in its saving fullness has not been preached, but we advance a step further. No one professing to have been illuminated, enlightened or edified by direct influence of the Spirit, has ever been known to possess a single right conception or idea of spiritual things that was not eighteen hundred years old, that was not already in the Bible and preached for centuries. This, without further evidence, would tend to show that such conversions, made without New Testament authority, are not the work of the Holy Spirit that inspired the prophets.

Now that the Holy Spirit does change the heart is denied by no one professing to believe the Bible. He did it in apostolic times, and must, as a matter of course, do it now. The same means that were employed in those days are the same means that are used to-day. Now, as then, the Holy Spirit, through Gospel preaching, reasons with, teaches and preaches Jesus to the lost and unconverted, and in this way seeks to change their desires and affections from the things of the world. Multitudes were addressed by the Holy Spirit through the agency of inspired apostles "who spake as the Spirit gave them utterance." An inspired apostle enters a community bearing the Gospel of Christ. He performs wonders, heals the sick of divers diseases, and raises the dead, thus confirming his mission and showing that heaven indorses his preaching. He preaches Jesus and the resurrection with a boldness that attracts attention, and soon thousands are converted to the Christian religion and freed from their sins. The hearts of many are changed, and many are made to go on their way rejoicing. Thousands who heard the first Gospel sermon ever preached were pierced to their heart and made to cry out: "Men and brethren, what shall we do?" Three thousand comply with the terms of pardon, and are made to rejoice in the forgiveness of their sins. That their hearts were changed by the Holy Spirit can not be doubted, for, as the Bible says, the Holy Spirit did the preaching through the apostles. Now if persons to-day will believe the same Gospel and comply with the same conditions that the Holy Spirit, through Peter, preached to those people upon the day of Pentecost, their hearts will be changed and their souls will be saved just as sure as the same cause will produce the same effect. "For to you is the promise," said the apostle, "and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:39). The Church should not grow lukewarm or indifferent in the good work of holding forth the Word of Life to a perishing world, and we should never become weary in well doing. Temporary discouragements in our Christian life should not prevent us from rendering due service to our King.

Nashville, Tenn.

BLESSED ARE THEY THAT DO HIS COMMANDMENTS.

D. J. WILLS.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

This, among many others, is one of the promises of our Savior.

The assurance of this promise in store for God's people rests upon their doing his commandments.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe whatsoever things I have commanded you."

Baptism is, therefore, a command; go then and be baptized.

When a certain lawyer asked Jesus what he must do to inherit eternal life Jesus asked him what the law was.

The lawyer said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

And he said unto him: "Thou hast answered right, This do and thou shalt live." "This do"—doing is the thing that counts. The lawyer again asked him who his neighbor was.

Our neighbor is any one who needs our help, as well as any one who helps us.

Jesus quoted to him the parable of the good Samaritan, who picked the man up by the wayside, took him to an inn, and paid his bill until he was well. Turning again to the lawyer, he said: "Go thou and do likewise." "Go and do." "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."

The ignoring of this one command is what "makes countless millions mourn." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Be ye doers of the Word, and not hearers only." The faith that does is the faith that saves. Every blessing promised to man that has ever been recorded in Holy Writ has been received through his doing. When Elijah and Elisha had crossed over Jordan Elijah promised Elisha that if his eyes saw him caught up to heaven he should receive a double portion of his spirit. And it came to pass that as they were still talking a fiery chariot, drawn by fiery horses, came rushing along the road, picked Elijah up, and through a whirlwind he disappeared into heaven. Elisha saw it, and as he was still gazing upwards Elijah's mantle fell back upon his shoulders, and he doubly received his spirit. Had his faith not led him to believe and obey word for word he would never have received the blessing. "For in Jesus Christ neither circumcision nor uncircumcision availeth anything, but faith which worketh by love." Faith is the law, and love is the rule by which it

works. Nor does it work by any other rule. Works caused through fear, or merely a sense of duty, are not works of faith. Neither is the faith that does not lead to works, or that doubts whether the Scripture means what it says, a living faith, but a dead one. Some one has asked what the difference is between a live faith and a dead one? Just the same difference that there is between a live horse and a dead one.

The trouble is people are so accustomed to saying what they do not mean that they think God has said what he does not mean. When a certain scribe asked Jesus what the greatest commandment was, Jesus said: "It is to love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And the second is like, namely, this, Thou shalt love thy neighbor as thyself." Do we love our neighbors as we love our God? Have you ever thought the one as binding as the other? Jesus says they are alike.

Some think it impossible to love their neighbor as themselves, or as their God. The truth is they do not know what love means. Kind feelings for one we like is not love. It is affection. Doing good to the object loved is love. As I have said, love is the rule or principle by which faith works. The man who says he loves his wife and lets her work to support him while he does nothing, has never known what love is.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be which find it." "Strive to enter in at the strait gate, for many shall seek and shall not be able." The word "strive" is a hard one. "Strive to enter in." Jesus once said: "If any man love me he will keep my commandments." He also, on another occasion, hath said: "I will never leave thee, nor forsake thee." A preacher who once went to visit an old man who had always been a faithful Christian called his attention to this passage of Scripture. At the same time remarking what a comforting thought it ought to be for any one in his condition. To impress him still stronger with its beauty he remarked that the original text has the promise resting upon five negatives instead of two. The old man, brightening up, said he had never known this, but says he: "My faith would have been just as great in this matter if it had only rested upon one." These are some of the promises of our Savior, who always spoke as one having authority.

To substantiate and confirm these promises, we have the more sure word of prophecy. Even as it was heard with human ears by Peter, James and John, on that blessed day, when they stood with our Lord and Savior, Jesus Christ, on the holy mount of transfiguration. Who, as soon as he had assumed his glory, was approached by Moses and Elias. Who also appeared in glory, speaking to him of his decease, which he should accomplish at Jerusalem. And Christ, being clothed with glory, appeared as in a

cloud of light. Having the light of his own glory equaled by the cloud of light from the most excellent glory; and which, as it drew over the disciples, caused them to fear as they entered it.

And there came a voice out of the cloud, saying: "This is my beloved Son; hear him."

Jordan, Ont.

IMMORTALITY.

W. G. COX.

Bro. D. J. Willis' article, in THE WAY, January 22, has caused me to restudy the teaching of the Bible on the subject of immortality. As some of my conclusions differed from his, I send you the conclusion I have reached, and if you decide they will help to bring out the truth on the subject, use them. Brotherly criticism, with a desire to reach the whole truth on a subject, is admirable, and with me it is desirable. I will notice some of the points in Bro. W.'s article wherein we differ. I shall be thankful to any one who may correct any failure of mine to present Scripture teaching. Bro. W. says: "Just in what breast the thought of life in another world originated is rather difficult to say." Quotes Job: "If a man die shall he live again?" Then comments: "Somehow the matter seems to have become settled to the inquiring mind." Then he gives Job's answer to his own question—I suppose to show that life in another world was then settled, by Job's answer to his own question—which he then quotes: "Thou shalt call and I will answer thee." We must admit Job had a conception of a life in another world, or that God guided him—as he did other prophets—to utter truth the full import of which he did not grasp. Admitting Job and others had the conception of life in another world, still the question was not settled for many hundred years after Job's day. The very people to whom were committed the Oracles of God were divided on the subject of life in another world. Bro. W. quotes Paul:

"To them who by patient continuance in well-doing seek for glory, honor and immortality: eternal life." This quotation from Paul brings us down to the time when there had been such revelation on the subject of future life as to render men inexcusable who rejected the evidence. Christ had brought life and immortality to light. This statement does not say, or mean, that Christ—through the Gospel—had given life and immortality as an entirely new idea to the world, but that he had given such light on the subject as to make those to whom the Gospel comes culpable, if they reject the light given through the Gospel. This is the "how," the inquiring mind reached settled convictions of future life.

Bro. W. says: "The time was when man was considered a twofold being of body and spirit. Research, however, has found him to be a threefold being of body, soul and spirit." I am sure Bro. W. is wrong here in reference to research having given us the idea that man is a threefold being. The God

who made man gave us the idea through his inspired Apostle Paul. (See 1 Thess. 5 : 23.)

As to the time when man was regarded as a twofold being, I have only this to say: There is no excuse, in the last eighteen hundred years, for any man who had the New Testament in his hands and the ability to read it, for regarding man as a twofold being.

Again Bro. W. says the very popular idea that the soul or spirit of man is immortal can not be founded on the Scriptures. If it is not founded on the Scriptures I shall hold the idea of little worth, however popular it may be. If it is founded on human wisdom and philosophy—which have proved so unsatisfactory to those who have been exercised therein—how much more unsatisfactory to those who have a divine revelation on all things necessary for them to know.

If the spirit, at man's death, goes to another place, and lives on in conscious being, it must be immortal, unless it can be shown that at some time in the future it will die. Both the Old and New Testament bear testimony to the fact that the spirit continues to live after it separates from the body. Solomon says spirit at man's death goes to God, who gave it. Jesus said to the penitent thief on the cross: "To-day shalt thou be with me in Paradise." The spirit of Lazarus went to Abraham's bosom. Abraham said of Lazarus: "Now he is comforted." He was not dead, but living. But this question comes up: What did Paul mean by seeking for glory, honor, immortality, eternal life?

The immortality and eternal life for which we are seeking mean more than continued existence—living forever. The wicked will have continual, unending existence. We are seeking for an eternal life of happiness and bliss. And this is the idea that is uniformly in the promise to the faithful, so often repeated in the Scriptures. Can any one show that the spirits that now dwell in the presence of Christ, which he will bring with him when he comes to close up the world, will need to be made immortal? Heb. 12:23 speaks of them as perfect. Can anything that is perfect be improved? We are seeking immortal bodies. And we receive them if we prove faithful. Christ will change our vile bodies and fashion them like unto his own glorious body.

FOOD FOR THE LAMB.

B.—"R., I see you are at church quite often now. Glad to see it."

R.—"You may look for me every time except when wife wants to go to her church; then I certainly must go with her."

This last remark was wound up with such emphasis that I got the idea that "*wife*" is a big quantity in this household. Wife should be a factor, and an important one, in every family, but she should not be abused or misused. God gave her to man, and this should be kept in mind. She should never be put above God and his worship. Jesus teaches this. (Luke 14:26.) "I go with my wife one Sunday, and she goes with me one Sunday," said a flexible disciple, and he thought he was

exceedingly good. I thought him exceedingly weak. Why? Because he put his wife before duty. A man thinks to gain over his sectarian wife by going her way; a wife thinks to win her sectarian husband by being very good to him; but weakness never really wins. It is faith that carries things before it. Did you ever read how wives should win husbands, in 1 Peter 3? Husbands win wives about the same way. It is wrong to show any disrespect to the religion of husband or wife. It is very wrong to twit husband or wife about anything, especially religion. It is right to be very kind and loving to husband or wife, but do your duty to the Lord first because it is duty, then because the light you let shine will enlighten in time. The worst of all things for your influence is to make the impression you do not believe what you profess and preach. You hold to the teaching that disciples should break bread every first day of the week. Whenever you fail to do this, you break the charm of your influence. If you wish to convert your wife, go with her whenever duty does not call you. Show her that you love her, but love God more. She will respect you for it. She may be jealous a little, but she will come all right. If she does not, be sure not to go wrong yourself. I have watched the contest in the home often and with deep interest. I have known the steady fight to go on and on for years. It must be interesting to angels. I have known some wives and husbands to go back to the weak and beggarly elements of sectarianism. How sad! I have known many armed with the sword of the Spirit to conquer. It is a grand conquest, but how sad to leave the truth and indorse the doctrines of men! A woman said once: "I have thought to join your church to be with my husband and children." "Tell me that, and I'll never baptize you. Jesus must move you, or you must say so at least, or I will never baptize you."

"Jesus reigns; he reigns victorious
Over heaven and earth most glorious,
Jesus reigns."

Let him reign. THE LITTLE MAN.

DISCIPLES OR APOSTLES—WHICH.

L. M. OWEN.

From the days of my boyhood I have repeatedly heard the plea that certain things spoken by Jesus in the Sermon on the Mount had special reference to the apostles, and no one else. It seems clear that this might be settled if we can only ascertain whether the Savior was talking to apostles or disciples. By a careful examination, I think it will appear that there were no apostles at that time. The sermon and its connection are most clearly detailed by Matthew. The sermon entire is embraced in Matt. 5:7. In Matt. 4:18-22 we learn that Jesus called four, who afterwards became apostles; but they were yet only disciples. One of the apostles (Matthew) was not called at all till after the sermon was delivered. (See Matt. 9:9.) The appointment and first commission of the apostles are detailed in Matt. 10. It matters not that some things in these instructions are stated in prin-

ciple in the Sermon on the Mount. Many things stated to them refer to their living rather than to their preaching. All followers of Jesus must live in faith and self-denial.

Luke gives in substance the Sermon on the Mount, but says what he records was delivered on the plain, and to the whole multitude rather than to the disciples. So it must have been the same teaching at a different time. It is certainly not the commission to his apostles. This sermon will be found in Luke 6 : 20-49. Luke does not give the commission to the apostles in connection with their appointment as Matthew does. In verse 13 we are told he selected his apostles from among his disciples; but it is clear that the sermon and the appointment of the apostles are altogether different things.

Now, let us go back to the Sermon on the Mount. In Matt. 4 : 25 we learn of the great multitudes that followed Jesus. In the beginning of Matt. 5 we learn that he went up into a mountain, and his disciples followed him. There can be no doubt that this sermon was spoken to disciples. But we have already learned that at that time there were no apostles; so it was not addressed to apostles. Take the initial beatitudes. Who are to be blessed, apostles or all faithful followers? Who are the salt of the earth? Who are to exercise a pure and saving influence, apostles or all Christians? (Disciples were finally called "Christians"—Acts 11 : 26.) Whose light is to shine? Whose good works are to be seen, those of the apostles or those of all Christians? (Verse 20.) Whose righteousness is to exceed that of the scribes and Pharisees, that of the apostles or that of all Christians? In other words, Jesus is not here talking about preaching, but about living.

Take the "Ye have heard" and "It hath been said." It all seems very plain and natural about killing, adultery, divorce, and swearing; but, strange to say, when it comes to "turning the other cheek," it is at once supposed to be limited to apostles. It was not spoken to apostles at all; it was spoken to disciples. Are you a disciple? Then it was intended for you. It was not about preaching; it was about living.

Now let us turn to Matt. 6 for brevity, and read verses 24-34. This paragraph is introduced by the contrast between serving God and mammon. The lilies of the field and fowls of the air are introduced as evincing God's loving watch care; but, strange as it may seem, he is supposed to care only for the apostles. The apostles were much better than the fowls that he so graciously cares for, but none of the rest of you are. Brethren, do you believe that? Surely not. Do you believe that only the apostles were to seek "the kingdom of God, and his righteousness?" Do you believe Jesus was talking to his apostles when he said it? There were no apostles then. He was talking to disciples. Some of us talk of this being given to the apostles under their first commission. Can we not see the fallacy of such reasoning? There was no apostolic commission there of any description. It is the foundation principle of consecrated living, and the apostles had the question of living to grapple with just as the rest of us have. They had

either to walk by a trusting faith or fail to do so; so have we. They had to work with their own hands just like we do.—[Gospel Advocate.]

"THE LEGENDS OF GENESIS."

J. W. M'GARVEY.

This is the title of a book which I was led to procure by seeing in *The Biblical World* for February last a highly commendatory notice of it. I wish our readers to see some of the things said in this notice, and then to see some of the things found in the book, that they may thus judge what kind of literature from Germany *The Biblical World* is helping to impose on American readers.

The book is from the pen of Hermann Gunkel, Professor of Old Testament Theology in the University of Berlin, and it is a reprint of the "Introduction to a Commentary on Genesis" by the same author. Of this commentary the reviewer, who is Prof. Nathaniel Schmidt, of Cornell University, says: "There is no commentary on Genesis superior to Gunkel's. . . . It was a good idea to present to English readers this Introduction; and the title given to it is quite appropriate. . . . Never has the modern conception of Genesis been presented with more lucidity and attractiveness. Never has the critical work been done so searchingly and yet so reverently. If the book had been written originally for the general public, it could not have been more admirably suited to the needs of the intelligent layman. It is popular in the best sense, and should be widely read."

Now let us look at some of the contents of this lucid, attractive and reverent work; and, first, a specimen of the author's ignorance of the book on which he comments. He says: "Many things are reported in Genesis which are directly against our better knowledge; we know that there are too many species of animals for all to have been assembled in any ark." We know no such thing. "That Ararat is not the highest mountain on earth." Genesis says not a word about the height of Ararat. "That the 'firmament of heaven' of which Genesis 1 : 6 ff. speaks is not a reality, but an optical illusion." We know that it is a reality; for it is the atmosphere, as Genesis clearly indicates. "That the stars can not have come into existence after plants, as Genesis 1 : 10-14 reports." It does not so report. It says that God created "the heavens" in the beginning, and this expression includes the stars. He only made them light-bearers to the surface of the earth after the creation of plants. "That the rivers of the earth do not chiefly flow from four principal streams, as Genesis 2 thinks." Genesis 2 thinks no such thing. It says nothing like it. "That the Dead Sea had been in existence long before human beings came to live in Palestine, instead of originating in historic times." And Genesis says not a word to the contrary. It has not a hint as to when the Dead Sea came into existence. All these blunders are printed in one single paragraph on page 7 of this most accurate and scholarly book.

On a later page (43) is found another blunder which a ten-year-old Sunday-school pupil ought to be ashamed of it. It is his report of procuring Rebekah as a wife for Isaac. He says: "Abraham wishes to sue for a wife for his son; being too old himself, he sends out his oldest servant." Thus the story opens. Then we are told how "the old servant finds the right maiden and brings her home. Meantime the aged master has died. The young master receives the bride, and he was comforted for the death of his father." This is about as near the truth as the old negro preacher's account of Jezebel's death: "She was settin' in a winder while Paul was preachin', and she went to sleep and fell down from the third story. They all run down to see what had become of her, and they picked up seven baskets full of fragments."

But I must give at least one specimen of the legends, for this profound scholar, who knows the book so well, declares that the question whether the narratives of Genesis are history or legend is no longer an open question. The reality in the story of Dinah and the prince of Shechem is this: "Dinah, an Israelitish family, is overpowered by the Canaanitish city of Shechem, and then treacherously avenged by Simeon and Levi, the most closely related tribes; but the other tribes of Israel renounce them and allow the two tribes to be destroyed" (20, 21).

This author knows very well that in all his hair-brained speculations he contradicts Jesus Christ and his apostles; but this does not concern him in the least. He brushes them all aside, in the style of Kuenen, with these few words: "The objection is raised that Jesus and the apostles considered these accounts to be fact and not poetry. Suppose they did; the men of the New Testament are not presumed to have been exceptional men in such matters, but shared the point of view of their time" (3).

What a fine Biblical scholar Prof. Nathan Schmidt must be to eulogize such a book as this; what delightful reading his review of Gunkel must be to the editors and admirers of *The Biblical World*! So the procession moves on, and leaves "old fogies" behind.—*Christian Standard*.

THE HABIT OF NOT FEELING WELL.

NO II.

ORISON SWETT MARDEN.

Some people actually attract illness to themselves by constantly thinking about it. They feel sure that, if they should happen to get their feet wet, they would soon be sick with pneumonia or influenza. If they happen to be in a draught for a few minutes, they are confident that dire results will follow. They will have chills or sore throat. If they cough a little, they have dreadful visions of consumption. Is it not in the family? They thus fix images of sickness in the mind, and so lessen its power of resistance to disease and make the body more susceptible to the very things they fear.

A conviction that we should be master of ourselves under all conditions would protect us from many of

the ills to which we fall easy victims. If we think diseased thoughts, we attract disease. If we think healthy thoughts, we attract health.

The best safeguard you can throw around yourself is a determination that you will be master of yourself—that you will not be dictated to by moods or whims or fancies of any kind. You will find that, if you expect great things of yourself, if you always exact a high standard and accept no apologies or excuses from Mr. Liver, Mr. Stomach, Mr. Nerve, or Mr. Head, your health will be better and you will accomplish infinitely more than if you allow your feelings to hold you in subjection.

It does not take a great deal of practice to be able to throw off any ordinary symptom of indisposition by holding firmly in the mind the opposite thought—health and cheerfulness. Insist that you will not give up; and that you will do your day's work to the best of your ability, and it is probable that, before the day is half done, you will feel better. This is not theoretical; it is scientific.

We all know people who have fallen into a habit of never feeling well. No matter how soundly they sleep, how good their appetites, or how healthy they appear to be, every inquiry in regard to their condition receives the same stereotyped, depressing answer, conveyed in a dismal voice, "Not very well," "About the same," or "Not so well." These are the people who "enjoy poor health." The only subject of conversation in which they take any interest is themselves. They never weary of discussing their symptoms. They will dilate by the hour on the attack of indigestion, the peculiar sensations which they feel in their heads, stomachs or backs, or the shooting pains in various parts of their bodies.

Like sailors who tell their "yarns" so often that they really come to believe them themselves, these people dwell so persistently on their fancied or merely temporary petty ailments that they take it for granted that all their imaginings about themselves must be true.

The ailing habit is especially active during spring and summer. When the weather changes and the temperature becomes more variable, the chronic ailers take it for granted that they are not going to feel so well, and so they prepare mentally and physically for the worst. The moment they experience the slightest debility from the warm weather, they begin to try new remedies and to complain more than ever before; and the more they coddle themselves and the more they complain, the less they feel like doing anything. All day long they lounge on sofas or recline in easy chairs. The mind sympathizes with the posture of the body; the recumbent or lolling attitude quickly reacts upon the mentality, and standards all drop.

* * *

If you ever expect to amount to anything in the world, you should resist an inclination to loll or lounge around as you would a temptation to any other evil tendency. You can never make the most of yourself if you succumb to the lounging habit. It is so insidious that, almost before you are aware of it, it will sap your ambition and lessen your chances of success. Compel yourself to get up, to brace up, and to keep up to your proper standard, whether you feel like it or not.

Have no fellowship with slouchy, slipshod, "don't feel like it" moods. Drive them all away from you as you would drive a thief from your house.

How can you expect to be healthy and robust physically and mentally when you are half the time in a lazy, horizontal attitude? Until you arouse yourself and act as if you were a vertebrate animal, you will be neither healthy nor successful. You can not accomplish good work until you put yourself in the attitude of achievement. You can not have confidence in your ability to do things while your mental and physical standards are low.

(To be continued.)

THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH.

L. O. HINTON.

In a recent number of THE WAY Bro. Timmons has an article on the above subject, in which he tries to show that Christ was not three days and three nights in the grave. While our brother may be right, as there are different opinions as to the day he was crucified, still I have my belief, and will offer a few thoughts in support of it.

Bro. Timmons, if I understand him right, thinks, like many others, Christ was crucified on Friday. But that makes it the second day he rose. Let us see. The Jewish passover was to be kept on the fourteenth day of the first month (see Exod. 12:6; Lev. 23:5; Num. 9:5), and the next day was to be a Holy Convocation, or a Sabbath, whether it came on the regular Sabbath, the seventh day of the week, or not.

Now let us see if we can prove that it did come on another day at the time Christ was crucified. "And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment" (Luke 23:56). "And when the Sabbath was past Mary Magdalene and Mary the mother of James and Salome bought spices, that they might come and anoint him" (Mark 16:1). One says they prepared the spices before the Sabbath, and the other says they prepared them after the Sabbath. In order that both accounts may be true, we must conclude there were two Sabbaths between Christ's death and his resurrection, the Passover Sabbath and the regular seventh day Sabbath, and the women prepared their spices between the two. But some may say, Was not the Passover before he was crucified, and at the time he and his disciples ate it on the night of his betrayal? In answer I can only say that it was after Jesus was arrested and had been tried before Annas and Caiaphas that John says: "They led Jesus therefore from Caiaphas into the palace, and it was early, and they themselves entered not into the palace that they might not be defiled, but might eat the passover" (John 18:28). And again in the fourteenth verse of the nineteenth chapter John says: "Now it was the preparation of the passover. It was about the sixth hour, and he (Pilate) saith unto the Jews, Behold your King." This was the next day after Jesus and his disciples had eaten the passover, and it was not the passover yet, only the preparation

day. But as Christ was to be our passover (1 Cor. 5:7), and is the type of the passover lamb, he must be killed on the same day it was, and therefore, in order to observe it himself, he had to eat it the day before.

Having now seen that there were two Sabbaths between Christ's burial and resurrection on the third day, we will proceed to count back and see on what day he was crucified. Sunday, or first day of the week on which he rose, was the third day. Saturday, or Sabbath day, was the second day after he was crucified. Friday was the first day after he was crucified, and was the passover Sabbath, then Thursday was the preparation day, and as the passover lamb was to be killed that evening, so Christ, our passover, was killed on that evening. So we have it thus: Jesus ate the passover Wednesday evening; he was taken that night; Thursday he was tried and crucified; he died and was buried Thursday evening; laid in the "heart of the earth" Thursday night, Friday, Friday night, Saturday, Saturday night, and rose Sunday, the third day, being three full nights and the third day.

I offer these few thoughts for your consideration, realizing that I may be wrong.

Spencer, Ind.

FIRST THINGS.*

ACCEPTANCE OF CHRIST'S KINGSHIP AND REVERENT ALLEGIANCE TO HIM THE FIRST DUTY IN TIME AND IMPORTANCE.

When John Bunyan drew the picture of the man with the rake, so intent on the sticks and straws he was gathering that he did not see the angel hovering above him and offering him a golden crown, he presented the view which all the Bible writers from the beginning to the end take of life. Men who are absorbed in worldly affairs and neglect their spiritual interests, miss the best things attainable. As we say of a young man who gives himself to dissipation, instead of devoting himself to the preparation for a career, he is sacrificing himself. He does himself a wrong. He misses the true perspective of life. In the larger view of life, which includes eternity, the error is infinitely more disastrous. A boy at school who gave his time exclusively to the playground and made no effort to study, would not be more foolish than the man who devotes all his time and thought and energy to the acquisition of wealth and power, paying no attention to his spiritual concerns. The man's business, like the boy's games, are right and useful in their place, but the supreme occupation should be the first consideration. School is a preparation for life, as life is a preparation for eternity. A great deal of ridicule is cast on what a great writer called "other-worldliness," but who that realized the true relations of time and eternity could fail to see that the other world on which we enter at death deserves our most earnest and intense concern?

*Topic of the Christian Endeavor Society, Epworth League and Baptist Young People's Union for January 5. Matt. 6:33; 8:22; Gen. 12:7, 8.

The Bible nowhere calls for a withdrawal from business life. The monks and recluses, who shut themselves up in monasteries to give themselves up to meditation and prayer, had a false idea of the spirit of Christianity. In his High Priestly prayer, Christ expressly said that he did not pray that God would take his followers out of the world, but that in the world they might be kept from the evil. The true problem for the Christian is to be in the world without being of it. That problem has often been solved. There are men who have been successful in the world's pursuits, while they were governed by Christian principles. In any crisis in which they were required to choose between their allegiance to Christ and their worldly interest, when the two were incompatible, they unhesitatingly held fast to Christ. Such crises are sure to come, but they are not the common or normal course of life. The artisan is not hampered by being a follower of Christ. Indeed, his very profession of Christianity requires him to do conscientious work, and to be fair and honest in his service to his employer. The physician, the merchant, the judge and the statesman find nothing in Christ's teaching inconsistent with the efficient discharge of their duties. They are not called to any service as followers of Christ that incapacitates them for devotion to their worldly calling. The combination has been tried again and again, and always has been found possible. All the qualities which are admirable in the worldly occupation, carefulness, industry, integrity, are commended in the Christian's laws of life. In fact, Christianity is a religion for men of the world, and it calls for no sacrifices, at least in our land, which hinder worldly advancement.

Christianity, however, does require of its adherents supreme allegiance. It is not satisfied with the second place. If a Christian finds that his social surroundings, his occupation, his civic relations are endangering his spiritual life, he must sever his connection with them, and can not do so too promptly. His soul and his relation to God are of paramount importance, and no sacrifice is too great that is made on their account. The consul of a foreign government finds no difficulty in living in an American city. He obeys its national and municipal laws, but all the time his allegiance is due to his own government, and he will do nothing inconsistent with that. If he were required to take some course inimical to his sovereign he would refuse, even at the risk of unpopularity or expulsion. So the Christian is a representative of his King, and his allegiance to him is his first consideration.

Christ requires his kingdom to stand first in the order of time, as well as in the order of importance. It is essential that entrance into that kingdom be attained at the outset, no matter what other claims are pressing on the attention. It too often happens that the young man postpones consideration of Christ's kingdom till he is settled in life, or the middle-aged man until he has secured a competence. That is not the rule of Christ. "Seek ye first the kingdom of God," is his injunction. He admits the middle-aged and the old, but it is an unsatisfactory

proceeding. Christ requires the service of the life, not the tag-end of an existence, the best years of which have been given to the world. Nothing should stand in the way of a settlement of allegiance. Given to Christ at the beginning of life, the future is protected from evil and the consummation is a joy and a delight. It purifies and elevates all our worldly relations, and transforms our commonest duties by making them part of our service to him. Thus, the Christian becomes a light to the world, the very candle of the Lord.—Christian Herald.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

SOUL WINNING.

L. J. J.

Parents often pray for the salvation of their children for years without ever speaking to them personally on the subject of their souls' eternal welfare. When, if they would go to them in the spirit of gentleness, frankness and deep earnestness, they would so frequently find their children ready to yield to Christ.

You, perhaps, have taught a class for years in Sunday-school, with a number in your class who are not Christians. You long for their salvation, yet you have failed to take them, one by one, into your confidence and try and persuade them to become Christians. Personal contact, soul to soul talk, is most effectual. No matter how indifferent, hardened or far from God a person may be, if you show that you love his soul's salvation by looking him out and speaking to him concerning it in the beautiful spirit of earnestness and humility, you will be more than apt to reach him.

A beautiful story is told by one who served five years in the penitentiary as chaplain. "While going from cell to cell, a man stopped me and said: 'Do you remember me?' His face was familiar, but I could not place him. He said: 'I remember you well; you got me out of the Mulberry Bend dives in New York about twelve years ago. You took me to the Florence Mission and gave me a note to the Home for the Intemperate. Don't you remember it?' I had done that for a number, and did not remember this particular case. 'You will remember me when I tell you the circumstances. I was nearly naked. You got some clothes for me, and as I was shivering with delirium tremens and could not dress myself, you dressed me. Now you remember, don't you?' I was still unable to recall the incident. 'There was one thing more. That's what broke me up. After you had dressed me, you said: 'Now you're going to do better. You want to shine up and look nice.' So you blacked my boots. Say, I couldn't tell to save my neck what you said about religion. I remember you talked and prayed with me, but I forgot all that. I didn't want any religion. I wa'n't thirsting for the water of life; I was thirsting for whisky. I never went to the Home, nor tried

to do better. I pawned the clothes you gave me and went on a big drunk, but as true as I'm behind these bars, I have never been able to get away from your blacking my boots. It has followed me all these years like a specter, and when I have been so drunk I couldn't walk, that thing would haunt me, and the fact that you cared enough for my soul to black my boots has made me want to be a Christian. I think God let me get into this prison so as to meet you. I want you to pray for me."

Show your interest in souls by coming in contact with them. The hypocritical Pharisee would bind his garment about him lest it should touch the Gentile. Christ touched the leper. "He took him by the hand and lifted him up." Christ reached the masses because he had not far to reach. He was in constant contact, but never in fellowship with sinners. He had compassion on them. His mighty soul was stirred to save them. He went for them. Oh, for the compassion and love of Christ for lost ones. But don't wait until some overwhelming love possesses you; don't wait for some great passion for souls to take possession of you; do what you can with the love you have, praying for more love, and God will increase it, and cause you to win those whom you seek.

WHAT CONSTITUTES HAPPINESS.

Have you ever stopped to ask yourself what constitutes real happiness?

Pleasure lies in happiness, and there is no happiness without contentment, and contentment all depends on the point of view. Some of the unhappiest people in the world are those who have apparently everything to make them happy, and some of those who are frankest in claiming happiness are enduring the most unfortunate of physical and financial conditions — sometimes physical anguish. A wish for another's happiness is understood to mean an emphatic desire that your friend shall have all the earthly comfort and satisfaction within reach, shall be the favored child of fortune and prosperity; yet these sufferers are tortured with physical anguish, and still report themselves to be happy in the accepted meaning of the term.

Nobody would pray that creature comforts should be taken away from the unhappy persons first mentioned, yet the possession of wealth, fine horses and fine clothes oftentimes fail to make the possessor comfortable in mind and spirit — in a thousand instances.

The first essential for real happiness is to respect one's self and one's motives. Nobody can be either happy or contented where there are hypocrisy and treachery. Be guided by the same motives that actuated you when you were an innocent and artless child. Believe in people, be pleasant in your transactions with others, and throw sunshine around yourself and others by honest dealings. Selfishness is the terrible bane and burden of the world. People who are on the constant lookout for slights are generally apt to encounter them, but when you banish this carking care about yourself and what you think others are due you, you will find the opportunity for real happiness. As said before, contentment, which is only another name for human

happiness, depends entirely on your point of view; but this contentment was the outcome of clear eyes, sweet souls and patient loyalty to truth. This alone will give us a taste of the wondrous beauty of life.—Atlanta Journal.

SINCE SHE'S GONE.

WILL T. HALE.

Mother'd got right smartly gray,
An' a little in the way,
As she putter'd round the room
With the duster er the broom.
Wore an old-time cap o' lace
An' a patient keer-worn face,
Gazin' often on the walk
Bright with pink er holly hawk.
But I can't recall no night

She'd not tap with gentle noise
On our door an' murmur light —
Though we then wus grow'd up quite —
"Heaven bless you all, my boys."

"Growin' childish," we would think,
With a thoughtless smile er wink,
Keerin' little that she'd come,
'Ceptin' that it bothered some.
Since she's gone, an' I am old,
With most friends grow'd somehow cold,
While I think o' by-gone things,
Purer than the present brings,
Seems to me that I would prize
Fur above all other joys —
Better'n bein' in paradise —
Hearin' her murmur in old wise,
"Heaven bless you all, my boys."

HOW HE KEEPS CONTENTED.

W. H. Truesdale, President of the Delaware and Lackawanna Railroad, was discussing the question of happiness with a friend not long ago. Various arguments were advanced as to the best way to find contentment. "I was greatly impressed," said Mr. Truesdale, "with a little talk I recently had with the president of one of the largest banking institutions in the country.

"I met this man about 6 o'clock one night, on an elevated train in New York City, and expressed surprise that he should have been working at his office so late in the day. 'This is nothing unusual for me,' said the bank president; 'I am down town as late as this every day, and very often I remain until 7 o'clock. I have tried a good many ways to find contentment in my life, and have decided that the only thing that brings it is good, hard, steady work, day in and day out.'

"These words have stayed with me ever since. There are many people in this country whose one aim in life seems to be to get money by 'hook or crook,' without working for it, and there are many others who inherit large fortunes. These persons spend their lives in dawdling in this corner and that corner of the world, trying to spend their time without doing anything in

particular, and they fail utterly to find the peace and happiness of which they are in search.

"Young men, and old men, too, should learn the truth that the only real, lasting pleasure in life comes from being actively busy at some work every day; doing something worth while, and doing it as well as you know how. The more we appreciate this fact, the more will we be able to make the most of our lives."—Selected.

WATCH AND PRAY.

H. L. Hastings tells of a General who, after gaining a great victory, was encamping with his army for the night. He ordered watch to be kept all around the camp as usual. One of the sentinels, as he went to his station, grumbled to himself, and said: "Why could not the General let us have a quiet night's rest for once, after beating the enemy? I'm sure there is nothing to be afraid of."

The man then went to his station and stood for some time looking about him. It was a bright night, with a harvest moon, but as he could see no sign of danger anywhere, he said to himself: "I am terribly tired. I shall sleep for just five minutes, out of the moonlight, under the shadow of this tree." So he lay down.

Presently he started up, dreaming that some one had pushed a lantern before his eyes, and found that the moon was shining brightly down on him through the branches of the tree above him. The next minute an arrow whizzed past his ear, and the whole field before him seemed alive with soldiers in dark green coats, who sprang up from the ground, where they had been silently creeping onward, and rushed toward him.

Fortunately the arrow had missed him, so he shouted aloud to give the alarm, and ran back to some other sentinels. The army to which he belonged was thus saved, and the soldier said: "I shall never forget, as long as I live, that when one is at war, one must watch."

The Christian's whole life is a war with sin. If we conquer to-day, Satan is more than apt to renew the attack to-morrow. Jesus says to us: "Watch and pray, that ye enter not into temptation." "Be thou faithful unto death, and I will give thee the crown of life."

I should like to know a man who just minded his duty and troubled himself about nothing; who did his own work and did not interfere with God's. How nobly he would work—working not for reward, but because it was the will of God! How happily he would receive his food and clothing, receiving them as the gifts of God! What peace would be his! What a sober gaiety! How hearty and infectious his laughter! What a friend he would be! How sweet his sympathy! And his mind would be so clear he would understand everything. His eye being single, his whole body would be full of light. No fear of his ever doing a mean thing. He would lie in a ditch rather. It is the fear of want that makes men do mean things.—George Macdonald.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. W. A. Cameron has had his address changed from Lake Butler, Fla., to Valdosta, Ga.

Oxford, Fla., July 10.—I visited Conner again in June. The congregation was smaller than at any time during the year.

Bro. S. P. Pittman, of Nashville Bible School, began a meeting here (Oxford) on Friday night before the fourth Lord's day in June. He continued preaching a week at night. No visible good done except the church was strengthened and encouraged. We desire very much that Bro. Sam could stay among us; we need his help.

I visited Nashville Bible School on the 4th and 5th of this month. Preached three discourses to a small but attentive and appreciative audience. I hope to be able to do good there in the future. Your brother in Christ,
D. A. Martin.

Sister Louisa H. Stirling, of East Toronto, Canada, in sending her renewal to THE WAY, says: "We have Bro. G. E. Claus at present helping the East Toronto congregation, and he seems to be full of 'Thus saith the Lord,' and that is the kind of men we want to-day."

Bro. Claus spent three years in Nashville Bible School, and two in Potter Bible College, during which time he was a close student of the Scriptures. This in a great measure accounts for his familiarity with the words of truth.

Brother Friend:—I have recently received, in response to calls through the papers for help to build a meeting-house in the Burris community, Union County, Ky., the following: Sister S. A. Shepard, Sponaway, Wash., \$1; from an unknown disciple near Burton City, O., \$1. Thank you for these gifts of love. The house will be built soon.

The debate between Bro. W. L. Butler and Mr. Hardy, near my home, will begin, the Lord willing, to-morrow, the 14th inst. We expect the "truth" to prevail, as usual. Your brother in Christ,
Harvey S. Nelson.

Oak Ridge, Miss., July 14, 1903.—I arrived at this place June 6, and began work the following day. I have been preaching on Lord's days at Oak Ridge, and during the week I have done some "house-to-house" work. One has been added to the church since I have been here. I think that this part of the State of Mississippi is being very much neglected. Until six years ago, when Bro. G. A. Dunn established the Oak Ridge congregation, they never had heard a gospel sermon, and there are yet many near here who never have heard one. There were at one time one hundred and seventy-five members in this congregation, and when I came there were only forty or fifty that were loyal to the

faith; but the interest is growing very rapidly. The first services I held there were only a few, and now we have large audiences and splendid attention. I don't expect to baptize very many; I am trying to teach those who have been baptized. These people generally are poor, just the kind that are anxious to know the truth, and if you want kind treatment, come to Oak Ridge, Miss. May God speed the day when preachers that are willing to work for God and look to him for their reward will come this way. This is indeed a grand field. "The harvest truly is plenteous, but the laborers are few." I shall begin a protracted meeting at this place August 9th, and continue as long as the interest demands. I shall also continue the "house-to-house" meetings.

Wednesday, July 15th, I shall go to Phoenix, Miss., sixteen miles from here, where I shall spend a few days preaching. Bro. A. K. Hall, of the Oak Ridge congregation, will accompany me. In my judgment, Bro. Hall is a model Christian. Although he never attempted to preach from the pulpit, yet he never ceases to preach, and the most effective sermons that ever fell from the lips of man; for every one that comes into his company, for any length of time, realizes before leaving that there is indeed something in the religion of Jesus Christ, and has learned some lesson from the Word of God. If we had more "Bro. Halls" the churches, instead of calling preachers, would be sending them out every year; and I believe that wherever we find a true church and true Christian, we find just such preachers as Bro. Hall. "Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it that it may bear more fruit" (John 15:2). "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them" (Matt. 7:19). "We must work the works of him that sent me while it is day: the night cometh when no man can work" (John 9:4).
J. E. Thornberry.

We had a very unusual celebration on the 4th of July at Jennings Lake, which came in the shape of a religious discussion. The announcement of this debate was made several days in advance, and naturally a very large audience was brought together. The question discussed was as follows: "Resolved, That the fourth commandment in the decalogue, in regard to the observance of the seventh day, is still binding on all people, and will be until the end of time." Affirmed by C. B. Stephenson, of the Adventists, and denied by W. A. Cameron, of the Church of Christ.

The morning period allowed one hour each to the speakers, and in the afternoon they spoke an unlimited time. The representative of the Adventist brotherhood proved to be a very forcible speaker and a courteous gentleman, and he handled his arguments as well as his position would justify. As to Bro. Cameron's defense, we are extremely proud to state he was fully equal to the occasion, and at every point proving to the entire satisfaction of every Bible student that the claim of his opponent was without foundation, according to God's revealed Word. Although the assembly was large and

the day warm, the entire discussion was listened to with the best of attention, and good feeling on all sides prevailed throughout. Your brother in Christ,
C. W. Calson.

Bro. E. A. Elam recently closed a successful meeting at Whitewright, Texas.

Bro. F. W. Smith is engaged in an interesting meeting at Bonham, Texas. Five additions to date (July 15). His meeting will close next Lord's day, and he will begin a meeting at Weatherford. He has been causing the religious population of Bonham to open their eyes.

Bowling Green, Ky., July 18.—At my regular appointment with the church at Rich Pond, Ky., when the invitation was given on last Lord's day morning, two young ladies came forward to show by open confession that they had resolved to leave the world of darkness and follow Jesus in paths of light. The church was made to rejoice. They were baptized on that evening. We pray that they may remain loyal, faithful and true; that they may live such lives for Christ that all with whom they associate may be influenced by their earnest devotion to God.
N. A. Jones.

Memphis, Tenn., July 16.—Dear Brother: Our meeting closed Tuesday evening, July 14, with ten additions—one by baptism and nine by letter. The last two nights Bro. Freed debated with a sectarian preacher on the following propositions: "Saved by faith alone" and "Baptism a non-essential." The truth prevailed. Bro. Freed will return next fall for a three weeks' meeting.
C. G. Vincent.

Bro. B. F. Rhodes is now engaged in a meeting at Minco, I. T.

Montgomery, Ala., July 15.—During the last few years many of the brethren from the rural districts have moved to West End, Montgomery. Through the efforts of Bro. J. M. Barnes these members have been kept together in a house-to-house worship. After the purchase of the synagogue by the town brethren, Bro. Barnes offered the old house of worship to the West End brethren, if they would furnish a lot and bear the expenses of razing, moving and rebuilding; this, aided by the Central Church, they willingly did. Here Bros. A. C. Harris and J. E. Garrett, greatly assisted by Bro. Barnes, have just closed a month's meeting. At the beginning they succeeded in organizing with fifty-five members, and the meeting added fifteen others. Much of the preaching was directed toward edifying the church, and the present purified condition of the West End body justifies the wisdom of such a course. The town brethren heartily co-operated in the work, aiding much in money and more in prayer, song and hospitality. Preparation on the East Side is now being made for a meeting by these same young brethren, and we are praying the Lord to bless the work.

E. Singleton Parrish.

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A SCRAP.

J. A. H.

A young brother writes, and asks the following question: "The digressive preacher came down to hear me preach; one of the brethren asked me to call on him (the digressive) to lead in prayer. I refused to do it. Did I do wrong?" Certainly not. Our young brother would have done very wrong if he had called on him. Some of the facts in the case are these: The church in that town to which the digressive preacher ministers for many years walked in the apostolic way. But in course of time the tide of innovation reached them, and many of the members began to yearn for the modern ways. They wanted an organ. The senior elder, one of the gentlest, most patient and considerate of men, who perhaps had been a member of the congregation longer than any other person in it, and who was esteemed as one of its most faithful members, to whom the church was more indebted than to any other living man I suppose, who was always ready to yield his preferences for the peace and harmony of the congregation, when he could conscientiously do it, could not stand the organ in the worship. He was bent on abiding in the teaching of Christ. What the Holy Spirit had purposely left out of the new covenant, he could not get his consent to tolerate in the worship. So he and a number of others of the more devout went out when the organ came in. There was a division caused by putting into the worship what the Holy

Spirit had purposely left out. The Scriptures say to us: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they are such as serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Romans 16: 17, 18).

It is true their present minister was not with them when the division took place, but he is not obeying the commands to "mark" and "turn away from" them, and hence is walking disorderly; and Paul says: "If any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother" (2 Thessalonians 3: 14, 15). So, no matter how much one may be attached to that minister personally, no matter how genial and pleasing he may be, inasmuch as he has cast in his lot with a church whose leaders "serve not our Lord Christ, but their own belly," who "by their smooth and fair speech beguile the hearts of the innocent," no child of God is at liberty to call on him to lead the worship of God's people. Our young brother was right in refusing to call on him to lead the prayers of God's church. Doubtless he will be condemned by men (some men) for his course, but he will surely be approved by God in what he did that day. Speaking to unbelieving Jews, Jesus said: "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" (John 5: 44).

SIMPLY RIDICULOUS.

DANIEL SOMMER.

A certain college president, who is also an editor, says this of his school: "If more thorough work is done in any school on earth, no teacher in the school has ever seen the place; we doubt if there is any such place." Then in the same number of his paper, wherein the foregoing appears, he says: "There is no doubt in my mind but that the delivering of a discourse on Lord's day morning to the exclusion of a number of short speeches by different brethren is a great mistake, and one of the chief causes of the lack of spirituality that is so prevalent in the churches."

The self-praise, in regard to "thorough work," set forth in the former quotation, becomes ridiculous in view of the lack of grammar found in the latter. This latter quotation is a two-fold blunder. It first states an impossibility, namely, that its author has *but one* doubt in his mind, and, second, it states that this doubt is something *the very reverse* of what he intended to say. The connection in which this two-fold blunder appears clearly shows that its author intended to say the following: I have no doubt that the delivering of a discourse on Lord's day morning to the exclusion of short speeches by different brethren is a great mistake, etc. But instead of this, by inserting in his statement the word "but," which is there equal to *only* or *except*, he has said the *very opposite* of what he intended to say. Perhaps some friend will plead that such a sentence from the mentioned college president and editor was incidental, and is not habitual. If so, I deny it, and charge that *it is his custom* thus to write. If proof be demanded, I can give it.

But the doctrine of the quotation under review is nearly as faulty as the grammar. Whether a discourse should be delivered on Lord's day morning to the exclusion of short speeches by different brethren depends on the kind of "discourse" delivered, on the character of the man who delivers it, on the kind of "short speeches" made, and on the character of the "different brethren" who make the speeches. Besides, there is a difference between an occasional discourse on Lord's day morning and a discourse every Lord's day morning. I doubt not that it was a relief to the "different brethren" at Troas, who may have been accustomed to deliver "short speeches," to have Paul discourse to the disciples on a certain Lord's day. The same is now true when an imitator of Paul visits a church. How strange it is that a man who is old enough to be mature in thought and speech will be guilty of such juvenility as that just exposed! How strange that a man who pretends to do "thorough work" should blunder so flagrantly in both grammar and logic!

But here is something worse, namely, a blunder in regard to Bible doctrine. In the same number of the same paper from which I have been quoting I find the following: "Every Christian ought to put at least the tenth of his income into the Lord's treasury. God required the Jews to give a tenth of everything to the support of his worship."

The Bible reader will wonder where a college president or any one else found authority for saying that "God required the Jews to give a tenth of everything to the support of his worship." Exodus 13: 2 shows that God claimed *all* of the first born, both of mankind and beast kind, and not merely a tenth. Then Deut. 14: 22, 23 tells of yearly tithing which the Jews should eat in the place which God would choose. Finally, Deut. 14: 28, 29; 26: 12, taken separately or together, show that the tithing for the Levite and the stranger, the fatherless and the widow, was to be only every *third year*, which is called "the year of tithing." Moreover, this particular tithing or tenting, the word *tithe* meaning *tenth*, was to be, as God said to the Jew, "of thine increase the same year." In other words, a tenth of the increase of *every third year* was to be given by the

Jews to the Levites, and the strangers, and the fatherless, and the widows." (See also Lev. 27: 26-34.)

What shall we now say of the doctrine that "God required the Jews to give a tenth of everything to the support of his worship"? It is "simply ridiculous," especially when coming from one who praises himself and his helpers for "thorough work." God required *all* of the first born of both man and beast, and not simply a *tenth*. Then he required the Jew to make a yearly tithing, and take it, or its worth in money, to buy for himself to eat and drink (Deut. 12: 24-26), and go to the place which God would choose, and there eat and drink, *and worship in eating and drinking*. That is to say, when the Jew took what God appointed to the place which God appointed, and ate and drank thereof with his family, he *worshiped in so doing*. In many instances he probably made use of all that he took to the appointed place. And is this a standard by which Christians should measure themselves? A certain college president seems to think so, for he says: "I would be afraid of failing to attain to everlasting life if I were to give less than a tenth of my income to the support of the church of God." My fear concerning such a writer is that he will fail "to attain to everlasting life" because *he does not study the Bible with care*, and at the same time boasts of "thorough work."

The doctrine that every Christian should give at least a tenth of all his income to support the gospel is *without warrant in the New Covenant Scriptures*. Appealing to the tithing under the Jewish law to support such doctrine is not less ridiculous than the appeal which the populars make to David's use of instrumental music to justify the use of such music in the worship of God under the gospel age, or the reference which they make to Solomon's costly temple to justify the building of costly meeting-houses for gospel worship and work. One-tenth of all income would be *too much* for some to give, as it would impoverish their families, and *too little* for others. The Holy Spirit says nothing about Christians giving one-tenth of all their income to support the church, and whoever is more *general* on the one hand, or more *definite* on the other, than the Holy Spirit is, can not be regarded as a safe teacher. Here is a precaution from Solomon: "Be not righteous over much; neither make thyself overwise: why shouldst thou destroy thyself?" (Eccl. 7: 16). But this precaution is of no value to men who are puffed with what they have memorized of human learning, and whose "overgrown pretensions," as a certain writer says, have prevented them from using their own reason "sufficiently to undeceive their own minds." To this class of men, when they became educators, the learned and timid Erasmus had the boldness to refer after this manner:

"The greater part of preceptors teach mere fooleries to their boys; yet, good God! what Palemon, what Donatus, do they not despise in comparison with themselves! And I know not how they do it, but they make themselves appear to uninformed mothers and fathers just such as they represent themselves."

I think that I can explain what was not understood by Erasmus concerning the success of a certain class of preceptors in deceiving uninformed fathers and

mothers. Such preceptors know more of books than the masses of mankind, and they talk learnedly of that which the commonality can not grasp. In so doing they often flounder in waters whose murkiness is mistaken for depth.

Should I closely criticise the writings of the college president whom I have been reviewing, I might each week give to The Review's readers a half page or more of just reflections against his editorial violations of grammar, logic, and of Scripture. But time and space are too important for much of either to be given in that direction, though it would be a pleasure to me in view of his pretensions. Yet an occasional article I may feel justified in publishing on such a subject. Several years ago I was asked: "What are theological seminaries?" I answered: "Institutions where men learn how *not* to preach the gospel, and yet make a show of defense for themselves." On the same principle I may safely say that colleges are institutions where pupils learn how *not to think*, and yet learn how to impress the uninformed that they are *thinkers*.

That technical schools are important for technical purposes I readily admit. But even these are often shams, and, when this is true of them, their chief value to a man, who graduates in one or more of them, is to make his mistakes *legal* from a technical point of view. "What have you been most impressed with in your practice of medicine?" asked the Dean of a certain medical college of a former graduate. "*What you didn't tell me,*" was his response.

A REPLY TO "SIMPLY RIDICULOUS."

J. A. H.

I have just received a copy of The Octographic Review of July 21, in which Brother Sommer makes another of his characteristic attacks, in which he fails as usual, getting the matter exactly wrong. This time it is my grammar upon which he makes his assault. He selects this sentence of mine for my overthrow:

"There is no doubt in my mind but that the delivering of a discourse on Lord's day morning to the exclusion of a number of short speeches by different brethren is a great mistake, and one of the chief causes of the lack of spirituality that is so prevalent in the churches." In this statement he says I make "a two-fold blunder"; and he affirms of it as follows: "It first states an impossibility, namely, that its author has but one doubt in his mind, and, second, it states that this doubt is something the very reverse of what he intended to say. The connection in which this two-fold blunder appears clearly shows that its author intended to say the following: I have no doubt that the delivering of a discourse on Lord's day morning to the exclusion of short speeches by different brethren is a great mistake, etc. But instead of this, by inserting in his statement the word 'but,' which is there equal to *only* or *except*, he has said the very opposite of what he intended to say."

Who told Brother Sommer that "but" in this place is equal to "only" or "except"? It means no such

thing there, nor did I have such an idea in my mind. I used "but that" in the sense of "otherwise than that," which Webster gives as a definition of *but*, saying when the "but" follows a negative it properly has *that*. He gives authority for this definition from Hooker, Addison and Dryden; and who has written purer English than they?

The sentence, with this definition put in the place of "but," reads thus: "There is no doubt in my mind otherwise than that the delivering of a discourse on Lord's day morning to the exclusion of a number of short speeches by different brethren is a great mistake, and one of the chief causes of the lack of spirituality that is so prevalent in the churches."

Webster quotes the following from Hooker to illustrate this meaning of *but*:

"It can not be but [otherwise than that] nature hath some director, of infinite power, to guide her in all her ways."

"A little learning is a dangerous thing." Brother Sommer should be more careful.

Now if he does his duty as he ought to, he will frankly acknowledge to his readers that he blundered egregiously in his criticism of the grammar of my sentence. How he could have made such a blunder is a mystery to me.

The sentence itself shows that I referred to the prevalent custom of having a single discourse, not to an occasional exception to the rule, as he seems to think. On this perversion he bases another utterly groundless criticism. At one thing Brother Sommer is very expert: If he can not meet a man's arguments, he can pervert them till they are sufficiently faulty, and then with great pomp and parade he can overthrow and demolish his improvised enemy.

He is also wrong on the subject of tithing. He understands neither the Scriptures nor me. I hope to write an article on *The Tithe* for the next issue. But I do not know to what extent Brother Sommer is accountable for what he says. He holds that the Scriptures teach by inferential testimony that baptized believers should be received into the congregation by the giving to them of the right hand of fellowship, while there is not the slightest proof in the world that any apostolic church ever did such a thing, or that any apostle or apostolic man ever taught it.

He holds that it is right for a man who teaches a public school, by agreement with the parents, to have the children come a half hour before the prescribed public school time for Bible reading and study, and other devotional exercises; but that it is an improper mixing of the secular with the sacred for us to teach the Bible in Potter Bible College. Then he argues that as we give three times as much work to secular as to sacred learning, the secular will prevail, and our students will be worldly; but in the half-hour plan he favors, twelve times as much study is given to the secular as to the sacred. So his conclusion appears to be that one-thirteenth of the time devoted to Bible study, or no time at all, is more likely to save the young people than one-fourth of the time. Queer reasoning!

Now he is on record against some giving as much as a tenth of their incomes to the Lord lest they should

be impoverished! I do not know of any one who is poorer than Jacob was when he vowed to give a tenth to the Lord. Any one familiar with his history knows it did not impoverish him. The Holy Spirit says to the Hebrews, while teaching them to be free from the love of money: "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith" (Hebrews 13:7). It would not hurt Brother Sommer to remember Jacob. "Jesus Christ is the same yesterday and to-day and forever." Brother Sommer need not be holding back the people from putting as much as a tenth into the Lord's treasury, for doubtless ten thousand will give too little where one will "impoverish his family" by giving the tenth. Indeed, I am sure that one would not be found. I do not know to what extent I ought to criticise or argue with Brother Sommer; for when envy, prejudice, jealousy, or anger is aroused in him, he seems to lose control of his reasoning powers and solemnly to argue for what is manifestly wrong or against that which is evidently right. It is like whistling against the wind to try to reason with so unreasonable a man. To what extent he is responsible I do not know, and I am not disposed to judge him harshly. That he may accomplish all the good possible to him, and that the Judge of all the earth may be merciful to him, I do most sincerely desire.

At every point at which he has attacked me, so far; it has been made manifest that his charge was without foundation; and not only so, but in every case the charge has returned as a boomerang to his own discomfiture. As to his first charge, he is the only man known to me, claiming to be well informed, who holds that the reception of members into the congregation by giving to them the right hand of fellowship, is an ordinance of God. He claims it is clearly taught, inferentially, by the Holy Spirit. That he is wrong about this is as certain as that the sun shines. No sectarian body ever advocated any doctrine which had less Scripture for its support. In advocating this doctrine, he is as radical an innovator as any digressive in the land. To practice it *as a church ordinance* is as objectionable as is the use of organ, or missionary society, as violative of God's Word. It is adding to the divine ordinances by which people are admitted into God's church. He accused me of being a disturber of the peace, a sower of discord among brethren, because I oppose this addition to God's law. A more unfounded charge was never made.

He charged me with sacrilege for calling THE WAY by terms Christ uses for the gospel plan of salvation; but he called one of his publications "The Helper," terms which the Holy Spirit applies to God; when his inconsistency was shown to him, he endeavored to defend himself by saying I was guilty because I referred to a particular passage, while he was innocent because he referred to no particular passage. I replied, but you condemned the Advocate people because they call their paper "Gospel Advocate," charging them also with sacrilege, though, like you, they refer to no particular passage. To this, if he has ever made a reply, I have not seen it.

Then he charged us with being guilty of sacrilege in mixing the secular with the sacred because we teach the Bible in our schools. It was after this, in a conversation with me, that he approved of the course of a public school teacher, who met his school a half hour earlier than the prescribed time, and devoted that to the study of the Bible and to religious exercises. Brother Sommer seemed much pleased with his teaching the Bible to his pupils, and much disappointed with us when we do the same thing, only much more thoroughly.

Then, in his article which we publish this week, he attacks me for speaking about our "thorough work" at Potter Bible College, because I do not believe more thorough work is done anywhere. He charges me with self-praise. Has he forgotten we have ten teachers in our school and one hundred and thirty-four students? Why does he call it "self-praise" when there are one hundred and forty-four of us? There are institutions of learning that have more courses than we, there are some that do better work in some particulars, but, take it all in all, I have never seen a school that does more thorough work. Nor do I believe there is one. Our teachers are thoughtful, experienced, wise; and they throw themselves into the work with an energy that I do not believe is surpassed in the world. The great body of the students, who come to us, come with the purpose of getting all they can out of it. They come for work, and they work like Trojans. But if this were all, I could not speak so confidently of them as I do. In one respect we are far ahead of nearly all schools known to me. *The Bible is taught diligently, daily to every student.* To those who have studied its influence upon the nations of the earth its elevating, enlightening, purifying, wisdom-giving powers are known. It is the great invigorator of body, soul and spirit. Its influence is marvelous wherever it is generally and faithfully studied. It has exerted a most wonderful influence in our school work. If it were studied everywhere, in school and family, as it is studied in our Bible Schools, in a short time every saloon, every brewery, every distillery on earth would cease to exist; profane oaths would be heard no more; jails would be, for the most part, useless property; and peace would reign as it has never been known to do since men multiplied on the earth. When I think of our school work, I am delighted with our teachers and students; but a stronger feeling than that wells up in my heart, a feeling of gratitude to God for his holy Word, and for its mighty and benign power over the hearts and lives of men. I was not guilty of the self-praise Brother Sommer charged me with.

But hear him talk about a book he wrote himself. He says: "Its ardent admirers are many, and this notice of it is given in order that the number of them may increase. It is good for all classes to read, and seems destined to accomplish great good. What the Scriptures teach in regard to the family relations — *the home* — is the burden of the book's contents. Those who have not read it should secure a copy. Some who have read it will probably do well to read it again." Why should one who speaks so about his own work, in the same paper charge me with self-praise, when I

spoke highly of a work in which one hundred and forty of us were engaged? Again I am reminded that "the legs of the lame are not equal," and of Æsop's idea that man carries his neighbor's faults in the end of the sack that hangs in front of him; but his own in the end that hangs over his back. He can see the one, but not the other.

In his issue of July 14, Brother Sommer says: "After sunset Brother Harding conveyed me back to the station in Bowling Green, and with mutual expressions of appreciation we separated about 8 o'clock at night." In his next issue, July 21, he makes the assault upon me which we print this week. I am not aware that I said or did anything to justify such a change. From the beginning I have acted in self-defense. I would never have written a line which could have been considered a reflection on him, had it not been for the terrible charges he made against me. But in every case it has been shown that he has done, or approved, the very things he condemns in me. Nor am I the only object of his wrath. He made a most bitter attack upon J. W. McGarvey, he is violently attacking Alexander Campbell for founding Bethany College, and he talks of Lipscomb and Sewell, men much older, much more learned, much wiser than himself, as though they could sit at his feet and learn lessons of wisdom for years from him.

I used to think that W. G. Cox, of Middletown, Ky., was better acquainted with the preachers of the brotherhood, and could more accurately place them as to ability, than any other man I knew. And he knew exactly where to place himself, too, I thought. He did not think of himself more highly than he ought to think, nor did he foolishly underrate himself. Now, in my judgment, Brother Sommer belongs to the other extreme. I believe he is less competent to locate himself, as to ability as a preacher, than any other preacher I know. He is not without ability, but he is by no means a competent judge of himself. But, as I have said before, I do not know how far he is responsible. I do not want to hurt him; I want to defend my work, and myself, and others, from his unwarranted and unjust attacks.

DO WE RESPECT THE WORD OF GOD?

R. N. GARDNER.

Several times recently I have been more forcibly impressed than ever before with the idea that people, even Christians, fail to properly respect God and his Word by not accepting what the Bible teaches on a given subject. It seems hard for us to learn to take just what the Bible teaches and abide by it. So often when you approach a man on a Bible subject, he gives you his conclusions based upon human wisdom. It seems that Christians have not yet learned that the Bible is the only guide that we have in all matters of religious work and worship, and even many of those who have learned that lesson have not learned to accept just what the Bible teaches without a mixture of human wisdom. God is the lawgiver, and it is not in man to

tell what is right in matters of Christianity except as God teaches him. When God speaks on a given subject, his teaching is conclusive, and there can be no other; neither can it be softened or modified the least particle to please man. Hence, when we fail to accept God's Word unmodified, we simply reject it altogether. The most potent factor that brings religious divisions and fosters sectarianism is the failure on the part of people to recognize the principle that when God says a thing, it is just that way, whether it suits us or not. We are too much inclined to read the Bible with the same idea in mind regarding its teachings as we have concerning the teaching of other books; that is, when the argument or teaching is reasonable or suits us, we accept it; but when it is contrary to human reason or displeasing to us, we reject it, or think it means something else. The Holy Spirit meant what he said when he taught on a subject, and when we read what he says, that should forever settle the question with us. Our sympathy for our fellow man should not influence us in the least to compromise the truth, or to reject a single statement found in God's Word. When our desire to keep peace in a congregation or to retain the favor of friends or relatives is so strong that we will sacrifice a Bible truth to do it, we commit sin. We must either obey God or disobey him; there is no middle position, no way of being on both sides of any Bible question.

As an illustration of how little even Christians respect the Word of God, I call attention to the manner in which many talk about and act toward those who cause divisions contrary to the doctrine of Christ. Recently I was talking with a brother, who said that on the next Lord's day he was going to be in a certain town where there was a "digressive" congregation, but none true to the Word of God. Some one suggested that he go about three miles into the country, where he could worship with true disciples. He replied that that was unnecessary, for he could worship with the "digressives," and that these "digressives" are not so bad as some say they are. Thus he not only expressed favor towards them, but said he could worship with them. Now I have every reason to believe that this brother is a good man, and wants to do right, but his sympathy for and long-suffering towards his fellow man has led him to be disloyal to the Word of God, and doubtless he does not know it, yet it is disloyalty to the Bible teaching and disrespectful to God.

In the first place, these "dividers" of churches contrary to the Word of God, as the "digressives" are, *are not serving the Lord at all*. If you had not thought of that statement, read the following passage: "Now I beseech you, brethren, mark them that are causing the division 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). This passage forever settles with me that these "digressives," who divide churches contrary to the doctrine of Christ, *are not serving Christ*, but their own belly; and all who have learned to properly respect God's Word will believe this passage rather than his

own human wisdom in the matter. A man can go on in his own way regardless of the above passage, but that is sufficient proof that he has not yet learned to bow in meek submission to the Word of God. It can be argued that the leaders of the "digressives" are learned, intelligent men, very sociable and good; but that has not the least influence with me, when I can read from the Word of the Almighty God, who has all knowledge and all wisdom, that they are not serving Christ.

As to worshiping with them, read the following: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned; and turn away from them" (Rom. 16: 17). Now I ask, How can any one *turn away* from them and still fellowship them, work and worship with them?

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thess. 3: 6). "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned" (Titus 3: 10, 11).

"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).

These passages of Scripture are conclusive, and it is manifest that the one who reads them and then expresses favor towards any says he can worship with these "digressives," who are "factious," who "cause divisions contrary to the doctrine," who "walk not after the traditions which they received" of the apostles, who "goeth onward and abideth not in the teaching of Christ," does not have proper respect for God and his Word. Sometimes Christians move from a loyal congregation to where there is only a "digressive" one, and so they worship with them. They violate the above passages. They should teach them the right way, and if that could not be done, then the loyal one should convert some one and begin worshiping properly, even from house to house if necessary.

We are not only to refuse to worship with them, but we are forbidden to associate with them as companions or to eat with them as social friends. "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat" (1 Cor. 5: 11). Though not all sins are mentioned in the above passage, the same principle is true with respect to any disobedient brother. "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed" (2 Thess. 3: 14). Proper respect for God's Word will cause us to obey these passages. They mean what they say, or they don't mean anything. No other passages can contradict them, for there are no contradictions in

the Bible. There *might* be other passages bearing upon the same subject that would throw a different light upon them, but in the absence of such passages these mean what they say. Christians must bear with false teachers and disobedient brethren, and try to restore them; but in doing this we are not at liberty to violate other plain passages.

The Bible in some respects is just like any other book. We must take all the passages on a given subject, and take *just what they say*, and *not any implied meaning*.

WORSHIPING "THE CREATURE."

H. H. HAWLEY.

"Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1: 12).

It is evident from the language just quoted, and from the context, that the Corinthians had become divided over men and names. Although these men were all inspired by the same Holy Spirit, and all taught the same thing, yet the people had begun to lose sight of the teaching in their admiration for the teachers. They "worshiped and served the creature more than the Creator," and thereby caused faction and strife. This kind of conduct Paul condemns in words of no uncertain meaning. But in spite of his admonitions, this exaltation of men has continued all through the ages. And even in this enlightened age, when every man is free to think and act as he chooses, men's names are frequently exalted above the name of Christ, and their teachings above those of the inspired apostles.

Although we have all been endowed by one Creator with minds capable of independent thought, yet it is a fact that there are few original thinkers in the world. In all the walks of life there are a few great men who are recognized as leaders, while the majority of us, satisfied with their leadership, and contented to have others do our thinking for us, are following in their footsteps like so many sheep. No great enterprise represents the mind of all its supporters, but the thought of a few great men, who are recognized as thinkers, and are indorsed by their followers. The Constitution of the United States is the work of a few. Our laws are made by a few thinkers. The platforms of the great political parties are not the work of the people, but of a few party leaders; and the voters will support the platform of their party even though it be ruinous to their own interests. All the great inventions and creations in the scientific world, and all the reforms, both political and social and religious, represent the thought and labor of a few, while the majority look on with breathless interest till the work is finished, then accept it as a matter of course.

In view of this tendency on the part of the people, it is not surprising that the same state of affairs exists in the religious world. And it is truly amazing the influence that some of these religious leaders exert over their followers. The Pope at Rome holds absolute sway over millions of people. To them his word is

law; his commands are more binding than those of Christ. They will follow him blindly wherever he leads, though it be even to death and hell. Thousands would fight for him who would not lift even their voice in defense of Christ. Thousands would die for him who blaspheme the name of Jesus every day. It is hero-worship, exaltation of man, worshipping "the creature more than the Creator," and has doubtless led many a poor soul to everlasting ruin.

But there are other "popes" besides the one at Rome, men in every denomination, whose influence is almost, if not quite, equal to that of the Pope at Rome. Martin Luther, with his church reforms, John Calvin, with his doctrine of election, and John Wesley, with his "faith alone," are men who "though dead, yet speak," and whose names are revered by millions as second only to Christ's. And even among those who profess to accept "the Bible, and the Bible alone," as their guide in faith and practice, and who ought to be, and doubtless are, the most thoughtful students in the religious world, there is too little independent thought, and too much dependence upon and exaltation of other men. Few of us who are rejoicing to-day in the restoration of pure and apostolic Christianity, would ever have freed ourselves from denominational mysticism but for the originality of such men as Campbell, Stone and Scott, who turned the current of thought in the proper channel. Even to-day, when primitive Christianity is an established fact, there are a few men who are recognized as leaders, and whose interpretations of the Bible are held by many to be almost infallible. I could name about four men who, through their preaching and writing, are in a large measure controlling the thoughts and conduct of thousands of people. And so strongly partisan have some of these people become that they will listen to no teaching that is opposed to that of their favorite; and when his position is assailed, though he may have not a vestige of Scriptural authority for his teaching, they will frequently hasten to his rescue with angry denunciations of the man who will dare to oppose him.

Brethren, these things ought not so to be. True, we owe a debt of gratitude to every one of these great men for the noble work they have done and are doing still. But yet they are none of them infallible, and can not answer for us in the day of judgment. Martin Luther is deserving of our deepest gratitude for freeing the people from the absolute power of the Pope; but yet he made mistakes. John Wesley has merited our warmest praise for his work in throwing off the cold formality of the Church of England and preaching religion of the heart; yet he carried his teaching to the other extreme. To Campbell and his co-laborers we owe the sincerest thanks of our heart for having restored apostolic Christianity to the priest-ridden people; but they could not "bind on earth" that it might be "bound in heaven." They had not the power to "shut and no man openeth," and to "open and no man shutteth." Then why should we exalt these men as we sometimes do, I fear, above the very name of Christ? "For while one saith" I am of Wesley, and another I am of Campbell, "are ye not carnal and walk as men?"

WOMAN'S WORK.

R. C. BELL.

There is much difference between man and woman as to their physical bodies. Man has more muscle, but woman more endurance. The ratio of the weight of woman's brain to the weight of her body is, if I am correctly informed, a little greater than man's; and her brain structure is of finer texture. Woman differs more from man, though, in her disposition and mental attributes than she does in brain and muscle. Now, because of all of these differences man is adapted to one sphere of work and woman to another. Each is peculiarly suited to and excels in his (or her) respective sphere. Peter speaks of "giving honor unto the woman as unto the weaker vessel," and she must be weaker in some sense, but this weakness only makes it a duty for man to honor her. In another sense man is the weaker vessel, as we shall see directly.

In what sense is woman weaker than man? It is not in emotion nor intellect. All agree that she is stronger than man in gentleness, pity, compassion, affections, etc. As to intellect, girls are just as quick as boys, and fall not a whit behind them in their studies if they work as hard. Some of the very best students in point of intellect are girls, and with equal application they can go as far and as deep as their brothers in languages, sciences, or anything else. I believe it is generally conceded by critics that George Eliot was at least as strong-minded as any of her contemporaneous writers, and she is no exception; there have been thousands of such women.

Any one's progress in the mental world depends on application, however, and application depends on a third function of mind, viz.: the will. When girls fall behind in their classes, it is because they lack the will to apply themselves. Of these three functions of mind, woman is stronger than man in emotion, equal to him in intellect, and weaker in will. This gives neither a general advantage, but makes a distinctive difference as to the work each is fitted to do.

A man with no will power, it matters not what other mental attainments he may have, is not fitted to be thrown out upon the world to manage for himself. If such a man has any money, it will soon be gone and no one benefited; he can be persuaded into anything by his associates, and imposed upon generally by all. He is not fit for public life. Now we can see that woman, who from the hand of her Creator lacks in will power, is not fitted for public life either. Women who have not been hardened to publicity naturally shrink from it. She was not made to receive the gruff, harsh answers that business men give in reply to her gentle questions. Her weakness is in that she lacks, by nature, the will power to combat successfully against the cruel, relentless business world. Whenever she goes out into it, from either preference or necessity, her highly developed emotional nature must suffer; she must lose her distinctive characteristics; she must lose her womanly modesty, dignity, and peculiar power and fascination; she is dragged down, not lifted up. What a pity that woman will crucify herself upon a cross of publicity!

When we come to the Bible, we find that God imposes nothing upon men and women that is contrary to the pure nature he gave them. "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness, for Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled, hath fallen into transgression; but she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobriety" (1 Tim. 2: 11-15).

The story of Eden gives a good insight into woman's nature. The manner of her creation indicates that she was to walk through life by man's side as his helpmeet and companion, sheltered and protected from the world, and the rough, degrading contact of public life, by his strong, overshadowing arm. The manner of the fall indicates where her weakness is. The Devil knew that she lacked determination and will power, and that she could be persuaded easily, so there was the point of attack. She was "beguiled" (persuaded) into transgression.

This passage from Timothy says that a woman is not permitted to teach nor to have dominion over a man, and gives the reason for it, viz.: that Adam was first formed and Eve afterward. Adam was first in point of time and authority; he was the head. This embraces the whole race, and woman is not permitted to exercise dominion over man in any calling of life. When a woman gets her diploma to practice medicine, every Bible student knows that she is violating God's holy law. When a woman secures license to practice law, she is guilty of the same offense. When a woman mounts the lecture platform or steps into the pulpit or the public school room, she is disobeying God's law and disobeying the promptings of her inner nature. When God gives his reason for woman's subjection and quietness, he covers the whole ground and forbids her to work in any public capacity. If this were the only teaching that God has given on the subject, then we would conclude that woman can not teach man in any sense or manner — not even impart a single idea to him; that the word "teach" is not limited at all, for it is not in this passage.

When a woman obeys the gospel and comes into the church, her nature is not changed, and she in her uncorrupted state still has great aversion to appearing in public. Neither does God impose upon the nature he has given her, but allows — yea, commands — her to keep silent and not to have dominion over man. In 1 Cor. 14 we have this lesson taught just as plainly as God himself could make it. To a man who can not speak the language of his hearers, if no interpreter is present, Paul says: "If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret: But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God" (1 Cor. 14: 27, 28). What does this passage mean? May it not mean what it says? And if it does not, how are we to know that it does not? It says for a man to keep silence in the church and to speak to himself, because he can't be understood. Of a prophet he speaks thus: "But if a revelation be made

to another sitting by, let the first (prophet who is speaking) keep silence" (verse 30). This means what it says, too, viz.: that the first prophet must stop talking and keep quiet. The word "silence" pertains to public teaching only in this connection. Paul advances yet another step and says: "As in all the churches of the saints, let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in the church" (1 Cor. 14: 33-35). Now we understand God when he says for a foreigner, who has no interpreter, or for a prophet to keep silent; and why does he not mean the same thing when he uses the same word in the same connection in speaking of woman's work? Some men (foreigners and prophets) are to keep silent (stop public speaking only) under certain conditions, but all women are to keep silent (stop public speaking only) under all conditions and circumstances, because it is a shame for her to speak (publicly) in the church. This is the conclusion that we must reach from this passage and the one in Timothy if we isolate them from the rest of the Bible teaching on the subject. Woman must not teach, especially must she not teach publicly, nor usurp authority over the man in the church, nor out of the church, because she is the weaker vessel in that distinctive faculty of mind that fits for authority and leadership. Furthermore, God forbids it in strong terms.

Woman is well adapted to teaching. A mother can teach and influence her child more than all of the world besides. Woman's nature enables her to teach a great many of the Christian virtues far more effectually than man can do it, and then she can probe to the very center of many a heart that man could not touch. As to teaching children, a woman can do it much better than a man can. In fact, if a man is a good teacher of children at all, it is because he naturally has, or assumes for the time being, a disposition and bearing towards the child akin to a woman's. A woman is fitted to teach, but not to teach publicly. She is not fitted to do anything publicly; but I am slow to believe that God forbids woman to teach, because he has so well fitted her for it. Let us search the Bible more thoroughly before we reach the conclusion that woman can not teach at all, as these passages say. Perhaps God somewhere limits that broad word "teach" that is used in Timothy.

When Apollos came to Ephesus preaching an incomplete gospel, Priscilla, in company with her husband, Aquila, "took him unto them, and expounded unto him the way of God more perfectly" (see Acts 18: 24-26). Here a wife helped her husband to teach an imperfectly taught preacher, and it seems that she was the leader in the teaching, but they did not call him down and teach him publicly; they taught him privately. Again, Paul teaches that the aged women should *teach* "the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed" (Titus 2: 4-6). Now we see that woman is

allowed to teach a man even, yes, commanded to teach. Then how can this passage be harmonized with the other, where it says that she is not permitted to teach? They are already in harmony. When witnesses on the stand give in different testimony there is not necessarily a contradiction. Just put the testimony together and make out the case, but it can't be made out until all the testimony is received. When we take these two passages together, we see that woman can teach, and must teach, and though in Timothy it is said that she can not teach man, yet she did teach one without disobeying God. No, it is not teaching that is denied the woman; it is publicity and the dominion over man. She can teach anybody anywhere except in cases where publicity is connected with it. This is the thing that she is unfitted for, and it is the thing that is denied her in Timothy, and not the teaching. I see no violation of Scripture for a woman to teach one child, or two, or a class of a dozen, if she avoids all publicity; neither is it wrong for a woman to teach one woman, or two, or a dozen, if she does it privately. I see no wrong in a woman teaching a man at the fireside; and if she teaches two or a dozen in a quiet, private way, avoiding all publicity, there can be no sin, for teaching is not denied her; but if she teaches anybody in a public way, she sins. Do not scrap the Bible; take it all, and study everything that is given on a subject before we reach a conclusion. When Paul says for a woman not to teach man, we must let the Bible explain what it means by teaching. When Paul says that a woman must keep silent in the church, he does not mean that she can not make a noise in her breathing, but that work of a public nature is denied her, for it is a shame for her to *speak* in the church. Let's not get so straight (?) that we lean back.

Now, all must agree that this general proposition—that it is publicity, not teaching, that is forbidden woman—is true; but there is likelihood of disagreement in judgment as to whether some things come under the head of public work or private work. Let us look at some of these things.

May a woman lead a prayer in the church? No, sir, nor out of it in any public assembly, for in so doing she is leading and teaching people in a public manner, the very thing that she is unfitted to do, and the very thing that God forbids. May she pitch and lead a song? My judgment is that she may, for in so doing she is not working in a public capacity. All enter into the song service equally, with no one leading and directing the thought and sentiment. There is a clear distinction between leading a prayer and a song. May she read in a Bible class on the first day of the week and answer questions that the teacher asks her? "No," you say, "because reading and answering questions is teaching." To be sure; but teaching is not denied her. Is the reading and answering questions in the class public teaching? That is the question to ask, for she is permitted to teach. I don't think that there is any publicity or exercising dominion in either one, and that she may do both. She may ask questions in the class also, if she does it in a quiet, submissive way, being in subjection to the public leader. I know that Paul says, "If they would learn anything, let them ask their own

husbands at home," but if that is taken in the strictest literal meaning, it will stop the sisters from coming to the meetings at all, for they can not come intelligently without learning something. This, then, also must mean that she can not ask questions in a public manner so as to direct and exercise dominion. A sister may teach a class if she takes it aside and does it privately, avoiding all publicity. When you deny woman publicity and rulership, you take all from her that God takes. She may do anything on earth that is allowed man, but work in a public capacity. The congregation that I am preaching for this week is troubled over these questions, but it is all unnecessary, it seems to me, when we push aside all waste matter and get down into the real question. Is a woman allowed to write a piece for publication? I think not. If it is a shame for a woman to be a public speaker, why is it not a shame for her to be a public writer?

Now let me make a suggestion, please. It being true that God forbids woman working in a public capacity at all, why will we train and develop our girls in something which they must give up if they ever obey God? Why teach the little girl to appear before a public assembly to recite her little poem if she must give up this kind of work and amusement when she learns the will of God more perfectly? Why train a child in the way it should not go? It is high time that the world, and especially the Christian who claims to be in submission to God's will, was learning the Bible teaching on this point. How much better it would be, in every way, if God's will at this point could be substituted for man's. Every public woman—lawyer, doctor, lecturer, preacher, teacher, clerk, sales girl and all—would then step from their post of public work into their father's or husband's home, where most of them prefer to be, and where God puts them.

Now, sisters, do not think that this takes away your liberty and cripples your influence. It does the opposite. You are now no longer a public slave, but a companion and home-maker for man; you are now in the only place where your womanly influence has full play and power. Woman's work is of a private nature, and she can never develop her womanly nature unless she abides in it. When she abides not in it, she subverts God's law and brings ridicule and shame upon herself.

THE HABIT OF NOT FEELING WELL.

NO. III.

ORISON SWETT MARDEN.

Self-confidence has a great deal to do with one's health.

If, for instance, you have anything of importance to do, and if failure to do it would mean a great loss to you, you would not allow any ordinary feeling of indisposition to prevent its accomplishment. The conviction that you must do a thing, the belief that you can, and your determination to do it at all hazards, have a great deal to do with the suppression of mental or physical discords.

The influence of expecting yourself to do a good

day's work and demanding it of yourself works like magic. It is a powerful tonic.

Remember that your resisting power, that innate force which was given you for self-protection, is your safeguard not only against mental, but also against physical ills.

The moment a fighting general and his army give up, they are beaten. The moment your will capitulates—the moment you admit to yourself that you are going to be captured by the enemy—you have laid down your arms and virtually surrendered.

A habit of asserting stoutly and defiantly your determination to do a good day's work every day of your life, unless positively sick, will accomplish more for you than all the sanitariums in the world.

How many, who were really life-long invalids, seldom free from bodily suffering, have achieved remarkable success! Charles Darwin, Elizabeth Barrett Browning, Herbert Spencer, Robert Louis Stevenson, Dr. Samuel Johnson, Dr. Kane, the explorer, and many others, more or less eminent, conquered real physical ills in order to pursue their work. If those people had waited for a favorable mood until they felt like it, they would probably never have accomplished anything of note. If the men and women who have pushed civilization up from savagery had dropped their work every time they "did not feel like it," where would the world be to-day?

This matter of feeling well or ill, or of working or not working, is largely a question of mental dominion.

The writer knows a physician's wife, a very estimable lady, who has been subject for years to occasional severe attacks of headache, which last for three or four days. While these attacks last she is completely prostrated. She says, however, that, when anything of supreme importance makes it imperative that she should fulfill the duties of her position, she is always able to postpone an attack, sometimes for days at a time.

Now, if any one can postpone a sick headache or other ailment for days at a time in order to attend some special function, is it not reasonable to suppose that it could be postponed indefinitely?

When Douglas Jerrold was told by his physician that he must die, he replied: "What! and leave my family of helpless children? *I won't die.*" His resolution helped him over the crisis, and he lived many years longer. The way to be well is to think health thoughts.

Determine that you will have nothing to do with abnormalities of any kind. Resolve that you will keep yourself up to a high standard mentally, morally, and physically, and that you will always be ready to take hold of the duty which lies nearest with vigor and determination.

Do not allow yourself to get into the way of staying at home whenever you do not feel like going to your office, store, or place of business. Oftentimes, especially during summer, the temptation is very strong in the morning, when one feels languid or lazy from the heat, to say to one's self, "Well, I don't feel like it to-day. I think I shall take it easy and let things take care of themselves until I am up to the mark." Now this is just the encouragement the lazy body wants, and

you can not afford to let the temptation conquer you. You must always be master of the situation, and, when your faculties and functions are like soldiers who do not care to drill, but whose duty it is to do so, you must assume the office of commanding general.

Don't allow yourself to become a slave to the miserable little absorbers of your health and happiness. Every time a deceased thought, a thought inimical to your health or achievement, comes to you, expel it at once. Don't stop to discuss, or weigh, or consider it. Drive it off if it is not a friend, and replace it by a strong, healthy, beautiful thought. If you persist in this course you will fill your mind with hosts of health thoughts, beauty thoughts, and achievement thoughts, which will make you physically and mentally vigorous, successful, and happy.—Success.

MISSIONARY NOTES.

J. M. M'CALEB.

Bro. Officer can support himself and wife in West Texas on \$25 a month; this is only \$300 a year. If he does not receive this amount, somebody in the judgment, I fear, will be guilty, and it will be said of them: "I was hungry and you gave me no meat." There are scores of churches in Texas alone that could easily support Bro. Officer. He is a good man, has long been tried as a missionary, and deserves your fellowship. Bro. Officer will continue to labor in the missionary field; your indifference and stinginess will not keep him from it, for God is with him. "But he that seeth his brother in need and shutteth up his bowels of compassion toward him, how dwelleth the love of God in him?" Send to R. W. Officer, Turkey, Tex.

Bro. J. W. Lawson baptized one hundred and twenty-six people in Oklahoma last year. This is a good increase. He received \$875, and gave \$351 of it to the Lord, almost half, and supported his family on \$523.95. Bro. Lawson, like Bro. Officer, is too well known to need any commendation from me. He has proved himself a laborer worthy of his hire. He is in Oklahoma to stay, for God is with him; but he is not with those who can and will not have fellowship with our brother. I rejoice to see a number of the churches taking a step forward; the missionary spirit is the life of the church. Some of you do not believe in work among the heathen; I have never had any quarrel to make with those who conscientiously believe their labors should be confined to home; I mean the American people. Some have an idea that if one is not American, speaks American and wears American clothes, he is really not folks; I will not quarrel with you about this at present. But here are your own brothers and sisters going to Oklahoma and Western Texas in search of homes. Officer, Lawson and others are out there to lead them on to that "home where changes never come." If you have a grain of interest in the salvation of anybody on earth, you should be interested in the labors of these brethren. Brethren, I speak plainly, but in love. Let us stop treating religion worse

than a joke and go to work in dead earnest and do something.

The funeral services of Prince Komatsu were performed on February 26th. He was buried in the Emperor's burying ground, in Tokio. From his home where he died to the place where he was buried was about five miles. The funeral was according to the ancient custom. The bier was carried on the shoulders of men. About thirty princes of the royal house followed behind on foot. It was said to be beautiful for its simplicity. Out of the \$15,000 for funeral expenses, it is said that about \$5,000 were reserved to give to the poor. The procession took place at 9 o'clock. Early in the morning throngs of people were seen going in the direction of the five miles of road along which it was to pass. Many did not even get within seeing distance. I heard of one little child that got knocked down and was trampled to death by the crowd. Wonder who will attend to his funeral?

To-day I was standing in the Kawasaki Bank, of Tokio. There were piles of paper money and coins of various denomination lying promiscuously around. It looked as though there were no particular account being taken of it, and that one might pick up a few coins without its being missed. But among them all, from a copper up to a fifty sen piece, and among all the bills, there was not one bill nor even a copper but was carefully numbered, and if taken would have been detected. So with those who are in God's care; they are all taken account of; even the hairs of our head are all numbered; none are so insignificant as to be overlooked. My brother or sister, do you feel that you are so poor and of so little worth that the Lord has overlooked you? Remember that the banker does not overlook the smallest coin. Again, the clerk of the bank to whom they are entrusted must be just as careful with the copper as with the bill of \$100, for he is held responsible for all alike. In this there is a lesson to the shepherds of God's flock; those we may consider of little worth and who may not count for much in the eyes of men are objects of God's care, and he will demand a reckoning concerning them in the day of accounts. "He that is faithful in little is faithful also in much."

Owing to short crops last year, there are many people in the northern part of Japan in a destitute condition. The suffering is greatest in the province of Aomori. They are boiling the old straw mats from their floors and eating them. Considerable collections are being made in behalf of the sufferers.

In class, a few mornings past, the question of holidays came up. Mr. H., who spent some time in Australia, said there was no such postoffice in the world, he thought, as the Central Postoffice of Tokio, Japan. Here they never have holidays, and have to work till 10 o'clock at night. In Sidney, Australia, he said the postoffice was open on Sundays only four hours, two in the forenoon and two in the afternoon. In Western countries, he continued, the laboring people take one

rest day in every seven, while in Japan they have only one rest day in every six months, or two holidays a year; that as a result they are tired, weak, and unable to do a full day's work. All favored a weekly holiday as being best for a people. The public schools have followed the example of the West, from their first establishment, giving Sunday as a holiday. Mr. T. spoke of his boyhood days in his native province, where he used to look forward with delight to Sunday, because on that day he could play, and did not have to go to school. He thought holidays were necessary, but that it did not matter whether it be Sunday or some other day. Another student said that Sunday was adopted by Japan from Western countries.

FROM BAD TO WORSE.

One morning this week Mr. N. related this story in class, which was told him by a fellow clerk who was witness to the facts. One of the clerks of the Central postoffice went to call on a friend one evening, and was entertained with delicacies and sake (pronounced sah-kay). He continued his feasting till a late hour, then decided that he must return. It was now about midnight. As he was passing a certain well known bridge in Tokio, called Rio-Goku Bashi, the bridge of two countries, a kurumiaya called to him, asking if he might carry him home. The clerk replied that he had no change to pay his fare, but if he would wait till next day he would accept his proposal. Strangely enough the kurumiaya took him up. When he was in the kuruma, the jinriksha man asked him where he wanted to go. The clerk replied, "To my boarding-house." But the kurumiaya suggested that it was now very late, and probably he would not be able to get in, so he thought it would be better for the clerk to go and lodge with him that night, to which the clerk consented.

The night was cold, so the kurumiaya thought a little more sake would be a good thing for his guest. They slept in the same bed, which was nothing more than a pallet on the floor.

Next morning the clerk suggested that a friend in another part of the city owed him fifty sen, and if the kurumiaya would take him there, he would collect the debt and pay him his fare, to which the man agreed. Having collected the money, he was about to pay it over, when the kurumiaya told him he did not particularly care for it, and suggested that they go to a drinking shop and have a good time. To this the clerk agreed. While there the kurumiaya got into a row with a waiter. The police came in and arrested him. The clerk was dismissed for not being at his post.

Mr. N. related this story as an instance of the evil of sake drinking, which had often been pointed out to them by their teacher.

A JAPANESE FUNERAL SERVICE.

A funeral service in Japan is commonly conducted according to the Buddhist customs. It is quite impossible to tell about a funeral service in detail, as it greatly differs, according to the different conditions of the people, and also the different provinces of the country. Let us state, however, very frankly about the cer-

emony which is most commonly adopted by the people, in which I hope my readers will take an interest.

Two or three days and nights are generally taken before the dead is buried, under the regulation which states it to be unlawful to bury under twenty-four hours after death. During this time the corpse is laid in bed with its head toward the north, "byobu," a folding screen, standing upside down. This is the reason why superstitious persons in Japan never sleep with their heads toward the north. A sword is customarily placed by the corpse, which, it is stated, keeps off evils. The coffin is made of white pine wood, and its shape is square or rectangular; the former, which is the purely Japanese custom, being used for sitting, and the other for lying, which has been adopted from Western countries. Empty space in the coffin is usually filled with some bags of cheap tea.

Outside of the byobu, or screen, stands a little table, on which they place several offerings, such as flowers, water, fruits and incense. While the coffin of the dead is kept in the house the family protects it, not sleeping even at night. Neighbors, relations and friends come and comfort the family, and, as is the custom, express their sympathy by giving presents, called "Koden."

When the fixed time comes the priests are present, and hold the service by reading mass. By the guidance of the priests the funeral procession starts. As soon as the coffin gets out of the house they sweep it out and sprinkle salt about the room. This is regarded to be the way to purify the house. The people never sweep the room at once when one leaves.

In the procession, that which comes first is white paper lanterns, hung on bamboo canes, and carried by men dressed in white, and next flowers stuck in bamboo tubes, and then the priests. After the priests comes the coffin, placed on two or four timbers, and very quietly carried on the shoulders of four or eight men. Then comes the dead person's nearest relations, holding up the tablet, on which is written the name of the deceased, and afterwards all the friends. Strangers may wonder to learn that they frequently run across large cages, containing a great number of birds, preceding the procession. The birds are to be released from their confinement in the temple; and this is said to be the way to secure the dead one blessings in the other world.

When the coffin reaches the temple it is carried in, where the ceremony takes place. Priests read chants, solemnly sing, striking wooden blocks and burning incense. This is called the service to lead the dead man's soul to the other world. The service does not take much time. The coffin is then carried to the graveyard. Strange to say, the people in the procession avoid taking the same way which they formerly passed, and when they get home, they must sprinkle the entrance with salt before they walk in. On every seventh day after the death the bereaved family hold a service and pray for blessings upon the dead, till the forty-ninth day, and then once a month on the day when the person died. This sometimes lasts as long as even the life of the descendants. T. Inomata.

NEWS FROM BRO. SAKAKIBARA.

"Dear Brother:— In the beginning of the year I

had such busy hours I could not write you a long letter. I am sorry I did not. I am very well, and am enjoying my long vacation. I am now staying with Sister F., of Neely's Bend, a little out from the city of Nashville. As I wrote you of her many times, she is a good and worthy friend of mine, and I regard her as my mother in America. I made several visits this winter, and enjoyed them all. Here are some extracts from my diary:

"Saturday, January 3, 1903— Cloudy; no wind; cold; at Franklin. In the morning I drove to the road and brought Miss Annie B. back from Mrs. Owen's. For about an hour before dinner Miss Clara read for us a few extracts from Eugene Field's work, and we enjoyed it very much. It is a beautiful custom for a family to have a regular reading hour every day in the home, where every member is delighted in it. I believe in the family of book fond, pleasant conversation, and in the sweet communion of a happy home. It is the mother's influence that makes the members of her family love and help each other, and build a happy home on the firm foundation of Christ. For such an end the habit of reading, singing or talking together in one unbroken circle of all the family, with every smiling face brightened by the mellow flames of the winter fire, is wonderfully affecting. Sister C. knows that she understands the secret of making a happy home.

"Sunday, January 11— Cold; snowed in the morning; at Donelson. At 10 A.M. we went to church. I read the Sunday-school lesson and led in prayer. Bro. G. Lipscomb preached. I met several new friends, among them Sister P., who seemed to be a very sweet old lady, and a good Christian. She invited me to her home the next time I would come out. I went back to Sister H.'s from the church. Sister S. and her mother came and took dinner with us. I had some quite congenial hours with those sisters. Good sisters are always my best friends. Somehow old ladies are more agreeable to me than young ones. At 4 P.M. I left Sister H.'s for Bro. B.'s. On my way I stopped at Sister H.'s, and talked to her and Miss H. about an hour. Bro. and Sister B. are not in good health at present. They are very much weakened. I am very sorry to see such old people in poor health. Dear; good Miss Lydia is as sweet as ever. I was so glad to see them again."

The above extracts, taken from a letter lately received from our young Japanese brother, are of interest. Nearly four years ago, when Bro. Sakakibara first reached America with us, he was looked upon as a kind of curiosity. The hotel-keeper at Paris, Ky., where we stopped the first night after our arrival, gazed at him as if he had been a caged monkey, and would hardly treat him with common courtesy. Not that he was really an object of curiosity, for he was a very nice looking young man, comparing well with the American boys, save, perhaps, being a shade darker; but he was from far-off Japan, and that settled it. One evidence that Jesus was more than human, more than weak mortals like you and me, is, that he was not prejudiced by national differences. Whenever he saw a human soul, he saw an object of his love. He could see that beneath

the surface of different customs and national differences, deep down in the human heart, there were the same joys and sorrows, the same disappointments and aspirations, the same sympathetic chords of human affection to be touched by a Savior's love. Our young brother is now in America, spending a few years in preparation for his life-work among his own people. His character is now in a formative state, and will be shaped according to the influences thrown about him. A great responsibility rests upon those to whom he naturally looks for guidance to set before him a proper example. He is quick to observe the beauties of a holy life and the joys and sanctity of a Christian home.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

HAVE MERCY.

The great characteristic of God's dealing with us is mercy. When we approach him with sorrow in our hearts and confession on our lips for sins against him, we approach a throne of mercy. In the quaint words of the old English ritual, he is one "whose property is always to have mercy." He rules in justice and in power, but because of his love for us he is pleased to deal with us leniently, not exacting of us the penalty of death for our sins, or weighing our iniquities in the scales of justice. Yet in justifying repentant sinners he is just. In his divine wisdom he found a way by which he could join mercy with justice in such proportion as not to mar the perfection of the divine government, and in the gospel he extends to all his offer of mercy. And having redeemed us and entreated us to be reconciled to him, he is faithful and just to forgive us our sins, on the simple condition of confessing them.

The quality of the divine mercy is not strained. It falls upon the waiting soul as gently as the dews of heaven. To the old and hardened, who have broken all the commandments repeatedly, who have filled their years with wickedness toward God and cruelty toward their kind, it comes as readily, as softly and sweetly as to wayward youth, when conscience accuses of guilt and leads to repentance. When the chambers of the soul are haunted with the shadows of sin, the thought of God's mercy waiting to enter and banish them is like a line of safety suddenly thrown to the shipwrecked and despairing mariner. It is a joy inexpressible.

What mercy we receive, that mercy we should bestow. But we are more willing to receive than to give. The divine pattern is too large for most of us. We are slow to learn how to be compassionate and forgiving to those whose sins toward us are trivial in comparison with our sins toward God. We accept his clemency, but we do not manifest it in our dealings with our neighbors. Christ knew that men are hard-hearted and unforgiving, and in his teachings are many exhortations to have that love which is slow to take offense and quick to forgive it. "Blessed are the merciful," he said; and when asked whether a brother should be

forgiven seven times, he replied: Not only seven times, but seventy times seven, or practically without limit.—Independent.

LIFE'S SCARS.

ELLA WHEELER WILCOX.

They say the world is round, and yet
I often think it square,
So many little hurts we get
From corners here and there.
But one great truth in life I've found,
While journeying to the west—
The only folks who really wound
Are those we love the best.

The man you thoroughly despise
Can rouse your wrath, 'tis true;
Annoyance in your heart will rise
At things mere strangers do;
But those are only passing ills.
This rule all lives will prove:
The rankling wound which aches and thrills
Is dealt by hands we love.

The choicest garb, the sweetest grace,
Are oft to strangers shown;
The careless mein, the frowning face,
Are given to our own.
We flatter those we scarcely know;
We please the fleeting guest,
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom—
Alas, for those who only see
This cut across a tomb!
But soon or late the fact grows plain
To all through sorrow's test,
The only folks who give us pain
Are those we love the best.

DON'T WAIT FOR OPPORTUNITY.

Make it, as Lincoln made his, in the log cabin in the wilderness; make it, as Henry Wilson made his, during his evenings on a farm, when he read a thousand volumes while other boys of the neighborhood wasted their evenings; make it, as the shepherd boy, Ferguson, made his, when he calculated the distance of the stars with a handful of beads on a string; make it, as George Stephenson made his, when he mastered the rules of mathematics with a bit of chalk on the sides of coal wagons in the mines; make it, as Douglas made his, when he learned to read from scraps of papers and posters; make it, as Napoleon made his, in a hundred important situations; make it, as the deaf and blind Helen Keller is making hers; make it, as every young man must who would accomplish anything worth effort. Golden opportunities are nothing to laziness,

and the greatest advantage will make you ridiculous if you are not prepared for it.—Success.

IN THE SHADOW.

F. B. MEYER.

We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can only be fixed in the dark chamber.

But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. Oh, shadowed solitary one! Remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.

A YOUNG GIRL'S WORK.

A writer to Christian Life tells of how a young minister, traveling on horseback through the mountains, came upon groups of people coming into the highway from paths threading the mountains. Then he noticed that while it was not Sunday, all seemed dressed in Sunday garb.

"Are there any special meetings going on?" he asked.

"Miss Margaret is dead, sir," was the reply.

"Miss Margaret?" the stranger asked, inquiringly.

"You don't know Miss Margaret? She was the best girl ever lived, an' she's dead." There were tears in the man's eyes.

"Are all these people going to the funeral?"

"'Deed they is, mister; it'll be the biggest funeral ever seen in these parts."

Deeply interested, the minister attached himself to one of the silent groups, and passed on with the long procession. It was a never-to-be-forgotten scene.

The meeting-house was a plain, rough schoolhouse. The cheap, plain coffin, the poorly dressed throng, were all forgotten as the stranger gazed upon the still face of the girl lying in her last sleep. It was not a beautiful face, but it wore, even in death, a look of high resolve and self-forgetfulness that thrilled the looker-on to the depths of his soul. The throngs that gathered round the dead girl beheld that face with streaming eyes.

Who was she? What was she? Only the teacher of that humble mountain school. She had come, a stranger, among these rude, ignorant people. For the love of Christ she had labored in season and out of season to teach the children, and also their elders, the better ways they had never known. Before she had

been among them six months, the houses were in better repair, and kept in a cleaner, more home-like fashion. The rough manners were softened; kindness and neighborly love were manifest as never before; the Bible became a well-read, beloved book. Many a soul had been led to Jesus by her simple words and her beautiful, unselfish life.

And now she was dead, leaving her flock bereft. Not any in all that company were her kindred, save as they were brothers and sisters in Christ Jesus. Never was queen more truly mourned, never granted truer honor, than this humble, quiet girl, who entered one of earth's dark corners and made it glorious with the knowledge of him who is the "Light of the world."

WHERE TRUE REST IS FOUND.

Rest is not to be sought, but it is to be found in a state. Fly away, many think, change the locality, and all will be well. Find some happier locality, then shall we find rest. Now, the teaching of revelation is altogether contradictory to this idea of finding peace in a locality. It teaches that rest is not found in a place, but in a state, in a certain faith, disposition and principle. We are to find peace in perfection of character and life; in purity of heart and conscience; in love and righteousness and hope. In a word, that we are to find peace in purity and strength of soul, and Christ alone can give this perfection. I am glad that it is so, or I do not know what we should do. "Oh, that I had the wings of a dove; for then would I fly away and be at rest." And if you had the wings of a dove, where would you fly? When a pigeon is thrown into the air, it usually wheels round many times before it determines in what direction it will fly; and if you were tossed into the sky, how often would you circle round before you could determine your direction? Where should you fly? East? West? North? South? No, nowhere on this planet is there any enchanted spot. No, you say, I would make my nest among the stars. The outlook is no better. If you take the astronomic glass and search the sky, there is no more quiet spot in the sky than there is here. The gentle moon is torn by lunar-quakes; the bright sun is swept by awful storms; the serene stars are subject to change and eclipse. "In the world ye shall have tribulation, but in me peace." What we can not find in any place, we find in Christ and in what he gives. In his love and power and purity we realize profound peace, even in a universe of storm. It is perfectly calm at the center of the whirlwind; and Jesus is the center of the whirlwind life; and whilst philosophies, fortunes, thrones, stars and suns are being driven as the chaff of the summer threshing floor, with Christ at the center there is peace. We do not want the "wings of a dove" to fly away, we want the wings of faith and love to carry us closer to Christ; we want to be more like him, and then we shall triumph in trouble as the sea-bird rides on the wave. "Get a bright, happy place," says the world, "and you shall be bright; make your nest in some green tree and sing." But I say to you, Drink in the spirit of the Master; share his purity and strength; go about doing good as

he did; live in fellowship with God as he did; live quite on the verge of heaven as he did; and you shall find the peace that passeth understanding.—W. L. Watkinson.

Speaking once to Frank G. Carpenter, the well-known correspondent, as to whether Christianity would eventually conquer the world, Dean Farrar said:

"I have no doubt of it. Christianity will be the only religion of the far future, and we are fast coming toward a universal religion. Have you ever thought how rapidly the Christian religion is growing? Three centuries after Christ, of all the people in the world, only one in every one hundred and fifty was a Christian. Now one-third of the world's population bows down to the Christian God. Our missionaries to-day are in every part of the globe. They are beginning to make themselves felt in places where for years they have labored under the greatest disadvantages. In Hindoostan there is a vast number of Christian churches. The Fiji Islands have become Christian, and a great work is now going on in New Zealand and elsewhere. The opening up of the interior of Africa means that Christianity will follow the explorers, and I can see the time coming when a great corp of Christian workers will be pushing the standard of Christ into the most remote corners of the globe."—Selected.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us; every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

WEST KENTUCKY NOTES.

Boxville, July 21.—The debate between Bro. W. L. Butler and Mr. J. B. Hardy, Primitive Baptist, is a thing of the past. The propositions argued were as follows: "1. The Scriptures teach that God chose a people in Christ Jesus before the world began, and predestinated them unto glory, without any conditions to be performed by them." Hardy affirmed; Butler denied. "2. The Scriptures teach that baptism administered to penitent believers is in order to remission of sins." Butler affirmed; Hardy denied. "3. The Scriptures teach that in regeneration the Holy Spirit operates immediately upon the heart." Hardy affirmed; Butler denied. "4. The Scriptures teach that a child of God may apostatize and finally be lost." Butler affirmed; Hardy denied.

The debate was held in Highland Baptist meeting-house, in Webster County. Great crowds attended, and the very best of feeling and conduct was maintained by both speakers and the audience during the five days'

contest. Mr. Hardy made some noble admissions during the debate. Here are some samples. He admitted that baptism is "in order to receive remission of sins," claiming a difference between the above expression and "in order to remission of sins." He tried to show a difference between the expressions, but failed; however, he continued his arguments, in a dodging kind of way. He also argued that, even though the words of God do convey the Spirit in its work, the Spirit is "the first" to come in contact with the sinner's heart. This we believe and teach; so he virtually admitted our position, which is New Testament doctrine. He preached much other truth; however, he took pointed issue with Bro. Butler on some points, but lost completely out on the last proposition, in the case of Judas. Bro. Butler tried to get him to say that Judas was one of God's "elect," or else was a devil when chosen. He would not admit either, either of which admissions would have ruined his doctrine; but Bro. Butler ruined it anyway.

After the discussion closed, an old-time hymn was sung, and an old-fashioned hand-shaking followed. Tears could be seen flowing from many eyes, and such expressions as these heard: "God bless you, brethren; you have conducted yourselves as honorable gentlemen and Christians." Bro. Butler completely won the hearts of all by the "law of love." This debate will be long remembered by hundreds of people as the most pleasant and profitable religious discussion ever held in this country.

Bro. Butler will remain several weeks and preach in the county. He is now preaching at New Liberty. I began a meeting at Walnut Grove yesterday, to continue an indefinite time. Will commence a meeting at Shiloh during the first week in August. Bro. Andrew Perry is also in the county, and will do work at various places. The cause of Christ in Union County is on the steady increase. We are having much preaching and work done at several destitute and weak points. The church at Seven Gums has revived, and is now meeting every Lord's day. I preach for and encourage them all I can. There is much more work in the country than I can do; but the brethren are coming to the rescue. Bro. S. H. Jones will be in our midst in October, and Bro. R. C. Bell in September. Pray for our work.
H. S. Nelson.

July 20.—Bro. R. N. Gardner has been in a meeting at Wayne, Tex., for a week. There have been three additions up to the present. His meeting will continue during this week, and after closing there he will go to Robert Lee, Tex.

Bros. R. R. Hays and F. H. Woodward have just closed an interesting meeting at Browning's Schoolhouse, where the beginning of school hastened the end of the meeting. They are now engaged in a meeting at Slick Rock, Ky.

We never can realize what a serious mistake we are making by neglecting missionary work—either home or foreign—until we see the millions turned into hell that we might have been instrumental in saving.

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OUR PRACTICE.

O. P. SPIEGEL.

"Without egotism, I affirm that our practice, as disciples of Jesus Christ, can not be equaled, much less excelled, by any other religious people. We wear no name but Christ; have no priest but Christ; accept no creed but Christ; submit to no authority but Christ's; ask people to believe on Christ; to repent toward Christ; to confess Christ; to be baptized into Christ; to walk with Christ; to live for Christ; we plead for unity in Christ. *Christ is our all and in all.* In accepting the simple, yet all-comprehensive, name 'Christian'—plus nothing, minus nothing, divided by nothing—without prefix or suffix, we stand as the friends of every movement that looks toward God. We antagonize nothing that is good, but hail with joy all truth and righteousness, whether it be found in Jewish or Gentile, Roman Catholic or Protestant folds. We are neither 'Catholics' nor 'Protestants,' but simply 'Christians'—not the *only* Christians, but Christians only. We believe that denominationalism mars the unity of the church, hence we oppose all divisions and denominational lines as unscriptural and sinful. We believe that all human creeds interfere with the emphasis on the Christ, and so we have no creed save Jesus Christ, and plead for simple loyalty to him and obedience to his commandments. This is the *summum bonum* of our holy religion as revealed in the Holy Bible.

"New Orleans, La."

COMMENTS BY J. A. H.—So writes O. P. Spiegel in The Christian Standard. Would it not be fine if what he says were strictly true! How grand it would be, for instance, if this statement were true: We "submit to no authority but Christ's; ask people to believe on Christ; to repent toward Christ; to confess Christ; to be baptized into Christ; to walk with Christ; to live for Christ; we plead for unity in Christ. *Christ is our all and in all.*"

It is easy to show that in several of these affirmations Brother Spiegel is mistaken. He says: We "submit to no authority but Christ's." We "walk with Christ." We "live for Christ." "We plead for unity in Christ." "Christ is our all and in all." Now it is a sad fact that he and those who affiliate with him advocate and practice a number of things in their religious work and worship for which Christ gives them no authority—things which no apostolic church taught or did. And as a result of this action on the part of Brother Spiegel and his confederates, debates, alienations, strifes and divisions have arisen among those who claim to acknowledge no authority in religion but Christ, to walk with Christ—among those who were the most harmonious and successful people in the world forty years ago. How blighting has been the curse, and how hateful in the sight of God will never be fully known till all things are made manifest before the judgment-seat of Christ; but that it has been very baneful and bad is easily seen.

No authority but Christ! Christ and his apostles and prophets built a church that prospered marvelously. It evangelized the world in a generation. It prospered as no religious movement ever prospered before or since. But after the apostles, prophets and evangelists of this first period were dead, there soon began to be a strong current in the church flowing powerfully against the authority of Christ. The devil, no doubt, was the great originator and instigator of it. Evidences of it were seen even in the days of the apostles. (See 1 Corinthians 1:10-15 and 2 Thessalonians 2:1-12.) So successful was this work of evil, it appeared at times that the Bible and the true, divine religion would be absolutely banished from the earth. But not so; at all times there was a remnant true to God. Perhaps at times the number of the faithful was almost as small as in the days just preceding the flood; but the holy fire did not entirely go out.

The invention of the art of printing, the great multiplication of Bibles and the abundant circulation of them among the peoples in their own tongues, caused a great turning to the Lord. The authority of Christ began to be recognized as it had not been before since the apostolic age. The exceeding sinfulness of the existence of hundreds of warring factions, each professing to follow Christ, began to be perceived, until at length, about the beginning of the nineteenth century, the world became ripe for the strongest and truest return to Christ and his way that had ever been seen. It was fitly typified by the return of the Jews from Babylon to Jerusalem under Zerubbabel. Thomas and Alexander Campbell in Pennsylvania and Virginia, Barton W. Stone in Kentucky, Christian Herman Dasher in Georgia, and old Father Trout in Ontario, and others, about the same time, and in several of these places, wholly independent of each other, (for Stone, the Campbells and Dasher, who began about the same time and reached the same general conclusions, did so while each was utterly ignorant of the existence of the others; whether Brother Trout knew at all of the others in his beginning to return to Christ and his way, I do not know,) accepted Christ as their sole authority in religion, resolved to "speak where the Bible speaks, and to be silent where the Bible is silent"; to discard everything in religion for which they could not find divine authority, and with all diligence to seek for unity in Christ. Their success was marvelous. In turning multitudes to Christ their work surpassed by far anything that had occurred on earth since the apostolic age. It was common in the protracted meetings of those days for seventy-five or a hundred converts to be made within ten days or two weeks. Men, women and children came for many miles to attend the meetings. Such Bible study had never been known on earth before. Starting, as it were, from nothing, in forty years we numbered five hundred thousand members, and leavened the religious teaching of the world. Had that rate of increase kept up, we would doubtless have had on earth to-day at least five million people acknowledging no authority but Christ, and working and worshiping as the churches of the first century were taught to do.

But, alas! the devil and his emissaries began their divisive work. Slowly, cautiously, but persistently, he began to strive to turn this great, victorious host from their loyalty to Christ. He suggested that to obtain the best results nineteenth century methods ought to be adopted; that the churches might have been sufficient for the evangelization of the world in so remote a period; but that they are greatly outclassed by the great modern missionary societies of to-day. So strongly did he appeal to fleshly lusts, to the innate tendency to insubordination, to man's aversion to exact compliance with the law of God, his success was great. The human societies, invented to do the work God committed to his churches, as guileless and harmless in appearance as babies usually are, began to operate. Strife began. The city churches began to long to be as attractive in appearance and in music as the sectarian churches about them were. So they built costly houses and put organs in them—little, meek-looking

organs at first, later, fine pipe organs. The strife was increased. The devil was highly elated. Those people had been bent on following Christ, on returning to the doctrine and practices of the apostolic age, and he had gently, skillfully, very successfully diverted a multitude of them from the belief that God's Word is sufficient, God's way the best, and that God's people are complete in him. Sad was the day when these people surrendered to the arch-enemy. They still say, "Christ is our Lord," but in deed they deny him. Still they say, "We believe that all human creeds interfere with the emphasis on the Christ, and so we have no creed but Jesus Christ, and plead for simple loyalty to him and obedience to his commandments; this is the *summum bonum* of our holy religion as revealed in the Holy Bible," but their saying is not correct. They are not content in Christ, nor will they abide in him and his Word for unity's sake.

For about forty years among us who had covenanted with God and with one another to take Jesus as our only Lord, as our Master and Guide in religion, and his book, the New Testament, as our only rule of faith and practice, our only book of discipline, the unity was as perfect as it has ever been on earth among so many people, I suppose. Every church was in full fellowship with every other church among us, every preacher was welcome to every pulpit. Every teacher among us stood for the sufficiency of the Word of God as a guide in religion. If in 1860 there was an exception to this unity of fellowship, I do not now call it to mind. In the forty-three years that have passed since then, how great the change! In hundreds of places all over our land congregations have been divided. In the same city, town or village we find the "Church of Christ" and the "Christian Church," the two having no Christian fellowship for each other. Families are divided, and the weakness that comes from division is manifest.

Do you ask, "Whence comes this horrid state of affairs?" The answer is at hand: Brother Spiegel and those who hold with him are unwilling to abide in the teaching of Christ; they will not submit to the New Testament as a sufficient guide for their work and worship as Christians. They will have instrumental music, which Christ in his wisdom refused to bring over into the new covenant. He was perfectly familiar with everything in the old covenant; he foresaw with faultless accuracy all the exigencies of the ages to come; in his wisdom he brought over from the old covenant many laws and practices; instrumental music he purposely left out. O. P. Spiegel and his brethren will not have Christ Jesus to reign over them in this particular. They have passed upon his judgment, and have decided it is faulty. They will rend into fragments every church of Christ on earth before they will accept this judgment of Jesus. They have already divided hundreds of churches.

They tell us instrumental music is a small matter, they profess to care but little for it; but they do not hesitate to depart from Christ to have it. They regard not the unity of the church, when it comes to putting the instruments in, nor are they moved by the tears, the entreaties and prayers of their most aged and worthy brethren. They put the instruments in (which

Christ left out), and look grimly on while aged and venerable men and women, the most godly of them all, the very ones who did most towards the building up of the congregation, go out with sobs and tears. It is often a most pitiful scene, which, no doubt, fills the God of heaven with hot, fierce indignation and wrath.

"But," do you ask, "why do these aged and godly people go out because of such a little thing as a small organ?" They do not. It is not the organ, it is loyalty to Christ that takes them out. The question with them is, "Shall we abide in the teaching of Christ or not?" God did not drive Adam and Eve out of the Garden of Eden because of a piece of fruit. It was because they had rejected him as their Lord. They had refused to abide in his teaching. The one great lesson men must learn to be prepared for the everlasting kingdom of God is obedience, implicit obedience. God makes no mistakes in his commands; he puts in nothing that ought to be left out; he leaves out nothing that ought to be put in. His law is absolutely perfect for that for which he intends it. He makes no mistakes.

I am now conducting a protracted meeting at Mt. Herman Church, near State Line, Ky. Some years ago there was a division here. Out of about one hundred members, twenty-five would have the organ. Both parties continue to worship in the same house. They have no fellowship with each other. They do not attend the meetings of one another. The twenty-five preferred the organ to the fellowship of the seventy-five brethren, although the Holy Spirit purposely left instrumental music out of the law of the new covenant. I specially commend to all who read this the following quotations: "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. 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). Of one thing I am as sure as I am of anything: If I were to refuse to abide in the teaching of Christ, if I were to go onward using something he has not required in the church service, and were thereby to divide the church, I am sure the unending wrath of God would abide upon me. Under no circumstances could I continue to worship with a church that would persist in using instrumental music in the worship; for to me this would surely bring eternal destruction. It would be turning from the leadership of Christ to go with men. Christ does not lead that way; men do. For the same reason I could not remain in the fellowship of a congregation that, as a congregation, worked through the missionary societies for the evangelization of men. The question is not one of organ or no organ; of missionary society or no missionary society; it is a much graver matter. It is this: Shall I follow Christ or men in religion? There can be no question about the fact that Christ purposely omitted instrumental music from the New Testament — no question among fair-minded, intelligent men. Nor is there room for a reasonable doubt

as to whether or not he purposely omitted to establish the missionary societies; it is evident to every thoughtful believer that he established the churches, and left the societies unmade on purpose. What a high-handed, defiant, presumptuous thing it is for men to put into the worship or service of God that which the Holy Spirit purposely left out! And what a piece of folly and wickedness it is for men to turn from the leadership of Father, Son and Holy Spirit, to follow a lot of men, who have no more sense than they themselves have! Far be it from us to be so foolish and so sinful.

BAPTISM — "HOW IS IT DONE?"

J. N. A.

This question is without meaning to the honest Bible student. As well ask, "How is immersion done?" for well has it been said: "On strictly exegetical and historical grounds, baptism must be immersion. Without prejudice no other interpretation would ever have been given to Bible baptism. . . . In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? . . . All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek and Oriental churches continue to immerse to this day."

Thus speaks Philip Schaff, and with him witnesses every scholar from the days of John the Immerser to this day. There is not, neither has there ever been, a great scholar who does not speak as Schaff does concerning the ordinance of baptism.

The Greek word *baptizo*, by Anglicization, not translation, is made "baptize." The Greek words from which we have "baptize" and "baptism" in our Bibles have never been translated in the King James' Version or the Revision. To translate is "to render into another language; to express the sense of in the words of another language." To Anglicize a word is to make it an English word — to conform its spelling and pronunciation to the English. Why have our translators thus dealt with this word? Why not translate, that is, put the meaning of this word, into an English word? Does it make a nicer, smoother and more forceful sentence to say, "He that believeth and is baptized shall be saved," than to say, "He that believeth and is immersed shall be saved"? Or would not "He that believeth and is buried shall be saved" be forceful enough? I know of no other reason for failing to translate this word than the meaning of the word. It would "spoil the whole matter." The meaning of this Greek word is so well settled by all lexicographers that there could be no translation made without killing man's substitutes, "pouring" and "sprinkling," for the ordinance of God. It would take a peculiar mind to see "pouring" or "sprinkling" in the words "dip," "immerse," "submerge," "cleanse by dipping," etc. It is not possible to translate *baptizo*, the word from which we have "baptize," without using one of the above words or an equivalent. If the reader will take his New Testament and read "immerse" every

where he finds "baptize," and "immersion" every time he finds "baptism," he will see how wilting a pure translation of these words would be to the modern practices; he would also see how ridiculous a preacher would make himself who, in the face of such light, would attempt to make a Scriptural argument for pouring or sprinkling. His only chance would be to fight the translation, and this would be to butt his head against all scholarship. Let us pray for a pure translation of these words in the next revision. It would certainly flood this subject with light for the common reader.

But after all may not the English reader make himself safe in this matter, although he were never to know that *baptize* is an Anglicized word, and should never be able to define technically this word? May he not, with his English Testament in hand, watch inspired men do this work, and thus learn how it was done by the Holy Spirit? He who would follow the Holy Spirit in this matter is infallibly safe. "For as many as are led by the Spirit of God, these are sons of God" (Rom. 8: 14).

So we will now follow the Holy Spirit and see how he did this work; and all good and honest hearts want to do it just as he did it.

The first baptizing (immersing) that the Holy Spirit did was done through John the Baptist (Immermer), who was filled with the Spirit from his mother's womb. He who goes back beyond the work of John, who goes to the Old Testament to establish his practice in baptizing, has a hard case, for no one would think of going to a book in which his subject is not so much as alluded to, unless he was very ignorant or in a strait. John the Baptist is the beginner. To him we are indebted for our first light. He did more baptizing, perhaps, than any other one man, and hence was specially called "the Baptist," or the Baptizer.

"In those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand. . . . Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan, and they were baptized (immersed) of him in the river Jordan, confessing their sins" (Matt. 3: 1, 2, 5, 6). John said: "I indeed baptize (immerse) you in water" (verse 11). In this passage John is represented as baptizing many people "in water" "in the river Jordan." Hence the Holy Spirit guided this first baptizer to do his work in water and in a river.

"John also was baptizing in Aenon, near to Salim, because there was much water there; and they came, and were baptized" (John 3: 23). Here we learn an additional fact, and that is, this man was guided by the Holy Spirit to a place to baptize, because there was "much water there."

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder upon him, and a voice came out of the heavens, Thou art my beloved son, in thee I am well pleased" (Mark 1: 9-11).

Thus we learn that our Lord, when he was baptized, went down into the water, came "up out of the water,"

and is also said to have been baptized "in the Jordan." And the Greek says "into (see margin of A. R. V.) the Jordan." Hence, without controversy the baptism of Jesus was an immersion.

"Dr. Carson said: 'There is not, there never was in existence, a great scholar who would deny that Jesus was immersed in the Jordan.'"

"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: 36, 38, 39). Here is a baptism performed by a man guided directly by the angel of the Lord and by the Holy Spirit. Certainly it was done right. It is minutely described. Two men were riding along the road, and one was preaching to the other; and presently they "came unto a certain water," and the man that was being taught exclaimed: "Here is water." They first came to it, and the eunuch said, "Here" it is, and asked to be baptized. The chariot was stopped and they both went down into this water that they had come "unto," and while down in the water "he baptized him," and then they "came up out of the water." This is an unequivocal example of baptism by the Holy Spirit.

Paul says he, the Romans and the Colossians were all buried and raised when they were baptized. (Rom. 6: 3, 4; Col. 2: 12.)

"Let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water" (Heb. 10: 22).

"Husbands, love your wives even as Christ also loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word" (Eph. 5: 26).

By the last passages we learn that whole churches were buried and raised in their baptism; that all of them had had their bodies washed with pure water; that the whole church, all bought with his blood, were cleansed by the washing of water.

To sum up, we have learned the following facts. When the Holy Spirit did this work he —

1. Came unto water;
2. Came unto much water;
3. Went down into water;
4. Baptized them *into* the river;
5. Buried the people;
6. Washed their bodies;
7. Raised them up;
8. Came up out of the water.

I do not believe the good and honest heart can thus watch the Spirit do this work and be in doubt as to what was done. He can never doubt that New Testament baptism was and is an immersion in water, and if he believes in Christ and has never been immersed, he will at once follow the Spirit, that he may be a child of God.

Now, friend, it is certain in the mind of every

scholar that in no other way was this work done by the Holy Spirit, and there is as much sense in saying, "What mode of immersion do you desire?" as to say, "What mode of baptism do you want?"

There is not a case in all the New Testament that squints at anything but immersion for baptism. Moreover, it can be shown to a historical certainty that immersion was the universal practice, without an exception, for one hundred and fifty years after every inspired man was dead. It can also be shown that for thirteen hundred years baptism was generally and regularly an immersion, and only in extraordinary cases was anything else done. Milligan quotes Brenner, a Roman Catholic writer, as saying that sprinkling and pouring were all this time disputed as baptism. Yes, he says, they were "even forbidden."

You must be immersed, according to *all Bible teaching and examples, or have a little water sprinkled or poured on you, according to the doctrine of men.*

NOTE.—I would be glad to receive questions on this subject from any reader who has any trouble along this line.

BAPTISM.

R. C. BELL.

This subject is as old as the gospel, but no older. When the gospel ceases to be the power of God unto salvation, then, and not before, can the church cease to teach and practice baptism. An assembly that blushes when the commission is quoted is removed far from God.

Although this subject is made plainer than almost any other, there is a great deal of confusion and misunderstanding about it. It is much easier to understand baptism than faith or repentance; the former is an overt act—something that we can lay hold of—while the others are mental states, and are not so easily described and defined. A six- or seven-year old child can grasp the Bible teaching on baptism in a very few minutes if properly presented. The reason that men differ so much about it is because they are not looking with unprejudiced minds for the truth. When we know the Bible answer to four questions, we understand the subject very well. One of the four is—

1. When was it first practiced?

Has it sprung up within the last few decades, as some seem to think, or does it come from the time of Christ, or perhaps from before his time? There is nothing said about it in the Old Testament at all; so let us come to the New. "Then went out unto him (John) Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins" (Matt. 3: 5, 6). "He (John) said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?" (Luke 3: 7). "And there came also publicans to be baptized" (Luke 3: 12). "Now it came to pass, when all the people were baptized, that Jesus also having been baptized and praying, the heaven was opened"

(Luke 3: 21). "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there" (John 3: 22, 23).

Multitudes were baptized by John the Baptist, but his mission was to prepare the way for Christ; he said that he was to decrease while Christ was to increase. (John 3: 30.) As we would expect, then, when Christ came in with his law, John's baptism was no more, and all who were baptized unto John, after Christ gave his commission, had to be baptized into Christ when they learned of him. John's mission was ended; his baptism was null and void. (See Acts 19: 1-7.)

Were people baptized under Christ's commission? (See Matt. 28: 18, 19.) Yes. "They then that received his (Peter's) word were baptized" (Acts 2: 41). "But when they believed Philip preaching good tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12). "And many of the Corinthians hearing, believed and were baptized" (Acts 18: 8). Our first question is answered. Thousands of people were baptized in the New Testament times.

2. Who was baptized?

Did John and the apostles just snatch up people and force them to submit? No. John came preaching, and the apostles went teaching as Christ commanded. The only way to reach a man is to teach him; if he will not be taught, he is hopelessly lost. "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, and they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh to me" (John 6: 4, 45). The taught gospel is God's drawing power.

What about infants? Can they receive the preliminary teaching essential to Scriptural baptism? Certainly not. Neither can they rejoice as did all the house of the Philippian jailer after they were baptized. "But does not Jesus say, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of God'?" you ask. Yes; but "come unto me" does not mean sprinkle. The very first thing, always, is to teach. The child can not receive the teaching, and consequently nothing is required of it. A child is not in a state of condemnation; on the other hand, we must be converted and become like it if we are ever saved. The same day that a child can know sin, it can be taught truth, but not before.

"Oh!" you say, "Lydia must have had children in her household." I say that she did not, but that her two children were grown men named Sam and Bob. How do I know? Just as you know that there were infants there. I suspect that we both had better "take back" and confess that we are wholly ignorant as to who constituted her household. There is not the shadow of an inference that she had little children.

Here is a story I wish to tell you. Some friends once were talking about infant baptism, and as they could not agree, they wisely decided before separating to study the subject closely until they should meet again. At the next meeting all admitted that they

could find nothing directly upon the point, but one old man said that he had one Scripture that taught it any way. All were eager for the passage. "Well," said he, "Abraham, when he was called, obeyed to go out into a place." All waited for him to continue, but he remained silent. Finally they asked what that part of a verse had to do with infant baptism. He replied that he was sure that Abraham went out to gather up the little babies to bring them in, so that they might be sprinkled. There is no better proof text for the practice.

Infant baptism is being given up by intelligent Bible readers, for it is not a Bible subject. It became prevalent about the sixth century A.D., but for many years the child was usually immersed, and still is in the Greek Church. The choice between immersion and aspersion was not given till about the fourteenth century.

3. What were people baptized for?

It is not very pleasant to have water sprinkled upon you; less pleasant is it to go down the slippery banks of a muddy stream, or break the ice over the water in which you are to be baptized. Surely there is some good reason why such multitudes submitted to the ordinance in New Testament times. Surely it is not a non-essential, or millions would not have submitted since that time. What is it for? "For a seal of acceptance with God," you say. How do you know? Does the Bible say so? You remember that we want a Bible answer to these four questions.

"John came, who baptized in the wilderness, and preached the baptism of repentance unto remission of sins" (Mark 1:4). They were baptized, "confessing their sins," that these sins might be washed away, for it was "unto remission." Jesus makes baptism a condition to salvation, for he says: "He that believeth (the taught gospel) and is baptized shall be saved" (Mark 16:16). When the murderers of Jesus asked Peter what they should do to be saved, he told them to repent and to be baptized unto the remission of their sins. (See Acts 2:38.) When Ananias told Saul what he "must do," it was this alone: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name" (Acts 22:16). Peter says that baptism saves. (See 1 Peter 3:18-22.) How can you say that it is for a seal, when our text-book says it is for something else? When you take the position that a man can be saved out of Christ, then, but not before, can you argue salvation without baptism, for baptism is the service that inducts into Christ. "Or are ye ignorant that all who were *baptized into Christ Jesus* were baptized into his death?" (Rom. 6:3). "For as many of you as were *baptized into Christ* did put on Christ" (Gal. 3:27). These two passages settle the question as to how we get into Christ. They can only be weakened by man's comments.

It matters not how much a man loves the Masonic Order, nor what is the condition of his heart, he is not a Mason until he goes through the initiatory service that makes him a Mason. No one is silly enough to say that it does not matter what initiatory ceremony the candidate observes; just so his heart is right, he is a Mason. Now, why not be as sensible about getting

into Christ? The Bible answer to our third question is that baptism is in order to remission of sins; that it is to get into Christ; that it is essential to salvation.

But it is objected: "I can't see how a little water, or much water, for that matter, can save." It does not matter whether we can see it or not, if God says it, it must be true; but I think that we can see how it is. Let us illustrate by the brazen serpent. When the Israelites were bitten by the fiery serpents in the wilderness, all they had to do to be healed was to look upon the brazen serpent, which God commanded Moses to put upon a pole for that purpose. (See Num. 21.) Don't you suppose those people laughed about brazen salvation just as we laugh about water salvation now? Was it the piece of brass that healed the snake bite? No; it was the faith and submission (repentance) in the heart of the stricken man that led him to look. If he had not believed and looked, he would have died. There is no more virtue in water than there is in brass. We are saved by faith, just as the Bible teaches, but when the faith is not sufficiently strong to lead to submission and obedience, it is a dead faith, and will not save. The man who would not look at the brass died because he lacked faith; the man who will not be baptized must be lost because he lacks faith. You see nothing in baptism? Neither do I but faith; faith is all that there is in it. When a man has faith, he ceases to love sin, and loves God instead; when this faith increases and adds to itself repentance (submission to Christ), he ceases the practice of sin, because Christ always leads away from sin. The man is no longer a sinner in the sense that he loves sin and lives in it. But what about those mountain heights of sin that he committed before he believed and repented? Baptism is "unto the remission" of these, and without it man can never be freed from sin, just simply because God says that this is the point in obedience at which he will forgive past sins. Baptism is a growth and product of faith. If it is true that there is one man who never sinned, then he does not need faith, nor the fruits of faith, nor anything else. Christ seeks only sinners who are lost. All have sinned, though, and need a Savior.

4. What was done to a man when he was baptized?

Was he sprinkled, or poured, or immersed? A Bible answer, you remember. The Bible baptism takes water; so do sprinkling, pouring and immersion. All three fulfill the Bible condition at this point. Bible baptism takes much water. (John 3:23.) Immersion only, of the three, requires much water; so the other two can not be Scriptural baptism at this point. Bible baptism requires a going down into the water and a coming up out of the water. (Acts 8:38, 39.) Immersion alone fulfills these conditions; so the others are not Scriptural. Bible baptism is a burial and a resurrection. (Rom. 6:3-5, and Col. 2:12.) Only immersion will do here. Bible baptism is a birth. (John 3:5.) Sprinkling and pouring will not do here. We are begotten of the Spirit (Father), brought forth of the water (mother), and born of the two. Two parents, of course, but only one birth. Immersion will do here, for it is a bringing forth of the less from the greater under the begetting power of a third. Bible baptism is the obedience of a form of doctrine. (Rom. 6:17.)

The doctrine is the death, burial and resurrection of Christ. Immersion only will do here, for sprinkling and pouring have no points of agreement with this form of doctrine. Therefore we must conclude that when a man receives Bible baptism, he is immersed, and that nothing else will do.

As a matter of fact, sprinkling was never heard of until after the New Testament was completed and the last inspired man was dead. It was first practiced about the third century A.D., being substituted for immersion sometimes when the candidate was very sick. It grew in popular favor until the year 753 A.D., when Pope Stephen III. said that an infant could be sprinkled instead of immersed; but not until 1311 was sprinkling declared to be of equal validity with immersion for all candidates. From then on it has not been questioned by many, but the mass of humanity since the period of the Reformation is slowly returning to the truth. Immersion is infallibly right, and all agree, but some are willing to risk their all on aspersion, because *some* think that it will do as well. Divine authority is not claimed for it; it is only a matter of preference and convenience. All must agree that it is substituting man's will for God's. The only argument for it is that man has the right to make this change. Is it not remarkable, too, that immersion holds its place more generally in northern climates than it does in southern? If an Icelander will not be immersed, it is because he lacks faith in God, and he must be lost, with all others who stubbornly refuse to believe and obey the gospel. (See 2 Thess. 1: 7-10.)

["Re-baptism" will be discussed next.]

"FISHERS OF MEN."

H. H. HAWLEY.

You have seen an expert fisherman go down to the stream to fish. He carries in his hand a neat little rod, with a small but stout line attached. He baits his hook with the most tempting bait, casts it gently out upon the water, and patiently waits for the fish to bite. He does not become angry if they fail to respond at once. He does not jerk out his line and lash the stream in fury if it fails to yield up its treasure. But calmly, quietly, patiently he waits till some fish seizes the bait, then carefully draws it to shore.

But did you ever see a good fisherman go splashing down into the stream, with a young sapling for a rod, a rope for a line, and a bait as large as the fish he expected to catch?—see him whip the stream with such fishing tackle till he had frightened all the fish away, then impatiently draw in his line and try another place, complaining all the while because the fish would not bite? If you did, you surely thought he had lost his reason.

Jesus said to two of his disciples: "Come ye after me, and I will make you fishers of men." They had been fishermen; but whereas their nets had been set for the treasures of the Sea of Galilee, now they were to

fish for the souls of men, using as their net the gospel of Christ. Do you not suppose that the Savior intended for them to use as much wisdom and judgment, as much patience and care in capturing the souls of men, as they did when they drew forth their net full of fishes from the Galilean waters?

To the extent of our ability to preach and teach, every disciple of Christ is a "fisher of men." But how sadly do some of our modern "fishers" abuse the power that is placed in their hands! Like the unskillful fisherman, instead of carefully preparing the "bait," they try to fill the hearts of the hearers with something they are unprepared to receive. Instead of casting it to them gently and in the spirit of love, they throw it at them as if they were "casting pearls before swine," till the hearers in anger refuse to listen. Instead of patiently waiting for the seed to germinate, they angrily condemn the people for the hardness of their hearts, and declare that if they will not accept the gospel when it is presented to them, they deserve to be lost. I believe there are many souls driven away from Christ who would gladly obey the gospel if it were presented to them in a kind, gentle way.

"Why," says one, "do you believe in pleasing the people?" Certainly I do. I believe in pleasing men just as long as I can do so without displeasing God. When the time comes for us to choose between pleasing men and pleasing God, then let God be our choice, though all the world oppose us. But because Paul warns certain brethren against being "men-pleasers," meaning, of course, that they should not allow their desire to please men predominate over their desire to please God, some of our "fishers of men" have evidently drawn the inference that it is altogether wrong to try to please men, and that the more they displease the people, the more pleasing they are to God. But I am confident that with many of us God would be better pleased if we would make a greater effort to please the people. Very little good was ever done by making people angry, yet there are preachers who seem to take great delight in preaching in a way that will make every hearer angry who differs from them, when the same truths could have been preached with equal force without offense to any.

Quite different from this is the spirit displayed by Paul in his letter to the Corinthians. He says (1 Cor. 9: 20-22): "And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." It would seem from this that Paul was, in a certain sense, a "men-pleaser," for the language indicates that he felt constrained to conduct himself in a manner as nearly as possible like the people with whom he associated, so long as he could do so without violating any

principle of truth; and this, evidently, with no other purpose than to please the people, that "by all means he might save some." Is it not possible that Paul intended this as a lesson to modern "fishers of men" who should be his readers?

Grave responsibility rests upon those who are preaching the gospel. The eternal welfare of many a soul is in our keeping. We can not exercise too great care in handling the "sword of the Spirit." To the extent that we are able to influence others by our words or lives, we are "our brother's keeper." Shall we betray the sacred trust that is left us by neglecting to use every legitimate means within our power to lead these souls in the way of life?

A DENOMINATION WITHOUT LOCAL AFFILIATION.

F. W. SMITH.

In the city of Bonham, Texas, are six denominations, viz.: Episcopal, Methodist, Baptist, Presbyterian, Cumberland Presbyterian, and the "Christian Church," known in the North and East as the "Disciple Church," but in the South and West as the "Christian Church." The last named is now without local affiliation. Although in the midst of a revival, with a cornetist and general director of music, the members of the other denominations are conspicuously absent from the meeting. This lamentable condition of affairs came about in the following way: Five of the denominations, including the "Christian Church," entered into a union (?) meeting, and all ran smoothly, without a ripple upon the ecclesiastical waters, until Bro. Ewell, pastor of the "Christian Church," decided during one of the services to tell sinners, "He that believeth and is baptized shall be saved," when "the fat was thrown into the fire." This was of course considered by the other denominations as bringing into the meeting "doctrinal differences," thereby violating the tacit understanding that such things were to be left out of the meeting. And now Bro. Ewell stands guilty of ministerial discourtesy. In fact, he is regarded as a covenant-breaker, because he, inadvertently or otherwise, told sinners what to do to be saved in the language of the commission. While Bro. Ewell seems to be a very pleasant and agreeable man, yet I am not prepared to defend him against this grave accusation of his brother pastors. While not always expressed, still there is an unwritten creed regarding fellowship and participation in these so-called union meetings, of which A. E. Ewell can not be ignorant, and to which he must have known it was both expected and demanded he subscribe when he entered into this meeting. Therefore it can not be regarded in any other light than that he acted unwisely, unjustly and unfairly in imposing on these "seekers after the souls of men" the conditions of salvation laid down in the commission our Lord gave to the apostles. To show that I am entirely correct in siding with Bro. Ewell's accusers that his conduct was altogether reprehensible and wholly

inexcusable, I will give a few extracts from a sermon preached by one of the pastors in the beginning of that meeting, to which A. E. Ewell fully assented by his perfect and absolute silence. The sermon to which reference is made was preached by C. M. Harless, pastor of the First Methodist Church. His subject was, "A Revival in Bonham," and the question was raised, "Can the pastors and the churches unite for a revival?" This was answered in the affirmative, and continuing, he said: "You may divide the great doctrines of theology into one hundred topics, and the five denominations engaged in this meeting are agreed upon almost ninety-five of them. I venture to say that my Bro. Ewell and I are nearer together in our conception of God and his attributes than were the Apostles Paul and John. Let us not magnify our differences; if we do, the meeting is a failure." Now, Bro. Ewell certainly knew there was a very wide difference between the order of New Testament conversion and that proposed by Pastor Harless as the basis of operation in the "union meeting." Hence, if A. E. Ewell had not gained his own consent to suppress the conditions of salvation during that meeting, *then and there* was the *time and place* for him to have plainly stated that he could not enter the meeting under such conditions; but instead he sat still, without one word of protest, which was taken as a matter of course by all the pastors and "lay members" as an evidence of his willingness to co-operate with them in perfect harmony as to their ideas of conversion. In view of these plain and unmistakable facts, it came in bad grace for Bro. Ewell to disturb the peace and harmony of that meeting by declaring just once: "He that believeth and is baptized shall be saved." The coils are still more closely drawn around the "offending" brother by his continued silence, as Mr. Harless proceeded in that first sermon to lay down the conditions of union (?) in answer to the question: "How can we unite?" He stated clearly: "1. In non-essentials, liberty. 2. In essentials, unity. 3. In all things, charity, love." Now, as Bro. Ewell well knew that Mr. Harless and every preacher in that meeting did not regard baptism as in any way essential to salvation, he could but have known that he was violating the basis of union when he dared to say, "He that believeth and is baptized shall be saved." Notwithstanding Mr. Harless stated in that first sermon in answer to the question, "How can we make this union meeting a success?" that "the Acts of the Apostles is the best manual of revivals the world ever saw," Bro. Ewell, while recognizing that the statement was *absolutely* true, should have known equally as well that Mr. Harless and every preacher present *practically* repudiates Acts of the Apostles in their system of conversion, relying mainly on prayer and the direct operation of the Holy Spirit. This is virtually stated as Mr. Harless' conception of the matter by what he immediately adds, viz.: "1. The Holy Ghost is the most prominent person there. He empowers, emboldens, guides and convicts. 2. Prayer, both public and private, must be offered." A. E. Ewell well knew what was meant by this reference to the Holy Spirit and prayer. While freely admitting both have their place in the divine system of conversion, he could but know

the abuse which would be made of them in the so-called union meeting, and yet by refusing to offer one syllable of protest against this mystified system of conversion, gotten up by uninspired men, he suffered himself to be "tied hand and foot." He knew that every prayer offered by these preachers and their "lay members" would be for an "outpouring" of the Holy Spirit on the meeting, and that sinners might be "baptized with the Holy Ghost."

In view of all the foregoing facts, we are not prepared to shed many tears over our brother's expulsion from the paradise of denominational affiliation. He was warned before going into the meeting that he "would either have to eat crow or jump the fence." It would perhaps be claiming too much to say that the prophecy was indited by the spirit of inspiration, but one thing is so clearly to be seen that "he who runs may read," viz.: Whereas Bro. Ewell and flock were *in*, they are now *out*. Whether they jumped the fence or were deliberately turned out of the pasture does not alter the facts in the case, for he and his flock are now orphans, without denominational affiliation. The case becomes still more aggravated when it is remembered that in the city of Bonham is a little band of Christians, just the common sort of disciples you read about in the New Testament, striving to maintain the worship of God as "it is written," with whom Bro. Ewell and his members could have sweet and blessed fellowship by putting instrumental music and human societies out of the church. But, alas! he prefers to don the paraphernalia of sectarianism and enter the ranks of denominationalism, leaving the little band of true worshipers to become the object of scorn, ridicule and persecution.

NONSENSE ABOUT THE DELUGE.

J. W. M'GARVEY.

Skeptical and half-skeptical preachers are constantly advertising their folly by spouting about the Jehovistic and Elohist narratives in the Old Testament, and about the indebtedness of the Bible to the heathen mythology of the Babylonians. Below is a specimen paragraph copied from a newspaper clipping recently sent me from Canada. "Rev. Dr. Milligan" was the preacher, and, after mentioning a "very ancient tradition of an Assyrian flood, the records of which were discovered by George Smith in 1872, and are now in the British Museum," he says:

"Unlike the Biblical story of the flood, which lasted forty days and one hundred and fifty days, according to the Jehovistic or Elohist accounts respectively, this Babylonian flood was seven days coming, seven days present, and seven days subsiding. Certain points of similarity were noted between these narratives, yet with this great difference, that in the Biblical account men were destroyed because they were so bad, by a God of mercy and truth, while in the Babylonian account the gods themselves were as bad as the men in the other narrative, and ran away from a deity whose caprices they feared they could not appease."

The man who can find in the account of the flood in Genesis two different and conflicting stories, one

representing the flood as lasting forty days, and the other one hundred and fifty days, has to utterly pervert what is said in the text about these two periods, and he has to deliberately ignore the two statements of the text which alone determine the duration of the flood. The two statements, standing one at the beginning and the other at the end of the story, just where they ought to stand, are these: It is said that the flood began "in the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month" (7: 11); and it is said that he came out of the ark in the six hundred and first year of his life, second month, and twenty-seventh day of the month (8: 13, 14). Any child can see that this is one year and ten days. And any bright boy twelve years old, who will go through the story, taking note of the dates given, of which there are many, can see that they are all consistent with these two and with one another. Nothing but a predetermination to force upon the narrative a different interpretation, so as to find two conflicting accounts, could have suggested the idea of their existence. Consequently, during the nearly four thousand years in which this narrative has been read by intelligent men and women, the thought of two conflicting accounts never entered anybody's head until skeptics, with their heads full of the modern analytical theory of the Pentateuch, went to work to find evidence of this theory everywhere, and to force it in where they could not find it.

As to the derivation of the Biblical account from "a very ancient Babylonian account," its absurdity is made manifest by what this preacher himself says of the latter. He says that in the Babylonian account "the gods were as bad as the men in the other narrative, and ran away from a deity whose caprices they feared they could not appease." To assert that the solemn, consistent and awe-inspiring account of that dreadful scourge of a sinful generation was derived from one of the silliest stories to be found in heathen mythology, is to make the man who asserts it as silly as the mythologist himself. Moreover, it is only after these theorists have robbed Moses of the authorship of Genesis, and transferred it to unknown authors a thousand years later, that they can even pretend to this silly representation; for the tablets deciphered by George Smith were found in the library of Assurbanipal, who lived more than six hundred years after Moses, and there is no evidence that the Babylonian caricature had been written very long before Assurbanipal put it in his library. It is certainly a very badly executed counterfeit of the true story of the flood, and it is the climax of folly to claim that the counterfeit was made previous to the genuine coin.

The recent discovery of Hamurabi's code of laws, written on imperishable stone in the early part of Abraham's life, demonstrates the existence of a well-ordered literature at a date early enough for the Biblical account of the deluge to have come down to Abraham in the very form in which we now have it; and if it came to Abraham, it came to Moses, and it may have passed out of the hand of Shem into Abraham's hand, seeing that the life of the former overlapped that of the latter for many years.

Men can make anything they please out of the narratives in the Bible so long as they substitute for its statements imaginary conceits of their own. But for all this they shall give account in the day of judgment. It is not surprising that, pursuing the course they do, they deny that there is to be a day of judgment such as the Bible describes; but in this their folly will be again and finally exposed.—Christian Standard, March 28, 1903.

SINGING AND SONG-BOOKS, ETC.

PAUL HAYS.

James says: "Is any merry, let him sing psalms." Paul exhorts to singing rather than to foolish jesting, or being filled with wine. The singing of spiritual songs seem to be a sort of safety-valve, whereby those who are of a lively or poetical turn of mind may find vent for an overflow of spirits in heartfelt praise to God, or soul-stirring admonition to man. A good song, well sung, seems more effectual in awakening the best that is in us than does humbler prose. But God has the supremest contempt for operatic affectation in the worship, and I am persuaded that even man is disgusted with it. Let the Word of God dwell in us richly, and let our songs abound with Bible sentiment. Let us sing with the spirit and with the understanding also. Even solo-singing might be appreciated, if understood and coming from a heart burning with love and devotion.

The sincerest worship and most effectual admonition can not be accomplished by singing from a book. It were better to put a song in our hearts, and *speaking* to one another, making melody in our hearts to the Lord, instead of reading to one another out of a book, and reading our prayers to God. That might do for an Episcopalian, but the early reformers made their strongest fight against such cold and ritualistic formalism.

The organ is an aid to the worship in about the same sense that the song-book is. Both should be banished as a hindrance to spiritual worship and teaching. No one objects to learning the music of a song from a book or organ, but we should not go to the assembly to learn to sing, but to talk to the people and to talk to God.

Then, too, as we go about our work, we should have our minds stored with songs both new and old, breaking forth in melody and praise where song-books never come.

A song-book is a human institution, and how any church can unanimously agree to adopt any human production as a standard in worship is a puzzle to me. Would we all agree to adopt the sermons or prayers of any man or men, to be used "second-handed" on every religious occasion? It would be on the same principle as a creed. I might adopt such words, thoughts or expressions as seem to me to be in accord with Holy Writ, but I should not bind them or their manner of expression on others, even with their consent.

I can not indorse many things in every song-book. I can indorse many things in every creed. Why reject

creeds as a whole as articles of faith and worship, and accept the song-book? I think Lesson Leaves are a valuable commentary for individual use in the home sometimes; but how any church can adopt any human pastor, creed, commentary or song-book for constant congregational edification is a mystery to me.

Each should think for himself and speak the sentiments of his own heart. I do not mean that he may not adopt the thoughts or even words of another, if they better express his own matured convictions. But it is getting too far from the fountain-head for even an individual to adopt as a permanent standard of faith and teaching the comments of another on "what is written." Of course we sometimes change our song-books. Most denominations change their creeds.

It is destructive of originality and individuality for a church to adopt any human standard. Away with formality, machinery and set rules of human creed in the work, worship and teaching of the church! Let each one make or learn his own song, and sing it himself. (1 Cor. 14.) Others could join or "Amen" the song if they know or hear and indorse it. If this resolves into solo-singing, let it be from the heart, and not for show or entertainment.

Some of the best singing I ever heard was by the darkies and mountain "white folks," where they never saw a book or read a note. Oh, how a good old song, that we all know by heart, does awake the great deep of our souls and "shake the meetin' house"!

There is much prejudice among old-fashioned Christians against solo-singing, because it is usually done by worldly-minded women in stylish city churches for the entertainment of the young people. I am sure that no woman could lead a teaching song without violating the plain Word of God. But I knew a good old brother in Texas who used to stand before the people and sing a solo that would strike terror or tears, hope or joy, at the will of the singer. A solo, properly sung, especially if new, is better understood and far more effective than discordant voices. A song of teaching should be sung at the people, and worship should be reverently addressed to God from the heart.

In this connection let me humbly insist that we rightly divide the Word of Truth. Why do we sing songs of worship in a meeting for sinners? "Do not your righteousness before men to be seen of them." On such occasions our songs should be addressed to sinners, if we should sing at all.

Why do we scatter song-books among sinners? Can they worship God, or teach Christians, or invite sinners to come?

Is singing just to fill up time, or for entertainment? Would you ask an alien to pray or preach or teach?

Let us act intelligently and in a way consistent with our faith at other points. Let us not be afraid to get out of old ruts, and frequently change all human rules and customs, lest we learn to exalt the traditions of men above the commands of God.

Fresno, Cal.

If you would hit the mark, aim a little above it. Every arrow that flies feels the attraction of earth.—Longfellow.

THE MAGNETIC CHURCH.

EARNEST C. LOVE.

A few nights ago I attended a prayer meeting of the "First Christian Church" in this place. The subject was, "The Magnetic Church." Various ideas were put forth showing how people might be drawn or attracted by the church. The gospel was scarcely mentioned as being in any way a drawing power. But "the hearty hand-shake," "the cordial welcome," "the big preacher," and such like things, were held up as being the most effective means of drawing people to the church.

But it is certainly true that the (magnetic?) church of the New Testament used only the gospel to draw and convert people to Christ. (See Rom. 1:16; 1 Cor. 1:21.) They simply preached the gospel, and when it failed to reach the people, they went elsewhere. Those who love the wisdom of men and the pleasures of this world are not attracted by the plain story of the Cross. Some have thought to abolish this difficulty by using other means than the gospel to attract this class of people. But the difficulty is here, after all. Those who will not be drawn out by the gospel will not be converted by it. It is also true that those who use means outside of the gospel to draw people out will be sure to give them something else beside the gospel when they get them out.

But the correct idea is not to try to draw people to the meeting-house, but go to the people. We should not build a pen around ourselves and spend all our time trying to get people into it. Our Savior says: "Go into all the world," and "to every creature," and tell the sweet "story of Jesus and his love." The early Christians understood this correctly, and obeyed it to the letter. See, for example, Peter, Luke, Mark, Philip, Stephen, Paul and Barnabas. In fact, the whole church "went everywhere preaching the word." Inasmuch as we are "the light of the world," "the salt (saving power) of the earth," we should be interested enough in the salvation of souls to go to the people in their homes, in the market-places, and in their public gatherings, and preach to them the gospel of Christ. When the plain story of the cross is taught by zealous, self-sacrificing Christians, then the question of "drawing" people to Christ is no longer a question.

Fresno, Cal.

THE NEW TESTAMENT.

NO. V.

JOSEPH M. WALTON.

In our former articles we found that the twelve apostles were the witnesses and administrators of the divine will. In this article we call attention to the fact that the divine will was made conditional. And the conditions must be complied with in the exact manner specified in the will in order to receive and enjoy the blessings and benefits that are contemplated in the will.

Now the conditions of the will may be briefly stated in this way: The alien sinner must learn his duty to

God. He must believe that Jesus is the Son of God. He must resolve to obey God. He must confess his faith in the Son of God. He must be baptized in Christ for the remission of sins, in obedience to the command of God. And then, arising from the watery grave, he must live honestly, and deal justly, and walk righteously before God and those around him. He must grow in grace and in the knowledge of the truth. (2 Peter 3:18.) He must "add" the "Christian graces," such as "virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity" (2 Peter 1:5-7).

Now, suppose a man fails at the first point. Do you think a man can be saved in heaven who fails to learn his duty to God? And I answer, No, for in John 6:45 Jesus says: "It is written in the prophets (Isa. 54:13; Jer. 31:34; Micah 4:2), and they shall be all taught of God. Every man therefore who hath heard and hath learned of the Father cometh unto me." This forever settles this point, for Jesus says: "All shall be taught of God."

Well, suppose a man learns his duty to God, but fails at the second point. Do you think that a man can be saved in heaven who does not believe that Jesus is the Son of God? And I answer, No, for in Heb. 11:6 Paul says: "Without faith it is impossible to please God, for he that cometh to God must believe that he is." This forever settles this point, for Paul says that "all must believe."

But suppose a man learns his duty to God, and believes that Jesus is the Son of God, but fails at the third point. Do you think that a man can be saved in heaven who fails to repent of his sins — who fails to reform his life? And I answer, No, for in Luke 13:3 Jesus says: "Except you repent you shall all likewise perish." This is sufficient at this point, for Jesus says that "all must repent or perish."

Suppose a man takes all these steps of obedience but fails at the fourth point. Do you think a man can be saved in heaven who fails or refuse to confess Christ before men? And I answer, No, for in Matt. 10:32 Jesus says: "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And surely this is enough to settle this point, for Jesus says that all must make this confession. However, we have many good brethren who are satisfied to take people into (?) the church from the denominations without making this confession — without complying with one of the conditions of the will. Well, if a man can ignore one condition of the will and be saved, surely he can ignore any or even all conditions of the will and be saved. If not, why not? But it is not my object to discuss this question in this article. Surely it is wiser, better and safer for every man and every woman to comply with every condition of the will. Then they will receive and enjoy the benefits of the will — be saved.

But suppose a man takes all of the foregoing steps of obedience and fails at the fifth point. Do you think a man can be saved in heaven who fails or refuses to be baptized into Christ for the remission of sins? And I answer, No, for in Acts 2:38 Peter says: "Repent

and be baptized every one of you in the name of Jesus Christ for the remission of sins." Surely this is enough to settle this point, for Peter says that all must repent and be baptized.

Well, now, suppose a man takes of the foregoing steps of obedience, and takes them in their right order and for the right purpose, and then "backslides," wanders off in sin and folly, and fails to add the Christian graces. Do you think a man can be saved in heaven who fails at this point? And I answer, No, for in 2 Peter 1:9 it says: "He that lacketh these things" — what "things"? virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity — "is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

This is enough to show that the divine will is conditional, and that every condition of the will must be complied with in the exact manner specified in the will in order to receive and enjoy the blessings and benefits that are contemplated in the will.

Dear brethren, let us read and study our Master's will, and learn all about the terms and conditions of the will, and faithfully comply with all of the requirements of the will, then we are sure to gain his favor and approval in this world, and enjoy his eternal approbation in the world to come.

Browning, Ill., May 12, 1903.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

WHY THERE WERE FOUR EVANGELISTS.

Why can it have been that when there were so many disciples, two only write from among the apostles and two from among their followers? It was because nothing was done for vainglory, but all things for use. One evangelist, indeed, was sufficient, but if there be four that wrote, not all at the same times nor in the same places, neither after having met together and conversed one with another, and then they spake all this, as it were, out of one mouth, this becomes a very great demonstration of their truth. "But the contrary," it may be said, "hath come to pass; for in places they are convicted of discordance." Nay, this very thing is a great evidence of their truth. For if they had agreed in all things exactly, even to time and place, and to the very words, none of our enemies would have believed but that they had met together, and had written what they wrote by some human compact; because such extreme agreement as this cometh not of simplicity. But now even that discordance which seems to exist in little matters delivers them from all suspicion, and speaks clearly in behalf of the character of the writers.

But if there be anything touching times or places which they have related differently, this nothing injures the truth of what they have said. In the chief heads — those which constitute our life and furnish our doctrines — nowhere is any of them found to have dis-

agreed; no, not ever so little. These chief points are such as follows: That God became man; that he wrought miracles; that he was crucified, that he was buried; that he rose again, that he ascended; that he will judge; that he has given commandments tending to salvation; that he hath brought in a law not contrary to the Old Testament; that he is a Son; that he is Only-begotten; that he is a true Son; that he is of the same substance with the Father; and as many things as are like these. Touching these, we shall find that there is in them a full agreement.

And if among the miracles they have not all of them mentioned all — but one these, the other those — let not this trouble thee. For if, on the one hand, one had spoken of all, the number of the rest would have been superfluous. And if, again, all had written fresh things, and different one from another, the proof of their agreement would not have been manifest. For this cause they have both treated of many in common, and each of them also received and declared something of his own; that, on the one hand, he might not seem superfluous, and cast on the heap to no purpose; on the other, he might make our test of the truth of their affirmations perfect.—St. John Chrysostom's "Homily I. on Matthew."

AN UNWISE MANAGEMENT.

"When I was fifteen years old and very fond of managing," said a woman of fifty, "a bit of advice was given to me by an aged aunt. She said: 'Hepsi, dear, the world went on very well before you were born, and it won't go to pieces when you die. Don't feel that you must be conductor, engineer and fireman all in one.'"

The wish to manage is inborn in some natures. They can not be contented to let other people alone in the smaller affairs of the home; they interfere, and adjust, and ordain, often to their own disturbance and to the embarrassment of those who prefer their own way. In parents and teachers the continual effort to manage makes children either weak or willful; it is much better for the latter to depend more on themselves within certain limits, than to wait for orders. This is one reason why for some children it is better to be at school, away from their home, than to lean upon their father and mother in every detail of life.

The woman who acquires the art of managing her kitchen without taking away all liberty from her domestic will have a happier home and fewer changes among her servants than she who controls each portion of the work, from building the fire in the morning to locking the doors at evening. Too much management is very poor economy, and it defeats its own end. In contrast to no management at all, over-management may be tolerable, yet experience shows that the former lack of method is by no means hurtful where the home atmosphere is healthful. One seldom sees shipwreck in young people who have lived where the law of kindness has been ever on the lips of their elders and where integrity has been at the foundation of the home life; for children are imitative beings, and love is a great safeguard. Over-disciplined children, who are managed and watched and governed from the outside

merely, are very apt to wander from rectitude when the strong hand is withdrawn.—Christian Intelligencer.

THE UNSEEN CORD.

ELLA WHEELER WILCOX.

There is an unseen cord which binds
The whole wide world together;
Through every human soul it winds,
This one mysterious tether;
It links all people and all lands
Throughout their span allotted,
And Death alone unites the strands
Which God himself has knotted.

However humble be your lot,
Howe'er your hands be fettered,
You can not think a noble thought
But all the world is bettered.
With every impulse, deed, or word,
Wherein love blends with duty,
A message speeds along the cord,
That gives the earth more beauty.

Your unkind thought, your selfish deed,
Is felt in farthest places;
There are no solitudes where greed
And wrong can hide their faces;
There are no separate lives; the chain,
Too subtle for our seeing,
Unites us all upon the plane
Of Universal Being.

TELL YOUR NEEDS TO YOUR HEAVENLY FATHER.

We have eternal life; we inherit eternal life; but you may inherit that which you do not possess because you have not claimed your inheritance. "This is the record, that God hath given to us eternal life, and this life is in His Son." Claim your inheritance! Declare yourselves to be the sons and daughters of God! Be confidential with your Heavenly Father; tell him your needs, though it is written, "Your Father knoweth what things ye have need of before ye ask him," yet he loves to be asked; he loves to be confided in, loves to be trusted, and only in this way can you enter into a deeper, more satisfactory companionship with him. He is not like some fathers who do not seem to care to become intimate with their own children. I have known earthly fathers who did not suggest to my mind the Heavenly Father, and I have known those who did. It is a great blessing to have a memory of a perfect father. It seemed to me in the long ago when my father left us that nothing on earth could ever look the same again. And there was such comfort to me in the words "The Father of the fatherless."

Now, shall we not from this time arise and go to our Father? We need to be continually saying, I will arise and go to my Father.—Selected.

DECIDE TO-DAY.

EARLY DECISION FOR CHRIST THE WISEST AND ONLY SAFE COURSE.

Every wise teacher cautions his pupils against the miserable habit of procrastination. There is always need for it. The tendency to leave a duty for to-morrow, rather than to do it to-day is found in every child. It grows up with him if it is not eradicated; and it causes irreparable mischief. It is often found in company with the best intentions. One is busy to-day; a great amount of work is waiting to be done; this matter requires more attention than can be given to it to-day; let it stand over till to-morrow, when one will have more time. But to-morrow brings its own duties, and there is no time to deal with arrears, and so the laid-over matter is indefinitely postponed. The habit once acquired brings confusion and waste of power. But the mischief it does in business and ordinary work is small in comparison with its fatal results in religion. Few persons deliberately turn their back on Christ and decide to reject his claims. The great majority of those who die without accepting his salvation intended to accept it eventually. The boy thinks that when he has finished his education he will attend to it; when he is entering commercial or professional life, all his thoughts and energies are demanded for his duties, and he decides to postpone the question of religion to the time when he has established himself in life; then the absorbing competition of life occupies his thoughts, and he resolves to wait until he has obtained a fortune, or at least a competence. So he drifts until, if he lives to retire from business, he finds himself indisposed for a consideration of religion, and the subjects that have filled his thoughts all through his life leave no room in his mind for Christ. The only sure and safe course is that of prompt decision. Death may come suddenly; it is very liable to come early, and then the opportunity is gone forever. Even if life is continued the danger of postponement is serious. It shuts out of life its best preservative and its opportunities of usefulness; it deprives the soul of the divine influence which elevates, ennobles, develops it. After all, religion is the chief thing in life, and it is better for every one to attend to that first, and rest not until it is settled.—Selected.

I WILL DO WHAT I OUGHT.

How much these words have helped me: "I can not be everywhere, but I can be somewhere. I can not do everything, but I can do something. What I can do, I ought to do, and, by the grace of God, I will do what I ought." If every one of us acted on this for a month, the world would be the better for our having lived in it. A favorite writer of mine says: "The meaning of life is education, not through book knowledge alone, sometimes entirely without it. Education is growth; the development of our best possibilities from within outward. We are all at school. Humility, helpfulness and faith are teachers in this university, the

education of all for each and each for all." None of us are too poor to enter this university. Let us all enter it and see how much happier our lives will be.—Selected.

THE BIBLE CENSORED.

We have been accustomed for many years past to criticisms of the Bible, and to suggestions more or less valuable of improvements in its diction. These have come mainly from Christian scholars, and they have been generally done in a reverent spirit and with the motive of making the sacred Book more accurate in its rendering of the original and more intelligible to readers. Another censor has now entered the field, whose motive is of quite a different kind. This is the Turkish government censor, who makes two peculiar suggestions. He has been examining the Bible, before giving his permission for the latest consignment of the Turkish translation, sent by the American Bible Society, to be circulated. Two passages are objected to by this officer. One of them occurs in Paul's First Epistle to the Thessalonians, 1:7, in which Paul tells the church that it was "an ensample to all that believe in Macedonia." The censor points out that there is no region accurately bearing that name. He will not object if the passage is changed to read: "All that believe in the villayets of Salonika and Monastir." This objection will probably be overcome by the missionaries explaining the anachronism of the substitution. The second objection is doctrinal, and is more likely to be stubbornly defended. It occurs in Paul's First Epistle to Timothy, 1:15, where the apostle says that "Christ Jesus came into the world to save sinners." The Mohammedan censor strenuously opposes this passage, on the ground that Mohammedan sinners ought to be exempted from Christian salvation. He insists that the passage be changed to read: "To save Christian sinners." We most earnestly hope that he will yield on this point, too. The passage so changed would be quite true, but it would not express the whole truth. Mohammedan sinners need to be saved, whatever the Turkish officer may think, and it is precisely to declare the fact that Christ is ready to save them, which is the object of sending the Bible into Turkey. It is singularly fatuous on the part of the Turk that he should have objected to this passage, which states a truth that is the one most capable of redeeming his nation.—Christian Herald.

OUR DAILY SPEECH.

Poverty of vocabulary and infelicity of diction characterize far too much of our daily speech. We are often so afraid of seeming pedantic that we use in conversation a less beautiful and charming style of language than we might; our thoughts are clothed in shabby garb instead of wearing fine raiment. Home-spun words need not be shabby, nor is there necessarily elegance in elaborate phrase and stilted sentence. The word that most clearly and correctly expresses one's meaning, whatever its derivation, is the best word for

the occasion. But, in many families, the lack of rich and ornate English is painfully conspicuous. Children have little facility in their choice of words, because they habitually hear commonplace and inadequate language, spoken in a slovenly and haphazard manner.

The best means of correcting bad habits in ordinary speech is easily within reach. The English of good books is better than the English of the hastily compiled newspaper, but in this intensely competitive and hurrying period, the bulk of our people limit their reading to the latter and neglect the former. Daily reading of the Bible at family prayers does more than promote spiritual growth. Indirectly and incidentally it fills the mind and memory with similes, proverbs, phrases and sentiments which are for the elevation of thought and the enrichment of speech. Reading aloud from Shakespeare or Milton, or from some master of English, like Scott, Carlyle, Thackeray, or Stevenson, if daily practiced, will insensibly change and improve the quality and character of ordinary talk.

The children in a very plain and very simple American household are distinguished among their friends for a happy knack of hitting the best word in their talk, and for a very much wider vocabulary than most young people under sixteen possess. Their mother thus explains it: "Jack and I have always made it a part of our duty to the children to read to them. They have been familiar with good English from their nursery days."

We should, in our own talk, avoid affectation, but should not fear to use a beautiful word in its proper place, more than we should hesitate at assuming court raiment were we going to a palace. All our lives we are in the court of the King, and we should behave as befits the King's children.—Christian Herald.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

July 31.—Bro. Felix Lowell, of Columbia, Tenn., is engaged in a very successful meeting at Cedar Dell Church, near Caney Spring, Tenn. There have been about twenty additions up to the present. Bro. Felix is a fearless exponent of the doctrines of primitive Christianity.

July 31.—I have been attending the meeting at Lasea, Tenn., which began on last Lord's day, and is being conducted by Bro. J. W. Shepherd, of Nashville. There were five additions last night—four confessions and one erring brother restored. Bro. Shepherd is doing some fine preaching, and much more good will be accomplished before the meeting closes. This is my home church, and it is a "feast of good things" to me to be here with my mother and father and other relatives, and with the brethren here, who have given me so much encouragement in living for Christ, and with my friends that are not Christians, who, I pray and hope, will be such ere this meeting shall close. It was here I heard my first sermon, preached by a minister of the Church of Christ. Bro. Anthony Derry-

berry was the preacher, and his text was: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:29). Here, at the age of fourteen, under the influence of the Word preached by Bro. William Anderson, I gave myself to Christ as best I then knew how, and was baptized by Bro. David Hardison, who has since departed from the "old path." This church has a membership of about one hundred, and they have never failed to meet upon the first day of the week since it became a church, which has been more than half a century. The church was planted here by Bro. Joshua K. Spear, who established many congregations in this part of Tennessee. Among the first preachers of this congregation were Bros. W. T. Lee, Asa Hardison and David R. Sowell. Since then it has sent out Bros. N. C. Derryberry, now an elder in this congregation; L. C. Green, an elder of the church at Lanton, Tenn.; Anthony Derryberry and David Hardison, both of whom I have already mentioned; William Derryberry, and last, also least among them, your humble servant. Eternity alone can reveal to us what the influences of this church have been for the spreading of the truth and the elevation of the world. Among those who have never preached in public, but who are able to make instructive speeches in the meetings, I might mention Bros. Jeff. Derryberry, Ed. Hardison, Joe Derryberry, Jasper Hardison, Amos Derryberry, Jimmie Derryberry, R. L. Hays, Humphrey Hardison, and some others; also Dr. J. G. Lee, who has been confined to his room for about six years. He was paralyzed while making an earnest appeal to his brethren to live for Christ, and as he was falling into the arms of some brethren who arose at that moment, he said: "Brethren, if I die now, I will die in the harness." May the Lord help us all to be able to say with him when we think the last moment has come: "I die in the harness."

Your brother in Christ, N. A. Jones.

August 2.—Bro. H. W. Hawley is holding a meeting at Mt. Vernon, near Glasgow Junction, Ky. The meeting began on last Lord's day, and will continue during this week. Good interest is manifested.

Bro. William Anderson will conduct the meeting for the church at Lanton, Tenn., beginning on the third Sunday in September.

Bro. Denton is engaged in a meeting at Leftwich, Tenn., with the Antioch congregation.

Schochoh, Ky., July 31.—Bro. J. H. Mead began a tent meeting at Lamont, Tenn., on the third Sunday evening in June. It continued for two weeks, and resulted in nine confessions and one reclaimed. The meeting closed with good interest and a desire to have another meeting soon, as this was a very busy time, and there was also a good deal of sickness in the neighborhood. On Tuesday evening after the second Sunday in July he began a meeting at Sulphur Springs, Ky. Good interest has been shown, and there have been thirteen confessions to date. Both these are Baptist com-

munities, and I feel sure that there has been sown much good seed, which will bring forth fruit in days to come. Bro. Mead is a faithful preacher. We shall pitch the tent about five miles south of Auburn, Ky., for the next meeting, and we hope for the good work to go on.

Bro. Armstrong's visits to our congregation are very much appreciated. G. T. Ryan.

Bro. J. W. Shepherd, after the meeting at Lasea closes, will go to Oakland, Tenn., for his next meeting. The brethren at Lasea are much pleased with his manner of presenting the truth.

July 22.—To-day finds me in the little village of Blue Ridge, Tex., which is surrounded by a very rich and fertile country. We are in the midst of a splendid meeting; two services daily; large audiences at each service. There has been one confession. Our Baptist neighbors thought it wise to begin a meeting at the same time, and so they did. We have a very fine congregation at this place. They recently held a meeting in a destitute field, which resulted in twenty-one souls becoming obedient to the truth. On my way here I met Bro. F. L. Young. He had just closed a meeting at David, I. T., which resulted in three confessions. He is now in a meeting at McKinney, Tex.

D. H. Friend.

Bro. A. W. Young is now in a meeting at Savoy, Texas.

Bro. B. F. Rhodes will go from Minco, I. T., to Tuttle, I. T., to hold his next meeting. We have no congregation in the latter place, only a few scattered disciples, but we hope he will succeed in establishing one before leaving.

Morgan's Springs, Tenn., July 20.—The meeting at this place has just begun. The attendance and interest are both good. Before coming here I preached four days in Atpontley, and baptized eight persons.

Don Carlos Janes.

If I had a father in a far country, whom I never remembered to have seen, but whose love was made apparent by good gifts to make my life brighter and better, and by loving messages and words of cheer, and over all his promise that I should one day see him face to face, could anything make me doubt that father? Could anything make me say I wish I were his child, I wish I loved him, I wish I had more faith in him? No. There would be assurance that I had a loving father, and that I was his child. The fact of my never having seen him would make no difference.

Now there is this, What does it mean to be a Christian? It means simply this, acknowledge that you are a child of the heavenly Father, willing to do the work he sends you, willing to accept the messages in his Word as personal messages to you, and a realization of the fact that he is your Father, whether you own him or not. Accept this truth and simply trust, yes, trust.—Selected.

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SCRAPS.

J. A. H.

"He is a man of fine sense," you say, "of good, practical, business sense." What do you mean by that? The only sense in this world that is fine, good, practical business sense is the sense that loves, trusts and serves the Lord. Anything else that parades in the name of good common sense is, and will eventually show itself to be, foolishness—a deception and a snare, a fraud and a lie. Those who hear the words of Jesus, and do them, are wise; those who hear the words of Jesus and do them not, are foolish. (Matt. 7:24-27.)

A gentleman once said to himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." But God said unto him: "Thou foolish one; this night is thy soul required of thee; and the things thou hast prepared, whose shall they be?" And the Lord adds, "So is he that layeth up treasure for himself, and is not rich toward God" (Luké 12:13-21). We should not lay up on earth treasures for ourselves (Matt. 6:19-34); but instead thereof we should be rich toward God.

* * *

I knew a member of the Church of God who died, leaving behind him to go to his heirs about \$1,000,000. That amount of money would have enabled two hundred poor young men to attend a school like Potter Bible College for four years each, and thus

would have resulted in the conversion of two thousand souls at the least during the four years, to say nothing of what would follow in after years. It would have fed many widows, or it would have clothed many orphans, or it would have ministered to many sick. If that brother had been as diligent in spending that money for God as he was in making it, who can estimate the good he might have done? As it was he lost the whole of it; for he gave it to his children, who did not need it, who would have been as well off without it. I have known numbers of cases of this kind. If all the Christians that I know personally were to live in truth and in deed for God we could easily support more missionaries in home and foreign fields than are now supported by all the missionary societies which the "Christian Church" is running. We are not doing a tithe of what we should, and souls are perishing while we are laying up money.

* * *

And why are we laying up money for ourselves when Jesus so plainly tells us not to do it? Because we do not believe what he says, we do not trust him. God gives us possessions to use for him and his kingdom, and we use them selfishly for ourselves and our children. We are so selfish that we let multitudes about us go on into eternal destruction without making any adequate effort to save them. If we believed Jesus, if we trusted his Word, we would have no inclination to pile up supplies for our future use. Like Paul we could say: "I have learned, in whatsoever state I am, therein to be content" (Philippians 4:11). Again he says "Godliness with contentment is great gain, for we brought nothing into the world; for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Timothy 6:6-10). Again he says: "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" (Hebrews 13:5). These last words evidently refer to

Moses' address to the children of Israel, in which he said: "Be strong and of good courage, fear not, nor be affrighted at them; for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6); and to God's words to Joshua, "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee" (Joshua 1:5). So Joshua took God at his word; he trusted him and lived for him, depending on him. So when the last day of his life came he bore this testimony to the reliability of God; he said: "Behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof" (Joshua 23:14).

* * *

But do you say: "I am fully persuaded that Jesus will do all that he promises; but what does he promise? He surely did promise temporal blessings, protection, support, victory over enemies, and so on, to the faithful in ancient times; but does he promise such things under the reign of Christ? Did he not give them temporal blessings then, and does he not give to those who are faithful now only spiritual blessings?"

He gave both temporal and spiritual blessings then and so he does now. Abraham was blessed abundantly in this life, and when he died he went to a place of blessedness. (See Luke 16:19-31.) The rich man fared sumptuously every day in this world, but he went into torment in Hades when he left it. And, as the record plainly shows, this happened under the law of Moses. In all ages the faithful servants of God have been blessed both in this world and the one to come, in things temporal as well as in things spiritual. Abraham, Isaac, Jacob, Joseph belonged to the patriarchal period; Samuel and the prophets, Joshua and the other faithful rulers to the Mosaic.

Under the new covenant, those who follow Christ, who live for God and his kingdom, are promised food, drink and raiment (Matthew 6:19-34); any good thing they ask for (Matthew 7:7-12); that if they give, an abundance will be given unto them (Luke 6:38; that if they make sacrifices for Christ, they shall be rewarded a hundred fold now in this time in temporal blessings, with persecutions, and in the world to come with eternal life (Mark 10:28-30); that they who sow sparingly shall reap sparingly, but that those who sow bountifully shall reap bountifully; that God will supply and multiply our seed for sowing, and will increase the fruits of our righteousness so as to enrich us in everything, if only we are faithful, generous, liberal in his service (2 Corinthians 9:6-11). When commenting on the generous giving of the poor Philippians, Paul says: "My God shall supply every need of yours according to his riches in glory in Christ Jesus" (Philippians 4:19). We are exhorted to be content with what

we have, and to be free from the love of money, because God has said, "I will in no wise fail thee, neither will I in any wise forsake thee" (Hebrews 13:5). But all of these together are not more comprehensive than the following: "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3:21).

Wonderful, indeed, would be our blessedness, and marvelous would be the results, if those who have earnestly taken upon themselves the name of Christ, would give time, thought, work and money to the building up of the kingdom of God as they should, and as some do!

* * *

If you have son or daughter to send to school you should by all means see a catalogue of Potter Bible College. Write to the college at Bowling Green, Ky., for one.

A REPORT.

Two young men of the Young Men's Christian Association, of Shelby County, Ky., called on me a few days ago for the purpose of gleaning from me \$5 for the support of that institution. On leaving they handed me a financial and statistical report for the year 1902, from which I gather the following:

Amount collected and expended, \$961.60, with additional of \$163.81 for horse and buggy, unpaid, with unpaid subscriptions of \$248.75. Of the amount received, \$50 had been appropriated to "State work." The remainder was used for secretary's salary, traveling expenses, etc. He had traveled 4,091 miles in a buggy, 2,403 miles on railroad, a total of 6,494 miles.

There had been in attendance at their regular meetings in the county 5,383 men; 200 of these meetings were held. Bible class sessions, 75; topic cards distributed, 4,800. They report rooms open for "recreation," 313 days; attendance, 9,334; "for physical outings," 19; attendance, 2,680. Educational Club, met eight times, attendance 39. Practical Talks, 7; attendance, 255. Other minor things reported.

Bro. Armstrong, I hand you a statement taken from a report that fell into my hands. Dispose of it as you think best. The young man who handed it to me seemed to look on it with pride, and doubtless believed it to be a commendable report. The "physical outings" referred to, are foot ball, base ball and such like, at which they play match games with entrance fee. The large number in attendance at these are marked, when compared with the attendance at "practical talks" and "educational meetings." The large attendance for recreation is also marked, when it is considered for this games of various kinds are played.

I should have mentioned that they have twenty-seven periodicals on file in their reading rooms in

the county, which probably are read by some during their hours of recreation. There is evidence of "push" and "snap" on the part of its workers, when the number of miles traveled and topic cards distributed are considered, all of which is supposed to have been done in the county. Much good might have been accomplished if such energy had been used in the right direction.

Your brother,
P. R. Slater.

As the above shows, the chief part of that work by those who are dissatisfied with the Lord's way of doing work, and who think they can devise methods for doing God's work that far outstrip the Lord's way, is worldly in its nature, and destructive to spirituality. A great deal of the "religious work," according to the above report, done by these workers is "base ball," "foot ball" and "recreation meetings."

Another very noticeable fact in this report, and it is characteristic of all such reports, is that it takes the money raised "to oil the machine," although it is raised on the pretense of doing "religious work." People are begged and appealed to by these workers to give for this work and the other work; for home work and foreign work. The poor dying heathen is held up in a pitiable aspect and thus the listeners' sympathies and feelings are aroused to give, and after all about ninety cents out of every dollar go to those who raise and send the money. And still it is hard to get the church to see that they serve not our Lord Christ, but their own belly.

J. N. A.

IS THERE SUCH A THING AS THE CHURCH OF CHRIST?

J. B. BRINEY.

"It seems to me that our preachers are abandoning the ground which makes the Christian Church a necessity in the world, and for which the grand men who have long since passed over the river contended and labored." Such is the language of a very intelligent and successful business man, and as it is but a sample of numerous similar letters that we receive, we deem it proper to say a few things along the line suggested. That there is a widespread feeling of uneasiness among the rank and file of our brotherhood in regard to the trend of some things among the preachers is perfectly evident to every one who is in a position to observe the pulse-beats of the brethren. We know this both from correspondence and extensive travel in various parts of the country. It is extensively feared that forces are at work looking to the accomplishment of the "change of front" that has been announced as necessary, and it is believed that such a change involves the abandonment of our distinctive plea.

Perhaps there is more alarm in this regard than visible facts warrant, but that there is some ground for it is indisputable. The preaching of the simple gospel as it came from inspired penmen, and as it was proclaimed

by the "fathers," has to some extent been displaced by the preaching of human opinions and speculations. This fact has recently been forcibly impressed upon us by our contact with the thought and preaching of the men referred to by the brother who wrote the foregoing extract, in our work in gathering material for the history we are writing for Bro. Brown's book. There was but one sound in those early days, and that was by no means an uncertain one. The preaching of the simple gospel of Christ as it came from the pens of inspired men, that was done by the grand men referred to by the brother who wrote the foregoing extract, is in marked contrast with the proclamation of human opinions and philosophies that too often issues from the modern pulpit and religious press.

Our correspondent says that in a recent "union meeting" the leader, who was one of our leading preachers, said that there "is no such thing in the world as the Church of Christ, but there are churches of Christ." There is no doubt as to the correctness of the latter part of this proposition — there are churches of Christ. But the first part of the statement can hardly be sustained. The Master said: "On this rock I will build my church" — not churches. The Lord here presents his church as a unit, and the propriety of this is clearly seen when it is remembered that the body of Christ and the church are identified as one and the same thing. We do not read in the Scriptures of bodies of Christ, nor is the idea of plurality of bodies ever implied in the Word of God. When Paul says that "he (Christ) is the head of the body, the church," he presents the church as commensurate and identical with the body; and hence, as there is such a thing in the world as the body of Christ, there is such a thing as the Church of Christ.

Our correspondent says that the same preacher declared that the Savior's prayer for the unity of the disciples only means that "they should agree touching his Messiahship — his divinity, and not that there should not be sects and divisions touching his teaching — stating that divisions are necessary in the different churches to lead men to an investigation after truth, and are fruitful of good, as we can't all see alike." Think of such teaching as that coming from a preacher in a movement that stands for a plea for the union of the disciples of Christ! The sentiments expressed in these words used to be uttered by sectarian preachers, but even they have become ashamed to give expression to them now. What right have we to an organic existence if these sentiments are correct? But such sentiments are thoroughly hostile to the whole spirit and genius of the Savior's prayer. He prayed that the disciples might be one, as he and the Father are one. Does this mean that the Father and Son "agree touching the Messiahship — the divinity," of the Lord, while holding conflicting views on other matters? Such a question suggests its own answer. The Father and Son are in perfect harmony in their entire thought, feeling and purpose, and there is an apostolic exhortation that the disciples of Christ see eye to eye and speak the same things. The Scriptures make no room for sects or divisions, but severely condemn them, and class them with the works of the flesh.

"Should we abandon our position as to the union of God's people upon the Bible, and the Bible alone?" Not unless we are willing to confess that our movement was a blunder, and in such an event we should disorganize and go out of existence. It is significant that an intelligent brother, who has been in this work a long time, should propound such a question as this. It indicates that brethren in the ranks see, or think they see, some evidence of a disposition somewhere to abandon this position, and according to the reasoning that where there is smoke there must be some fire, the idea is perhaps not altogether without foundation. This brother is a cool-headed and thoughtful man, and not inclined to follow cunningly devised fables, for his convictions seem to rest upon what his own ears have heard. And who can wonder that he should have fears after hearing preachers expressing such sentiments as are indicated above? A man who, in a "union meeting," justifies the existence of sects, thereby estops himself from ever thereafter pleading for a union on the basis upon which all our contention has heretofore been placed.

We have confidence in the intelligence and integrity of our great brotherhood — made great by our plea for union on tangible, reasonable and Scriptural ground, and we are not looking for any very considerable defection; and yet we can see some unfavorable symptoms. We believe that the greatest danger that confronts us is the danger that resides in indifference to Christian faith and doctrine. There is a seeming indifference to "sound doctrine" that is somewhat disquieting. The idea is coming into vogue that one should believe something in religion, but it does not matter much what. There never was a time when sound teaching was more needed than now.—Briney's Monthly.

REFLECTIONS ON THE FOREGOING
ARTICLE.

J. A. H.

I am glad indeed that the more moderate digressive brethren are beginning to see to what their movement tends. It is strange they did not see it in the beginning. But even now Brother Briney sees, as it were, "in a mirror, darkly"; for, after mentioning the most alarming symptoms, he closes by saying: "We are not looking for any very considerable defection; and yet we can see some unfavorable symptoms. . . . There is a seeming indifference to 'sound doctrine' that is somewhat disquieting. The idea is coming into vogue that one should believe something in religion, but it does not matter much what. There never was a time when sound teaching was more needed than now."

So writes our brother, who is not looking for "any very considerable defection." If his vision was not impaired by having departed from The Way of Christ himself, he could see already a very great defection. In the first place, many years ago the conclusion was reached by some that the rules and methods used by the church of God in the first century for the evangelization of the world, though marvelously successful then, are by no means sufficient now. So societies were organized to do the work better than the Holy Spirit

had it done in the first century — societies which had constitutions and by-laws (instead of the New Testament) to guide them; societies that were managed by life-members and life-directors, who had bought their positions with money. That itself was an alarming defection that ought to have alarmed Brother Briney very much. But he seemed delighted with it. Those missionary societies, with their human constitutions and by-laws, their life-directors and life-members, who were members of the church, that obtained their memberships and directorships in the societies by the payment of so much cash, regardless of their mental and moral qualifications for the work to be done, were built up on the assumptions that however efficient God's way and God's book may have been for evangelization in the first century, they were by no means suitable for it in the nineteenth, and that nineteenth century men could get up much more efficient organizations, and could provide them with much better rules and regulations, and with a much better set of life-members and life-directors. And I think one of the most striking illustrations of the mammon-worshiping tendency of the age was their plan to put a good price on these positions and sell them to any of the brethren who wished to buy. At one time they did not even require them to be members of the church; anybody who could put up the cash was at liberty to buy life-directorships or life-memberships for himself, his children, and for any and everybody else whom he might choose. But this was such a manifest invitation to Satan to buy the whole thing out and run it himself, a hue and cry was raised against the open invitation to his Satanic majesty to become a partner in the business, and the plan was changed so as to have church members only in the positions. I am speaking especially of what was known as the American Christian Missionary Society. I attended the last general convention of this society before the law was changed limiting the sale of memberships and directorships to church members. Isaac Errett was the auctioneer who sold these places; and he repeated again and again that both places could be bought for those who were not church members.

The radical error in this missionary society business is this: *It is a deliberate rejection of Jesus as Lord (Master) so far as the methods, rules and regulations for the evangelization of the world are concerned.* Never was there a more emphatic rejection of one way (Christ's), nor a more pronounced turning to another (man's). God planted churches, and gave to them for permanent leadership the teachings of apostles and prophets, and the continued presence of evangelists, elders and deacons. And with these agents and agencies the most wonderful evangelistic success was accomplished in the first century that the world has seen.

Of course this did not suit Satan. So, as he has always done, he began to try to divert Christians from God's way. He deflected Eve and Adam (Genesis 3: 1-8) a little bit, as you doubtless remember; so he did Cain (Genesis 4: 1-8), and Moses (Numbers 20: 2-13), and Nadab and Abihu (Leviticus 10: 1-7), and in hundreds of other cases, both in Bible and post-Bible times. It appears to be a rule of Satan's, which he very closely observes, when God gives any law or example to any

one for his guidance, to put forth his skill and power to deflect this person a little bit from God's way, if he can not induce him to reject it altogether. Then he proceeds with renewed zeal and energy to deflect him a little more and a little more, and so on, till the poor, miserable wretch is entirely turned from God and wholly devoted to Satan.

These missionary societies, in their first days, were such meek, mild-mannered things, few were afraid of them. But they have grown great, proud and strong. They do not hesitate to look with pitying contempt on those who stand for the first century way — God's way. They appear to think they have beaten the Lord ten to one at the least. But it is a notable fact that nearly all of the very successful evangelists, even among the digressives, work independently of the societies. And if these societies were to report only what they do themselves, their work would be so little they would be very much ashamed. So they have been known again and again to "pad" their reports by including in them accounts of what churches had done, with which the society had nothing whatever to do.

But, regardless of apparent success or lack of success, we should never turn from God's way to walk in man's way. God meant what he said when he spoke of his Word as being "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3: 16, 17). To suppose we need these human societies, with their constitutions, by-laws, money-made life-members and life-directors, is an insult to God, to Christ and to the Holy Spirit. To boast and brag about what these Satan-fathered and earth-born institutions do in contrast with what those do who are content with God's way, God's book, God's churches and God's evangelists, elders and deacons, savors of the presumptuous, unpardonable sin; and should be avoided by all who hope for eternal life. The eagerness for great numbers and great display often leads men into folly and sin. It is grand to go with the multitude, if you can get it to go God's way; but it is far better to go alone than to go with the multitude in the Devil's way. It would have been a great pity if Noah, or Abraham, or Samuel, or the prophets, or Christ, or Paul, or any of the apostles, had been too fond of the crowd. The great multitude was overwhelmingly against God's people in the days of all these faithful ones, and so it is now. Now, as then, it is true that "narrow is the gate, and straitened the way that leadeth unto life, and few are they that find it" (Matthew 7: 14).

Not content with rejecting Christ as leader in the matter of evangelizing the world, these wise(?) digressive gentlemen began to consider if they could not also improve upon his way of conducting the worship of the body of which God made him the head. They decided they could easily make a great improvement upon it by putting instrumental music into its service. *So they also rejected Jesus as leader in the matter of the music of his church.* Many churches have been divided by these two rejections of the leadership of the Lord. Many thousands are determined not to turn away from Christ; but they will "mark" and

"turn away from" those who forsake his guidance for their own devisings. Bro. Briney was one of the leaders in the organ defection. He did his best in the prime of his manhood to turn the churches from Christ's leadership in this matter of church music. God forbid that I should ever try to turn any man from Christ at any point.

I have no doubt that the organ and missionary society people will deny that they have rejected Christ, and have tried to get others to reject him in these ordinances; but so have all men and women who have turned from God in all ages, with very few possible exceptions. Cain would hotly have denied that he was rejecting God; so would Nadab and Abihu, so would Jeroboam, so would Ahab, Joash, Amaziah, Uzziah, Ahaz, Manasseh, and almost all those who profess to follow the Lord God, but change his ordinance and appointments when it suits them to do it. When any one turns from Christ's way to go in one which he believes to be better, he has rejected Christ as his teacher, no matter how much he may continue to say, "Lord, Lord." Every one of the leaders in these two departures has rejected Christ. That is what the Holy Spirit means when, speaking of them, he says: "They that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Romans 16: 18). He is talking of people who cause divisions by teaching and practicing in religion what they have not learned from Christ through his law, the New Testament. However, many of the followers of these people have not rejected Christ; they are among "the innocent" spoken of in the passage just quoted, whose hearts have been beguiled. But they are deceived, and are following people who are serving their own bellies instead of Christ; and, unless they can be delivered from such guides, they will surely be lost.

But those who have only gone far enough out of God's way to favor the organ and the missionary societies, are far away back on the hindmost seats of the digressive band-wagon, where they are trying to have the brakes put on; they are waving and beckoning to the front end crowd, and shouting: "Hold on, put on the brakes, stop for a while; let us see if we can find out where we are," and so on. But the rushing, rollicking, shouting crowd in front drive on. But the front-end men hold the reins and ply the lash to the flying steeds, as that old, old wagon, that Satan has patched up and painted over for them, goes rolling down the steep grade he is so pleased to see them travel. In this front-end crowd I have been reliably informed, there are Unitarians, men who do not believe in the divinity of Christ, who believe Jesus is no more the Son of God than other good men are; men who continually favor the destructive critics, who are evidently eager to believe that the Bible is largely made up of old-time folklore, legends, fables and pious falsehoods; men to whom the Bible becomes more and more "sweet," "dear" and "precious," as they become more fully persuaded it has been made up in this way. These men favor the church-federation scheme because

they believe the divisions into sectarian bodies are good things, "as," they say, "we can't all see alike."

Brother Briney is eager for unity. But unity is by no means the most desirable of all things. Unity in Christ is heavenly, but religious unity anywhere else is hellish; the one is from above, the other from beneath. The Christian's one purpose should be to follow Christ. If this leadership takes him with the crowd, very good; if it takes him in a path which he alone must travel, this also is very good; let him walk alone in following Jesus. This is exactly the meaning of "the good confession," "I do believe in my heart that Jesus is the Christ, the Son of the living God." He who faithfully makes this confession, surrenders himself wholly to Christ, and solemnly obligates himself to follow him in all things forever. That is why it is we have but one article of faith in our creed, namely, "Jesus is the Christ, the Son of the living God." The whole of the Christian's duty is summed up in believing upon Christ, learning of Christ, obeying Christ. To follow any one else in religion is disloyalty to Christ; it is the rejection of Christ; it is to falsify our confession, to step off of the Rock. And these digressives, even the mildest and most moderate of them, have certainly stepped off. When the society folks got up their societies, with their constitutions and by-laws, when they sold out for money the positions of memberships and directorships in them, they falsified their confession and stepped off of the Rock. When these instrumental music folks began to divide the churches by putting their music into the new covenant service, when Christ had purposely left it out, they did the same things. And Brother Briney belongs to both of these parties. Then there is the destructive-criticism crowd, and the Unitarian crowd, and (for I ought to know) the atheistical crowd. If there are none in this last class, it is certain the head of the column is turned in the right direction to reach this goal, and their steps are long and quick.

Professor McGarvey and those who hold with him are the most conservative of them all. They hold to the societies, but oppose the other innovations mentioned. Brother Briney and his crowd come in next. They hold to the societies and the organ, but fight destructive criticism, church-federation and Unitarianism. J. H. Harrison and his crowd come next. They take the societies, the organ, piano, fiddle and so on, destructive criticism and church-federation; but, so far as I know, none of them are yet ready for Unitarianism, Pantheism or Atheism. If I have been rightly informed, E. L. Powell, of Louisville, Ky., is in the front rank of the procession. I was recently talking to a most amiable, intellectual and highly educated gentleman, who himself fraternizes with the digressives, who said: "E. L. Powell is a Unitarian." This speech impressed me the more because I know his brilliant uncle, Robert Cave, has rejected the divinity of Christ, and another brilliant uncle, R. Lynn Cave, has expressed doubts about the divinity of Christ. I write this concerning E. L. Powell because, if it be true, it ought to be known. He ought not to

occupy the place he does, if he does not believe in the divinity of Jesus. If it be true, he is a deceiver and a fraud, who ought to be exposed. But, if it be false, the report ought to be corrected. I would like to hear from E. L. Powell an answer to this question: Do you believe in your heart that the Jesus of the New Testament was conceived in the womb of the virgin Mary, that she had not known a man, but that the Holy Spirit came upon her, and the power of the Most High overshadowed her: so that the holy thing which was begotten in her is called the Son of God? Again: Do you believe this same Jesus died on the cross, was buried, came up out of the grave alive, ascended to heaven and is now at the right hand of the Majesty on high, King of kings and Lord of lords? If E. L. Powell will give unequivocal answers to these questions, I will gladly publish them. He and I are not members of the same church. If we were, I would feel it my duty to press these questions harder and in a more direct way. He is a member of the Christian Church, while I belong to the Church of God, the Church of Christ. But I hope to hear from Mr. Powell. If he is a believer in the divinity of Jesus, I want to know it, and to publish the fact.

BAPTISM — WHAT IS IT FOR?

J. N. A.

Last week we saw what baptism is, and how it was performed by the Holy Spirit. We saw that according to all authority and examples New Testament baptism must be immersion. But our question this week is: Why do it? What is it for?

In the first place, an intelligent, dutiful child never stops to ask why do anything that his father commands. It is enough for him to know that his father said do it. If the father is gracious enough, or deems it necessary, to explain "whys" and "wherefores," the child is thankful, but no more obedient in heart, neither does he obey more readily. He always expects reward for faithfulness. He is least concerned about—What is it all for? but most concerned about—What did father say? He is too considerate and respectful of his father's wisdom ever to think anything that he commands is nonessential. So it is with the converted man. His very highest reason for doing anything in service to God is: "God commands it." Especially is this true in positive commands—commands that human wisdom does not see reason for. It doesn't matter whether the really converted heart knows the "whys" and "wherefores" of such commandments or not, he is just as anxious to obey as if he did know. All that God commands is sacred to him and of the greatest importance. The all-absorbing and controlling motive that should direct all obedience to God is to do it to please God, to honor him, to do it heartily unto the Lord. No higher motive can move a human heart in obedience to God. Humble submission to God, because he is God, is real worship,

and the final end of such worship is Godlikeness. The more nearly one is free from selfish motives in his service the more nearly perfect is his worship and the greater is its transforming influence on his heart and life.

But in the mind of God there is a purpose for every command, and in giving to man the way of life every ordinance has its place and portion; every ordinance has its divine appointment and can not be rent asunder or in any way changed by man without disregard for God's authority. It seems, too, that God knowing the manner in which man would treat the ordinance of baptism and how he would count it an unholy thing and even despise it with ridicule and scorn, has especially made plain its place in the way of life. Its part in the plan is so plainly told that no honest heart can fail to see the essentiality of it.

As I said in my last article, the work of John the Baptist furnishes us our first light on this ordinance.

"John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judaea and all they of Jerusalem, and they were baptized of him in the river Jordan, confessing their sins" (Mark 1:4, 5). It is certain from this passage that John baptized people who were confessing their sins "unto [into] remission of sins," and he could not have baptized people unto a thing to which they had already come, or into a state into which they had already entered.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

Here we have another purpose or design of our Father in commanding baptism. The design of this sacred ordinance, as set forth here by Matthew, is that through baptism one ready to receive this ordinance may pass into the great name of Father, Son and Holy Spirit, and may enter into God's family. Just as a young lady by the marriage ceremony passes out of her name and her father's family into her husband's name—into his father's family, so the real believer by baptism passes out of his father's family, the devil, into the name of the Holy family and thus becomes a member of the family of God and an heir of God.

"He that believeth and is baptized shall be saved" (Mark 16:16).

This passage is too plain to need comment. It states in unequivocal terms two conditions of salvation. No scholar denies that salvation in this passage depends upon faith and baptism. No unprejudiced mind could ever see anything else in it.

"Verily, verily, I say unto thee, except one be born of water and the Spirit, he can not enter into the kingdom of God" (John 3:5). Just as in the passage above (Mark 16:16), salvation depends upon two conditions—faith and baptism—so in this passage entrance into the kingdom depends on the birth of water and Spirit. Jesus emphatically de-

clares that no man can enter the kingdom except by this birth. Now whatever is meant by birth of water and the Spirit is absolutely essential to salvation, because salvation is in, and not out of, the kingdom of heaven. I suppose no one would dare to claim salvation out of the kingdom; for this would claim salvation could be found in the Devil's kingdom.

"Whosoever believeth that Jesus is the Christ is begotten of God" (1 John 5:1). If one is born, or begotten of God, certainly he is begotten of the Holy Spirit, and hence it seems evident that the Spirit's work or part in this birth is to beget or regenerate the child, and so simple faith in Jesus is the birth, or begetting, of the Spirit. But what is this birth of water? There can be but one answer given to this question by the unprejudiced Bible student. I suppose there is not a scholar of reputation that does not understand the birth of water here to mean water baptism. How is a person born of water, if it is not by baptism? This question is unanswerable. So this passage beautifully harmonizes with the great commission, as quoted above from Mark, which makes salvation dependent on the same conditions—faith and baptism. To enter the kingdom is the all important thing; for in the kingdom is found all spiritual blessings and promises of God. Whatever brings a man into the kingdom, brings him into possession of salvation, gift of the Holy Spirit and all other blessings in Christ. Hence, faith and baptism save a man because these conditions translate him out of the kingdom of Satan into the kingdom of this dear Son where salvation is.

This is the great design or purpose of this sacred ordinance. It is to introduce the believer, the begotten man, into a new family, into the name of Father, Son and Spirit, into the kingdom of heaven, and as a consequence into remission of sins or salvation. This is why baptism is essential to forgiveness of sins.

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto [into] the remission of your sins" (Acts 2:38).

Thus these inquiring souls were told to repent and be baptized into the remission of their sins, or to the end that they may be forgiven. Nothing could be plainer to the good and honest heart than that these people cried for pardon of sins and that Peter told them to repent and be baptized in order that they might be forgiven. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

"Are ye ignorant that all we who were baptized into Jesus Christ were baptized into his death" (Rom. 6:3)?

"For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27).

"For in one Spirit were we all baptized into one body" (Cor. 12:13).

"In which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long-suffering God waited in the days of Noah,

while the ark was a preparing, wherein few, that is eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter 3 : 19-21).

So finally this holy ordinance is designed by the Designer, to pass the believer in Christ out of the Devil's family into the name of the Father, Son and Holy Spirit, into God's family; to pass him out of the Devil into Christ, into his body—the Church; to translate him out of the kingdom of darkness into the kingdom of Christ, and as a consequence into the remission of sins, into salvation.

If these passages do not make baptism in the name of Christ essential to one's passing out of the reign of Satan into Christ's rule, and hence essential to salvation, it is impossible for human speech to state the fact.

THE CONGREGATION AT COAL CITY, IND.

R. N. GARDNER.

Many of the readers of THE WAY live in the South and have an idea that the Gospel of Christ in its purity hasn't very many advocates in the North. I suppose that there are many more true Christians and loyal congregations in the North than many Southern people suppose. It gives me pleasure to call to mind the congregation at Coal City, Ind., and I feel that it will be pleasant as well as profitable for Christians to learn of this congregation.

Coal City is a small town of about four hundred inhabitants, situated in Clay County, Ind., about sixty miles southwest of Indianapolis, and about thirty miles southeast of Terre Haute. Even in this small town the number of true disciples, I suppose, is two hundred or more, many of whom live on farms near by. They have a large, well constructed brick church house that will accommodate about five hundred people. During a recent meeting there this house would be well filled on Saturday and Sunday nights, and large attentive audiences was the rule during the week. In the town there is a Methodist church, a Baptist church and another, called the United Brethren Church. The members of the Church of Christ outnumber, I suppose, the members of all these three churches put together. It was told to me that the people there are so well taught concerning the action of baptism that there hasn't been a person sprinkled in Coal City for several years. Immersion is the rule even among all religious bodies, and some members of the denominations, when asked what church they are members of, say: "The Church of Christ." The brethren do not, and have not had, regular preaching for some time, and yet at the regular Lord's day service there is a large crowd; even some who are not members of the church attend. If all well-established congregations would do this the preachers could be in destitute

fields preaching every day and establishing new congregations.

On Sunday afternoons some of the members meet to study the Bible. There is no organization with superintendent, secretary and treasurer, such as is so common in modern Sunday-schools. All, both old and young, are taught from the Bible itself, and when the lesson is over they go away, having had nothing or done nothing except sing and study the Bible. The objections made against the Sunday-school, with its usual organization, may be well founded, but no Christian can properly condemn others for meeting together to study the Bible as they do at Coal City. Brethren, let us do away with all organizations when we meet together to study the Bible, then let no man condemn others for studying the blessed book. As a result of this Bible study on Sunday afternoons the young people especially, for they attend most regularly, are well grounded in the faith, and strongly oppose all the modern innovations that wreck so many congregations. The teacher of the older brethren makes extensive preparation during the week to be able to teach them. He always finds time to study the chapter under consideration, and in many respects, I believe he is one of the best teachers I have ever heard. Every congregation could and should do such work. The extension and purity of the church and the salvation of souls depend upon the knowledge of the Bible. The greater the knowledge, the greater the strength of the church, and the surer the salvation of the soul. Then, what excuse have we to neglect the study of the Bible, and for failing to encourage others in so doing?

If I can judge correctly there are several young men in the congregation at Coal City who have the devotion and talents to become very effective preachers of the Gospel. I believe some of them are anxious to do it, but perhaps lack the means or needed encouragement otherwise. They may sooner or later give themselves to preaching the "good news," but doubtless they would make better workers and get at it sooner if the brethren would encourage them in every way they can. Each of these young men can of themselves become very efficient workers for God by being prayerful, energetic and studious, but with special training their power to do good would likely be increased a hundredfold. Parents and congregations are too unmindful of the opportunities that lie out before them for doing good along this line. It is no little thing to be instrumental in inducing a young man to devote himself whole heartedly to the work of saving souls. Nearly every congregation has at least one young man in it that would develop into a public teacher of the Gospel if he were properly encouraged. One young man from Coal City attended Potter Bible College only one year, and he is now actively engaged in preaching the Gospel. Eternity alone can measure the good that this one young man gives promise of doing. The world is made better, people are made happier, and souls are saved by educating the young people in Christianity. I am very much in hopes that these young people at Coal City may grow to be Christian

workers, whose influence will reach and save souls. The congregation there has it in its power to materially aid in accomplishing this end, and I rejoice in believing that they will do it.

The meeting there, which was held in June, resulted in sixteen baptisms, and one from the Baptists.

There is much work to be done in Clay County, and the congregation at Coal City should see that it is done. Brethren, let us be more active in spreading the Gospel. Life will soon be over. I am now in Western Texas, and, oh, how work is needed in this field!

OUTSIDE PROPS FOR FAITH.

R. H. BOLL.

If you are looking to outside props to uphold your faith your case is hopeless. When a man gets into straits such that he must reach out for man-made arguments to save him from drowning in unbelief, it is the same desperation that makes "a drowning man catch at a straw," and will be about equally effective. Why not lay hold on the Rock? There is the Word of God written purposely to give you faith. But you do not know whether it is really God's Word? Well, read it. It testifies to itself. Read it thoroughly, with sincere heart, without self-conceit. There is conviction in it, and it will work faith in the heart that receives it.

Philosophical and critical arguments for the Bible need not, therefore, be considered worthless. We must, sometimes, meet skepticism on its own ground, with its own weapons. Then, it is quite interesting to know such arguments; and they are even helpful in cases of difficulty. But such arguments may here and there be fallacious—for human reasoning is always fallible; and if one relies solely on them for his faith he will live to experience great shocks. A bad argument for a good cause is fatal, and often can not be counterbalanced by fifty good arguments. But "faith comes by hearing and hearing by the Word of God." Rely upon that.

They are not the same thing by any means. Philosophy is man's building; faith is the accepting of that which God built. In the one case man slowly and laboriously strives to raise his tower to the heavens, with carefully selected bricks of human conclusions; and what with one generation's building and another's tearing down, and the confusion of tongues, they hardly get it higher than their own heads; and if they do, there is always the dread of its toppling over in the next change of the wind.

Descartes, the famous French philosopher, sets forth this as the true method of inquiry: "1. Doubt everything until it has been demonstrated true. 2. Subject all problems to the most careful analysis. 3. Proceed from simple matters that are easy of comprehension to those matters that are more difficult of apprehension. 4. Take extreme caution that no possible factors are forgotten or ignored in your solution." That is very good. The next question is,

"Who will bell the cat?" What man can know all the factors in any problem? And for the transcendent problems that concern us most, we have no factors. In his own philosophy Descartes strayed far away from his "method," and thus illustrated how much easier it is to explain to others how flying is done than to fly yourself.

The great Socrates, learning that Apollo had declared him the wisest of all men, set about to find out if this were indeed true. After much searching and conversation with other philosophers, he concluded that Apollo was right, "for," he said, "I know not, and know that I know not; and they know not, and do not know that they know not." Here is strong testimony. Socrates, the wise, was in his own estimation wiser than others only in that he was aware of his own ignorance and inability.

In the philosophy of the Greek Pyrrho we see the inevitable slough in which the road of reason ends. Pyrrho was the founder of the school of skeptics. There is not much of his doctrine; but he, being dead, yet speaks, witnessing to the fact that there is nothing that we can absolutely know. Reason can determine nothing, according to him; and we can be certain of nothing. To say nothing of the testimony of witnesses, he rejected even the testimony of bodily senses as unreliable. "What is truth?" was their standing sarcastic question; and it was no-doubt from the Pyrrhonists that Pilate learned it. (John 18 : 38.) They taught that truth could not be ascertained. And with them philosophy reached its climax—its reduction to an absurdity. Nor were the Pyrrhonists the only men that saw the folly of human speculation and wisdom. The greatest—second greatest, at least—of Arabian philosophers, Al Gazali, wrote a volume on the Overthrow of Philosophy, in which he shows the inefficiency of philosophy to establish any certain knowledge, and leaving reason behind, he plunged into mysticism, dreams and imaginations, on the old principle of stepping out of the mud into the mire. That these philosophers were altogether right no one will maintain; for there is a legitimate sphere for reason, within which it is adequate to guide and enlighten. But what these men did was to show the issue of the principles of philosophy when depended on to solve the problems which were out of its rather humble sphere. Its net result is simply nothing, as it is written, "Hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe. God chose the foolish things of the world that he might put to shame them that are wise, . . . that no flesh should glory before God" (1 Cor. 1).

Over in priest-ridden and philosopher-ridden Germany, was heard a voice above the common din of rationalism, that came a little nearer to the heights of truth. It was Fichte. "Can truth be known?" he asked. He believed it could, and thought he saw the way. "I have found that organ by which to apprehend all reality. It is not the understanding, for all knowledge supposes some higher knowledge

on which it rests, and of this ascent there is no end. It is faith. All my conviction is but faith, and it proceeds from the will and not from the understanding. . . . I know that every seeming truth, born of thought alone, and not ultimately resting on faith, is spurious; for knowledge purely and simply stated, when carried to its utmost consequences, leads to the conviction that we can know nothing." In regard to God he says, "God must be believed in, not inferred; God is infinite and is, therefore, beyond the reach of our science [which can embrace only the finite], but not beyond faith."

This, coming as it does from a rationalistic thinker, is profoundly interesting. This man struck the right note—not from his point, with his idea of what faith is, but from ours, who know that faith in the deep, true sense, comes by the Word of God. And this faith is indeed an act of the will, by which we accept the Word which commends itself to head and heart and conscience.

The work of the philosophers is not lost to us, if we learn the lesson of their fruitless explorations and labyrinthine wanderings in the desert of thought. By faith in God's Word you can learn in an hour what they never have, never could have learned in infinite ages. One glimpse of God's sunlight reveals the landscape which with all our searching in the flickering torch-light we can never view. There is a place to use your reason. You may settle it whether God has spoken in the Bible. Read it; study it. Give it consideration with heart and head and sincere desire for truth. Once decided, resolve in your heart, "I will accept the pure, holy, noble Christ—his word, his claim, his promises." For after once settling it, you accept it not as the word of man, but the Word of God. "The little boy," some one wrote, "who discredits his wise father's statements because to his infant mind they appear unreasonable, is not a philosopher, but a fool." That is the conclusion of the whole matter: "Have faith in God."—Gospel Review.

WOMAN AND HER WORK.

HENRY H. HAWLEY.

Woman can be queen, but she never can be king. God arranged these things to his own liking, and gave to Mother the humbler, better place and more difficult work: for on her devolves the early training of the men and women of the next generation; and it is the queen that gives to the ruled their next king; and she begins the moulding of his disposition before he is born, and the shaping of his life before he sees the light; and the training will do the rest.

There seems no limit to the power of woman, if she but trust in God, keep her place, do her duty, and bide her time. With her children, her influence should be supreme; to her husband, she should be the power behind the throne; a sheltered, protected power for good, the best and most blessed power on earth; an influence that may control powers far greater than her own. It is like the power of him

who holds the plow, of him who runs the engine, or of him who sends messages of love by the lightning's resistless energy.

But, if the woman seek and gain public place, work and power, then all is lost; for she can never be a man, but she can lose the best influence of a true woman. The man were a flat failure coupled to a railroad train; or if he, by his own physical strength, seek to propel the power loom, or a daily printing press. Let humble Christians, working man or woman, keep their proper place, do their duty and trust in God, and they will accomplish wonders. The man, subject to God, is king; but his fair and lovely queen, if subject and faithful, will more truly rule the world. May God bless the faithful praying mothers in Israel, who "have God for their Father, the church for their mother, and heaven for their portion."

Now, as to the sisters taking part in the public edification, it ought to suffice to know that the Lord positively forbids it. (See 1 Cor. 34, 35.) Read the passage and the context, and see what the apostle was speaking about. Grasp the thought for yourself. He requires the men to speak; and in the same connection he requires that the women shall not speak in the churches. The kind of speaking mainly discussed in this chapter is prophesying, speaking to men to edification, exhortation and comfort. It necessarily follows, then, that at the first the women prophesied in private. The folly of disregarding the will of God in these things that vitally affect the welfare of the home, the church and the nation, is so well set forth in a clipping with the above heading, which I saved from the Gospel Advocate, that I will here give the larger part of it. It takes in a wide range.

"The teaching of the Bible is plain and clear and specific on this question. The same teaching is given in the epistles directed to the churches in Europe and in Asia, to those composed of Jews and Gentiles, in the epistles directed to specific churches, and in those general in their nature, directed to all Christians. It is for all time.

"The law of subjection was given to Adam and Eve, illustrated in Abraham and Sarah, exemplified in the law, and then given in the universal dispensation of Christ, to last through all time. The reasons for it are universal in their nature, and apply to all ages, unto the end of the world. The husband is head of the wife, even as Christ is head of the Church. Therefore, as the Church is subject to Christ, so let the wives be unto their own husbands.

"To destroy that order is to introduce confusion and strife for supremacy into every household. When woman did take the lead she wrecked the world. And God said to her: 'Thy desire shall be to thy husband, and he shall rule over thee.' God made it so. One or the other had to be head. God made the man such. That does not degrade woman. It takes her out of the sphere of publicity and of wild and corrupting ambition, and corrupting associations, and gives her the realm and sacredness of home as her domain, and entrusts to her the most

sacred office God has ever bestowed on mortal—that of bearing, nursing and training immortals for his service and kingdom. For this he gifted and fitted her. Whenever she steps into the public arena, she unfits herself for this sacred work, entrusted to her by God, and perverts the most sacred gifts bestowed on mortals. God prohibits to her public position. Only once or twice in an abnormal condition of the Jewish people, when the men were unfaithful and rebellious, was woman permitted to assume for a time the position of leader. But God clearly forbids it, and where woman has assumed public position, the results have been such as disobedience to God would naturally bring.

“Take our own country. Among the sturdy stock of New England Puritans, women first entered the public arena. They especially took the lead in church affairs. The result is, religiously, New England has become almost infidel. Especially the men have ceased to attend church, and just as the church affairs are surrendered to be run by women, men will withdraw from the church. * * * men will never attend associations of any kind manned by women. * * * As this publicity of women in the church works South, the same results are showing themselves in the men ceasing to attend church.

“Religiously and socially, woman’s entrance into public work has resulted disastrously to the people. It is contrary to God’s law written in her own being and his revealed will. Every man who encourages this order of work in woman, works against God, the Church, womanhood, the interests of the family, motherhood, and against true manhood itself. For true manhood, pure womanhood, the sanctity of the home and the family, the good of childhood—the social, moral and religious good of society and the honor of God—are all indissolubly bound up in the same destiny.”—*Gospel Advocate*, October 13, 1892.

This is a vigorous exposure of one of the unsuspected causes of irreligion and the decline in church attendance; and if any one thinks him mistaken in any of his statements or conclusions, I will request that they let me know.

Now let us hear a few words from our beloved brother and faithful worker, J. M. Barnes: “Whilst the ardor of the women of our particular time is highly commendable, they should not forget that nothing with God and man stands higher than loyalty. To do something God says must not be done just neutralizes all that is done.

“Paul gave instruction to Timothy for women, for the older women, the younger ones, widows, and then says. ‘I will therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully’ (1 Tim. 5). He told Titus to teach the aged women to be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, good, obedient to their own husbands, that the Word of God be not blasphemed’ (Titus 2). ‘Let your women keep silence in the churches, for

it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the ekklesia [church].’” Could a prohibit be made stronger? Silence in the churches, not speak, not ask questions, for it is a shame! And our experiences show the folly of ignoring both the voice of woman’s modesty and the wisdom of God’s Word.
Madera, Cal.

A PLEA FOR LIBERTY.

J. W. M’GARVEY.

The third division of the book by J. H. Garrison, entitled “A Modern Plea for Ancient Truths,” bears the heading, “A Plea for Liberty.” The author shows what especially moved him in writing it, by the following remarks:

“We have recently had an object-lesson among us, the meaning of which should be recognized and remembered. The principle of Christian liberty has been lost sight of and trampled beneath the feet of some in their zeal to exterminate, or render unpopular, certain men and certain views which they believe to be injurious. We call no one’s motives in question, but we are bound to say that if the spirit manifested in this crusade should become the prevailing and permanent characteristic of our brotherhood, then our mission as a religious body would end in a dismal failure” (32, 33).

The author does not specify the “object-lesson,” otherwise called “this crusade,” to which he refers, and I will not specify it for him. I wish to speak only of his own statements respecting it. He styles it a crusade in which was manifested “a zeal to exterminate certain men and views which they [the crusaders] believed to be injurious.” If the said crusaders really did seek to “exterminate” certain men, or “to render them unpopular,” they were actuated by a very bad motive. If they sought to render unpopular, and to exterminate, certain views that were harmless, they were engaged in a very unbecoming business; but if, as the author concedes, they were crusading against views which “they believed injurious,” whatever may have been the manner of the crusade, the crusade itself was right. The crusade was right, and it is an interference with Christian liberty to condemn the crusaders. Shall Christians be denied the liberty to make crusades against views which they believe to be injurious? Shall they not have the liberty to make injurious views unpopular, if they can? And if, in making injurious views unpopular, they incidentally make unpopular the men who propagate these injurious views, shall they, on that account, be restrained? Not so thought the Apostle Paul, the great original champion of religious liberty. In the very same Epistle in which he exhorted the brethren to stand fast in the liberty with which Christ had made them free, he sought, and in the very same chapter, to render unpopular the men who would bring them

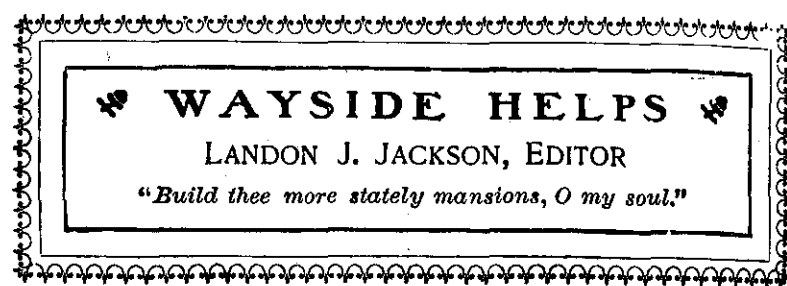
into bondage, by saying, "I would that they who unsettle you would cut themselves off" (Gal. 5 : 1, 12). He also said of them, "There are some who trouble you, and would pervert the Gospel of Christ" (1 : 7). The men who taught perverse things to draw away disciples after them, never received any tender consideration at the hands of this great champion of Christian liberty.

But our author, after pronouncing his heavy sentence against the recent crusaders, immediately adds, "We call no one's motives in question"—most singular denial of what he had just done with hyperbolic emphasis. If he had aimed to avoid calling their motives in question, he could have credited them with seeking to correct the views which they believed to be injurious, or at least of guarding their readers against being injured by accepting them.

On the next page our author very pertinently inquires, "What are the limits of Christian liberty?" And he answers, "Christ." This answer, to use a comparison once employed by a student of logic, when studying the syllogism, is "about as clear as a stack of black cats." If the author means, by his luminous answer, that the limits of Christian liberty are the teachings of Christ as set forth by himself and his apostles, there are few, if any, who would take issue with him. This definition confines our liberty to teach within the boundary of his teaching; and when any teacher goes beyond this, he transcends the liberty which we have in Christ, and he must be called to account by those who are sufficiently informed to discover the fact.

On the next page, the author says: "The moment the freedom to think and to reach conclusions different from those which have hitherto prevailed within these realms of thought, shall cease, that moment will all progress cease." Is there, then, to be no progress except by teaching conclusions different from those which have hitherto prevailed? Are all the conclusions which have hitherto prevailed erroneous? Is there nothing settled finally and forever? Is the Church of God to be perpetually driven about by conflicting winds of doctrine? The author specifies, as the "realms of thought" to which he refers, "theology, ecclesiology, sociology, anthropology, eschatology, and whatever other ology there may be." And is there nothing settled in regard to these? Can we make no progress in knowledge of God until conclusions which have hitherto prevailed about him shall be set aside? Must conclusions which have hitherto prevailed about the church, about the origin of man, and about the end of the world, all be exchanged for new ones, in order to progress? Is there no progress to be found in deepening and broadening the conclusions which have already prevailed? He who answers "No" is a neologist of the deepest dye. In reality, all progress in the right direction, in a completer knowledge of revealed truth, must cease the moment that men are denied the liberty to assail and refute the vagaries of neologists, and make unpopular both the vagaries themselves and their authors.

Brother Garrison is fighting for the wrong side of this question of liberty. He is fighting the battle of those who have wandered from sound teaching, and who, knowing their defenseless position, are sensitive to attack. Who else is it that cries out for liberty? I suppose that views which I have advanced and advocated have been assailed about as often as those of any other man among us, but I have never been once tempted to raise the baby cry that somebody is trying to abridge my liberty. I grant others the liberty to strike so long as I have the liberty to strike back, and I have not the least fear that any man or set of men will take this liberty from me. The horse that doesn't like to be whipped back into the traces, should learn not to kick out of them.—Christian Standard.



HELP THE WORLD ALONG.

If every little boy or girl
Some loving word would say,
Or just one kindly deed would do,
The world would be so gay.

No matter where you chanced to go,
You'd never see a tear;
And as for frowns, when people smile
They always disappear.

Why should not every boy and girl
Press through life with a song?
If each one did his level best
To help the world along.

PLUTARCH ON THE LOVE OF WEALTH.

From what other evils can riches free us, if they deliver us not even from an inordinate desire of them? It is true, indeed, that by drinking men satisfy their thirst for drink, and by eating they satisfy their longing for food; and he that said, "Bestow a coat on me, the poor, cold Hipponax," if more coats had been heaped on him than he needed would have thrown them off, as being ill at ease. But the love of money is not abated by having silver and gold; neither do covetous desires cease by possessing still more. But one may say to wealth, as to an insolent quack, "Thy physic's naught and makes my illness worse."

When this distemper seizes a man who needs only bread and a house to put his head in, ordinary raiment and such victuals as come first to hand, it fills him with eager desires after gold and silver, ivory and emeralds, hounds and horses, thus seizing upon the appetite and carrying it from things that are necessary after things that are troublesome and

unusual, hard to come by and unprofitable when attained. For no man is poor in respect of what nature requires, and what suffices it. No man borrows money on usury to buy meal or cheese, bread or olives. But you may see one man run into debt for the purchase of a sumptuous house; another for an adjoining olive-orchard; another for corn-fields or vineyards; another for Galatian mules, and another by a vain expense for fine horses, has been plunged over head and ears into contracts and use-money, pawning and mortgages. Moreover, as they that are wont to drink after they have quenched their thirst, and to eat after their hunger is satisfied, vomit up even what they took when they were athirst or hungry, so they that covet things useless and superfluous enjoy not even those that are necessary. This is the character of these men.—Morals.

IF YOU HAVE REAL WEALTH.

If you are really rich, it will not be necessary to explain to every stranger you meet that you own a certain amount of real estate, or a given number of shares of stocks and bonds, or that you are the proprietor of this or that establishment. If you possess the intangible riches of which no accident of fortune can rob you, your wealth will exhale from every pore. Every one who comes in contact with you will be touched by the perfume of a rich life.

Strangers who met Daniel Webster used to say that, though they did not know who he was, they instinctively felt that they were in the presence of a great man. So, when we meet a person who is rich in character, in high aims, overflowing with good will to all, a doer of good deeds as well as a thinker of high thoughts, we feel that we are associated with genuine greatness.—Success.

LET US TAKE TIME.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, loving words to those we love. By and by, when they can no longer hear us, our simplicity will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, the rise and fall of stocks, or the petty happenings of the end.

Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to your daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all, when one touch of his hand in the darkness will mean more than all that is written in the day-book and ledger, or in the record of our little social world.

Since we must all take time to die, why should we not take time to live, to live in the large sense of a life begun here for eternity?—Selected.

GEORGE MULLER'S PRAYER HEARD.

Mr. George Muller, founder of the Orphan Homes in Bristol, Eng., institutions that have been for many years the greatest monuments of modern times to a prayer-answering God, gives in that most valuable and instructive book, "A Narrative of Some of the Lord's Dealings with George Muller," a remarkable answer to prayer. The incident was recorded November 21, 1838, and is as follows:

"Never were we so reduced in funds as to-day. There was not a single halfpenny in hand between the matrons of the three houses. Nevertheless, there was a good dinner, and by managing so as to help one another with bread, etc., there was a prospect of getting over this day also; but for none of the houses had we the prospect of being able to take in bread. When I left the brethren and sisters at 1 o'clock, after prayer, I told them that we must wait for help, and see how the Lord would deliver us this time. I was sure of help, but we were indeed straitened. When I came to Kingsdown I felt that I needed more exercise, being very cold; wherefore I went not the nearest way home, but round by Clarence Place.

"About twenty yards from my house I met a brother who walked back with me, and after a little conversation gave me £10 to be handed over to the brethren, the deacons, towards providing the poor saints with coals, blankets and warm clothing; also £5 for the orphans, and £5 for the other objects of the Scriptural Knowledge Institution. The brother had called twice while I was gone to the Orphan-Houses, and had I now been one half minute later, I should have missed him. But the Lord knew our need, and therefore allowed me to meet him. I sent the £5 immediately to the matrons."—Selected.

A WISE EXAMPLE.

It is related that a cavalry officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle-girth was becoming loose; his comrades were urging him on to greater speed; but he discounted, tightened the loose buckle, and then rode on, amid the shouts of his companions. The broken buckle would have cost him his safety—perhaps his life. His wise delay ensured his safety, and sent him out of the reach of his pursuing enemies.

"This incident," says Rev. Theodore L. Cuyler, "suggests several spiritual lessons. A very obvious one is that the Christian who is in such haste to

rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is quite likely to 'ride for a fall' before sundown. One of the most eminent Christian merchants of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening of the buckle for himself, but was a gracious means of safety to his household."

CHARACTER IS NEVER OVERWHELMED.

The finest type of manhood is never overwhelmed, or entirely dismayed, no matter what comes. A man of this best type may see his property swept away from him, his hopes blasted, his ambitions thwarted, and his plans demolished, but his spirit remains undaunted; his courage, his trust, and his self-confidence, are undiminished. His success is beyond the reach of mere accident of fire, or panic, or of temporary disaster; the foundation of his success is laid upon the eternal rock of truth, of justice, of probity, of high thinking, and of square dealing, and no floods or misfortunes or commercial devastations can reach him. They do not touch the real man, for his investments are in himself.

It is only the more shallow minds, men without resources than money or property, that go down in financial failure.

The man who has learned to live in himself, and not in his property; who does not put his trust in riches, but in principle, does not lose his greatest possession when he loses his money.—Selected.

THE INNER LIFE.

Dr. John Watson thus describes the building of one's inner life:

"Suppose a great building is going to be erected—a building which is not run up in a few months by a rascally builder, but a building upon which no pains are going to be spared, which is not going to disappear into an ash-pit in a few years, but is going to remain for coming generations—what do they do? They put up a wooden structure round the site and erect the scaffolding within; a high wall they put round, so very closely fitted that, as you pass and are filled with curiosity, it takes you all your time to see through the joints and discover what they are doing inside. It stands a mystery, and by and by it is covered with gaudy colors at which the people stare. But that scaffolding is not the building, nor are these gaudy colors—advertisements of things to eat and drink—nor do they give any indication of it. The building goes on within slowly and surely, stone upon stone, floor upon floor, up to the high pinnacles, and when the pinnacles are high enough the people outside begin to realize there is a great building. They do not realize it when it is at the foundations, but they realize it when it is beginning to get up to the sky.

"Do you follow me? When the soul is going to be built up in character, it can not be done in an open place. The soul is a great mystery, and all the work in the soul is secret and mysterious; the soul must be fenced round, that God may work within undisturbed and in silence."

APPRECIATION.

If you would be helpful, be sympathetic, be appreciative. There is no such inspiration as genuine appreciation: it is the keynote of successful leadership. Some who are prominent in Christian work have failed at this point. The pastor who stimulates his people to untiring work is the one who fully appreciates every effort put forth by them. Superficial defects sometimes cause men to overlook real worth, but it was not so with our Lord. Nathanael came doubting, yet Jesus said of him: "Behold an Israelite indeed, in whom is no guile." Appreciation and encouragement will develop gifts and graces in natures which have dwindled and shrunk under adverse influence. But only those who have truly put self aside can have a part in such heavenly ministry.—Christian Advocate.

SWEET TEMPER.

It is lovely to see in all those with whom we mingle and have daily intercourse a patient, quiet disposition, not ruffled with all the little annoyances occurring in every day life, but ever striving to conquer them by pure thoughts and kind words. Often when these angry feelings are aroused within us, if we would only check them at once how soon would smiles brighten our faces, and not only bring joy to our own souls, but cast a ray of sunshine on those around us. Let us cultivate gentleness. What is more beautiful in household than a loving forbearance with all our crosses? It not only smooths our pathway, which is often very thorny, but our dear Savior, who takes notice of all our lives, is pleased to see in us this tenderness with which he himself is our model in this respect. Kindness can be practiced by every one, under all circumstances, as it costs nothing. The more this spirit is indulged the more peace it gives within and without. It is a part of our religion which, if followed, will bring many happy results and may be safely imitated.—L. G., in Presbyterian Journal.

HER MANY BLESSINGS.

Ian Maclaren tells a pathetic little story of a blind girl in Scotland whose life was in perfect submission to that of her Heavenly Father: "If I dinna see"—and she spoke as if this was a matter of doubt, and she were making a concession for argument's sake—"there's naebody in the Glen can hear like me. There's no a footstep of a Druntichty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing

sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if he didna give me ae thing, he gave me mony things instead. And, mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith micht have failed. I've lost naething; my life has been all getting."

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Corrections: In Bro. D. A. Martin's report, printed in the issue of July 30, where he is made to say: "I visited Nashville Bible School on the 4th and 5th of this month," it should have been: "I visited Marshville Schoolhouse," etc. Also in last week's issue read Felix Sowell for Felix Lowell, and Willburn Derryberry instead of William Derryberry.

Coal City, Ind., August 3.—On July 11 I began a meeting at Union, near Jacksonville, Ind., which continued for sixteen days. One young man made the good confession during the meeting. The chief purpose of the meeting was not to convert sinners, but to get the congregation in better working order. They have been very negligent for some time about the Lord's day meetings; but I think the Bible teaching which they received will make them more zealous in the future.

I preached at Patricksburg yesterday.

Bro. E. G. Denny is now holding a meeting at Bethel Church, about six miles from here.

Charles F. Davis.

Bro. R. N. Gardner is in a meeting at Robert Lee, Tex.

Bros. R. R. Hays and F. H. Woodward have recently closed a successful meeting at Slick Rock, Kentucky.

Bro. George A. Klingman has moved from Louisville to Bowling Green.

Bro. Armstrong is conducting a meeting at Oglesby, Tenn.

The Church of Christ is a great body in which there is not an idle member. It is a vineyard in which all find labor, and none but laborers remain inside its gates. It is a vine every branch of which bears fruit, for fruitless branches are taken away.

It is a great highway in which the unclean can not travel. It is a magnificent temple in whose walls every stone occupies its proper place.

It is a great sheepfold, whose gates are always open to those seeking refuge, but closed against the workers of iniquity.

It is an army, clad in gospel armor, marching under the banner of the cross, in whose ranks every one is a victor.

On Thursday night, July 30, I had the pleasure of meeting with the brethren in South Columbia. There is a large congregation of true disciples in Columbia, Tenn., and where I visited is a mission point established by these brethren. Bro. Felix Sowell preaches for them once a month. Dr. Brown Godwin did a great deal of preaching there before he went to Fulton, Ky. This point is much more convenient for many of the brethren than the church up town. We trust that these brethren will succeed in building up a large congregation in South Columbia.

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THE TUNING-FORK AND THE ORGAN.

J. A. H.

"I can not see the difference, can you?" A brother had been talking about the organ and the tuning-fork. The point had been made that those who use the fork and oppose the organ are inconsistent; that if the one is sinful because it is not required by the Scriptures, so is the other; if one is allowable, so is the other. And after saying, "I can not see the difference," he asks, "Can you?" Yes, indeed I can; and I will endeavor to show some very radical and important differences.

1. Churches use organs; but no church that I know of uses buttons. The members use buttons, but they are their own private property, and are used for their own convenience. So of pins, hats, coats, and so on. Churches do not use any of these things. My watch is my private property, and I use it regularly for the purpose of determining the time at which to begin the meetings. The church does not use it. My use of it is not a part of the worship. It is in my pocket when the worship begins. It is very useful in helping me to begin at the right time. I would miss it, if I had to do without it at church, much more, I think, than I would the tuning-fork. But it is my private property, and the church is in no wise responsible for its use. So of the tuning-fork. But not so of the organ, which is put in by the decision of the church, expressed or implied; it is heard by all the church, whether they will to hear it or not; it goes on while the worship goes on; under

the Mosaic law, from David's time on, instrumental music was a part of the worship; for of Hezekiah it is said: "He set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for the commandment was of Jehovah by his prophets" (2 Chronicles 29:25). They used also wind instruments. (See Psalm 150:4.)

But God told them very plainly that he would make a new covenant with them, which was not to be like this covenant; that this one he would take away. And so he did. Christ fulfilled the law when he died on the cross, and took it out of the way, nailing it to his cross. (Colossians 2:14.) In Christ God made with us a new covenant very much unlike the old, and as superior to it as the heavens are high above the earth. Under the old covenant one of the most impressive of all things was the wonderful music, instrumental and vocal, of the temple service. I doubt if anything equal to it was ever heard on earth, or will be, till Jesus comes again. One of the most notable changes is the absence of all instrumental music under the new. Again and again are we taught to sing under the new covenant, but never to play on instruments. (See Matthew 26:30; Mark 14:26; Acts 16:25; Romans 15:9; 1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 2:12.) The point we are making is this: Under the old covenant instrumental music was a part of the worship, introduced by God's command, and used to praise God; under the new, it was not commanded by him, nor was it used by the churches in the days of the apostles; hence to use it now as it was used under Moses in connection with the song-service in the worship is to reflect on the wisdom or goodness of God. The change from the old covenant to the new in this respect was evidently intentionally made; we can not admit the thought that the Holy Spirit accidentally and by an oversight left the instrumental music out of the new covenant; hence we must suppose he did it on purpose; and for us to put back what the Holy Spirit intentionally left out is evidently to reflect upon his wisdom or his goodness. By our action we imply that either he did not know what was best, or he was not good enough to do what was best. And in either case we blaspheme the Holy Spirit. To my mind it is evident that he who knows the facts in the case, and who nevertheless persists in putting the organ into the worship, is mani-

festly guilty of this blasphemy. There are many who take part in doing it who do not know the facts. If I were to put an organ into the church, or were to agree to the use of it in the worship, I am sure God would never forgive me, neither in this world nor in that which is to come; because I would have reversed the decision of the Holy Spirit, and have presumed to change the covenant that had been completed by God and sanctified by the blood of Jesus; and that, too, with full knowledge of what the Spirit had done.

The first point of difference, then, is that the instrumental music is a part of the worship of the old covenant, which was purposely omitted from the new. When used, it is a part of the public, congregational service for which no provision is made by Christ or his apostles, which we can not have if we abide in his Word, if we refuse "to go beyond the things that are written." The use of the tuning-fork, on the contrary, is a private, personal matter, like the use of one's watch. The congregation does not use it any more than it does one's watch, button or toothpick.

In the second place, when God commands the church to sing, by implication he commands some one to start the song; in commanding one to start the song, by implication he commands him to get the pitch, to find the keynote. This can be done by guessing at it, or by getting it from a fork, or some other instrument. In not deciding how the pitch shall be gotten, God makes it the duty of him who leads in the song-service to decide it. This is one thing he does which the congregation does not join in, he gives the pitch; this matter is as strictly personal to him as the use of his buttons, or his watch. And it is as absolutely necessary for him to guess at the pitch, or get it from an instrument, as it is for the preacher to guess at the time to begin his sermon, or to get it from a time-piece. When we object to the song leader's using a fork, we as truly infringe upon his private, personal liberty as we would do should we object to his using his watch.

There is a third difference in using the fork and organ which is very striking and conclusive. It is this: The use of a fork has never divided a congregation; while the use of the organ has been one of the chief causes of division, if not the chiefest one, for more than a thousand years. It is one of the prime differences between the Greek and Roman Catholics, and it has been a sad source of discord among all the great Protestant bodies. Among those who claim to be only "disciples of Christ" it has for thirty years been the greatest source of contention and strife. Before that time, in this country, there were scarcely any divisions among us at all.

There is another point that each of us should have very deeply impressed upon his mind. It is this: No human expedient is ever allowable, if it causes strife and division of the congregation. A thing entirely innocent in itself becomes a matter of deepest guilt under such circumstances. (Read Romans 8: 1-13.) The use of the fork is not absolutely necessary. The leader of song can guess at the pitch. Hence, if his use of the fork causes division, or will evidently do so, he must cease to use it. If he does not, he sins against Christ, and will be lost forever, unless he repents. If

the organ were an allowable expedient, which it is not, it would be necessary to give it up, if it should cause division; but it does cause division constantly, and has been doing so for many years; and, by all who hope to attain to a home in heaven, it should be given up. The use of it in the service of the church is not allowable under any circumstances, inasmuch as the Holy Spirit passed upon it in putting aside the old covenant for the new, and purposely left it out of the new. Hence under no circumstances could it be an allowable expedient.

A PLAIN STATEMENT AND CHALLENGE.

DANIEL SOMMER.

Near or about one year ago I began my recent writings in regard to Christians using the Lord's money to establish religio-secular schools and giving them a sacred name as though they were divine institutions. All that I have written on the subject has been under these two headings, namely, the mistake of thus using the Lord's money, and the mistake of thus naming such institutions.

But from the first response to what I have written on this subject to the last, that I recollect having seen, I have been charged with teaching that it is "wrong" to teach the Bible in connection with secular things, and that it is even "wicked" so to do. The last charge that I have seen on this subject is in these words: "There are preachers and religious editors who fight Potter Bible College and the Nashville Bible School because they teach the Bible to their students."

In regard to the charge just quoted I state that it is utterly destitute of truth, at least so far as The Review is concerned. No one connected with this paper has published in its columns concerning the mentioned "College" and "School," that it is wrong for their instructors to teach the Bible to their pupils. On the contrary, as far as the publisher and former office editor have expressed themselves on that side of the subject, we have taught that it is always right to teach the Bible aright, when no Bible teaching is violated in so doing. Then the senior editor of The Review has taught that if we must have institutions called "Bible Schools" the entire time of the instructors in such institutions should be devoted to teaching the Bible. These several statements, which I might cover by direct quotations, mostly show that certain editors of The Review advocate teaching the Bible to pupils more, MUCH MORE, FOURFOLD MORE than the one who declares that we "fight Potter Bible College and the Nashville Bible School because they teach the Bible to their students."

Now, then, having made a plain statement I here make a plain challenge. It is this: I challenge the author of the foregoing charge against certain "preachers and religious editors" to prove what he says. I challenge him to name those "preachers and religious editors," and quote their exact language, in its connection, and over their own signatures, which proves such a charge. He has made it directly or indirectly many

times in his paper. I now challenge him to prove it, and offer him free use of The Review files in the office of this paper, at 904 Udell Street, Indianapolis, Ind., to help him make out his case by testimony.—Octographic Review.

A REPLY TO THE FOREGOING ARTICLE.

J. A. H.

At this writing I am more than five hundred miles from home, and have not access to the files of THE WAY, nor to any copies of The Review containing Brother Sommer's arguments on the matters he has introduced, save the one issue of August 4, 1903, from which the foregoing article is clipped. But I do not know that any others will be necessary to this reply.

Brother Sommer says: "I have been charged with teaching that it is 'wrong' to teach the Bible in connection with secular things, and that it is even 'wicked' so to do." Then he quotes my words: "There are preachers and religious editors who fight Potter Bible College and the Nashville Bible School because they teach the Bible to their students." Then he says: "In regard to the charge just quoted, I state that it is *utterly destitute of truth*, at least so far as The Review is concerned."

Now I frankly confess that I have thought all along during this discussion that one of Brother Sommer's chief contentions against Potter Bible College and the Nashville Bible School was that in both the Bible is taught, and secular studies also. He certainly has made this impression on my mind by his talking again and again about mixing the secular with the sacred, about our giving three-fourths of the time to secular studies and only one-fourth to the sacred; and, in the very article now before us, he says: "Certain editors of The Review advocate teaching the Bible to pupils more, much more, four-fold more, than the one who declares that we 'fight Potter Bible College and the Nashville Bible School because they teach the Bible to their students.'" That is, Brother Bittle and another editor of The Review—may be more than one other—say: "If we must have institutions called 'Bible Schools,' the entire time of the instructors in such institutions should be devoted to teaching the Bible."

Now I leave it to every reader of these articles, who will give time enough to them to read them with thoughtful carefulness, to decide whether or not these "certain editors of The Review" do not hold that we do wrong when we mix the secular with the sacred in our teaching. Brother Bittle and those who hold with him say: "The entire time of the instructors in such institutions should be devoted to teaching the Bible." We do not devote our entire time to instruction in the Bible; hence, if those Review editors are right, we refuse to do what we should do, and we persist in doing what we should not do; and therefore we do wrong both by omission and commission. But it is "wicked" to persist in doing wrong both by omission and commission; hence these editors hold that we do wrong, and are wicked, in persistently mixing the secular with

the sacred in our teaching, in teaching the Bible one-fourth of the time and secular studies three-fourths. And they do fight both the Bowling Green and the Nashville institutions because they teach the Bible to their students as they do—that is, in connection with secular studies.

This is an answer to Brother Sommer's challenge. Here are the names of preachers and teachers who contend against us for mixing the secular with the sacred in our teaching, for teaching the Bible as we teach it in our schools; and here are the quotations from their pens. And what do you now think of Brother Sommer's statement that my affirmation concerning this matter "is utterly destitute of the truth, at least so far as The Review is concerned"? His own short article makes it as plain as light that my statement was literally true. He says it was "utterly destitute of the truth," so far as The Review is concerned.

In addition to what has been said, I have a few questions for Brother Sommer:

1. Are you one of the editors of The Review who hold, If we must have "Bible Schools," the entire time of their instruction should be devoted to the Bible?
2. Do you think it is wrong to teach the Bible part of the time and secular studies the remainder of the time in schools?
3. If, instead of calling our school Potter Bible College, we had called it "The Helper" (without referring to any passage of Scripture whatever), would it have been wrong for us to teach the Bible part of the time and useful secular learning part of the time?
4. If a Christian, in some righteous way, had come into possession of several thousand dollars, and believed he could do more good with this money by building a school in which the Bible and useful secular learning should be taught than in any other way, would it be wrong for him to build such a school, and call it The Helper, or Helper Institute?
5. Do you believe it is right for Christians to teach schools that are wholly given to secular learning?

I ask these questions in all earnestness, because I want to find out, if I can, just what the difference between us is on this school question. I know what my position is; if I can possibly find out Brother Sommer's, we can discuss more intelligently, and (let us hope) can accomplish more good.

* * *

In the same issue of The Review, August 14, 1903, Brother Sommer says: "I have examined the catalogue of a certain college which is second to none in its religious pretensions, yet I therein find it clearly stated that the mentioned college was built as a 'most appropriate monument' to the memory of a certain man, who 'was devoted to the service of Christ.' That statement reveals the secret of much good that is done. '*Glory be to the man.*' This is the idea."

I seriously object to this statement. It ought not to have been made. It reflects in a most unwarranted way upon the motives of a pure-minded, gentle woman. It insinuates that what she did was to glorify man, rather than to honor and serve God. The statement of the catalogue warrants no such conclusion. It does not state that "the mentioned college was built as a

most appropriate monument to the memory of a certain man," as Brother Sommer affirms. Here is the passage just as I wrote it, and as it appears in the catalogue: "Mrs. Potter takes pleasure in investing money, which she received from the estate of her son, Eldon, in this enterprise, because he was devoted to the service of Christ. A more appropriate monument to his memory could not be than this rich farm and the splendid school buildings which are thus dedicated, in the name of Christ, to the interests of true, pure education."

So far as I know, Sister Potter never said a word nor entertained a thought of building a monument to the memory of her son in this school. She had received money from him, which she did not need for her own wants, which she wanted to invest where it would do the most good for Christ. She thought of the Fanning Orphan School, and of the Nashville Bible School; but the great need of such a school in the community in which she lived, and the fact that they had a farm which they also wanted to devote to the work, caused her husband and herself to determine to build the Bowling Green school. Her son's name, Eldon, was not put anywhere upon the buildings or grounds. It was I, not she, who said: "A more appropriate monument to his memory could not be than this rich farm and the splendid school buildings."

Brother Sommer well says: "Every man builds his own monument and writes his own epitaph while he lives." It was the noble life of this Christian man and his triumphant death that, in part at least, impelled his mother to invest money in this enterprise. She felt that his money ought to go for Christ. Abel, though dead, yet speaks (Hebrews 11:4); and so of Eldon Potter. The life he lived speaks on, influencing father, mother, brethren in Christ and friends after he has gone. The fourth verse of the eleventh chapter of Hebrews is a monument to Abel, though it was not written for that purpose, but to glorify God and to save men. It is incidentally a monument, a memorial, of Abel. The buildings of Potter Bible College were erected to glorify God and to save men; and only incidentally do they call to mind the life and death of Eldon Potter.

In less than eight months from the completion of these buildings, about one hundred souls were brought into the church of God through the ministry of the teachers and students of Potter Bible College; and nearly all of them came into the church through the regular daily work of these school folks, without any special protracted meeting. It is no uncommon thing for a student to seek a teacher or fellow student and demand baptism at his hands. Not uncommonly do they come forward at the prayer meetings to give themselves to Jesus. Eldon Potter, though dead, yet speaks, and will speak for many years to come.

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

"RE-BAPTISM."

R. C. BELL.

What I may say upon this subject will do very little, perhaps, toward dismissing the confusion from the minds of the brethren, but I have some thoughts and illustrations which I wish to submit anyway, hoping and praying that they may advance the cause of truth. Though the "re-baptist" brethren still cling to their position, it is believed that there is better feeling and more of the Christ spirit manifested than there formerly was. The question is not a settled one yet, however, and we need to be careful and patient in our study of it. We are too prone to draw a conclusion before we think much; in fact, we want somebody else to do our thinking for us anyway, sometimes. Truth suffers generally because men take positions that they would not think of taking after careful study of the subject; and when a position is once taken, even honest men will give themselves the advantage of every doubt and bend everything possible to the support of it. We should be cautious and wise in drawing conclusions, but when they are drawn, we must state them plainly and defend them boldly until convinced that we are wrong. But to our subject.

Suppose a preacher comes into our midst and holds a big revival meeting; the mourners are "pulled through" some way, and make the confession that God, for Christ's sake, has pardoned their sins. After this they are taught by the preacher that they should be baptized, because it is a custom and a good thing, and that a man can not be in full fellowship with the brethren without it, though he can be saved without it. The candidate is induced to be immersed, but he has no higher authority than the preacher, and does not even know that Christ requires baptism at the hands of man. Is this immersion valid? Certainly not, for the man did not obey Christ at all; he did not submit to God, but rather he submitted to and obeyed the preacher. God blesses only those who obey *him*; so this man gets no remission of sins. A man, then, may do the very act that Christ requires, and still be wholly lacking in the spirit of submission and obedience. This might be illustrated further, but it is needless.

Again: Another preacher comes along and converts his mourners just as the first one did; he also says that they, though already saved from past sins, should be baptized, but he will not immerse them, only as a last resort. He and the relatives and friends of the converted do all in their power to get them to be sprinkled. They succeed in every case but one. There is one man, however, who, though he thinks he is saved from past sins, has learned somehow that Christ requires immersion; so he will have nothing else, though he has the whole meeting to fight. It is remarkably strange to us that he does not know, too, that God puts forgiveness after baptism, but he does not. Some of our blunders are just as singular to other Bible students, though we may not realize it. It takes slow, patient work to displace error with truth. Light dawns upon a darkened, deluded mind but slowly; it can not grasp everything at once. This supposed case is not an absurdity; there

are hundreds of them. This man surely has obeyed God, and if there is any virtue in obedience, he gets the blessing. The first man does not get forgiveness because he did not obey God; the second does get it because he did obey God.

Once more: A third preacher comes preaching the gospel as we understand it. He teaches that baptism is unto the remission of sins, but this is all the blessing that he teaches and emphasizes as coming from obedience in baptism, and we say that the man baptized by him is forgiven. Why? Because he obeys God. Correct; it all hinges upon obedience, for Christ is the Savior of those only who obey him.

Now let us look at our three wet men. The first one is wet and that is all, because he lacked in the spirit of obedience. If he is ever saved he will have to be baptized, but not "re-baptized." What is the difference between the second and the third? The third knows only one blessing that is to come from his obedience, but he might know all the blessings coming from it and still no one would take the position that that knowledge necessarily would make his immersion valid, for we all know people who have gone under the water, knowing that baptism is for the remission of sins, who were not scripturally baptized at all, for they were led by the wrong motive. Perhaps it was to be with the "crowd." They will say this much themselves. Then the validity of baptism can not depend upon the knowledge of what it is for. It depends upon something else, viz.: obedience to God, and remission is no part of obedience. And when a man submits to immersion in order to obey God, it is Scriptural baptism and obedience, and he will get the blessings resulting from obedience, whether he knows what he is to get or not. This is what the second man did. If the third man obeyed, so did the second, for they did the same thing in the same way, being led by the same motive. The point of difference between them is that one knows a little more than the other, but I am slow to believe that God will fail to do his part when a man does his. To be sure, ignorance may damn a man, but it must be ignorance about what God requires at his hands and not about God's ways and means. Remission takes place in the mind of God and is no part of obedience, but a blessing that follows obedience. Christ says, "Ye shall know the truth and the truth shall make you free," but he can not mean all truth, for no man can know it all. Where is the line to be drawn? We need to distinguish between God's part and man's part. We must know all the truth that we are to obey, so that we may obey it. Then God will bless us for the obedience. "Having been made perfect, he became unto all them that obey him the author of eternal salvation" (Heb. 5:9).

God does forgive sins at baptism, but that is not all that he does. He adds the baptized man to the church where he enjoys all the manifold blessings and promises of God, and why a man must know one out of the hundreds to the neglect of all the others, before his obedience is acceptable, is not easily seen. If he must know that baptism is for the remission of sins, why must he not know that it is for the gift of the Holy Spirit as well, for Peter joins the two in Acts 2:38?

And if he must know these two, why not that he is getting into the death of Christ, which, to know fully, is to know every spiritual blessing and every promise, for they are all in Christ? Where is the line to be drawn? We can't include all blessings, for then no man has ever been baptized, as no man can know all the blessings of God. There is no logical reason for distinguishing one from the other, but there are logical reasons for not doing so.

Suppose a father says to his son: "Son, cut and haul a cord of wood, and I will give you a dollar and a hat." Perhaps the son has been so well trained and is so eager to obey his father, that he grabs up his ax and starts off before he has time to hear what he is to get for the work, and actually does it not knowing that he is to get either dollar or hat. Has he not obeyed and is he not entitled to both? Is the dollar and hat any part of his obedience? Are they not rather promises to be fulfilled after his obedience is completed? Are they not separate and distinct from the obedience, the boy rendering the one and the father promising the other?

If the son had known that he was to get the dollar and the hat, he might have done the work from a selfish motive—in order to get them—and not in the spirit of obedience at all; so there is better evidence that the boy, when ignorant of the promises, obeyed in spirit and in truth, than there is if he had known what he was to get.

When a man learns that Christ demands baptism and through eagerness to obey him he is baptized before he learns what it is for, he most assuredly has obeyed and is entitled to the reward. And just as there is better evidence for the wholehearted obedience of the boy when he did not know what he was to get for cutting the wood than there is for him when he knew, so it is with the man who is baptized ignorant of the blessings he is to get for his obedience. There is better evidence that he renders wholehearted obedience to God than there is that the man who knows what he is to get renders wholehearted obedience. Do not misunderstand me. Though truth may be corrupted, the more truth an honest man knows, the better, of course, but we are talking about the proofs for obedience, and without question there is a possibility of selfishness prompting to immersion instead of the spirit of obedience, where the candidate knows that there are specific blessings resulting from it. It can not be proved, but it can be denied successfully, that a man must know what his obedience is for, before he can obey.

Perhaps you insist that it will not take him five seconds to learn what baptism is for, after he learns that God requires it, and that no man will ever know one without the other. We can see it that quickly, but the mind that has been filled with error can't. After the reformers in the beginning of the last century, including such master minds as A. Campbell, Stone and many others, understood that a man must be immersed to obey God, it took months and even years for them to comprehend fully that it was for the remission of sins.

Go back to the boy cutting the wood. The father

promises him two things—a dollar and a hat. What kind of logic is to be used to prove that the boy must know that he is to get a dollar, but that he does not have to know that he will get a hat too, before he can obey his father? How can you draw any such distinction? You can't do it. The fact in the case is that it is not necessary for the boy to know either. If he cuts and hauls the wood, to please, honor and obey the father, the father is pleased, honored and obeyed, and if he is a just father the son will get the dollar and the hat. (To be continued.)

"HOW MAY I KNOW THAT I AM A CHILD OF GOD?"

F. W. SMITH.

"The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8 : 16, R. V.) Our future destiny depends not upon any moral or spiritual change which may take place within or be wrought upon us after death, but upon our relation to God while we live upon this earth. This life links us with either bliss or woe, hence it does not matter, so far as our destiny is concerned, whether we die in mid-ocean, upon the broad plain, or at home, surrounded by loved ones, but it does depend upon how we live. Death has nothing to do with the matter, although the majority of people lay great emphasis upon the manner of one's death, especially the last words. If the person dying gives expressions of joy and hope, this seems to be prima facie evidence with many that such a one has gone to glory. I said to a man, "What is your clearest evidence of a man's salvation?" He replied:

"If he dies rejoicing and happy, and if, after death, a pleasant and calm expression settles upon his face, I feel sure that he has gone to a better world."

"Suppose," said I, "that you were standing by the bed upon which a man was dying, and during his last moments he appeared distressed and in much agony, crying out, 'My God, my God! why hast thou forsaken me?' what would you think?"

Said he, "I should think the man was lost."

My reply was, "This is exactly the way our Savior died, hence your theory would consign Christ Jesus to perdition."

It does not matter what you say or what you do when you come to die; but it does matter how you have lived, what you have said, and what you have done.

Our salvation depends upon our being children of God, and our being children of God depends upon the pardon and forgiveness of sins. Hence, this question comes naturally to our minds: Can we know that our sins are forgiven, and that we are the children of God? I answer, most assuredly we can know this. We can know it as certainly and as surely as we can know there is a God, a Lord Jesus Christ, a heaven and a hell. Furthermore, I can know the one in the same way that I know the others, and only in this way can I know it. What,

then, is the character of this knowledge? To settle this, we must examine the word "know," as used in the Scriptures. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5 : 1). "For we know that we have passed from death unto life, because we love the brethren" (1 John 3 : 14). "For I know that my Redeemer liveth" (Job 19 : 25). These Scriptures are plain and show conclusively that we can know that God is our Father, and that we are his children. But, I must call your attention to this fact: The word "know" is not always used to indicate knowledge in the absolute sense, but is often used to express the fullest assurance of faith. In the following passages, as in many others, it is used to indicate absolute knowledge: "I know their works" (Rev. 2 : 2). Again, "The Lord knoweth them that are his" (2 Tim. 2 : 19). I give one passage where the word is used to indicate disapproval. "And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Mat. 7 : 23). Did he not know them absolutely? Certainly, but uses the word "knew" to express his disapproval of their course. Now one passage in which the word is used to express another meaning, viz., the fullest assurance of faith, will suffice for the present: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ" (Acts 2 : 36). This is equivalent to saying: "Let all the house of Israel believe with all the heart," etc. Going back now to the proposition: "What is the character of our knowledge concerning the existence of God, Christ, heaven and hell? We are endowed with five senses—the sense of seeing, smelling, tasting, hearing and feeling. Is it through either one of these five senses that we prove the existence of God? Is it by means of any or all of them that we arrive at the conclusion that God made all things? No, assuredly not. We can not know God in that way. If, therefore, we can not know God through any of the five senses, how can we know him? Concerning Abraham, we have this language: "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11 : 10). How did Abraham look for this city? In the preceding verse it is said, "By faith he so journeyed in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." It was with the eye of faith that Abraham looked beyond the blue dome, studded with glittering stars, and saw the city whose builder and maker is God.

It is said of Moses, "By faith he forsook Egypt, not fearing the wrath of the King, for he endured as seeing him who is invisible" (Heb. 11 : 27). How did he see the Invisible One? With the natural eye? No; when God drove Adam from his presence, he veiled himself from the sight of man; and the only way that we can behold him now is through the medium of faith. "For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith" (Rom. 1 : 17). "For we are saved by hope, but hope that is seen is not hope;

What a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25). "For we talk by faith, not by sight" (2 Cor. 5:7). Now, if you can not demonstrate the existence of God through any of the five senses, thus making it a matter of absolute knowledge, how can you reach the conclusion that your sins are forgiven? There is but one way by which you can know that your sins are blotted out, viz., by faith. You ask me if my sins are forgiven, and I say yes. You then ask me if I know it; I answer yes. Once more you ask, "How do you know it?" Testimony of such character as to produce faith which will move to action and satisfy the soul, as readily as if it were absolute knowledge, is addressed to the mind. To illustrate: I have never seen the city of New York, but I have seen the city of Nashville. Now my assurance concerning the existence of New York, which I have not seen, is no less than that concerning Nashville. If I wanted to go to a place called New York, I would hesitate no more in buying a ticket and boarding a train for that city, than I would for Nashville. My faith concerning the existence of God is as strong as if I possessed absolute knowledge. Likewise, my faith concerning the forgiveness of my sins and my acceptance with God is as strong and as satisfying to my soul as if God had spoken in audible tones, saying, "I have pardoned you." In order, therefore, that man may have the assurance of the remission of his sins, God has ordained two witnesses to settle the matter. Bear this in mind; conversion takes place in man, but remission of sins takes place in the mind of God. I say this because so many confound conversion with remission—making both one. Inasmuch, therefore, as remission takes place in the mind of God, we can only know this has been accomplished by God revealing the fact to us.

The all-important question, then, is, how does God do this? This brings us back to our text: "The Spirit himself beareth witness with our spirit that we are the children of God." You will please bear in mind that we have in this case the testimony of two witnesses and not simply one. The common and almost universal theory allows but one witness, and that witness is the Spirit of God, while at the same time ignoring the testimony of that witness. I have never heard any one relate what is called a religious experience, who did not leave out the testimony of the Holy Spirit, and tell what they felt, thus giving alone the testimony of their own spirit. And in every instance there was a lack of agreement between the witness of his spirit and that of the Holy Spirit. It is well to note that the text does not say the Spirit beareth witness to our spirit, thus making only one witness in the case, but he beareth witness with our spirit, making joint testimony. Let us now take up this question: How does the Holy Spirit testify? It is perfectly reasonable to conclude that he testifies regarding the remission of one's sins in the same manner he does about everything else. If not, why not? All the information we have con-

cerning Christ is revealed by the Spirit, and no one need be at a loss to know how this is done. Our knowledge of Christ comes through the Bible and in no other way, else why is it the heathen has no knowledge of him? 1. The mission of the Holy Spirit was to convince the world of sin. "And when he is come, he will convince the world of sin, and of righteousness, and of judgment to come" (John 16:8). 2. He was to do this by testifying. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). 3. He was to testify by speaking. "Howbeit when he, the spirit of the truth, is come he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come" (John 16:13). He was to speak in words. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13). Again, "And they were all (the apostles) filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4). Thus far we have developed two things, viz.: (1) The Holy Spirit testifies, and (2) how he does it. Now let us take one more step and inquire what he testifies regarding the forgiveness of sin.

1. He testifies through the apostles that the sinner must believe with all his or her heart that Jesus is the Christ, the Son of the living God. (Acts 2:36.)

2. He testifies that those who believe must repent of their sins. (Acts 2:38.)

3. He testifies that those who repent must be baptized in the name or by the authority of Jesus Christ for the remission of sins. (Acts 2:38.)

Thus the Holy Spirit describes the character upon whom God will bestow remission, and invites all who fill these requirements. The constitution of the United States describes the character upon whom it will bestow citizenship and then says, "whosoever will, let him come." We come now to the testimony of the human spirit and let me ask, in what does it consist? It consists simply and only in the consciousness that we have complied with the testimony or requirements of the Holy Spirit. My spirit is to determine whether or not I believe on the Son of God with my whole heart; whether or not I have sincerely repented of my sins, and whether or not I was baptized with the right motive. No other spirit in the universe can determine this for me. I must have the testimony of my own spirit in the matter.

Furthermore, unless the testimony of my spirit harmonizes completely with the testimony of the Holy Spirit, I have no assurance of pardon, and consequently no true grounds for rejoicing. Those who rely upon feelings and the impulses of the heart as evidence of acceptance with God are building upon a sandy foundation. God says, "He that trusteth in his own heart is a fool, but whoso walketh wisely shall be delivered" (Prov. 28:26). To trust in the

heart means to rely upon the feelings and impulses, instead of upon the words of the living God. Jesus says, "He that believeth and is baptized shall be saved" (Mark 16: 16). Can I not take his word when I do these things, as assurance of forgiveness of sins? I say to my son, "If you will remain with me until you are twenty-one, I will give you a horse, bridle and saddle." He replies, "Father, I have no doubt that you are a truthful man, but I want some other evidence in addition to your word." Do you not think he would dishonor his father by demanding this additional evidence? Just so do you dishonor God when you ask for additional evidence to that of his plain promise: "He that believeth and is baptized shall be saved." "Heaven and earth shall pass away, but my Word shall not pass away" (Matt. 24: 35).—Gospel Review.

MISSIONARY NOTES.

Postal Information.—Any Christian or church has every facility for sending money abroad that the societies have. You can buy International Postoffice Money Orders at the rate of one per cent., for example, \$10 will cost 10 cents; \$50, 50 cents; and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills, or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers one cent.

Addresses of missionaries: Mr. and Mrs. Wm. J. Bishop, Tokyo, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokyo, Japan.

IS ANYTHING TOO HARD FOR JEHOVAH?

In the three Sunday-schools, conducted by myself and Bro. Bishop, there were 100 children present the second Lord's day in May. In our Sunday evening Bible class we had come to Matthew, tenth chapter. We were studying the latter part of the eighth verse, which says: "Freely ye have received, freely give." The point was being emphasized that no one could be a Christian who did not unselfishly live for others. Since Christ has so richly blessed us we must pass the blessing on the others. In the midst of my comments Mr. Ono interrupted me by saying, "Ah, I see; that is why missionaries have come to my country; I could not understand before."

We are soon to have electric cars in Tokyo, in place of horse cars. The company is now moving the trees from the street to the pavement to give room for the poles along the street, called the Gonya. The city needs them badly. The little girls of the industrial department of the children's school are becoming quite skillful in making handkerchiefs.

If friends in America would like half a dozen or more, we can furnish them in three sizes: 12 inches square, 5 cents each; 14 inches square, 8 cents each; 18 inches square, 10 cents each. In all cases postage prepaid by us. This allows them a small profit. We would like for you to see what little Japanese girls can do; it is about what the same grade of handkerchiefs would cost you in America. It encourages them in honest labor. I visited the school this morning, taught them a new song and told them a story. There were thirty-three present. It is in better working order now than at any previous time of its history. Sister Yoko, the teacher, lives on the school grounds and is a faithful and efficient teacher. She has had the school in charge for about eight years.

NORTH, SOUTH, EAST AND WEST.

It is my custom to rise at 5 o'clock; an old man just across the street is also an early riser. A few mornings ago I chanced to look down from our upstairs back veranda and I saw the old man on the opposite side of the street. He was standing about six feet from his door where he was in plain view of the rising sun. In each hand was a loop of black wooden beads; with his hands together, palm to palm and head bowed, he was repeating his prayer. Occasionally he would rub his hands back and forth and rattle the beads; this posture occupied about one minute; next he turned to the South and went through the same performance; then to the West, and finally to the North. I related the incident to the class, and asked why he worshiped toward the four points of the compass. One student said he could not explain why he should worship towards the North and South, but when a little boy his father used to worship toward the East and West. Toward the East because that was the place of the rising sun; toward the West because that was where his ancestry lived. He suggested also that on the day of the equinox, when the days and nights were equal and the sun sets directly West, it was the custom to worship the setting sun. Also the heaven of the Buddhists (called Gokuraku) is supposed to be West. Another suggested that some worshiped towards the West because Ise and other sacred temples were West. The explanation for North and South, as well as East and West, was that many suppose the gods to be in all directions, and they want to worship them all.

I asked what they prayed for in their prayers. The student first mentioned said his father used to pray that his son might grow to be a strong man, and that his house might last forever, and things of that character. Some have said that the Japanese lack in religious sentiment. This is a great mistake. Like the Athenians, they are extremely religious; but like them also, their worship consists in empty forms and idol worship. The old man in question, besides his morning prayers to the four points of the compass, also has indoor prayer repetitions, morning and evening. His evening repetitions have just at this moment ceased, as I can always tell by the tinkling on his little bell. It is now half-past 7, and his tinkling has been going on about an hour. It is a kind of

time-keeping; his prayer is a set form, and consists only of Nam-Yo-ho-reng-ge-kyo. I suppose during the last hour he has repeated this about two thousand times. The oft repeating of these six syllables is supposed to have a meritorious effect, and will in time bring the desired blessing.

On the particular morning mentioned there were several stragglers passing by even at that hour. The old man was oblivious to all around him. One wag exclaimed: "Ha, that is a Buddhist believer!" Bukkyo shinja, Ha!

TO DISCOURAGE OTHERS IS SIN.

It is said that during the South African war there were certain enemies to the British cause who were court-martialed, simply because they discouraged the soldiers. All they did was to simply pass along the lines and speak words of discouragement. But this was enough; it was the same as to declare themselves open enemies to England.

There are many to-day in the ranks of the Lord's hosts who are guilty of the same sin. A discourager is really worse than an open enemy. You expect an enemy to say and do all he can against you; but one who simply discourages you may do it in the guise of a friend as though it were out of true interest for your welfare. Of course he wouldn't say it if it were not true, and it is only for your good, not that he takes pleasure in such an unpleasant task. He only wishes it might be otherwise if it were possible, but it isn't, and as a true friend he feels called upon to caution you in time, that when you fail, as he knows you will, the blame may in no wise be attached to him. It is not common to look upon this as a sin, but it is, and a very grievous one. Of the twelve representative men sent to investigate the land of Canaan, all were agreed that the land was good enough if they only had it, but that was just the trouble; there were six to one who felt duty bound to give a note of warning; it couldn't possibly be done, and they knew it. The land was one flowing with milk and honey, and all that, but when they were but grasshoppers compared with the people already in the land; what was the use to try to take it? None!

And so five-sixths of the people professing to be Christians are still raising the cry: "It can not be done." They magnify the difficulties, imagine many that do not exist, and disparage their own ability. About two out of twelve not only do all the work, but they do it in the face of constant discouragement from the other ten. Take half a dozen members from the average congregation and there would not be enough spiritual energy left to save the Church from stagnation and death. If the average Christian would put forth the same amount of energy in a forward, fearless move for God, that he exerts in raising objections and in discouraging those that are trying, he would be surprised at the results.

Delay or temporary failure may only mean ultimate success. Many cause the delay of God's work themselves by discouraging those who would go forward, and then with a wise and significant nod they say: "Just as I told you, you might have known it,

I saw it all the time." All Israel was thrown into confusion—men wept in bitterness of heart, and they were ready to stone any man who had little enough sense to think of trying to take the land of promise against such odds. These greatly delayed the undertaking. Only ten men, by crying, "It can't be done," threw an army of six hundred thousand into disorder, buried a whole generation in a lonely wilderness, and delayed God's purpose and his promise for forty years. But the land was taken nevertheless, and God's promise was verified. The same difficulties stood in the way as at the first, but God needed a different set of men, and he determined to wait till he had them. During that forty years of delay, which was for further and better preparation, what a fine opportunity for the grumblers to show that it wouldn't do to trust to Jehovah, that they knew it all along, and saw from the first that the whole thing would be a failure.

They committed an awful sin. God severely punished them for it. Not one of them was permitted to enter the land God had promised them. We are told that these things happened for our example. God's promises are not the same to all. They must be gladly accepted and confided in, or they change into a curse. Once I was telling a sister in Lexington, Ky., what good things the Lord had done for us during our seven years' stay in Japan; how that in many definite ways his promises had been made good; when she replied in the unrefined and unchristian language: "I'll bet the Lord wouldn't do me that way." I assured her that I did not think he would either, so long as her heart was in that condition. Because God's promises are not verified to some they are loud in their unbelief that it can not be so with any. This does not follow. Six hundred thousand of Israel doubted, murmured and fell, filling graves of defeat, disappointment and despair, while their fellows accomplished the impossible, being led to victory and to a full realization of all that God had promised. Many take but a snapshot of God's dealings with men. If they happen to get the chastening side of the picture then it is all up with them; they are ready to throw down their arms and quit, declaring that they will never attempt such a thing again, and they have their opinion of any one else who does.

Now, my dear brother or sister, if you are of those guilty of this great sin let me admonish you to quit it, and do so at once. It is a duty you owe yourself and others. It makes you miserable and others unhappy—at least so long as they are in your presence. Many a life that might have been useful and happy, casting light and gladness on all around, has been worse than wasted, only because the possessor thereof did not take hold and courageously go forward. Discouragement has never done anything, and never will. It has always been a failure, and always will be. It is one of your worst enemies; God hates it, and is displeased with those who keep company with it. Nothing has ever been undertaken without opposition, and nothing has ever been accomplished without overcoming the same. Those who will not

do their best in the face of obstacles and in the midst of adverse circumstances, will accomplish but little under those more favorable. You say you are not in favor of preaching to the heathen because so little is accomplished. If the results were more encouraging you would be in favor of it. Don't be deceived, my brother; look back over your past history a little; how long did you remain interested in the more promising work in your own neighborhood? Perhaps you have forgotten. Well, I will tell you, it was not very long; your zeal blazed up for a little while, but as soon as the novelty wore off your zeal was gone. You felt rather mean over it, but sought an excuse. You didn't think it hardly paid after all; you began finding fault, and have been at it ever since. The same is true of work in foreign lands. If you could only see something sensational and striking you would be all ablaze again to convert the heathen. But it would only be the blaze of a quick fire, and would be over soon. Now, my dear brother, life is worthy of something better than this. You are capable of doing much; you will be blessed and a blessing to others if you will only get on the right side of this question and stay. When disappointments come be patient and prayerful, but don't give up, nor be too ready to lose faith. Once when Luther was in a state of despondency his wife dressed herself in deep mourning. He wanted to know what it meant. She said: "I think God is dead." Luther saw the point; his gloom was gone.

130,000 SUFFERERS IN JAPAN.

The failure of the crops last year in the five prefectures of Aomori, Iwate, Miyagi, Fukushima and Toyama has caused the greatest natural calamity in the Meiji era. The crops were less than half the usual amount, and in some places there was no harvest. There are at least 130,000 sufferers, and though the authorities have done all in their power, there is still great distress. Some of the people have killed cattle and horses, and even dogs and cats, and are eating the roots of grass and the bark of trees. Many are barely alive, and in one village people were found with no food, simply awaiting death. This sad condition of these good citizens, our brethren, is due to the bad weather season; and the responsibility of relieving their sufferings rests not upon the authorities alone, but upon all people. His Majesty, the Emperor, has contributed largely, and the foreign communities in Yokohama and Kobe were the first to raise and distribute money for the relief of the starving people. All these contributions have been used, but it is long yet before the next harvest, for which preparation must be made, and there is still great need for help.

The above paragraph was sent me in the form of an appeal, and was accompanied by some tickets of admission to a musical concert, the tickets costing from \$1.50 down to 50 cents. The proceeds are to go to relieve the sufferers. I do not approve of the concert; but these suffering people should elicit our sympathy and help. I remember the liberality with which the churches responded to my call to help the suffer-

ers in India. The money was faithfully forwarded, and no doubt did much toward relieving the distressed. This time it is nearer to our door. The provinces mentioned are to the north and west of Tokyo, and only a few hours' ride by train. I shall be glad to forward all offerings to them which may be sent. If enough is sent to justify it I will go in person and distribute your bounty, and while doing so will also break unto them the bread of life by distributing Scriptures, tracts, and by preaching. A few weeks' trip during the summer among this distressed people would no doubt result in much good. You can send to me by an ordinary bank check, international money order, or the money itself in a registered letter.

Tokyo, Japan.

A BIBLE READING ON CHRISTIAN UNION.

1. Does God intend to bring together all things and all beings into a state of fellowship in Christ? "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth" (Eph. 1:9, 10). "God contemplates a regathering, a restoration to that former condition when all things were in perfect unity, and normally combined to serve God's ends. This unity was broken by the introduction of sin." (Vincent.)

2. Did Jesus announce that he would establish "one fold?" "And other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd" (Jno. 10:16).

3. Did Jesus pray for the unity of his people? "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me" (Jno. 17:20, 21).

4. Did he die to accomplish this unity? "For he is our peace, who made both one, and broke down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby" (Eph. 2:14-16).

5. Is Christ the head of one body? "And he is the head of the body, the Church" (Col. 1:18).

6. Is he the head of the Church, and Savior of the body? "For the husband is head of the wife, as Christ also is the head of the Church, being himself the Savior of the body" (Eph. 5:23).

7. How many bodies are there? "There is one body" (Eph. 4:4).

8. Do all members belong to the "one body?" "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ: For in one spirit we were all bap-

tized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit. For the body is not one member, but many" (1 Cor. 12:12-14).

9. Who are the "branches?" "As the branch can not bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in me. I am the vine, ye are the branches" (Jno. 15:4-5). (The connection throughout this chapter makes it plain that the branches are the individual followers of Christ—what Paul calls the members of the body.)

10. Is the body "fitly framed and knit together?" "But speaking truth in love, may grow up in all things into him, which is the head, even Christ; from all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 3:15, 16).

11. Should Christ's followers be like minded? "Now the God of patience and of comfort grant you to be of the same mind one with another according to Jesus Christ" (Rom. 15:15).

12. Should there be divisions in the body? "There should be no schism in the body" (1 Cor. 12:25).

13. Did Paul exhort to unity? "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).

14. Is God the author of confusion? "For God is not a God of confusion, but of peace" (1 Cor. 14:33).

15. What does produce confusion? "For where jealousy and faction are, there is confusion and every vile deed" (Jas. 3:16).

16. Do human names cause division in the body? "For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul" (1 Cor. 1:11-13)?

17. Why did Christ give himself up for the church? "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

We find in the Word of God no reference to "denominational union" and none to "church federation." No word can be found in the Bible which can be interpreted into an endorsement of denominationalism. Its plea is for the unity of the people of God in Christ. There can be no real unity among Christ's followers until division or heresy in the body of Christ is recognized as a sin.—Briney's Monthly.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Where shall I go to school this year? This is a question that is uppermost in the minds of many at present, and one that will have to be settled by thousands of students during the next six weeks; for before October 1 nearly, if not quite, all of the great schools and colleges will be in operation. It is a question, too, that is of the utmost importance to every one who contemplates entering school, for a mistake in choosing the school you expect to attend may result in the loss of several months of valuable time. For that time may well be counted as lost in which the student has learned nothing but Latin, or law, or science, or mathematics, and has not been filled with higher ideals and nobler aspirations. If his character has not been developed in proportion to his mind, if his will has not been made stronger, and his moral and spiritual nature built up, all the learning of the ages can not make him a man.

* * *

In answering this important question, we ask you to consider the advantage of Potter Bible College. The first term of the next session begins on Tuesday, September 30. It teaches the scientific, literary and classical courses complete, besides daily lessons in the Bible to all students, and special lessons in elocution and sight-seeing to all who wish them free of charge. The students are not subject to the degrading influences that are common to many schools: on the other hand, their moral and spiritual welfare is as much an object of attention as their mental training. I feel safe in saying that none who enter this school leave it at the end of a session with any lower ideals of life than they had when they entered, and there are few who are not greatly strengthened morally and spiritually, as well as mentally. Send for a catalogue, and if that fails to give you the information wanted, write to any of the members of the faculty, who will be glad to give you any assistance they can.

AN OPEN LETTER TO THE CLERGY WITHIN THE CITY OF PIQUA, O.

G. B. HANCOCK.

Gentlemen, you may consider us impudent and precipitous in approaching you as we now do, but we ask that you, in your clemency, hear us, and consider what we say. As we announced, we did not come into your midst in behalf of any party interests, but in behalf of God's glory and man's eternal interests. Had such been the purpose for which you are here, and for which you hold your positions, we would all have labored in a united effort, that God might be honored, and humanity be sanctified.

We came into your midst in the name of Christ, and in behalf of the unadulterated truth. This you do not like, and so long as you are sworn to party interests, it is something you can not indorse. Had I

come here in a party name, ready to wink at any and every error that has originated in the speculative brain of speculative theologians, I would have been a "hail-fellow."

One such came among you not long since—one who could unblushingly denounce the truth, that God in his infinite goodness and mercy had given in order to the sanctification of humanity, as a back number—pronounce the Gospel of Christ, which is the power and wisdom of God, as out of date, not adapted to the present age, because the people demanded something better adapted to their tastes! You could hear the spoutings of such a blasphemer without a blush, but rather with a sanctimonious smile. Your services could be called in that you and your flocks could give such an emissary of darkness your presence and encouragement. For one, however, that comes with the apostolic teaching, you have no respect. Is such a proof of the adage, "Birds of a feather flock together"?

Gentlemen, I call you clergymen, yet I doubt whether you know the real import of that term. We gratuitously offer our services, that we may help you to a knowledge as to the foundation of your profession. In the book of Revelation, 2:15, the Savior speaks of the doctrine of the Nicolaitanes. It is true, the Savior hates that doctrine, but if you can learn what that doctrine is you will know the origin of the doctrine of what we call *clergy and laity*. You need not search the voluminous productions of commentators and so-called theologians to gather what that doctrine is, but just analyze the word and you have it. It is a compound term. The first part is *Nicho*, from the root *Niche*—to get the ascendancy. Get the ascendancy over what? The last part of the word tells. *Laitos*, literal "laity." Hence, we have in that which the Lord hates, the doctrine of "clergy and laity." It developed the "man of sin" of Paul, the "Babylon" of John, and the eleventh horn of Daniel's sea monster, namely, the Roman ecclesia, of which all human ecclesias are descendants. In the truth of God there is no foundation for any ecclesia on earth beyond that of a congregation of worshipers. These congregations, in order to be recognized as churches of Christ, must be limited in all that they do or say, to the apostles' doctrine. (See 2 John 9:11 and Colossians 3:17.) They who go beyond this, we are assured, have neither the Father nor the Son. The apostles' doctrine limits God's people to one organization, the Church, which, we are told, gives the fullness and manifold wisdom of God, completely and thoroughly furnishes his people for all that is required of them. A congregation, therefore, that has the modern attachments in the way of societies, and resorts to all manner of catchpenny devices, can not be recognized as a church of Christ.

The sum total of my offense, wherever I go, in the eyes of religious leaders, is, I urge upon the people the necessity of a firm stand within the will of God. It was the religious leaders in their day that persecuted Christ and his disciples, just because they urged the importance and sufficiency of God's will as opposed to all traditions and doctrines of men. Is it not better, gentlemen, to be on the side of the persecuted than on

the side of the persecutors? There is not a man in the State of Ohio that dares face us and deny the proposition that I stand in the unadulterated truth of God. It must be admitted that one can so stand, or it must be admitted that God's arrangement in man's behalf is a failure. Which position will we take?

To stand upon sectarian ground and contend for the claims of a sectarian party is to contend for something upon which the curse of God rests. (Galatians 1:6-9.) As sectarian parties can not inherit the kingdom of God, all the means and labor that are bestowed upon such are a clear loss. (See Galatians 5:19-23, Conybeare's translation.)

Sectarian parties being classed with the works of the flesh, exist in opposition to the will of God. The present religious world being divided into sectarian parties, it is in a carnalized condition, and can not be reconciled to the will of God. (1 Corinthians 3:1-4, and Romans 8:5-7.)

Then, in view of the glory of God, the eternal interests of humanity, and the judgment bar of God, what should be done? There is but one remedy for sectarian parties, namely, total annihilation. We ask you, gentlemen, in view of all that is involved, will you carefully and prayerfully read the Scriptures that we have cited, then enter your closets, and in the fear of God ask the question, Am I standing in the unadulterated truth of God as contained in the apostles' doctrine?

Hoping that these lines will be considered in the same spirit in which they have been written, we are, in behalf of the truth of God, your humble servant.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

SELF-SACRIFICE IN DEATH.

One of the most pathetic stories in the history of medical science is related by a physician of New Orleans. It is that of a practitioner in Vienna, who had been experimenting to find a remedy for the Bubonic plague, which has worked such awful havoc in India during the past six years. Dr. Franz Mueller, a young man on the threshold of a brilliant scientific career, devoted himself to the discovery of a remedy for it. In the course of his study he contracted the malady from the bacilli in "culture tubes," and when he became certain that he was infected he immediately locked himself in an isolated room and posted a message on the window pane, reading thus: "I am suffering from plague. Please do not send a doctor to me, as, in any event, my end will come in four or five days." A number of his associates were anxious to attend him, but he refused to admit them, and died alone, within the time he predicted. He wrote a farewell letter to his parents, placed it against the window, so it could be copied from the outside, and then burned the original with his own hands, fearful it might be preserved and carry out the mysterious germ. Seldom has any one displayed so much con-

cern for the safety of others, as to deliberately renounce the comforts of friendly ministration in the last crisis of life, lest loved ones might suffer. We can admire such self-sacrifice even though we listen unmoved to the infinitely greater example of that spirit in him who gave his life to save our souls from death.

"He saved others; himself he can not save"
(Matt. 27 : 42).

HUMILITY.

'Tis not the sunflower's beauty,
As it lifts its head on high,
Nor yet the peony's grandeur
That attracts the passer-by;
But the Lily of the Valley,
With a modesty replete,
We crown the Queen of Beauty—
The vase of odors sweet.

In her humble dress she teaches,
By her perfumed breath she preaches,
And to cultured sense outreaches
Her cup of comfort meet.
Oh, Queen of Christly graces,
Thy charms fill lonely places,
Fling light o'er saddened faces,
Who seek thy blest retreat.
Emblem of Time grown hoary,
Song of angelic glory,
The Christ of sacred story,
How beautiful thy feet!

ENRICH YOUR LIFE.

Phillips Brooks once said: "Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by God's grace."

WHEN THE LOCKET WAS OPENED.

Henry Drummond tells of a young lady of very beautiful character — one whose growing loveliness of spirit was remarked by all with whom she associated. Everything evil shrank away or was transformed in the atmosphere of her pure spirit. At length she sickened and died. Hung about her neck was found a locket which she had always playfully refused to open when teased by her friends regarding its contents. The spring was now reverently touched, and the face of Christ was disclosed with the line underneath, "Whom not having seen, I love."

"This," said her friends, "is the secret of that immortal beauty, that heavenly-mindedness, which we have seen deepening and brightening in her, especially in recent years."

WHY HENRY GRADY LEFT NEW YORK.

In considering the "Mastery of Discouragement," Len G. Broughton, the well-known pastor of Atlanta, emphasizes the need of sympathy in an interesting reminiscence of the famous Southern editor, Henry Grady. He says:

"There is no greater need to-day than sympathy. It is said that the indifference felt by many people in cities about the fate of their next door neighbor caused Henry Grady to leave New York City. As a young man he was employed on the New York Herald. As he was leaving his boarding house one morning, shortly after his arrival in the city, he saw a hearse standing in front of the adjoining house.

"Who is dead?" Grady asked his landlady.

"Sure, I don't know," was her reply, with such a tone of indifference as to fall like a clod on the heart of the sympathetic young Georgian who had sorrowed from his youth in every grief that came into the family of a neighbor. As he started down to his office, a little coffin was being borne down the steps, followed by a mother who was crying as if her heart would break. He turned back to ask his landlady if she was going to the funeral, when she said:

"Sure, it's none of my affair."

"Such heartlessness, or seeming heartlessness, made so unpleasant an impression on Grady that he is said to have told his wife:

"Pack your trunks. I am going back to Georgia, where people have time to shed a tear with their neighbor when death removes their child, and where it is an "affair" of the whole neighborhood when grief invades the home. It is no home for us where our next-door neighbor is heartbroken, and nobody cares about her grief."—Selected.

HE SOWED THE SEED.

A missionary in India had been earnestly preaching in the bazaar or market-place of the town where he labored, and was going out of the city when a heathen asked him in mockery: "How many Christians have you made to-day?" The missionary pointed to a field and said: "What would happen tomorrow if we were to sow corn there to-day?" The answer was: "Nothing." "What would happen the day after?" "Nothing," was again the reply. "What would in a few days after that?" "Little blades would sprout up." "Well," said the missionary, "I have sown the good seed to-day, and this, too, will come up after some time."—Selected.

THE DOCTOR'S ASSISTANT.

A laugh is a good medicine. There would be less need for the doctors to prescribe tonics and bitters if there was more laughing done. The girl who keeps those about her in good spirits, whose face brightens other faces the moment it comes into view, who treasures up funny little happenings to tell

at breakfast some morning when the sky is overcast, is of untold assistance to the family physician.

THE LIFE THAT COUNTS.

There is an ancient Eastern parable that tells how all the other rivers said to the Euphrates: "Why is the current of thy waters not heard at a distance?" The Euphrates replied: "My deeds testify for me. Anything sown by men at my shores will be in full bloom within thirty days."

Then the rivers asked the noisy Tigris: "Why is the current of thy waters heard at a distance?" "I must direct the attention of the people to me," replied the Tigris, "by my tumultuous rapidity."

The parable holds as well to-day in America as it did ages ago in Mesopotamia. It is the quiet, fruitful lives which count. All the richness, all the sweetness, all the true, deep powers of life, come out of the quiet qualities of strength and endeavor. Let us remember the Eastern parable, and not be misled by the vain rush of a noisy life into choosing it instead of a great and noble and fruitful one.—Selected.

HIS PERSISTENCE WON.

Dr. Parkhurst approached a stonemason, whom he saw trying to break a large stone with what seemed a very small hammer. "You never can do it," the preacher prophesied. "Sure, sir, that's all you know about breaking stones," replied Paddy, as he hammered away industriously. After hundreds of these peckings there came a slight crack. A few more, and the great stone fell apart. "Now," asked the Irishman, "would your honor tell me which one of those blows it was that broke the stone?" "Why, the last one, to be sure." "There you're wrong, sir. It was the first blow, and the last blow, and all the middle ones, sir."

SUCCESS IN SOUL-WINNING.

Charles H. Spurgeon said: "If a man is to be a soul-winner, there must be in him intensity of emotion as well as sincerity of heart. You may repeat the most affectionate exhortations in such a half-hearted manner that no one will be moved either by love or fear. I believe that for soul-winning there is more in this matter of earnestness than in almost anything else."

THE MANTLE OF CHARITY.

It is the one garment the fashion of which never changes. The years may go and come, and yet she who cloaks herself in this mantle is at once happy herself and the giver of happiness. In cut it never changes. It is always large and full, so that it can envelop those who are unhappy and give them warmth and comfort. Like the cloak worn by the prince in the fairy tale, it is invisible to all but those

whose eyes are made clear by faith. It is true that much patience and much self-denial are required before this cloak is put on, as it should be, for all time; but once assured, the amount of joy to be gotten from it, and the happy heart-beats to the wearers of it, can not possibly be overestimated.—Ladies' Home Journal.

If men would try as hard to get behind the cross and show to the perishing millions the love of a dying Savior as they try to put themselves in prominence in the eyes of the world, it would be the grandest reformation the world has ever seen.

May Jehovah speed the day when men — leaders of the people — will cease to preach themselves, cease trying to gain popularity by means of studied style of delivery, and regardless of oratory and studied sentences, hold up to the people Jesus, with his crown of thorns; Jesus, with his bleeding hands; Jesus, breaking through the gates of death; Jesus, ascending to glory; Jesus, with his pardoning love and redeeming mercy.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. D. H. Friend's meeting at Blue Ridge, Tex., continued over four Lord's days. Eight were baptized into Christ and two erring ones were reinstated. He will leave for Kentucky about the 20th inst.

Greenville, Tex., August 12.—The meeting at Wyatt continued ten days. Eighteen were added. Twelve were baptized. I go next to Lovelady, Tex., for a three weeks' meeting. Fraternally, F. L. Young.

Caney Spring, Tenn., August 10.—Bro. Felix Sowell's meeting at Cedar Dell Church was one of great success. There were thirty-six additions — twenty-seven baptisms and nine restored. J. C. Jones.

Bowling Green, Ky., August 16.—I just closed an interesting meeting of nineteen days' duration at Mt. Vernon, near Glasgow Junction, Ky. In spite of a "brush-arbor" meeting that was in progress near by, the attendance was good and the interest was excellent throughout. As a result of the meeting, five were added by baptism and the church seemed to be strengthened and encouraged. We trust that the interest manifested during the meeting will characterize these brethren in their work in the future. H. H. Hawley.

Oak Ridge, Miss., August 12.—The meeting at this place closed on the evening of the 9th at the water. The meeting was a successful one. We began on the first Lord's day, and continued eight days, with the following results: Ten buried with the Lord in baptism, and six that had drifted away returned to the fold. Bro. J. E. Thornberry, of Bowling Green, Ky., did the preaching. The truth was presented in such a way that those who were without could not help learning the

truth, and backsliders were made to realize their condition and say: "I will arise and go to my Father." Many souls rejoiced during this meeting, and the church was greatly revived. Bro. Thornberry has done a grand work since he came to this place. Oh, he is a noble young man, and bids fair to do a wonderful work for the Master's cause. We are made to feel sad when we think of his having to leave us; yes, we hate to give him up; but may the Lord ever bless him, and if we should never meet on earth again, we trust that we shall meet in yonder bright home, where we can ever sing and praise near the throne of God. E. S. Martin.

Uniontown, Ky., August 3.—On my second trip to Kentucky I came first to Morganfield, and from there to Highland, near Tilden, Ky., where I listened to Bro. W. L. Butler, of Shelbyville, Tenn., and Elder Hardy, a Primitive Baptist, in a debate. The debate lasted five days. I did not get there in time to hear the first day's debate. The debate was conducted the smoothest of any I ever attended, and has done much good. From there I went to Tilden, where I preached twice, and I think some good was done.

I next went to Poole, Ky., where I preached four times to small congregations. Here I found a fairly good chapel, but the congregation which at one time existed here seems to be dead. Quite a number of members are not far away, but no good work is being done. I could get only about four of the members out at one time, so I remained no longer, but went to New Liberty congregation and listened to Bro. Butler preach two or three able sermons.

Next I visited Seven Gums, and preached three times to attentive listeners. Since Bro. Ellmore's and my meeting at that point the congregation has gone to work, and are keeping up good meetings for worship. If they will continue in this, they will gradually build up at that point. Bro. Nelson is visiting them regularly, and is striving to build them up.

I am now near Uniontown, Ky., where I have preached five sermons to attentive listeners. I will remain here a few days, and with the interest I hope to see some additions. The congregation will begin to get material on the ground to-morrow for their own house of worship. They have received some help, as per reports in THE WAY, for which they are truly thankful, but other aid is needed. Brethren, please send more. Send either to Wilton Burris, Uniontown, Ky., or to H. S. Nelson, Boxville, Ky., and it will be acknowledged and faithfully applied.

Will begin a meeting in Morgan County, Ind., August 18, and near Smallett, Mo., September 10. Address me from August 18 to 30 at Messena, Ind. Your brother, Andrew Perry.

Lantana, Tenn., August 10.—The church of Christ in Cumberland County has been in great need of a preacher for some time. Some of the brethren at this place decided to ask Bro. J. A. Harding to assist us in getting a preacher. Bro. W. L. Karnes promptly responded. He has labored for the various congregations in this county, and much and lasting good, we trust, has been accomplished. Bro. Karnes preached

us many soul-stirring sermons, and taught us many useful lessons in our homes. He completely gained the love of both saint and sinner. We feel greatly indebted to Bro. Harding for sending us this worthy and consecrated young man. We feel sure he will do much for the Master's cause wherever his field of work may be. We have no local preacher in this county. A few noble-hearted men pass through and hold us a meeting occasionally. Bro. W. H. Bird, of Dalton, Ga., has held us a protracted meeting once a year for five years. He is an excellent preacher and loyal to the church. Bro. Karnes left us last week. May he, Bro. Harding and Potter Bible College have God's greatest blessings through life, is our prayer.

From a Sister.

Bros. G. W. Riggs and J. H. Haynes (Hunter) left Tennessee in June, 1902, for the West. They have now spent about twelve months in that field, preaching the Word. The year's work has been very successful, and they are pleased with the prospects of the future of this field. It is distinctively a missionary field. They need more workers, so Bro. Riggs is now in Tennessee looking after this feature of the work. He has already secured the help, co-operation and love of one of Davidson County's fairest young ladies, who will return with him in October to the work. On August 11, 1903, he and Miss Agnes Jones were united in marriage at Hill's Chapel, near Nolensville, Tenn. After the marriage they went to the home of his mother, near Holt's Corner, where they will spend some time, a part of which time Bro. Riggs will be engaged in a meeting at Riggs' Cross Roads. We wish them all the happiness that can attend the union of two lives consecrated to God. Bro. Riggs has partly promised to visit Potter Bible College before returning to California. We hope he can do it.

J. N. Armstrong.

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SCRAPS.

J. A. H.

A LETTER FROM ILLINOIS:—*Dear Brother Harding:* I know you will rejoice with us over Charley's success. He is attending a Teachers' Normal in this State. The students have been calling him "mossback," and "old foggy," and so on: but when the examination papers were made out, he was so far in advance of them all they were silenced as completely as are a lot of frogs in a pond, when a stone is cast into the water. They have not called him "mossback" since. Although the examination was said to be the most rigid that has ever been conducted here, Charley has made the highest average that has ever been attained here. He made 100 in arithmetic, a thing that has never been done by any student on examination for a certificate here prior to this time. He made 98 in grammar, and only for one slight, unguarded mistake, would have made 100. This certainly looks like you *actually do pretty thorough work at Potter,* notwithstanding some appear to think your grammar "simply ridiculous."
L. G. J.

* * *

The young man who made this splendid record was much hindered in his work last session by sickness. He was seriously ill for a month, I suppose, and was slow in convalescing. He has been with us for two years.

This manifestation of superiority in scholarship is

not an unusual thing for our students. A young man who was with us during the first and second years of the Nashville Bible School, then went to Kentucky University. He led his classes there from the first, and was graduated with first honors, excelling his fellows both in the College of the Bible, and in that of Arts and Sciences.

Another of our students went to Kentucky University, skipped over one year in Latin, but nevertheless led his class. He and four others were excused from the intermediate examination on account of excellent class-room work. After the examination, he forfeited the money which he had paid, and returned to us.

A Vanderbilt student, who is much more than an average in intellectual power, entered our school at Nashville. He seemed somewhat dissatisfied because our highest Greek class had not read as much by about one year's work as he had. I told him he could come into the class-room and hear it recite, and if it should appear that he could not profitably spend time with it, I would give him more advanced work. After hearing it recite, he said he could not go with that class; that it would require much more time than he could give to one study; that he had never studied Greek in that way. So he took another study in the place of Greek.

A student who regularly gives a proper portion of his time to Bible study, other things being equal, will excel his fellow students who do not. A proper study of the Bible tends to make one do better everything else he does. We teach the Bible to our students, first, because it is right; and, second, because it is a wise, expedient thing to do. Its tendency is to make our students better in every way. No considerations, social, pecuniary or political, would induce me to teach a school in which I could not teach the Bible to my students.

* * *

The Octographic Review of August 18 is before me. It has, I believe, an unusually large number of misrepresentations of our Bible School work in this issue. This time it is Brother Fred who is on the warpath. I would copy his article in full and reply to it, if I could hope that my reply would be printed in The Review; but I can have no such hope. I printed a long article from him, but my reply did not appear. I also printed recently an article from his father, who

comments on the fact, and who appears to think I did a very proper thing in so doing; but who is careful not to give my article to which he replies, to his readers. He may be somewhat wrong in the upper story, but he knows enough to realize it may not be best to let his readers see what I write — not best for him and his cause.

Brother Fred claims that by putting the word "Bible" in its name Potter Bible College virtually says:

"We have a secular enterprise, where we instill a knowledge of letters, figures, history, classics, science and fine arts, to the consideration of which our pupils spend NINE HOURS each day; but, to give the institution a religious color, and to insure the patronage and charity of the Christian brotherhood, we have introduced the special feature of requiring each pupil AN HOUR'S study of the Bible every day (though it does not appear that they recite daily), which feature is indicated by the use of the word 'Bible' in our title."

In this extract Brother Fred charges that we use the word "Bible" in our name only as a bait for patronage and charity. He charges that our pupils spend nine hours each day in secular studies and only one in Bible study; that to insure the patronage and charity of the religious brotherhood we have introduced the special feature of devoting one hour daily to Bible study; and that it does not appear that we recite in the Bible daily. He claims this is what the use of the word "Bible" in such a connection says, whether we mean it or not.

The word "Bible" says no such thing in this connection. We have been receiving attacks from all sides for twelve years, but this is a new one; neither of these four charges was ever made before. Let us notice these charges in particular. He affirms that if what we say is true, we use the word "Bible" in our name only as a "bait for patronage and charity." In the first place, I doubt if there is another man in the world who will agree with Brother Fred in affirming that the word "Bible," in this connection, has this meaning, says this. He read this meaning into it out of his own heart. If his heart had been right towards us, he would never have seen it. I challenge him to find one man in all the world, outside of the Sommer family, who will affirm that we say what he says we say in the name Potter Bible College. The charge is false, the exact reverse of the truth. If patronage and charity had been the objects of our labor, we would have left the word "Bible" out. Every gift that has been made to either teachers or students of Potter Bible College has been given unexpectedly to them, and wholly without their solicitation. So far as I know, we have not in our possession, nor have we ever had, from the first moment of the school's existence till now, one gift, whether for the teachers or for the students, or for both, that was not given to us without being asked for, without that particular gift being unexpected. In a general way we expect to get all we need. I doubt if a charge more baseless has been made from the days of Adam till now. I wonder what is the matter with Fred Sommer's heart.

As to the charge that our students give only about

one-tenth of the time to the Bible, if he will multiply that by two and one-half, he will have it about right.

He represents us as virtually saying, "To give the institution a religious color, and to insure the patronage and charity of the Christian brotherhood, we have introduced the special feature of requiring of each pupil an hour's study of the Bible every day." How he must hate us, or our work, to misrepresent us in that way! That which differentiates our school from most others is the Bible study; the one chief design of the school is to fill its students with the knowledge of the Bible and the skill to use it. If in this charge Brother Sommer had intended to state exactly the reverse of the truth, I do not see how he could have done it better than he has.

He says it does not appear that our students recite in the Bible daily. We have six Bible classes in English, all of which recite daily. Counting the time taken in study and recitation, about two and one-half hours are spent, on an average, by each student in Bible work daily. Some do much more than that, for some take two, some three daily Bible classes. Every student takes one. Then the Bible is studied regularly in both the Greek and Hebrew tongues.

Brother Sommer, in another place in his article, says the church at his place is now studying twice as many books of the Bible as Potter Bible College. I do not see how he makes that out, as our rule is to study more than half of them each year. He seems to be under the impression that we study only Matthew, Acts and Hebrews. He ought not to write things about us without knowing what he is writing about. The fact is, his article is one mass of misrepresentation. That the Lord will overrule it for our good, I do not doubt.

J. B. BRINEY *versus* THE WAY OF LIFE.

J. A. H.

The following paragraph is from the August issue of Briney's Monthly:

"The Gospel Review, a monthly magazine, recently started in Dallas, Tex., reprints our article, entitled 'Reformation Needed,' and strongly indorses the sentiments therein expressed, for which we are duly and truly thankful. But straightway our contemporary proceeds to arraign us under the charge of being responsible, in large part, for the vices of which we complained. And wherefore? Reading between the lines, we discover that our crime, out of which has sprung, like Minerva from the brain of Jupiter, so many other crimes, is the awful sin of favoring systematic efforts to spread the gospel, and defending the liberty of the churches in the matter of using helps in the work and worship of the Lord. We have never advocated the use of an instrument of music in the services of the church, for, considered in itself, that is a thing to which we are wholly indifferent. We class that among things that are indifferent, and contend that in such matters the churches have liberty, and that majority rule must prevail. We wonder if The Gospel Review does really

believe that such a position as this, and the advocacy of organized missionary work, tend to make drunkards, adulterers, gamblers and the like! It is remarkable how a hobbyist can see his hobby in everything. The things that we complained of lie much deeper than these matters, and have no connection whatever with them."

Brother Briney has failed completely to give us a fair statement of the case. I do not suppose there is a Christian in the world who is opposed to "systematic efforts to spread the gospel," or one who would call in question "the liberty of the churches in the matter of using helps in the work and worship of the Lord." There was never more systematic work done on earth in evangelizing the world than was done by Christ through his disciples, in his churches, in the first century. But there are many men in these last days who seem to think they can surpass him out of sight in organizing societies, in appointing officials, and in devising means and methods for evangelizing. Christ did his best in his day, no doubt; but they believe they can do better now. This is what we object to.

Christ organized churches, placing in them as permanent officials, evangelists, elders and deacons. These societies (the churches) and these officials were his arrangements for the evangelization of the world. He also gave to them a law, a perfect guide for their work, namely, the New Testament. These modern societies, not being content with Christ's arrangements, have organized a lot of missionary societies very different indeed from his churches. And they have put in them for their direction and government a set of officials very different indeed from Christ's evangelists, elders and deacons, namely, presidents, vice-presidents, secretaries, life-directors and life-members. And (folly of follies!) these wise (?) men sell life-memberships and life-directorships to any church member who chooses to buy, regardless of his wisdom or lack of wisdom, his knowledge or lack of knowledge, his experience or lack of experience, his piety or lack of piety. If this is not the most outrageous folly ever perpetrated in the name of systematic, business sense, I do not know where to find the worse case. What great business corporation ever yet got its board of directors by selling directorships to anybody belonging to the corporation who was able and willing to buy, without regard to wisdom, knowledge, experience, character, or devotion to the interests of the corporation? Not one. Such disgraceful folly was never perpetrated by men of the world in the management of their worldly affairs. Well did the Master say: "The sons of this world are for their own generation wiser than the sons of light" (Luke 16:8).

Yes, we are in favor of using expedients in the work and worship of the Lord, numbers of them. God says, "Go," "preach." He does not tell us how to go; so we ride, walk, use horses, buggies, bicycles, railroads, steamboats, and other such things. He tells us to "teach," and we teach with tongue, pen, typewriter, printing press, and so on. But when he gives us the Word of God, the Bible, as our book of doctrine, the New Testament as our book of law and discipline, the churches as our missionary and benevolent societies, and evangelists, elders and deacons as officials, for the

edification of saints and the conversion of sinners, there are some of us who will never tolerate for one moment the idea of supplanting or supplementing these divine ordinances by societies, laws, constitutions, by-laws, life-members, life-directors, and other officials of human devisings. What God does is perfect, completely so, for the purpose for which he does it; and if any change should ever be required, he himself would make it.

The only room for human expedients in religion is in this: When God gives a command in generic terms, there being two or more ways in which it can be obeyed, or various expediencies by which it can be obeyed, we must of necessity decide on some specific way in which to obey it. By implication, necessary implication, we are required to use our best judgment in obeying that command. But when God gives a specific command, there is nothing left for the faithful but to do that specific thing, without addition, subtraction or change. For instance, God commands us to immerse the people; and sprinkling and pouring for baptism are human substitutes for a divine ordinance, just as fully as "the strange fire" of Nadab and Abihu was; and the sin of the pedobaptists is committed under an infinitely more holy covenant, and about a matter of infinite importance. Under the old covenant the people were commanded to "sing," and "play" upon instruments; under the infinitely holier new covenant we are commanded to "sing." It is manifest to every right-thinking mind that the law was purposely changed by the divine Law-giver. The command is specific, "Sing." For seven hundred years Christians observed the change; and whether they came from Jewish or Gentile religions that used instrumental music in their worship, they left the instrumental music out when they came to worship in Christ. It was left for the mother of harlots, the Roman Catholic Church, to bring the instruments in. Brother Briney stands with the old scarlet woman at this point.

If God had commanded us to make music, we might have obeyed the command by singing, or by playing, or by both; by using one instrument, or many. But when he commanded us to sing, he used a specific term; and he who adds the instrumental music, brings himself under the awful curse pronounced upon those who add to God's law; and he who divides churches by so doing, serves not our Lord Christ, but his own belly; and they who continue to affiliate as brethren in Christ with those who thus divide churches are disorderly persons, who ought to be withdrawn from.

Brother Briney says: "We have never advocated the use of an instrument of music in the services of the church; for, considered in itself, that is a thing to which we are wholly indifferent. We class that among things that are indifferent, and contend that in such matters the churches have liberty, and the majority rule must prevail."

It is clear, then, J. B. Briney does not believe the New Testament requires instrumental music in the church services. It is nowhere commanded in the scriptures, no inspired man of the apostolic period used it, nor did any church of that period. Its use in churches claiming to be Christ's is post-apostolic, and

of Roman Catholic origin. Its use in the church, "considered in itself," Brother Briney says, "is a thing to which we are wholly indifferent." And this is the position, no doubt, of ninety-nine hundredths of all the so-called disciples of Christ who favor it. They claim they can worship and serve the Lord with or without it; but they claim that if a majority of the church wants it, they have a right to put it in, and the minority ought to submit. In practice their rule is to put it in anyhow; and the minority must submit or go out. In so doing the majority violate a law concerning the use of human expedients in the service of Jesus that is to the Christian self-evidently right and good. The law is this: No human expedient, however harmless in itself it may be, is allowable in the service of Christ, if of necessity it makes void a commandment of God. The introduction of instrumental music into the church service has almost always, if not always, done this in one of these two ways: 1. Some of the members have been forced out of the fellowship of the church, because they believed the use of instrumental music in the church service to be wicked; and they had to go out or do violence to their conscience at every service; in this case division was caused, a thing expressly forbidden. It is doubtful if a worse crime than this was ever committed against God. 2. Sometimes members who believe the instrumental music is a perversion of the worship, and that those who put it in ought to be withdrawn from, are prevented from leaving "the old church," "where they have been members so long," by financial, social or family relationships. This, too, is a great sin. Rarely, if ever, has instrumental music been introduced without causing one or both of these sins.

Brother Briney says: "We class that [instrumental music in the services of the church] among things that are indifferent, and contend that in such matters the churches have liberty, and the majority rule must prevail." I have yet to learn that the churches have liberty to put back into the service of God that which Father, Son and Holy Spirit have purposely left out. When God made the new covenant with men in Christ, he had before him the old covenant with all its laws and ordinances, its methods and expediences. With infinite knowledge, wisdom and goodness he wrote the New Testament, the guide book, the book of law and discipline, for his churches and his people under the new covenant. The entire Old Testament was before him, and with infinite accuracy he culled from it everything that should go into the New; and whatsoever else was needed, he put it into the New, "that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:17). Instrumental music, the religious dance, polygamy, burning incense, the burning lamps in the holy place, were among the many things of the old covenant that infinite wisdom left out of the new that finite wisdom has brought back; for all of these are used by people who profess to follow Jesus. The digressive "Christian Church," and many others, use the instrumental music; the Shakers, the religious dance; the Mormons, polygamy; the Catholics, the incense and the burning lamps. And the same God who left out the dance, polygamy, the in-

cense and the burning lamps, also left out the instrumental music, when he was bringing things out of the old covenant into the new.

It was a deadly thing to tamper with the sacred things and the sacred worship of the old covenant, although that was but a temporary affair, containing only a shadow of good things to come, a covenant sanctified by the blood of dumb brutes. Nadab and Abihu made a little change and died (Leviticus 10:1-7); three thousand died about the golden calf (Exodus, chapter 32); Korah, Dathan and Abiram, with all their families and all they had, and 14,700 of the people died, because they were not satisfied with God's appointments, and in the name of righteousness and religion proposed to change them (Numbers, chapter 16); much of the people of Israel died because they complained against God, and against Moses, because of the trials and troubles of the journey; they were dissatisfied about food and water (Numbers 24:4-9); God afflicted the Philistine cities Ashdod, Gath and Ekron frightfully, afflicting and destroying their cities because they presumed to take and handle his holy ark (1 Samuel 5:1-6, 18); 50,070 of the men of Bethshemesh he smote, because they presumed to look into the ark (1 Samuel 6:19, 20); and Uzzah died because he touched it (2 Samuel 6:1-10). These are only a few of the more striking cases in which God visited with quick and awful punishment those who tampered with the ordinances of the old covenant. But he who will study understandingly the Book of Hebrews can not fail to be profoundly impressed with the infinitely greater sanctity and perfection of the new covenant, and with the greater indignation and wrath that will be visited upon those who tamper with it. "Therefore we [who live under the new covenant] ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken by angels [the Old Testament] proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, according to his own will" (Hebrews 2:1-4). To *transgress* is to overpass, to go beyond; to *disobey* is to neglect, or to refuse to obey. As we have seen, under the old covenant it was fearful to do either; and here it is made plain that it is much more fearful under the new. Jesus says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). To *abide in* his word is to do what he says without adding to or changing it. John, the apostle, 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 man 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).

No majority vote of men and angels is sufficient to add to, take from, or change an ordinance of God,

or to put into his service what he has purposely left out. He has ordained "singing" as the music of his church; and he who puts instrumental music into it, does it at the peril of his soul's salvation: he has ordained the church with its evangelists, elders and deacons, having the law of Jesus Christ, the New Testament, for its guide, for the evangelization of the world; and they who get up other societies, with other officers and laws to do this work, are liable to lose eternal life through their egotistical presumption. Jesus asks: "When the Son of man cometh, shall he find faith on the earth?" (Luke 8:18). It does not appear that he will find much faith, but it does seem there will be no lack of egotism, self-will, presumption and ignorance. Not one ordinance of God have men been content to observe just as he gave it to them. Every commandment, every law, every appointment of his has been changed by some body of men professing to be followers of Jesus. Faith, repentance, confession, baptism, the Lord's Supper, the Church with every one of its laws and ordinances, have been changed, supplemented or supplanted. Few indeed are they who are content to abide in the teaching of Christ. But these only are truly his disciples; and this only is the way of life. "Narrow is the gate, and straitened the way, that leadeth unto life, and few are they who find it" (Matthew 7:14).

IDOLATRY.

J. N. A.

Anything on which a man's affections are fixed, to which he gives most of his time, and for which he lives, is his object of worship. Every man is a slave to some master, is a worshiper of some God. Every man has some object to which he is devoted, about which he thinks and plans, and to which his chief energies are given. Whatever this object is, is his god.

As this is true, money is the god of most men, both in the church and out of it. Hence we live in the midst of idolatry. There is nothing else that I think of that has one-fifth part of the hold on the affections of man that money has. To obtain it he makes all kinds of sacrifices; he is devoted to his master and his chief energies are given to him. Webster says that eager desire to make and save money, lay it up, is covetousness, and the Bible says covetousness is idolatry.

Neither does a man have to make and save money in order to be covetous, and hence an idolater. If he longs to do this, if it is his object, then he is an idolater, although he may never lay up one dollar. It is the service, energy and devotion given to this end that makes him an idolater regardless of the result of this worship. Most men would be rich, if they could be, and are doing their very best to be. Members of the church are no exception to this rule. Members of the church are just as eager, so far as my observation goes, to make and save money, as other men.

So much is Money-saving the god of this age, that if you do not worship at his temple you are failing in life. You are counted a foolish somebody. If a man

makes \$2,000 a year and gives it all away save what he actually eats and wears, he will be counted a fool by nine men out of every ten in the church of God. His success is measured by the amount he saves out of the \$2,000, although the amount given away was used to feed and clothe orphans. It absolutely makes no difference as to where he puts this money. This question is never asked. The simple fact that he saved none stamps him a failure.

There is not one father in a dozen that would be willing for his daughter to marry him, although he is intelligent, industrious, economical, steers clear of debt, has a pure character and is a devoted Christian. The simple fact that he gives away all he makes disqualifies him to be the husband of most daughters.

On the other hand, if a young man saves money and is energetic in his business, he can have in marriage almost any young lady in the church, although his character may not be just what it ought to be, and although he is not a Christian. This does not matter; any young lady does well to get him, and most fathers and mothers would feel proud of such a son-in-law. This only shows the devotion and homage paid to this god.

A man starts out in life with a determination to make something, and he turns his whole body and mind to this end. His business literally consumes him. He makes money and saves it. At the end of his life he turns over his life-work, *his means*, TO HIS OWN. The making of this money has required his best thought, his best energy and his most faithful service. Thus he gives his life literally to his OWN flesh and blood. This is the sum and substance of his life. These children receive this money, and either squander and waste it, or they follow the example of father and use it for selfish ends — to make and save money. After a while they finish life and turn over their means to *their own* flesh and blood. Thus time rolls on, generation after generation comes and goes, but this money is kept in this family for selfish ends or is wasted by them. Thus God is robbed of the very best thought, energy, service and devotion of this family, perhaps, for hundreds of years, although it may have been all these years considered among the liberal givers of the church.

This money proves a curse to them, either turn it may take. If they "take care of it" they go deeper into idolatry than their parents, and hence farther away from God; if they "do not take care of it," but waste it, they become a profligate "race," a curse to themselves and to the world. These children get the best service, sacrifice and devotion of these parents, whether the children are Christians or not. This makes no difference in the giving.

Christians who give the best service and devotion of their lives to make money which they do not intend to put into the cause of Christ are idolaters, because their best life's effort, which belongs to Christ, is given to another; they have another master.

How long will Christians be in learning that they are Christ's? that they are his servants (slaves)? that they are to serve with a single eye, with singleness of heart, as unto Christ? Whatever income there is from such a life is Christ's. The servant is Christ's, the time is Christ's, and the ability used is Christ's, and

hence all income through this life must be Christ's. If I am this servant, I have no more right to use my Master's means without his directions than the servant I might own has a right to spend the income of his life. I have absolutely no right to use Christ's means save as he directs. I can only act with this means "as a servant of Christ," that is, in his name, according to his authority. Hence I, a servant of Christ, have no right to divide \$1,000 among my children simply because they are my own; but if I do it, I must do it "as a servant of Christ." In no other way can I do it without stealing from Christ. It is not mine to give. History repeats itself. Israel was a type of the Church; she went into idolatry; she robbed God. We may expect the antitype, the church of God, to go into idolatry and to rob Christ.

It can be as truly said of the Church to-day as it was said of Israel: "Will a man rob God? Yet ye rob me. . . . Ye are cursed with the curse; for ye rob me, even this whole nation" (Mal. 3:8, 9).

The trustees of the Nashville Bible School have been asking the Church for months for a few thousand dollars, and this money has not been given yet. The amount was exceedingly reasonable, and there are brethren in Nashville who know the work of this school, who know what it has done, and what it is doing, that could individually have given every dollar that is asked for this school and not have made the sacrifice, the real sacrifice, that some have made who have given five dollars.

Why have they not given it? There can be but one answer. It is the grasp that their money has on their hearts. They love it more than they love the work of Christ. What is said of these brethren can be said of brethren all over the United States. Hundreds have seen this call that could individually have supplied every dollar and never made a sacrifice, save the lessening of their bank account. This is idolatry; this is robbing God. The school will be built if the brethren there are faithful and turn to God, and it is his will for it to continue; but God will spue such Christians (?) as mentioned above out of his mouth as idolaters and robbers of God at last, if they do not repent.

Again, Miss Rimmington has desired to go to Japan as a worker for Christ in that benighted land, and needs a few hundred dollars to pay her expenses across the waters. This was made known to the brethren at large. This money has not come yet, so far as I know. Why not? Is it because no one in the Church has this money? No. Why not give it? Men love their money more than they love the souls of Japan, more than they love Christ.

"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye can not serve God and mammon" (Matt. 6:24).

The Church is cleaving to its idol in love, and hating and despising Christ. This is idolatry. It is adultery. It is giving service and devotion to others that is due to God. It is robbing God. "Will a man rob God? Yet ye rob me. . . . Ye are cursed with the curse; for ye rob me, even this whole nation."

THE WAY TO LIFE.

Luke 13.

W. J. BROWN.

I. *Characteristics of true zeal in seeking salvation.*

Zeal is the life and inspiration of the heavenly aspirant. But it must be rightly directed or it will lead in the wrong way. "They have a zeal for God, but it is not according to knowledge; for going about to establish their own righteousness they have not submitted to the righteousness of God."

1. *An intense effort.*—This is the first note in the music of true zeal. The text says: "Strive to enter by the narrow door." As Jesus was "journeying and teaching" some one, prompted by a zeal peculiar to a kind of missionary spirit among the non-missionary people of our times, said: "Lord, are they few that be saved?" He thought it time to begin taking the census of heaven. Possibly he felt some comfort in thinking that only a few will be saved. And of course he expected to be one of the few. Christ saw the lack of interest and effort necessary on his part to enter the kingdom, and pointed out to him as well as all present the duty of being earnest in the matter of salvation: "Strive." It literally means to agonize. The effort to save one's soul is great, but not any greater than that of the people to save the body. It does not cost any more, after all the talk, to go to heaven than it does to go to hell or to get riches. Only let the people get in earnest and the task is comparatively easy. Earnestness is no less interesting to God than man. "With my whole heart have I sought thee," says David. (Psa. 119:10.) While David was a great sinner, it is equally to be noted that he was a great repentant and an earnest seeker of the Lord. A greater than he has said: "I buffet my body and keep it under, lest after I have preached to others I myself become a castaway." There are those in our day who think they could allay all the fears of the apostle by their example of entire sanctification. But we hear the former still saying: "I press forward toward the mark for the prize of the high calling of God in Christ Jesus."

2. *A specific aim.*—It is not enough that we strive to enter, we must strive to enter by the *narrow door*. This is the way, walk ye in it. (Isa. 30:21.) This one thing I do, forgetting the things that are behind, I press towards the mark. If a man strive for masteries, he is not crowned except he strive lawfully. Seek first the kingdom of God, and all these things shall be added to you. Entering by the narrow door requires that we make these things first in time and importance, and that we seek as directed by the Word of the Lord. It implies an earnest desire to do the will of God—not to get to heaven, primarily. We must strive to enter by doing all the commands of Jesus in becoming and living the life of the Christian.

3. *A distinctive ability required.*—It is not every one that cries, Lord, Lord, that shall enter. Many shall seek to enter, but shall not be able. Why not? It is the ability that belongs to an earnest seeker. If any lack wisdom, let him ask of God; but let him ask

in faith, doubting nothing. (James 1:5.) "You shall seek me early, but shall not find me" (John 7:34; Luke 16:26).

II. Stimulants toward rightly seeking the Lord.

1. *Opportunity ends.*—"When once the Master hath risen up and shut to the door." And they that were ready went in to the marriage feast, and the doors were shut. The prediction of exclusion will yet be fulfilled: "The harvest is past, the summer is ended, and my soul is not saved" (Jer. 8:20). "And when Jesus drew nigh the city he wept over it, saying, If thou had known in this thy day the things that belong to thy peace! but now they are hid from thee." God gives us a day of grace, called "this thy day," "the things that belong to thy peace," "the day of thy visitation." But that day of opportunity will have an end. "My spirit shall not always strive with man."

2. *Anxiety arises.*—Then you will begin to stand without, and to say, Lord, open to us. The anxiety about the future is not generally felt until emergency forces it upon us. What we have the opportunity of doing any time is not appreciated until it is gone. The man who had money deposited in the bank demanded it when he thought the bank had failed. But when the money was counted out to him, he said: "If you have the money, I do not want it; but if you have not got it, I want it."

3. *Appeals fail.*—"I know you not; depart from me, ye that work iniquity." "Then shall they call upon me, but shall not find me" (Prov. 1:28). "Behold, the time come when I will send a famine upon the people. Not a famine of bread and a thirst for water, but of hearing the word of God. Then they shall seek the word of the Lord and shall not find it" (Amos 8:11). Then came the foolish virgins, saying, Lord, open to us. But he will say, I know ye not. Appeals, though in earnest, made out of season, will fail. The sun will shine as brightly and warmly in the autumn as the spring, but the seed of spring can not be sown in the autumn.

4. *Banishment follows.*—Depart from me. "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. 59:2). Cast the unprofitable servant out. "Who shall be destroyed with an everlasting destruction from God and the glory of his power" (2 Thess. 1:7).

5. *Anguish overwhelms.*—There shall be weeping and gnashing of teeth. This is the language of self-reproach. It is not the sins of others that causes gnashing of teeth; it is our sins finding us out; the sins that might have been forgiven but for our willful blindness.

"Of all sad words, of tongue or pen,
The saddest is, it might have been!"

"When distress and anguish cometh upon you, when your destruction cometh as a whirlwind, then you will call upon me, but I will not answer" (Prov. 1:27). "Then they will call for the rocks and the mountains to fall upon them and hide them from the wrath of the Lamb" (Rev. 7).

6. *Grace triumphs.*—They shall come from the east and the west, from the north and the south, and sit

down with all the prophets in the kingdom. I saw a great multitude that no man could number. (Rev. 7:9.) God's eternal purposes will culminate in the salvation and eternal happiness of all that do his commandments. Glorious day!

Lord, are they few that be saved? An idle and useless question. For none enter without effort. It is enough for me to know that some will never enter; that some will be too late in seeking, and that some will enter from unexpected quarters. Three surprises in heaven: We will be surprised to not see many that we expected to see there. We will be surprised to see many that we did not expect to see. And we will be most of all surprised to find ourselves there.

Some difficulties in our way: From our natural state. Ignorance, unbelief, aversion to good and proneness to evil. From the nature of the Christian life. It requires faith, repentance and a life of self-sacrifice. It is opposed by the world and mistaken religionist. He that would be saved must strive to thread his way through the labyrinth of conflicting voices to the kingdom of God.

Cloverdale, Ind., July 29, 1903.

PROGRESSION.

JAMES A. ALLEN.

This is an age of progression. Immense progress and development has been made, not only in science, but in almost every line of human endeavor. We should be glad to see this and especially such improvements as benefit the community and promote business enterprise. There is not only room for improvement and progressive industry, but there is need for it, and conditions demand it. And it will not be denied, I presume, that God, in his infinite wisdom and benevolence, has left many such important results for man to work out for himself.

Progress and invention, where there are need and room for it, is right and proper. But calamity always results from attempts at progression and invention where there is no place for it, and where God did not intend it. This is true of religion. The Christian religion, as developed and unfolded in the books of the New Testament, and as intended to comprehend the entire needs of man in every condition of life and in every age and country, is, as affirmed by the apostles, positively incapable of improvement. There being no room for progression along this line, progress ceases to be a virtue and becomes a sin.

The Bible was given to the world for a purpose. It teaches man of himself, of his origin, his condition now in life, and points out in clearest terms the two destinies awaiting every member of the human family. In teaching man these lessons so necessary and essential to his happiness both here and hereafter, and in instructing him how to conduct himself soberly, righteously and godly in order to meet the Divine approbation, God did not see fit to reveal the best modes of agriculture, of printing or the most important branches of manufacture. "In the beginning," said the inspired

historian, "God created the heaven and the earth." But in declaring this great fact all the sublime laws that govern and control the universe were not revealed. There would have been no salvation in this.

Trouble arises when man leaves his own sphere and proceeds to tamper with the Inspired Volume. The Word of God, quick and powerful, is God's moral lever, by which he raises humanity from the depths of degradation and ruin, lifts man up into the happy influences of a saving Gospel and places him upon the great highway of holiness, opened up by Jesus, leading to immortality and eternal life in the beyond. By it and in the name of its Author, human theology and men-made systems of religion must be met and exposed, and truth and the cause of Jesus vindicated.

When we are brought to contemplate the results of this mistaken idea,—that the teaching of apostles and prophets may be kept abreast with the times—it almost fills the mind with prejudice against any kind of progression. The Christian profession has been so disfigured, or as is supposed ornamented, until the original teaching of inspired men has been almost completely hid. This condition of things produces spiritual darkness and ignorance of the Gospel in any community. It was considered apostasy in primitive times and, as a matter of fact, it must be so considered to-day.

Let us, therefore, learn the importance of serving God according to his stated appointments. Scripture gives abundant testimony that God has never in any age of the world, much less will he now be served in any other way. "So then, brethren," wrote Paul to Thessalonica, "stand fast, and hold the traditions which ye were taught, whether by word or by epistle of ours" (2 Thess. 2 : 15).

Nashville, Tenn.

THE LOVE OF GOD.

H. C. HINTON.

1. As shown in creation.

Man was not created until the earth was clad in living green, with trees and flowers and the velvety grass. When Adam first looked upon the earth he saw not a desolate barren waste, but nature clad in all her beauty and grandeur—a fit place for him who was created in the image of God.

Man might have been created in the likeness of some of the lower animals, but God's love for man was greater than that bestowed upon any other of his creatures, and hence he says, "Let us make man in our image, after our likeness" (Gen. 1 : 26).

The garden of Eden, in which man was placed, was a garden of delights. Such beauty and grandeur has never since been seen, for man's sinfulness caused God to curse the ground and made it to bring forth thorns and briars.

As work, physical and mental, is necessary to development, and the lack of it causes weakness and decay, so for this reason God gave to Adam the care of the garden. And as there can be no honor in doing right if it is impossible to do wrong, so God placed before

the man he created both good and evil, so that he could make a choice.

So in creation we see God's love for man, shown by his doing what was best for him.

2. In restoration. (a) Through prophets.

When man partook of the forbidden fruit and separated himself from God, so that God ceased to come and converse with man, he began a system of redemption—a means of bringing man back to himself. As men multiplied, wickedness increased, until at one time there were only eight righteous souls upon the face of the whole earth. But God in his infinite love and goodness sent from time to time prophets to warn the people of the danger in drifting away from him, and to lead them back to himself.

To some of these messengers of Divine love the people hearkened, as in the case of Nineveh, but often the people turned a deaf ear to those loving tones of God.

When God told the children of Israel that he would be with them and fight their battles for them they were very slow of belief. So when the spies were sent to inspect the land of Canaan, they came back and all but two reported that they could not take the land, for there were giants there.

The people believed their report and were doomed to wander through the wilderness till the men of war should die, simply because the people hearkened unto the voice of man and not unto God. They feared to trust in the strength of Jehovah.

(b) Through Christ.

At last, when there was no eye to pity and no arm that was able to bring salvation to a ruined and recreant race, God, to show a stronger love for him who was created in his own image, sent his only begotten Son.

He came as the weeping babe of Bethlehem, born in a stable and cradled in a manger.

Little did the world realize what a glorious boon was offered when the angels heralded the news of "Peace on earth, good will to men."

This infant child, who was watched over by a loving Father and guarded by the angels, was subject unto his parents, grew in favor with God and man, and when about thirty years of age entered upon his ministry, proclaiming the news that "The kingdom of heaven is at hand." Although he was surrounded by trials and allurements and tried to the uttermost by Satan himself, he remained pure and went about healing the sick, raising the dead and preaching the Gospel to the poor.

As "the wages of sin is death," and "all have sinned," then it must necessarily follow that the penalty of death was due to every man; but Jesus permitted himself to be taken and crucified, that he might taste death for every man.

He died "the just for the unjust;" "the chastisement of our peace was upon him, and by his stripes we are healed."

Although his spirit left the mortal body, yet he was not subdued by "him who had the power over death, that is, the Devil;" but, as he said, he had "power to lay down his life and power to take it

again." So upon the third glorious morn he burst the bars of death and came forth a conqueror, and now we can, by an eye of faith, see through the open grave, which before this had been so dark and gloomy. We can look forward to a glorious meeting with Jesus beyond the skies and an eternal life in those mansions where Jesus has gone to prepare for his faithful followers.

This plan of salvation, which was instituted for the entire human family, and was given us through Christ, was the manifestation of a Father's love. He wills not that any should perish, but that all should come to repentance.

But salvation is conditional for only "whosoever will may take of the water of life freely." But it seems to me that in view of all that God has done for man every one should be very thankful that they have the privilege of accepting the Gospel, and should show their appreciation of the "grace of God that hath appeared bringing salvation to all men" by yielding implicit obedience to the will of God.

But we do not find this to be the case with a large majority of the people. So many are not willing to worship God in his appointed way, but seem to think their ways are better than God's ways. Such presumption shall not go unpunished.

God has reserved to himself the right to govern man, and it is only those who are willing to submit to God's will and way in all their work and worship that shall be permitted to enter in through the gates into the city and tread its gold-paved streets.

Let us be submissive that the favor of God may rest upon us.

Spencer, Ind.

ITEMS OF WORSHIP.

HARVEY S. NELSON.

"God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

What is it to worship in *spirit*? Jesus says: "It is the *spirit* that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are *spirit*, and they are life" (John 6:63). Then to worship in *spirit* and according to *spirit* is to worship according to the *words* of Jesus, as perfect lawgiver, with a pure and holy life and motive. If we worship in any way that Jesus has not authorized, in that much we do not worship in *spirit*, for only those who are guided by the authority of Jesus worship in *spirit*.

What does it mean to worship in *truth*? What is *truth*? Jesus says: "I am the way, the *truth* and the life: no man cometh unto the Father but by me" (John 14:6). "For the law was given by Moses, but grace and *truth* came by Jesus Christ" (John 1:17). "And ye shall know the *truth*, and the *truth* shall make you free" (John 8:32). We learn from the foregoing that Jesus is *truth*; the law which came from him is *truth*, which, if a man knows, he will be free. Therefore, to worship in *truth*, we must worship Jesus according to his law. Anything used in worship that can not be

proven to be *truth* by the very words of Jesus or his authority makes the worship vain, and not *according to truth*. Jesus says we "must worship him in spirit and in truth"; then may we be sure we have God's *truth*—the *truth* of Jesus—for every word and act.

Again, the greatest preacher who ever lived said: "And 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). What does it mean to *say* and *do* in the *name* of Jesus? It simply means that we must have Jesus' authority, signature, name, authorizing the word or act. It is forgery to sign a man's name to paper and do business without his authority. Every person who does this violates law, and should be punished. Well, if it is sinful, and if a man should be punished for forging the name of his fellow man, thus acting without his authority, how much more sinful, and how much more should a man be punished, who forges the *name* of Jesus to all kinds of words, acts and societies in worshiping God. There are hundreds of *churches*, *societies* and *aids* used by men to which men have *forged* the *name* of Jesus. If it is wrong to commit fleshly forgery, how much more wrong is it to commit spiritual forgery, signing the names of God, Holy Spirit and Christ to acts and institutions that neither of the three authorized or permitted? When men innovate in these things, they go beyond God's Word, trample on the Son of God, disregard his authority and count his blood naught. So we find that to worship God in *spirit* and *truth*, to *do* and *say* all in his name, confines us to a "Thus saith the Lord" for everything; and we ought to be pleased with this, because we have "the perfect law of liberty."

We learn of three dispensations: 1. Patriarchal; 2. Jewish; 3. Christian. In many respects worship under these dispensations differ. The patriarchal began with Adam and closed with Moses, when eighty years of age—at the giving of the law of Moses: It covers Genesis and the first nineteen chapters of Exodus. The Jewish began with the giving of the law of Moses (Exod. 20) and closes with the death of Christ, who was the end of the law of Moses. This dispensation covers all of the Bible between Exod. 20 and John 19:28-30. The Christian dispensation, under which we live, began with the death of Christ (or Pentecost), and will end when Jesus comes again. This dispensation covers that portion of the Bible found between Christ's death (or Pentecost) (John 19:30, Acts 2) and the last word of Revelation. By this last portion, or division, of God's Word are Christians governed. Everything necessary in order to become a Christian and live a Christian is given. Whatever Jesus has brought over from the Patriarchal or the Jewish dispensation into his own law or covenant we have the right to teach and do, not because it is taught by either or both of the first dispensations, but because Jesus authorized it—put it in his law. Anything Jesus left in the first two covenants and left out of his we have no right to practice, or else we impeach the wisdom of God, Christ and the Holy Spirit.

In another article we shall notice those very acts done by Christians upon the first day of the week. Find the very act of worship or items observed by the

early church, and conform to them, without addition or subtraction, believing that we have perfect examples in the law of Christ. "Fear God and keep his commandments."

THIS SECT.

DON CARLOS JANES.

A sect is a party, a faction, a defection. It is something less than the whole body—a "split off." In writing to the Corinthian brethren Paul exhorted them to be of the same mind and the same judgment, because he had heard by some of the house of Chloe that there were contentions among them. The Savior prayed earnestly that his disciples might be one, "that the world may believe" (John 17:21). All through the New Testament division is condemned and unity is taught and urged upon the followers of the Lord.

In writing to the church in Galatia the apostle Paul had occasion to tell them something of the works of the flesh and here is the list as he gave it: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." He then follows with this solemn statement: "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). The word which is here translated "heresy" is also translated by the word "sect." In the Emphatic Diaglott it is so rendered, and the Revised Version of the Scriptures make it "sect" instead of "heresy" in Acts 24:14. "After the manner which they call 'sect' so worship I the God of my fathers." And in the Galatian letter the marginal reading (Revised Version) is "parties." The exceeding sinfulness of sectism is shown by the fact that it is classed with the very worst of sins—adultery, idolatry, drunkenness and murder. Paul's plain statement of the consequences of doing such things as these ought to impress all who expect to enter the portals of heaven—"They that do such things shall not inherit the kingdom of God."

When Paul was taken to Rome as a prisoner, he called together the chief men among the Jews and explained to them how he came to be there in bonds, and they said: "We desire to hear what thou thinkest: for concerning *this sect* we know that every where it is spoken against." They thought that the religion of Christ was sectarian; that the church of God was a sect, or faction, or party that had gone out from the main body of Jews. In this they were mistaken, for the church was and is an entirely different institution from anything which was ever before introduced into the world. It was not a sect, but a divine institution for the salvation and final redemption of sinners. But it was "everywhere spoken against," and even in far distant Rome the news had spread concerning this system of religion. Let us notice some of the charges that were brought against this so-called sect.

"When Gallio was deputy of Achaia the Jews made

insurrection against Paul and brought him to the judgment seat, saying: This fellow persuadeth me to worship God contrary to the law." The facts are these: The law had expired by limitation, and the Gospel had been divinely given in its stead, and Paul had been preaching the Gospel. The Jews did not believe in Christ, and raised the charge against Paul that he taught men to worship "contrary to the law." Jesus came to "fulfill" the law, which he did, and took it out of the way, nailing it to the cross. There is therefore nothing in this charge.

In the city of Philippi there was a certain woman possessed of a spirit of divination, who followed Paul and his companions, shouting: "These men are servants of the Most High God, which shew unto us the way of salvation." This was kept up for many days, and when Paul would be annoyed no longer he cast out the evil spirit. "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas and drew them unto the market place, unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs that are not lawful for us to receive, neither to observe, being Romans" (Acts 16:19-21). It is quite plain that this charge was not preferred because the plaintiffs were such good citizens of the empire, for they permitted these men to go on with their preaching "many days" before they thought of arresting them, and it was only when their hope of gain was gone that they laid their hands on them at all. So far as the charge itself is concerned, there is nothing in it. Paul was a Roman himself, and as such enjoyed privileges belonging to Roman citizens.

Later on Paul came to Thessalonica and entered the synagogue and reasoned out of the scriptures, "Opening and alleging that Christ must needs have suffered and risen again from the dead." When he had made several converts, the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort and gather a company and set the city on an uproar, . . . and said, These that have turned the world upside down are come hither also: . . . and all do contrary to the decrees of Caesar, saying there is another king, one Jesus.' Here again the charges preferred are brought by a class of evil-doers, and they amount to nothing when carefully examined. From what we can learn of the immorality and great wickedness of the people at the time referred to, the world was wrong side up and needed to be turned. And so far as Christ's kingdom being a rival of Caesar's is concerned, he declared that it was not of this world, and his followers taught his subjects to be obedient to the existing civil governments and pay their tribute even as others. Thus the charge is shown to be without any true foundation, except the evil which was in the hearts of those who made it.

This so-called sect waged a violent war on sin, and that is the main secret as to why it was spoken against. The lack of formality and ceremony, so much in vogue under the law of Moses, may have had something to do with it, too; but in the main the "sect" made itself unpopular with the masses by requiring sinners to turn

from their evil ways and walk humbly before the Lord. The Jews had to give up their customs and traditions, which they held dear, and the Gentiles were taught to turn from dumb idols to serve the living God. Those early proclaimers of the Gospel made no compromise with sin, but like John the Baptist, boldly rebuked sinners in all the walks of life.

Now let us see what was some of the teaching of this so-called sect. Let us consult the (sacred) history and learn something of their manners and customs. In the first place, they taught, as their manner of initiation, faith (Acts 16:31), repentance (Acts 2:38), confession (Acts 8:37) and baptism (Acts 22:16). Those who were thus made members of the sect (?) were taught to live holy and righteous lives; to owe no man anything, but to love one another; to attend the public worship regularly; to do good unto all men, especially to the household of faith; to pay their taxes, and be in subjection to the civil government. Their creed was "Jesus Christ crucified," their book of discipline the Scriptures, supplemented by the inspired teaching of the apostles. Their religion was founded upon the apostles and prophets, Jesus Christ being the chief corner-stone; their term of service was for life; their hope was for a blissful immortality in the land of perpetual day, and to reach that blest abode they labored diligently. Reader, do you know of a religious body like this so-called sect?

FOOD FOR THE SAINTS.

THE BAND SAW.

The beautiful forests! The beautiful pine forests! Christmas, 1864, found me astride my fine chestnut sorrel mare hunting for blue coats who had depredated upon the picket line away down on the coast of Florida the evening before. This is one time in my life I was hunting for something I cared not to find. Saturday, the 31st of January, found me in these same woods. What changes! Near where I swam the Escambia, near the bridge the Yankees had burned, is the largest mill I ever visited. What changes! Though I followed the daring Clanton—old Red, as he was called—and many others were all around, there was a loneliness everywhere. War, horrible war, blighting war, added to the doleful, mournful sighing of the pines, gave a spell of homesickness that my spirit could not shake off. Did you ever see a band saw? The saws that cut the logs are endless—a real steel band with saws on both edges. Draw a picture of two wheels about four feet in diameter, one several feet above the other. On these the band saw runs and the log passes between the wheels, and thus comes in contact with the saw where it is running straight. I stood and looked until I grew dizzy. I stood between two of these saws. They saw going and coming. I think a man could run faster than the logs move before the saw. Several men stand on the carriage, but never turn a log. This is done by a "niggerhead." A man works the levers for both the band saws, and with his "niggerheads" throws the logs on the carriage, while another "niggerhead" turns them on the

carriage just by pulling the levers. Some of the logs look like they are sixty feet long, but they are thrown about like sticks. Smaller saws are ready for the job which the big saws furnish, and from there the lumber is rolled by machinery to the dryer, thence to the planer, then to those who classify, assort and stack it. It is funny, the lumber goes one way, the slabs at right angle to them. God has distributed blessings all about the earth; men and money are prodigal with them. The logs for this mill are brought in twenty-three miles. How soon the people of this country will need lumber and the timber will be all gone. Much of the timber is squared, put on cars and sent to Pensacola for transportation to other countries, there to be cut up as they like it.

THE LITTLE MAN.

IMMORTALITY.

In THE WAY of July 30 is an article on "Immortality" from Bro. G. W. Cox, in which he criticises a former article of mine. I admire the spirit of the man. He says if his teaching is at fault he wishes to be corrected. I have decided to express my views on the subject more fully, and if my teachings on immortality are not in harmony with apostolic teaching, I wish Bro. Harding, or any other brother, would correct me. I had previously stated that just in what breast the thought of life in another world originated was rather difficult to say, but placed it as far back as Job's day, to have been settled at that time. Bro. Cox says not for many hundred years after. I think it can be traced still farther back than Job. We are told that "by faith Abraham looked for a city which hath foundations, whose builder and maker is God." And a little further on we are told that the city which Abraham looked for hath its foundations in the heavens.

Bro. Cox is right in saying that God gave us the conception of man being a three-fold creature. When I ascribed it to "research" it was an oversight; I should have used the term "apostolic revelation." As to the soul, or spirit, or any part of man being immortal, I say again, as I said before, "It can not be founded upon the Scriptures."

Here is where we differ mostly. These are my reasons for so saying:

1. The Apostle Paul says God only hath immortality, so that man can not have it. Again, if man has immortality, or eternal life within himself, what need has he of a Savior?

2. We are told that it was the resurrection of Christ which brought life and immortality to light through the Gospel. Bro. Cox says that this does not mean that Christ, through the Gospel, had given life and immortality as an entirely new idea. I am sure that immortal life was first then developed in the resurrection of the first born from the dead. It was the immortality of the body, and not of the spirit, which was the proof of his resurrection. What would we have known about the immortality of Jesus had he not arisen in the body? Nothing at all.

3. The Scriptures never apply immortality to the

spirit of man. This teaching began with Plato. They apply it to the body. But not until after the resurrection, the same as Christ. "So when this mortal shall put on immortality." The immortal follows the mortal.

4. The wages of sin is death, but the gift of God is life eternal. Man does not possess it; it is the gift of God. It is to be given at the resurrection in application to the body; so that it refers to man in this world in no way.

There is a difference between eternal life and an eternal existence. Death does not mean complete annihilation, as many suppose; it means a separation from God. So that spirits with an eternal existence, yet separated from God, are said to be dead. Though they exist, they have not life.

As I have said, if the claim that the spirit of man is immortal can be established upon the Scriptures, and my teaching is wrong, I will be very thankful to any one who may correct me.

J. D. WILLS.

JORDAN, ONT.

THE MORAL AND THE POSITIVE IN RELIGION.

I. B. GRUBBS.

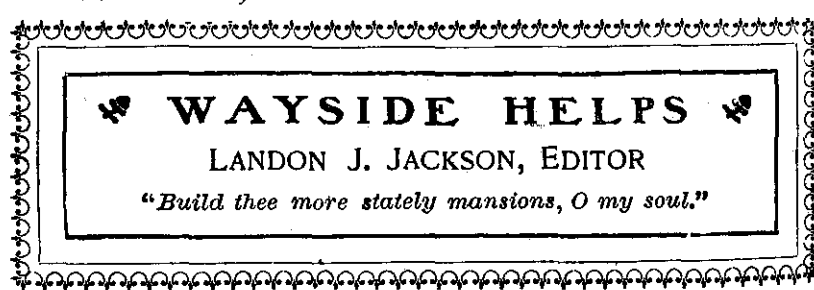
I had a friend who was a Seventh-day Adventist, and quite gifted as a preacher of that religious body. On one occasion I heard him discourse on the question of the observance of the seventh day of the week. He based his argument on the perpetuity of the moral law, contending that as the command to keep the seventh day was a part of the Decalogue, it belonged to the moral law and was therefore obligatory under all dispensations and throughout all time. In subsequent conversation with him I fully concede all he had to say about the continued obligation of moral law, but remarked that he labored under a false idea as to the nature of such a law, and that according to a correct definition it would not include the observance of the seventh day. It was shown that the reason why the obligation expressed in a moral precept is binding through all dispensation, and never can be otherwise, is the essential relation which it sustains to the nature or character of God. As illustrative of this, the Scriptures say: "Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, You shall be holy, for I am holy." In the same way they might have said: "You shall be just, for I am just," and "You shall be truthful, for I am truthful." Every law, then, that in any form demands holiness of life, or truthfulness, or righteous dealing, reflects an attribute of the divine character in unchangeable perfection, and hence expresses an obligation that can not be abrogated even by the will of God.

Now, how radically different from this is a law requiring the observance of any given day of the week. Such observance does not enter into the divine nature or reflect an unchangeable attribute of God. We can conceive that he could, had he so willed, have finished his creative work in five days, and ordained the keeping of a fifth, or failed altogether to demand the observance

of any day whatever, without the least conflict with his unchangeable character. But could he make a world in which lying would be a virtue and telling the truth be a vice? Never, as long as "it is impossible for God to lie." Nor could he decree holy living or righteous dealing to be wrong, and unholy living and unrighteous dealing to be right. A divine law enjoining holiness, justice, truthfulness or goodness, or forbidding the opposite, does not originate in the will of God, but rests upon the divine nature, while a law which gives to circumcision or the keeping of the seventh day of the week religious obligation, flows exclusively from the divine will and by the same will, is susceptible of abrogation. Such ordinances as these are called "positive institutions," perhaps for the want of a more suitable name. Be that as it may, the distinction above drawn is clear. Moral law is a mirror of the divine character, while positive law is an embodiment of the divine will.

Let it be carefully noted that the difference between the two kinds of law pertains to the nature and source of obligation in each case. To show that a positive institution is not arbitrary, but reasonable and appropriate in its appointment, is no proof that it can be classified with moral commandments. The fitness and appropriateness of baptism and the Lord's Supper in answering the general purpose for which they were ordained does not show that they ever could have existed as religious duties apart from the will of their divine Author, or that their existence is to be co-eternal with the existence of God himself. He had good reasons, and altogether satisfactory to himself, for calling such institutions into existence, and he will have equally good reasons for ordering their extermination. But when or how could the sacred obligation to be holy as God is holy, or righteous as God is righteous, or truthful as God is truthful, ever cease to be binding?—Christian Standard.

LEXINGTON, KY.



THE MONTH OF AUGUST.

Charles J. Bayne, poet laureate of the Savannah Press, sings the praise of the month of August in the following prose poem:

"Across the furrowed fields the boll and bloom are bursting into fleecy clouds of white; the late grain waits the sickle and the barn. These brown young August days, like Orient children, caper over half-parched lawns and gambol in the woods, where even the birds are dumb and listless through the sultry noons. The vanguard of the harvesters are out, and here and there rise snow pyramids, which, as the weeks go by, will multiply, until a hundred thousand backs are bent and busy fingers once again transmute the South's white staple into gold.

"The pumpkins shine between the rows of corn,

whose lowered lances yield to the sun god's fiercer darts. In swamps the wild grape sprawls along the over-hanging boughs and purple muscadines peer through the rifted leaves. The sunflowers circling lawns are but a narrow rim around her seedy heart, grown full with faithful following of her fiery lord. The zinnias and the hollyhocks are in their hardy prime; the phlox, the larkspur and the four-o'clocks surround their statelier stems.

"These Orient August children will mature with Orient haste, and soon the summer, with its smiles and tears, will pass into the vast Valhalla of the years. Only the lives and deeds of men can make the passing season great, apportioning their part and place in the final bourne of Time. What of the days that now are almost done? They have been a tangled tapestry of good and ill, but here's to the bright, redeeming days which still remain!"

SENSITIVENESS AND SUCCESS.

Many people are kept back, in their efforts to get along in the world, by over-sensitiveness. We know able young men and women who are well educated and well fitted for their callings, but so extremely sensitive to criticism or suggestions that they never rise to the places to which their abilities entitle them. Their feelings are constantly being wounded by fancied slights in the office, the shop, the store, the mill, the factory, or wherever else they may happen to be. They carry about with them, most of the time, a sense of injury which not only makes them unhappy, but also to a great extent mars their efficiency.

Over-sensitive people are usually very fine-grained, highly organized and intelligent, and, if they could overcome this weakness, would become capable, conscientious workers. This failing — for it is a failing, and a very serious one, too — is an exaggerated form of self-consciousness, which, while entirely different from egotism or conceit, causes self to loom up in such large proportions on the mental retina as to overshadow everything else. The victim of it feels that, wherever he goes, whatever he does, he is the center of observation, and that all eyes, all thoughts are focused on him. He imagines that people are criticising his movements and his person, and making fun at his expense; when, in reality, they are not thinking of him, and perhaps did not see him.

This supersensitiveness, so destructive to happiness and success, and, incidentally, to health — for whatever destroys harmony destroys health — betrays, in a sense, a lack of self-respect of which no man or woman should voluntarily be guilty. To be a complete man, one must be conscious, but not in an offensive way, of his own worth and dignity. He must feel himself superior to envious criticism or ridicule. When some one told Diogenes that he was derided, he replied: "But I am not derided." He counted only those ridiculed who feel the ridicule and are discomposed by it.

The surest way to conquer morbid sensitiveness is to mingle with people as freely as possible, and, while appraising your own ability and intelligence at least

as impartially as you would those of a friend or acquaintance, to forget yourself. Unless you can become unconscious of self, you will never either appear at your best or do the best of which you are capable. It requires will power and an unbending determination to conquer this arch enemy to success, but what has been done can be done, and many who were held down by it for years have, by their own efforts, outgrown it and risen to commanding positions.—Success.

TOO LATE.

ORO SHEFFIELD.

"I will not go!" he said,
And it was morning, and the East was red
With the new day;
And life was fair, and youth and pleasure sweet,
The path lay wide and flowery 'neath his feet,
For it was May.

"Could I but go," vain cry,
For it is evening now, the night draws night,
So dark, so cold,
The chill of winter rests on earth and sky,
And life has cast him off, a thing to die,
Degraded, old!

The palsied feet are fain
To run; the nerveless hands but grasp in vain
The empty air;
And weakened will, seared soul and shattered brain
Grove in the darkness, powerless to attain
The heights so fair.

Oh, Master of us all!
Help us to hear and heed thy loving call
While youth is sweet,
That when for us shall close "life's little day,"
We at the eventide our sheaves may lay
At thy dear feet.

NAPOLEON, O.

THE ART OF WINNING PEOPLE'S CONFIDENCE.

The art of winning people's confidence quickly and retaining it is of inestimable value to a youth who would get on in the world. Very few people possess it. The majority of us throw barriers in the way of its acquirement. By having a disagreeable manner, lack of tact, or, perhaps, an unpleasant personality, we frequently antagonize or repel those whom we are anxious to please.

Many people have to work hard to overcome the prejudice created by first impressions, while others, without effort, charm every one they meet.

Success is often due more to engaging manners and an attractive personality than to great ability.

It is not the teacher who knows most, for instance, who is successful beyond others, but it is the one who pleases and interests by means of her tact and winning

ways. Neither is it always the salesman who knows his business from A to Z, but whose manners are repellant, who is most valuable to his employer, but the one who has learned the art of pleasing.

We are so constituted that we are influenced by what pleases us, even when it warps our judgment. One may feel a prejudice against a book agent, for example, who has managed to gain access to him. But, if the salesman has an agreeable personality, and succeeds in making a favorable impression, he will sell the work he is canvassing for, even though the purchaser does not want it. "I did not really want the book," the latter will be heard to say afterwards, "but the fellow was so pleasing, so polite and genial, that I really could not help doing what he wanted me to do."

While the art of winning people's favor and confidence is, in many instances, a natural gift, like most of the good things in life, it may be acquired by those who earnestly seek it.

The first step to be taken is to cultivate — if you do not already possess it — a uniformly cheerful disposition. A bright, smiling face will do more to incline a man's heart toward you, and to gain his ear, than all the virtues in the calendar, handicapped by a gloomy visage.

Be generous with your sympathy, and try to be at least as much interested in the joys and sorrows of others as you would wish them to be in yours.

When you meet friends and acquaintances, do not "buttonhole" them and pour into their unwilling ears a history of your affairs. Listen, rather, to what they have to say, and try to enter as cordially as possible into their feelings, their hopes and fears and plans. This does not mean, of course, that you are to be victimized by every bore who wishes to secure a listener — it does not matter who — but it means to give to hungry hearts that generous measure of sympathy which we all crave.

Treat men as brothers, and, though your kindness may, in some instances, be abused, your gain will far outweigh your loss in the healthy, happy atmosphere you will create, and in the friendly sentiments you will attract to yourself.

Above all things else, be consistent and persistent in your efforts, or you will accomplish little. It will not do to be kind and cheery to-day and gruff and churlish to-morrow; to take pains to please one one day, and to be wholly indifferent the next. An even disposition is indispensable to the formation of a strong, reliable character. No one will give his confidence to the man who has the reputation of being fickle or uncertain.—Success.

FRIENDSHIP.

Friendship is a rare flower, the seed of which must be planted in good ground, well fertilized with unselfishness. In the springtime of life it often bursts forth quickly, but it is better that the seed be planted deep and remain some time under ground — the root will have stronger hold. The growing plant must be well protected from the hot sun of inquisitiveness, which

can best be done by shielding with tact. It is very sensitive and must not be exposed to frosts and rude winds; must be constantly watered with tears of sympathy, either of joy or sorrow, and needs occasional pruning to check too great luxuriousness, which is apt to be dangerous to the life of the flower.

It is rare that a gardener succeeds in raising but one perfect plant, and he must be a faithful gardener who does that; too many waste their efforts on a great number of plants, all of which prove but stunted specimens.

K. G.

A BIBLE ALPHABET.

Here is an interesting alphabet of Bible people and Bible places. See if you can find out the names from A to Z and where they occur in the Bible. It will be a delightful way to spend a Lord's day afternoon:

- A was a monarch who reigned in the East.
- B was a Chaldee who made a great feast.
- C spoke the truth when others told lies.
- D was a woman heroic and wise.
- E was a refugee when David spared Saul.
- F was a Roman accuser of Paul.
- G was a garden, a frequent resort.
- H was a city where David held court.
- I was a mocker, a very bad boy.
- J was a city, preferred as a joy.
- K was a father whose son was quite tall.
- L was a proud one who had a great fall.
- M was a nephew whose uncle was good.
- N was a city long hid where it stood.
- O was a servant, acknowledged as a brother.
- P was a Christian greeting another.
- R was a damsel who knew a man's voice.
- S was a king, who made wisdom his choice.
- T was a seaport, where preaching was long.
- U was a teamster, struck dead for his wrong.
- V was a cast-off and never restored.
- Z was a ruin, with sorrow deplored.

Let every reader of THE WAY who solves the above Bible problem address THE WAY, sending his solution, writing plainly the names of the people and the places. The first correct solution received will be published in these columns.

A fine compliment was paid to a woman by her husband when he said of her: "We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table." How many breakfast tables are presided over by women who make no effort to be dainty! And there are a great number who are at once untidy and even uncleanly to look at. The claim that household duties keep women from looking well in the morning is easily disproved, for in many a household where the lady gives a helping hand in the kitchen, a big apron will thoroughly protect her dress; and then, too, cooking, unless one makes it so, is never dirty work. That woman commits an error who looks uncared for and badly dressed in the morning. The other woman, who wears any old garment to the breakfast table, is also making a mistake; for

that is the time when the men of the household ought to see a woman at her best, and not specially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—Exchange.

The late Dean Stanley used to tell a story which he called "Wesley's dream." It was that Wesley dreamed he was permitted to approach the gate of heaven, and that he asked if there were any Calvinists within, and was answered in the negative. Were there any Roman Catholics, and again the answer was, "No." There were Episcopalians, surely? But he was told there were not. Any Congregationalists or Baptists? No. Were those who had been admitted to the blessed abode all Wesleyans then? Still the answer was in the negative; there were no Wesleyans there. Who, then, had attained the coveted privilege of entering there? The reply was that all the inmates were Christians.—Selected.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

COLUMBIA, TENN., Aug. 20.—Bro. L. M. Jackson is holding a meeting for us at Philippi, in Maury County. He is doing some good preaching.

C. V. HULL.

Bro. Armstrong has been engaged in a meeting at Nolensville, Tenn., since the 16th. Bro. R. R. Hayes is with him aiding in the work.

The meeting at Lebanon, Tenn., will begin on the first Sunday in September. Bro. Gano will conduct the meeting and Bro. L. K. Harding will lead the song service. All are invited to attend.

ATPONTLEY, TENN., Aug. 18, 1903.—I closed a short meeting at Cold Springs on Friday and commenced here on Saturday night. There were five conversions at Cold Springs. That congregation is not far from Pikeville, where Bro. Harding once held a debate with Moody, a Baptist. Bro. Joe Hutcheson, who brought Bro. Harding in for the debate, is one of the elders at Cold Springs. The editor of THE WAY is well remembered for his defense of the truth in that debate.

DON CARLOS JANES.

BOXVILLE, KY., Aug. 18, 1903.

Dear Bro. Friend:—I recently closed a two weeks' meeting at Walnut Grove with no visible results. Have just closed a two weeks' meeting at Shiloh, during which seventeen obeyed the Lord. Fifteen of these were baptized, one of whom had been ignorantly immersed by the Baptists. One other came out from the Baptists, who said she had been baptized in order to be saved, and believed she would have been lost without obeying the command. Another was reinstated from the digressives. There have been about a dozen

faithful ones meeting at Shiloh for about one year. Now they have about thirty, and are much encouraged. I will preach for them once each month.

HARVEY S. NELSON.

On Tuesday night after the second Sunday in August, Bro. R. C. Bell began a meeting at Don Juan, Ind., under very encouraging circumstances. There was no house of meeting and only about seven members of the church in that vicinity; but by the help of the Lord, the co-operation of that faithful few, and his own inflexible zeal and earnestness, he succeeded in establishing a congregation with forty members. Thirty-three were numbered with the seven—twenty-six by baptism, five reclaimed and two from the Baptist Church.

Bro. Bell had no thought of going to Indiana till Bro. Harding received a letter from Sister Miller, of Don Juan, Ind., urging that they needed some one to come into that vicinity to preach the Gospel. Bro. Bell had just returned from Texas and was needing some rest, or at least, no doubt, thought so; but the Lord knew best. He didn't hesitate to answer the letter by his presence, ready for work, and for several days after the meeting began it seemed as if it would be a failure so far as visible results were concerned; but the results of this meeting, already stated, show us: (1) That by asking the guidance of God's all-powerful hand he will direct us into fields where we can accomplish the most good. (2) In working for the Master, often we accomplish the most good where we expect the least. (3) That no preacher of the Gospel should rest from the work of saving souls when thousands of honest hearts want the truth and would accept it, and when a few days may make it eternally too late.

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TWO QUESTIONS AND TWO ANSWERS.

J. A. H.

Dear Mr. Harding:—If I understand you, you believe instrumental music was used in the worship of God under the Jewish covenant, and that it will be used by the redeemed in glory, in both cases by the direction of God. But you are so opposed to its use in the church now that you withdraw your fellowship from those who persist in using it. If it is good enough to be used with God's approval and under his direction under Judaism, and good enough for the saints in heaven, it does seem that it would not be so bad in the church now. On what principle do you reject it, and withdraw from those who will use it?

Answer—On the principle that to use it in the church now is to reject Christ as Leader and Lord. Christ is our King, and will be till he has put the last enemy, death, under his feet. God has told us to hear him, not Moses, nor Elijah, nor any one else. Christ himself has commanded us to come unto him, to take his yoke upon us, to learn of him. He tells us if we abide in his Word, we are truly his disciples; that if we go onward and abide not in his teaching, we have neither the Father nor the Son. He tells us not to go beyond the things that are written. We are warned against "transgression" (going beyond, adding to) as well as against disobedience (neglect or refusal to obey).

Now it is a fact which does not admit of a reason-

able doubt on the part of one who knows the facts in the case, *that instrumental music was purposely left out of the service, under the new covenant, by the Lord.* Many ordinances of the old covenant Jesus brought into the new; many of the old he left out of the new; a few ordinances were placed in the new covenant that had never had a place in God's worship or service before. Among the other matters of the old covenant that our infallible Prophet, Priest and King passed upon was the music question. He decided to bring the vocal music into the new covenant and to leave the instrumental out. When we put the instrumental music in the service of the new covenant, therefore, we reject Jesus as our Lord, and begin to follow the scarlet woman.

Do you say, "We have only rejected Jesus at the one point of instrumental music, and this is a little matter"? Then hear the Apostle James: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2:10). Of course any man is a wicked, presumptuous wretch, unworthy of the fellowship of any Christian, who would tolerate the thought that instrumental music was left out unfortunately and accidentally by the Father, Son and Holy Spirit. There was no accident about it. The question as to whether there should be music in the church, under the new covenant, was considered and decided by the Eternal; and it remains for us to abide by the decision, or to reject Christ as Lord.

It is proper to remark, however, that many who use the instruments to make music in the churches do not reject Christ; they are simply ignorant; they do not know the facts in the case, have never thought about them. Many of them do not know that the law of the old covenant is not in force to-day. They sin in what they do, but the sin is one of ignorance, and may be forgiven. But they who know the facts, and yet continue to want, to contend for and use the instrumental music, are beyond the hope of redemption. Their sin is the willful, the presumptuous, the unpardonable one, because it is the deliberate rejection of Christ as Lord. It is the deliberate, the willful renouncement of the good confession. The Holy Spirit says: "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession" (Hebrews 4:14). Let us see to it that we do—that we never reject Jesus, at any point, as our Lord, our Prophet, Priest and King.

Question — It seems apropos, in discussing the union question, to consider the following: L. B. Waters, in *The Highland Preacher* of July 29th, calls attention to the fact that the three Lipscomb brothers, William, David and Granville, differ each from the others concerning the appointment of evangelists, elders and deacons. One of them, William, holds that no appointment should be made; that men should grow into these positions, and fill them because they have become fit to do so; and that the members of the church should recognize them as evangelists, elders or deacons, because they do the work well. Brother David holds that these workers should be appointed; that they were appointed in New Testament times; but that no specific form of appointment has been given. He believes they should be selected because of fitness for the work which they are to do, and appointed by announcement, or in some other way. While Granville holds that they should be set apart to the work to which they are called by fasting, with prayer and the laying on of hands. Why can not these brethren apply the principles of unity in Christ, and thus come to one mind on the subject? Are the faithful forever to differ, and to contend with one another about this matter? It seems not out of place in this connection to quote Paul to the Corinthians: "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 Corinthians 1:10).

Answer — Yes, unity can be brought about in this matter, as it can in every other in which any doctrine or practice of the new covenant is concerned, in the one way in which Christians are allowed to unite, namely, in abiding in the Word of Christ. Unity secured in any other way is not desirable; it is a curse instead of a blessing, and should be avoided as a snare of the devil. But how are we to abide in Christ? We are to take his Word, the New Testament, and be guided by it in doctrine and practice; we are to take all it says on any given doctrine, or practice, with the understanding that this is all of Christ's word on the subject. Light may be found as to the meaning of words, customs, etc., from the Old Testament; but the New Testament furnishes us all authoritative law and doctrine in living our holy religion. To it we must appeal, in it we must abide, if we would have the only unity with which God is pleased.

In going to this law, and in applying it to the matter in hand, we must be very careful not to add to or take from what it says. Where the Bible speaks, let us speak; where the Bible is silent, let us be silent. Forcing human opinions upon others, so as to influence them in their religious teaching and conduct, is perhaps the most blighting of all the curses that have befallen the church of Christ. There can be no unity in Christ unless we avoid this evil. With these thoughts in mind, let us now seek for the union ground on this subject.

In the first century evangelists, elders and deacons were appointed. (See Acts 6:1-6; 13:1-3; Acts 16:1-3, and with this passage compare 1 Timothy 1:18;

4:14, and 2 Timothy 1:6. See also Acts 14:19-23; Titus 1:5.)

How were these appointments made? In answering let us be careful to speak where the Bible speaks, and be silent where it is silent; let us not give our opinion. Let us be sure the Holy Spirit meant what he said, all that he said, and no more. Take the first case, Acts 6:1-6. The apostles said: "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." The brethren did as they were told; they looked out the men, and set them before the apostles. The apostles prayed and laid their hands on them. The apostles said they would appoint them; the brethren chose the men, and brought them before the apostles, that they might be appointed "over this business"; the apostles prayed, and laid their hands on them; and they went about the business. Did the apostles do what they said they would do? what the brethren set these men before them to have done? If so, we know how these men were appointed. As the apostles were guided by the Holy Spirit, and as the Holy Spirit had the matter recorded here in these very words for our learning, we may be sure they did what they said they would do.

Take the next case, Acts 13:1-3. Turn to the place and read the passage. The Holy Spirit said to the five brethren mentioned: "Separate me Barnabas and Saul for the work whereunto I have called them." What did these brethren do in obeying this command? "Then, when they had fasted and prayed and laid their hands on them, they sent them away." Did they do exactly what the Holy Spirit told them to do? I believe they did. The character of the men themselves, and the fact that the Holy Spirit afterwards had this account put here for our learning, convinces me that they obeyed; they understood what the Spirit wanted them to do, and they did just what he wanted them to do, just what he told them to do.

The passages relating to Timothy make these points clear, namely, (1) prophecies led the way to Timothy; (2) he received a gift which was given to him by prophecy, with the laying on of the hands of the eldership (the presbytery); (3) he had a "gift of God," which was given to him through the laying on of Paul's hands; (4) he went with Paul and Silas in their evangelistic work. Here was a young man who was to be separated to the same work, the work of an evangelist, to which Barnabas and Saul had been set apart. As in their case, so in his, prophecy led the way to him; a "gift of God" was imparted to him by the laying on of Paul's hands; the elders also laid their hands on him, apparently at the same time.

Titus was left in Crete, that he might set in order the things that were wanting, and appoint elders in every city, as Paul gave him charge. Now it is certain that he had no light on this subject of appointing elders, needful to us, that we do not have; for the Word of God was given to us, "that the man of God may be complete, furnished completely to every good work" (2 Timothy 3:17). With the light that we have, then, and no more, what would Titus have done in appointing elders. He was not told to select them; that was

not his business; he was to appoint them. (The people of the United States of America do not appoint their President, they elect him; the Chief Justice of the Supreme Court appoints him.) Timothy might justly have reasoned thus: "In the first case of appointment under the new covenant the apostles directed the church to select the men to be appointed, and the apostles said they would appoint them. The brethren selected the men and set them before the apostles to be appointed. And when the apostles had prayed, they laid their hands upon them. And this is all the divine record tells about this case as to how the appointment was done. Shall I abide in the record, or shall I by guessing and expressing my opinion go beyond the things that are written? I shall abide in the Word of Christ. When the apostles prayed and laid their hands on the seven, they appointed them. That is what they said they would do, that is what the brethren set the men before them to have done, and that is all the Holy Spirit had recorded for my learning as to this particular case. Now if this were the only case of appointment on record under the new covenant, I should decide, without further hesitation or investigation, to appoint elders in every city here in Crete by praying and laying my hands on them." Would not that reasoning have been sound and good? Could Titus have concluded anything else from this one case? I do not see how he could.

But this is not the only case. He remembers that the very Paul who had left him in Crete to appoint elders in every city, had been himself separated to a special work. How was that done? He finds that the following are the facts in the case: (1) The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then Symeon, Lucius and Manaen fasted, prayed, laid their hands on them, and sent them away. And this is all the Holy Spirit has had recorded for the learning of Christians as to how Barnabas and Saul were separated for the work to which the Spirit had called them. Titus would have perceived that these three brethren did exactly what the apostles did in appointing the seven; that is, they prayed and laid their hands on those to be separated to this special work; but this information is added: they were fasting when they did it. Might not Titus justly have concluded from this additional case, "If now, when I appoint elders here in Crete, I pray and lay my hands on them, while fasting, I will fulfill all the conditions in both the cases; and I will do just these things, and no more, unless I get further light from some other case"?

Paul and Barnabas appointed elders in every church, as they returned from their first evangelistic tour; nothing is said as to how they did it; but the record concerning it shows that while the praying and fasting accompanied the appointing, they constitute no part of it. The words are these: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed" (Acts 14:23).

Compare carefully these three statements: 1. The apostles appointed seven men over a certain business.

How did they do it? "When they had prayed, they laid their hands upon them." (See Acts 6:1-6.)

2. Symeon, Lucius and Manaen were commanded, "Separate me Barnabas and Saul for the work whereunto I have called them." How did they do it? "When they had fasted and prayed and laid their hands on them, they sent them away." (See Acts 13:1-3.)

3. Paul and Barnabas appointed elders in "every church." What is said about it? "When they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23).

In the first case they prayed, and laid their hands on them; in the second case, they fasted, prayed and laid their hands on them; in the third case, they appointed the elders, and prayed with fasting. Who can carefully consider these three cases with an unbiased mind, and doubt that the laying on of hands was the appointing act, and that it was accompanied always with prayer, and sometimes (if not always) with fasting? Certainly if we stop with this induction of cases, no other conclusion could follow. But is there anything else on the subject?

Titus might have reasoned thus: "Timothy is also an evangelist as I am. It also falls to his lot to set in order the things that are wanting in churches, and to appoint elders in them. Can I find any light in the letters which Paul wrote to him about his evangelistic duties?" Yes, at 1 Timothy 5:17-22 Titus might have found suggestive thoughts. The paragraph speaks first of worthy elders, then of elders against whom accusations are made, and then of elders who are convicted of sin. Then Paul cautions Timothy, saying: "Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure" (1 Timothy 5:22).

Now if Timothy was accustomed to appoint elders, like the apostles appointed the seven, like Symeon, Lucius and Manaen appointed Barnabas and Saul, this passage would be very plain to Titus. He would say to himself: "Some elders turn out to be unworthy; this sometimes happens because unworthy men, men who have not the proper qualifications, are appointed: be careful therefore; appoint no man hastily; be sure he has the proper qualifications; for otherwise, if he turns out badly and sins, you will be a partaker of his sins, having through haste set apart to this work by the laying on of your hands an unworthy man." But if hands were not imposed to appoint, what would the passage mean?

Remember also the doctrine "of the first principles of Christ" includes these: repentance from dead works, faith toward God, the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (See Hebrews 6:1, 2.)

Titus might also have gotten help in the settlement of the question, "What must I do when I appoint elders in these cities of Crete?" in this wise: he might have gone to the Old Testament to see if he could find any hints there on this subject. For, if it should appear that men under the former dispensation were set apart, or appointed, by the laying on of hands to

special works, there could then be no room for doubt about these New Testament cases. What did he find, if he went to the Old Testament?

When God would have the Levites separated from among the children of Israel, "to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel," the Levites first cleansed themselves according to their ritual for cleansing (Numbers 19: 1-10); then the children of Israel laid their hands upon the Levites; then the high priest, Aaron, offered the Levites as a wave offering, "on the behalf of the children of Israel, that it might be theirs to do the service of Jehovah"; then the Levites laid their hands on the bullocks, one for a sin-offering, the other for a burnt-offering, to make atonement for the Levites. Now observe that the only things done here in addition to the usual cleansing ceremonies of the Jewish law were the laying of the hands of all the people upon the Levites, and Aaron's offering of the Levites as a wave offering, to do the service of the tent of meeting on the behalf of the children of Israel. (Read Numbers, chapter 8.)

There is another case, too, in the Old Testament which would be very helpful to a seeker after truth on this subject, the case of the appointment of Joshua to the leadership of the children of Israel. (See Numbers 27: 12-23.) The time had come for Moses to die. "And Moses spake unto Jehovah, saying, Let Jehovah, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in, that the congregation of Jehovah be not as sheep which have no shepherd. And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all of the congregation of the children of Israel may obey. . . . And Moses did as Jehovah commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as Jehovah spake by Moses."

Moses asked God to appoint a man to take his place. God told Moses to appoint him, and showed him how to do it. Moses took Joshua, set him before the priest and the people, put his hands upon him, and gave him a charge.

Let us now sum up the matters, so as to have, in brief, a clear view of the whole case:

There were evangelists, elders and deacons in the church in the first century. They were appointed.

When the apostles appointed the seven, they prayed and laid their hands on them.

When the three teachers at Antioch separated Barnabas and Saul to the work to which the Holy Spirit had called them, they fasted, prayed and laid their hands on them.

When Paul and Barnabas appointed elders in every church, they prayed with fasting.

When Timothy was about to set forth on evangelistic work, the elders laid their hands on him.

When talking of elders, good and bad, Paul warned Timothy not to lay hands hastily on any man, lest he should become a partaker of his sins.

When the Levites were set apart to do the service of the tent of meeting on behalf of the children of Israel, the children of Israel laid their hands on them.

When Moses appointed Joshua to be leader of the children of Israel, he laid his hands on him, and gave him a charge.

When Titus appointed elders in the cities of Crete, what, think ye, did he?

Could the three Brothers Lipscomb unite on the no-appointment plan? If they did, they would get out of the world of Christ to do it. According to his word, elders were appointed in "every church" in every city."

Could they unite on a plan that would leave out the laying on of hands? If they did, they would not appoint as the children of Israel appointed the Levites, or as Moses appointed Joshua, or as the apostles appointed the seven, or as the brethren appointed Barnabas and Saul, or as the elders appointed Timothy. Indeed, they would have to devise a scheme themselves by which they could appoint, on which they could unite.

If we do not appoint, we do violence to apostolic teaching and practice; if we do appoint in any other way than by laying on hands, with fasting and prayer, we do it in our way, not in God's way. Let us abide in Christ.

IDOLATRY.

J. N. A.

Since a strong desire to obtain and possess money is idolatry, most men are idolaters; and this strong, eager desire to make and save money is as profuse in the church as out of it. It would be rather a difficult matter to see a difference in this idolatry between the average church member and "Mr. World." The thing that leads the majority of church members to select their homes is financial prospects. Very few farmers, merchants, etc., go into a section because they are most needed there to build up the cause of Christ. This is the last consideration. They "go West," not to seek the interest of the cause of the Master, but to make and save money. This strong desire to have money is that that moves them. Members of the church will, moved by this strong desire to possess, leave a congregation in which they are really essential to its progress and advancement, yea, even its existence, and go where the church does not really need their help in order to get to a place where they can make more money for their own use. This again shows the grasp this god, Money, has on the hearts of men. It is alarming. He gets the first considerations of more hearts than any other god in the universe. All kinds of excuses are given to justify such idolatry. So enslaved are men to this strong desire to have, that it is nearly impossible for them to believe that any one is free from the desire, or that men regularly engage in

any work without the chief end being to obtain money. They verily believe a man is receiving "pay" in some way, and if this "pay" were to stop they believe the work would stop.

The true servant seeks the interest of his master. This is the chief end and work of his life. He does daily that that will best advance his master's business. So will the true servant of Christ do daily that that will best advance the Master's cause. When he moves, he moves because he believes he can do more for the cause of the Christ in the new field. This is his first thought in every day's labor. He is willing to live on bread and water in order to live in a section and to be engaged in a work that will best promote the cause of the Master, for he takes pleasure in necessities for Christ's sake.

Money is not the need of the cause of Christ to-day. The great need is workers in the vineyard. Men have served Mammon until there are no workers for God. There is not one congregation in ten over the country that has good, earnest, efficient teachers in it; teachers that can really edify the congregation and make the service interesting and profitable. Many of those who attempt to preach never *study* the lesson; perhaps they read it over a few times, but do not study it enough to enter into the real merits of it. Why not? They do not have time. Their lives are given to other things; they serve another master, for if they were serving Christ they could find time to do his work. Men can not be good, efficient workers in the service of God without diligent and faithful preparation. He who teaches God's Word *must study—study hard*. But this takes time, and a man whose chief work in the world is making a living will never be a teacher of the Word. He will not have time. But he who lives as Jesus teaches his servants to live will find time to study the Bible; he will make time, because he loves the kingdom more than he loves his own child; he loves the cause of Christ more than he loves his own life. Such a man can find time to study the Word that he may teach it. He may not find time to make as much money as his neighbors, and he may have to *deny* himself and his family of the things they have been used to, but he takes pleasure in it. Thus he will become an efficient worker in the Master's vineyard, and will be worth far more to the cause of Christ than he would have been had he worked and lived to make money "to give (?) to the cause of Christ." Men who are devoted to God's cause, and who are making the advancement of it the very object of this life, will *study—yes, study hard*—the word of God, and such men will teach God's Word where they can do most good, where it is most needed, money or no money. Such workers don't have to see the money in sight before they go. The church wouldn't need much money if Christians were really Christians (followers of Christ). This is the great need of the church to-day. There was not much "fuss" made about money with which to preach the Gospel in the apostolic age. But money is the chief thing to-day, and the standard of success in religion. One dozen men who are really devoted to God, and who "hate" their lives for the kingdom's sake, can do more work for the kingdom while laboring with

their own hands to make their living than all the preachers of the missionary societies of the "Christian Church" are doing. The real trouble in the church in these matters is the love of money. Men are giving time, labor and making sacrifices to make money that ought to be given to Bible study and Bible teaching; that ought to be given to fit them to be workers in God's service.

A great deal of the time of preachers to-day is given to old congregations. These congregations would literally die in a few years were it not for the annual protracted meeting. Sometimes a congregation misses its "feast" and runs over till the second summer, and by this time you can hardly feel their pulse beat—they barely breathe.

Instead of it being necessary for preachers to work to keep these congregations alive, these congregations should be sending out workers to other fields and planting churches in them, and also giving the money that they now give for preaching at home to work in destitute fields. This would be the result if the church would cease from idolatry and give this service to God.

Now, the churches make excuse for this robbing of God by saying that they must labor with their hands to have to give to others, and thus all are laboring with their hands "to give (?) away," and no one has time to study and teach God's Word, and therefore very little studying—real studying—is done by the average church member. I believe that I do not exaggerate in saying that nine Christian fathers out of every ten in the country are unable to teach their children intelligently and interestingly the first principles of Christ, and all of this because these fathers have been and are giving their time and talent to earthly things; they seek their own things and not the things of Jesus Christ.

While the churches make this excuse for minding earthly things, yet there are single individuals in these churches that would give more to the cause of Christ than the average of these churches gives were they to give as Christ teaches them; were they to sacrifice as Paul did.

By following Christ's teaching and thus being faithful servants the churches would give far more than they now give, and there would also be developed strong Bible students and teachers in these churches. It is rebellion for a church to devote time, talent and means to making money to give to others, to have the Gospel preached and to do good in other ways, when that time and talent ought to be spent in Bible study and teaching. Every Christian ought to feel that he will be lost if he does not study the Bible. A day that should be given to Bible study or teaching given to making money (although one might be able to make one thousand dollars) is a day of rebellion. "Behold, to obey is better than sacrifice."

Note.—In my other article on "Idolatry," in referring to the brethren of the Nashville Bible School, the printer made me say, "If the brethren are faithful and turn to God," where I *did* say, "If the brethren are faithful and true to God."

Last Thursday I had the pleasure of viewing the new site of the Nashville Bible School. And while my visit was a hurried one, it was very enjoyable. I was delighted with the prospects of the new home of the school. The new buildings that are now being hurried to completion for the opening are large and commodious. The plans and situations of the buildings are excellent, and I do not know of buildings better adapted to their purpose.

I rejoice with the brethren in their progress, and pray that the school may do better work, more pleasing work to our Father than it has ever done. With these new blessings it should do more effectual work for God.

UPON WHAT SHALL WE BASE OUR HOPE OF SALVATION?

R. N. GARDNER.

"For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). From this passage of Scripture we learn that the grace, or favor, of God brings salvation. To any one who reads the Bible there is no doubt but that God loves every one, even the disobedient, for "he would have all men to be saved" (1 Tim. 2:4). His grace has appeared to all men. He gave his Son to die that the world through him might be saved. But can every man, or any man, base his hope of salvation solely upon God's grace? If so, then all men will be saved, for his grace has appeared to all men. (Titus 2:11.) If God's grace alone is going to save people, there is no need of endeavoring to live a righteous life. But it is generally admitted that an unrighteous or an ungodly man can not be saved; so God's grace does not save all men, for not all men are saved. It is certain then that no man can base his hope of salvation upon God's grace alone.

Can we base our hope of salvation upon our feelings? Saul persecuted the Church of God, punished the Christians in the synagogues and tried to make them blaspheme, shut them up in prison and consented when they were put to death. (Acts 26:10, 11.) If our feelings can be relied upon as a correct guide, then Saul was doing God's will by thus punishing Christians, for he afterwards said: "I have lived before God in all good conscience until this day" (Acts 23:1). Again he said: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). Our consciences do not sting us when we do what we think is right, and as we often think things are right when they are wrong (as Saul did), we can not judge by our consciences as to whether a thing is right or wrong. God has given us a conscience, but that conscience is not to teach us right from wrong. It only approves our actions when we do what we think to be right, or disapproves when we do what we think to be wrong. We must therefore obey our consciences, but can not rely upon them to *teach* us right from wrong. If we could, the Hindoo mother would be serving the Lord when she throws her child into the river to be devoured by

alligators. It is evident to all thinking people that our feelings can not be relied upon to give us hope of salvation.

Salvation is promised to the obedient. Not one sentence can be found in the Bible promising salvation to any one who does not obey God. Those who do not obey can not have a ray of hope, for every time salvation is promised it is conditional on obedience. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21). "And having been made perfect, he became unto all them that obey him the author of eternal salvation" (Heb. 5:9). "Behold, I come quickly; and my reward is with him, to render to each man according as his work is" (Rev. 22:12).

Advocate whatever theories you may concerning salvation, and none of them can liberate a man from obeying God unless they discard the Bible. God has said: "Thou shalt not kill;" "Thou shalt not steal," and "Thou shalt not lie." How can we by our theories make void these commandments unless these theories set aside the Bible? If these commandments are not made void by our theories, no commandments can be, so *all* of God's commandments and teachings are binding, and no man can claim to be a Christian without complying with these commandments. Those who obey God's commandments are Christians and can have hope of salvation. It is safe to base our hope of salvation upon obedience to God. Obedience on the part of man is the condition upon which God proposes to bestow salvation.

If we were all obedient to God we would practice and teach the same things; but not all religious people practice and teach the same things, therefore not all religious people are obedient to God. Upon what, then, is the hope of those who are disobedient based? According to the Bible they can have no hope; therefore the necessity of learning what obedience is and then of obeying.

In order to be obedient a man must recognize—

1. That God has given us a complete guide, the Bible, in which is specifically mentioned every item of the work and worship of the church, and the only organization, the church, that is to do this work. Not only has he given us a complete guide, but he has warned us of the sin of adding to it men's judgment or opinions, of going beyond its teachings, or teaching anything else, and of the sin of causing divisions by bringing in any practice or teaching not found in God's Word. Notice the following scriptures on these points: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17). "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:17, 18).

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye 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). "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema" (Gal. 1:8). "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thess. 3:6). "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain" (1 Tim. 6:3-5). "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). From the above passages we learn that it is disobedience to God to teach or practice anything that God has not taught, or to cause divisions by teaching or practicing something that he has not taught. If these passages do not teach this, they are meaningless to me.

But it is argued that God has not furnished a method or way to do all the work and worship of the church. To this I reply that in every case where division is now caused over the methods of work and worship of the church God HAS specified a way. Take, for example, missionary work. God has shown us how the gospel was preached and spread abroad in New Testament times. Then the preachers were guided by inspiration and must have done the work just like God wanted it done. By their plan thousands of people were made Christians and the Gospel was preached to every nation. This plan is made so plain in the New Testament that all can go by it. They had no "missionary societies" or "conferences," but the one organization, the Church of God, did the work. They also had a plan to give, and you read of no church suppers, plays, donkey shows, Tom Thumb weddings, bathing parties, etc., to raise money for the Lord, neither did some Christians specify by assessment or otherwise the amount others should give. Also the followers of Christ were called Christians and the church was called the Church of God. Over these things the religious world is divided, yet God has legislated for us along these lines. No man is obedient to God who believes in, advocates or practices, as the work and worship of the church, anything that can not be found in the Word of God.

In order to be obedient a man must recognize—

(2) That obedience consists in doing just as the Bible teaches without substituting any teaching or

practice for the teaching or practice found in the New Testament, or without adding to or taking from its teachings.

As our hope of salvation *must* be based upon obedience let us all obey and we are sure to be on the safe side.

"REBAPTISM."

NO. II.

R. C. BELL.

In the other article on this subject I tried to show that one could be Scripturally baptized without knowing that baptism is for the remission of sins; that remission is no part of obedience, and that the obedient child does not ask what certain commands are for and why they should be obeyed; that one can obey the command to be baptized, without knowing what it is for, just as well as one can repent and have faith without knowing definitely what they are for. All of them must be done to honor and obey God; and if God sees fit to tell what specific blessing comes from them, the obedient child is thankful for the knowledge, but his obedience can not depend upon such knowledge. Faith and repentance are just as much for the remission of sins as is baptism, for sins can not be forgiven without them. Peter tells that repentance is for the remission of sins in the same verse that he tells what baptism is for; but where is the man who will affirm that a sinner must know the contents of that verse before he can repent? Does a sinner have to know that his faith is for the remission of sins, too, before he can believe? If not, why not? "Oh!" you say, "God has not told us that as he has told what baptism is for." To be sure he has not, and this very omission shows that a man can obey a command without knowing the specific blessing coming from his obedience.

But it is further objected that if it is not necessary for a man to know that baptism is for remission, still one who has been taught by sectarians can not receive baptism, because they teach that repentance precedes faith. Yes, they teach it that way, but does that make it true? Does repentance really precede faith? It is impossible. A man will not and can not turn, intelligently, until he believes something to cause him to turn. Suppose a man should intend to ride a horse from Bowling Green to Nashville, but that he should lose his bearing and take the opposite end of the road and start toward Louisville instead of Nashville. Will he ever turn about and get right unless he first believes that the other end of the road leads to Nashville? He will not. First, he must learn and believe the truth; this truth will change his mind, and the changed mind will lead him to change his course. The above order can not be changed, in the case of the traveler, by arguing and teaching that it is otherwise. Neither can all the teaching of all sectarians change the order in which faith and repentance come. Faith precedes—always does—for it is utterly impossible for a man to repent before he believes. The Bible precedes all

and leads to faith, and faith precedes and leads to repentance. No Bible, no faith; no faith, no repentance; and if it were possible to repent without faith it would be a sin, for "whatsoever is not of faith is sin."

We need not trouble ourselves about which of the two is to be done first. Just do both, for they can't be done at the wrong time nor in the wrong order, no matter what sectarians teach. Every man on earth today who has both repentance and faith got them just as every other penitent believer got them, viz.: The Word of God produced both, and from the very nature of things it produced faith first.

Of course, the Christian's faith must grow from day to day; he must trust more and more all the time; and when we mean by faith that deep, abiding trust in God that it takes a Christian years to develop, it does come after the *beginning* of repentance. When the term "faith" is clearly defined and understood by the contending sides there is very little difference between them. The question as to which comes first has been magnified far above its importance. We do not need to be Solomons, though, to see that the beginning of faith must precede the beginning of repentance; faith first, then repentance—a fruit of faith. Faith and repentance are both mental states and end at the same moment—death—or, rather, they end for this world, only to be transplanted to a more suitable soil in the next. If we will only read the Bible with an honest heart we will get both at the right time and in the right order, and continued Bible study will cause both to grow and increase unto salvation.

Now suppose all grant the two points that I have argued, still there is a third objection which to the minds of some "rebaptists" forever settles the question in their favor. They ask: "When did the man immersed by a sectarian make the confession?" They object that the confession, made before baptism, that God for Christ's sake has pardoned sins, is false from start to finish and can in no wise answer for the confession that Paul says must be made with the mouth. This objection is true, strictly so. The confession required by sectarians is false, and of course a lie can not save; but let us study the confession a little before we dismiss it.

Christ, in giving his last commission to the apostles, says: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). By Mark, he says on the same occasion: "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved" (Mark 16:15, 16). Luke tells the same thing thus: "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 among all nations beginning from Jerusalem" (Luke 24:46, 47). Put the testimony of the three together and we see that faith, repentance and baptism are required, but not one word is said about a confession of any kind. Turn to him who had the keys of the kingdom and he required no confession—only people were to repent and be baptized. Though Paul says that a confession must

be made with the mouth, we have no account of his requiring it as preliminary and essential to baptism. "Many of the Corinthians hearing" Paul, "believed and were baptized" (Acts 18:8), but not one word about a confession do we hear. Philip baptized both men and women among the Samaritans without a confession, so far as the record shows. See Acts 8:12. We must go to Acts 8:37 to find out one example to a formal confession preliminary to baptism; and this one rests upon a very sandy foundation, for almost all critics pronounce it spurious and say that the "whole verse should be blotted out." The Revised Version leaves it out entirely. It is not found in the oldest and best manuscripts, and those where it is found have it in a variety of forms, though the meaning is about the same. The formal confession now is a universal custom, and it was so among early Christians, and no doubt this is the way it crept into the text. No scholar will attempt to prove that that part of the conversation took place between Philip and his convert.

Whether it is right or wrong to take a confession, as is usually done, it is wrong to contend that it *must* be taken in that way every time, for there is no higher authority for it than man's custom. If such a confession were a part of conversion, surely Christ would have mentioned it along with faith, repentance and baptism; surely Peter or Paul or some Bible writer would have said something about it. Christ in another place (Matt. 10:32) does say that if we do not confess him he will not confess us; and Paul says (Rom. 10:9) that a confession must be made with the mouth; but to contend that these passages apply to a confession that is to be made by a sinner before he can be baptized into Christ is as wide a misapplication as can be imagined. Certainly, a man must confess Christ not once, but thousands of times by both words and actions; but where is the passage that teaches that a formal confession such as we are used to is a part of the sinner's conversion?

The only purpose that the confession serves is to express faith, and anything that does that is enough. If a man comes to the place of meeting, or just meets another on the road and says, "I want to be baptized to obey Christ," that is taking Christ as lawgiver and is enough. I am persuaded that preachers should cease to take the formal confession unless they explain that it is no part of the conversion at all. If no one thought it a part of conversion, just as no one thinks it a part of the fellowship to pass the basket to take up the money, it could not be wrong to take it; but when it is misunderstood as it is, is it right to encourage the error? When we find a congregation practicing giving the right hand of fellowship to converts we denounce it, because so many get the idea that they are not church members until they receive it. The *formal* confession is analogous to this practice, only it is much more generally misunderstood than the right-hand fellowship practice. It is not wrong to pass the basket for the collection, because no one looks upon that as part of the worship, but as a matter of convenience. Now it seems to me, if the formal confession and the giving the right hand of fellowship to converts are not separated distinctly from the service

to God, just like passing the basket is, that they are innovations and stand condemned.

If this is true (don't say it is false unless you see a fallacy in the argument) the third objection of the "re-baptist" brethren falls flat, for the man who wants to be baptized to obey Christ (no matter who baptizes him) makes the confession that Christ is Savior and King. That is enough. If it is necessary for him to make the set confession that we are so used to, please find the passage that so teaches.

What about that false confession he was required to make, though? Yes, he confessed a lie, for God does not forgive sins until the man obeys in baptism, but the lie which he confessed does not save him; the truth that he believed and obeyed saved him in spite of the lie he told. If we must know all truth, and get all error and falsehood out of mind before we can obey, there can be no such thing as obedience. Error can not defeat God's truth (unless it is stronger); in every conflict it must suffer, but truth, never. We may allow error to crowd the truth out of our minds, but if we believe the truth that we are to obey, and obey it, it will save in spite of error.

Baptized believers must read this Word of God that they may learn more of the truth in which they, as God's children, are to walk, and as they read and learn they must grow better, leaving off all sins possible. If they fail to study the Bible, they are responsible, but if after study they fail to walk in its teaching, they are still more responsible. So then they who after baptism into Christ join some human church with unscriptural name and practices, are continuing in sin and must give it up just as fast as they learn, if they would be saved. The baptism alone will not save eternally, if it is scriptural; it takes a life-time battle against sin and coming out of sin.

THE CHURCH OF GOD.

J. D. WILLS.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16). That this prophecy refers to the establishment of the church of God but few will dispute. We find that the prophecy was made about 730 years before Christ.

Taking into consideration that barren opinions, fruitless speculations, useless traditions and modernized theories are all unprofitable for teaching, it remains that truths and facts, when desired upon Scriptural subjects, must be gathered from the Scriptures.

The word "church" means "a people called out." The term, "the church of God," does not refer to the material building of stones and timbers, as many suppose, but it refers to the spiritual building built up with living stones. "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded."

And we find that the prophecy made here about 730 years before refers to him as being the first stone laid in the foundation of the building. It is said of this stone that it was precious. "Unto you therefore which believe he is precious."

It is also said that it was a tried stone. When was the stone tried? In the days of John the Baptist, after Christ had fasted forty days and was tempted by Satan in the wilderness. Satan said unto him, If thou be the Son of God command that these stones be made bread. Christ says it is written that the Son of man shall not live by bread alone. Notice the wording. Satan addresses him as the Son of God. Christ calls himself the Son of man. In other words, he said, I will not meet you on my divinity, but I will meet you in this battle as a man. And he went without eating. That was when the stone was being tried. It was tried indeed.

It is said again that the stone was laid for a foundation. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." And so it is stated that on the day of Pentecost there were added unto the building about three thousand living stones. A man can not join the "church of God." God adds men to the building himself. This work was begun on the day of Pentecost, and has been going on ever since. The building is not yet completed, nor will it be until the Son of man comes again.

Again, the "church of God" is spoken of as the kingdom of heaven. "The kingdom of heaven is in you." Let us pray no longer then for "the kingdom come" unless it be we have in mind the everlasting kingdom; for the first or spiritual kingdom has already come. When our prayers ascend for this kingdom, let us ask for it to be more fully established for the building to go on.

I have always taught that the "kingdom of heaven" came by degrees, and I know I am right. As I have said, the "church of God" is also called the "house of God." What is a house built for? It is built for health and comfort; for a protection against cold, rain and storms, and for a protection against wild, ravenous beasts. We sometime hear men say that they are just as safe out of the house of God as they are in it. The man who says that does not know what he is talking about. He might just as well say that he is just as safe in the backwoods, surrounded by ravenous wolves, as he would be at home in bed. Or that he is just as safe lost upon the prairies in a cold, perishing storm as he is at home by the fireside. He might just as well say he is as safe out in the middle of the Atlantic, cling to a spar, as sitting in a house among his friends. A house is built for a protection against danger. The "house of God" is built for salvation. And the word "salvation" means a deliverance from danger. And I wish to say that without any danger there can be no salvation.

"Universalism" teaches that there is no hell; consequently no danger. "Predestination," as taught by a certain church creed, says that men are predestined

for heaven or for hell, from their birth, without any preventives, teaching thereby that there is a danger, but no deliverance from it in many instances. I would rather preach "no danger" than no deliverance. Yea, I would rather preach "Universalism" for one month than to preach "Predestination" for one day. The truth ought to hurt no one. Scripture teaches that God predestinates men, and I believe that he does. But how does he do it? "Train up a child in the way he should go, and when he is old he will not depart from it." A child born to such parents is predestined for good. Again, God visits the sins and iniquities of the fathers upon the children unto the third and fourth generations. A child born with an appetite for strong drink has an iniquity resting upon it. The appetite put into practice becomes a sin. Phrenologists who have visited the jails and prisons say they have never found a man convicted of murder but what had the organ for killing. Such men are predestined for murderers from their birth through the sins and iniquities of their parents, unless they cultivate their irritable dispositions. If they fail in doing this, then they predestinate themselves. No one should deny Scripture because they can not interpret it correctly. Men are predestinated as Scriptures teach, but not as creeds teach.

Martin Luther was a great and a good man, and he saw as far as the clouds of the Darkk Ages would let him see, but he failed in fully restoring the "church of God." He saw that the worship of the Roman Church was a worship of works only, and not of faith, such as dippings in water, counting of beads, penances, burning of candles, etc. "Extremes beget extremes," and in his eagerness to escape from the tyrannical rule of the Roman Church he ran too far, and established the doctrine of "justification by faith only."

Christ said unto Peter: "Thou art Peter, and upon this rock I will build my church." What was the rock? It was not Peter, for "rock" in the Greek is feminine gender. It was the good confession which Peter made that Jesus was the Christ, the Son of the living God. That was what the church was built upon. Confession is made by the mouth, and confession of Christ is made unto salvation. Upon this condition every stone is added unto the building. Christ said unto Peter again: "And I will give unto thee the keys of the kingdom of heaven." And we find that Peter upon the day of Pentecost, by the aid of the Holy Spirit, was the first to unlock the truth whereby men who already believed as the Jews did might be saved through repentance and baptism. Some contend that "the keys" do not refer to the Holy Spirit, as keys are plural and Holy Spirit is singular. But it should be remembered that Peter held the keys for both Jew and Gentile as well as for both kingdoms. As we can not enter the everlasting kingdom without first entering the spiritual, so the "church of God," or "church of Christ," was established. Not the "Christian Church," for the word "Christian" is a noun, and not an adjective. Zion, or Jerusalem, which is the same, was the place where the church was established, and Pentecost was the day. Not in the days of John the Baptist, as some teach, for then it would have been established without a crucified or risen Savior, and as a

result would have had nothing to build upon. Again, the people of God are called "a peculiar people zealous of good works." Not peculiar in dress, as many suppose, but peculiar in good works. If any man sees where this teaching is not in harmony with apostolic teaching let him lift his voice.

JORDAN, ONT.

THE REVELATION OF THE WORD.

I.

Whenever God has had a message for man he has made it plain that it is from himself. In anticipation of man's craftiness and his almost constant desire to make counterfeit of everything genuine and good, God has made a plan by which he can give us his Word, pure as the water of life itself, and having the ring of genuineness, beside which other so-called revelations are the murky waters of the Dead Sea, or fall upon our ears with the dull thud that betokens the sham and the counterfeit. The works of the Lord are verity and judgment: all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.

One evidence of God's word is its freeness. "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come buy wine and milk without money and without price." In contrast with this, sham doctrine comes to us desiring an immediate reward. Stop the profit in counterfeiting and you stop counterfeiting. The price of anything is regulated by the demand for that thing. So when anything, by its genuineness and helpfulness, has formed a demand for itself, men are ready, because of the profit in it, to counterfeit it and to palm off a sham on a gullible people. In more senses than one the Gospel is become a priceless treasure. Priceless, because it comes without money and without price, but more so because no adequate price can be raised on earth to pay for it. For his wisdom is better than rubies, and all things that may be desired are not to be compared to it.

In these days many come to us with another Gospel which is not another, but they pervert the Gospel of Christ. If they would come from lands where the Gospel is not known, or if they would come with no imitation of the phraseology or sense of Scripture, no one would be deceived. The contrast would be so bold that there could be no mistake. God's Word and ways are so much higher than our ways that a perfectly original religion, gotten up by any man, would be absurd in comparison. But it is because of the extreme value of God's Word that men have made counterfeit Gospels, which have deceived many. They were enabled to make quite a respectable sham religion because of the pattern already set. But because of their desire for gain, we have an infallible rule to try them by, whether they are sent of God or by man, or whether their Gospel is true or false.

What man desiring gain would have gone to a nation of slaves for a reward? But Moses chose rather to suffer affliction with the people of God than to

enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. When they afterwards rebelled with Korah and Dathan and Abiram, saying, "Is it a small thing that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness, except thou make thyself altogether a prince over us," they were lying; for Moses said: "Lord, respect not their offering; I have not taken one ass from them, neither have I hurt one of them." He thus showed that not only did he not enter upon his mission with hope of earthly reward, but he did not even receive it when he might have had it. He gave his services freely to the people, and as far as pertains to this world, went into a nameless grave unrewarded by God or man.

It is significant that, in contrast with this, Aaron, when he set up the idolatrous worship at Sinai, required of the people an offering, and they gave of their earnings and other gold. The first time the Israelites were required to give was to a false religion, but God had first given to them; he had opened the heart of the Egyptians so that they urged them to flee out of slavery, and gave them everything they desired. By obeying God they passed from slavery to comfort. By becoming idolatrous they were required to give the very first thing. Shall we not live and learn? I am always suspicious of any doctrine whose preachers start off by taking a liberal collection. The people who are fooled into accepting the Gospel of covetousness and the golden calf ought to be made to take the "gold cure," like those under Moses. It is the only way they ever will see any of their money again.

True, Gospel preachers have always had a measure of that spirit which rejected the great offering of Naaman the leper. "Freely you have received, freely give," was the command of Christ. None other better exemplified that kind of giving than he, when tempted of the devil, who said: "All these things will I give you if you will fall down and worship me." But he said: "Get thee behind me." Twice offered the kingdom, but both times he went away alone. Leaving Heaven's splendors untold, he came to a wasted earth, to a nation worse than slaves, to a rewardless life, where he had not where to lay his head to rest, to an ignominious death, and all that we might have the things that are freely given us of God. Were all Gospels thus preached we would have but few to choose, and I doubt not the quality of them would be in accord with their rarity.

The leech hath two daughters, crying, Give, Give. But beware lest it take of your life's blood. But, O Lord! "Justice and judgment are thy habitation. Mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: They shall walk in the light of thy countenance. In thy name shall they rejoice all the day, . . . for I have laid help on one that is mighty."

But not only does the Gospel come freely to us, but it teaches us to become free-hearted also. The Israelites who were freely saved out of bondage and were never sent away empty, were themselves commanded to remember the stranger, and he that served them should not be sent away empty. How much more should we, who have received such a wonderful free

salvation, desire to freely bless others with good things. Remember the words of the Lord Jesus: It is more blessed to give than to receive. But there are many false prophets among the people who through covetousness make merchandise of the people; they have gone in the way of Balaam, who loved the wages of unrighteousness; while they promise liberty, they themselves are the servants of corruption.

Let us learn to test every preacher by these rules. If he preach a free Gospel and preach that we should be free-hearted, he is safe. FRED O. HAYS.

FRESNO, CAL., July 28, 1903.

THE CHURCH: ITS ESTABLISHMENT.

BY JOE S. WARLICK.

There are divers and many opinions in the religious world as to when and where the church of Jesus Christ was set up, or established. Some few there are who think that its establishment is yet future.

I believe it is most generally conceded that the church of Christ and the kingdom of Christ represent the same institution, or at least, all we have in this world of the kingdom of Christ is in the church. This is certainly the teaching of the Bible on the question. But there are a few persons who dissent from this position, and for the benefit of such readers, if indeed we have any such, I shall be excused if I preface this article with a few scriptures shedding light on this subject.

In Matt. 16:17, 18 the Savior uses the terms "church" and "kingdom" interchangeably. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The kingdom is represented by the Savior in the first sixteen verses of the twentieth chapter of Matthew as a vineyard in which for Christians (God's servants) to work, expecting a reward at the end of their labors. Now this is precisely what the Scriptures teach with reference to the church of Christ on earth. To its members the apostle says: "We are laborers together" (1 Cor. 3:9). Again in Phil. 2:12 its members are taught to work out their own "salvation with fear and trembling."

To be born of water and the Spirit inducts one into the kingdom. See John 3:5. This is equivalent to believing and being baptized, for he who has been made a believer by the Gospel and been baptized upon the authority of the Lord Jesus has been born of water and of the Spirit. Baptism in the name of Christ is baptism by the authority of the Spirit, which the Father sent in Christ's name. (John 14:26.) And persons who are baptized by the Spirit (or by the authority of the Spirit) are baptized into the one body. (1 Cor. 12:13.) Paul in Eph. 1:22, 23 says: "This one body is the church." Since believers are baptized into the kingdom, body or church, it follows that these

three are only names for the same organization. Of this organization Christ is King and Head.

Our next duty shall be to show in a plain way that this kingdom has been established in this world. Having seen that believers are baptized into the kingdom, it follows that all baptized believers are in the kingdom. In Acts 8:12, in the report of Philip's meeting at Samaria, we are told that when they believed Philip's preaching, both men and women were baptized. A conclusion from these scriptures and observations, stated syllogistically, would be as follows: First—All baptized believers are in the kingdom. Second—The Samaritans were baptized believers. Third—Therefore the Samaritans were in the kingdom. This being true, it is certain that the kingdom was in existence at the time of the Samaritan meeting.

Again, our Lord said to his disciples: "Ye shall eat at my table in my kingdom" (Luke 22:28-30). At Christ's table the Lord's Supper is eaten. (1 Cor. 11:20.) The disciples ate the Lord's Supper in the days of the apostles. (1 Cor. 11:20; Acts 2:41; Acts 20:7.) First—The Lord's table is in his kingdom. Second—The disciples ate at the Lord's table in the days of the apostles. Third—Therefore the disciples ate in the kingdom.

Again: First—The disciples could not eat in a kingdom which did not exist. Second—But the disciples did eat in the kingdom in the days of the apostles. Third—Therefore the kingdom was in existence in the days of the apostles.

In view of these truths we may easily understand Paul's meaning (Col. 1:13), in which he says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." Respect to the same is shown by John in Rev. 1:9, where he said: "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ."

Asking the reader's pardon for arguing a point so plainly stated in the Scriptures as to admit of no reasonable doubt, I shall proceed to find Bible answers to the question, Where was the church or kingdom of Christ established on the earth? God attached so much importance to this question as that he took the pains to make mention of the time at which this church should be established and also the city or place in which it should be built, long before it came to pass. In Isaiah 2:2 we read: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all the nations shall flow into it." This passage suggests two questions bearing directly upon the matter now under discussion: (1) What is the Lord's house here referred to? and (2) Have the last days come? If so, what are they and when did they come? In 1 Tim. 3:15 the apostle answers the first question: "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." In Heb. 1:1, 2 we are informed that the last

days had already come, and the passage clearly shows that the Christian age, or dispensation, is what it meant by the term "last days." In Acts 2:16, 17, quoting a reference from the second chapter of Joel, Peter says: "But this that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams."

Now the day in which this promise was fulfilled was on the day of Pentecost, the first one after Christ's resurrection; and in Acts 3:24 Peter says that all the prophets, from Samuel down, had foretold of these days. Isaiah, of course, was one of these prophets, and he said: "In the last days, at the very time Joel said the Holy Spirit should be poured out, the house [church] of God should be established." Peter's plain, unequivocal statement that the day of Pentecost was the time for the fulfillment of this promise shows clearly, in the language of Dr. Schaff, that "the day of Pentecost is the birthday of the Christian Church."

NOT THE JEWISH CHURCH CONTINUED.

The church of Christ, when established, was an entirely new institution. It is true, its members were Jews of the family of Abraham, but they were all taught to turn from their old forms of religion and accept the Christ. All the people whom John the Baptist baptized were Jews, yet they all had to be baptized with the baptism of repentance for the remission of sins. (Mark 1:4, 5.) Our Savior taught Nicodemus (John 3:1-5) that the truest, purest and best of them must be born again of water and the Spirit in order to enter the kingdom of God. All of the first members of the New Testament Church were of the Jews, but before they were counted members they were first converted. Saul persecuted the church of Christ, and at the same time was a lively member of the old church and a strong advocate of the Jews' religion. (Gal. 1:13, 14.) This fact alone is sufficient to show that the church of Jesus Christ is not the old Jewish congregation, but is a part and product of a new covenant, which was based upon better promises than anything found in the old or Jewish dispensation. It offers salvation in the name of Jesus Christ to all nations. In Zech, chapter 6, speaking of the building of the temple of the Lord, in reference to the building of the church of Christ, the prophet says that when the church or temple is built, then "they that are afar off shall come and build in it" (verse 15). Now to the Jews were the covenants or oracles of God committed, and to them also were the promises made. (Rom. 3:1-2.) The preaching of John the Baptist was to the Jews, in an exclusive sense, and our Savior declared that he himself was sent "only to the lost sheep of the house of Israel" (Matt. 15:24). And he also forbade that his disciples preach to any other than Jews while he was yet with them. But after his death this restriction was removed, and so we hear Peter, in Acts 2:39, say: "For the promise is unto you and to your children and to those that are afar off." "Those that are afar off shall come and build in it," said Zechariah; and Peter

says this is true from the day of Pentecost on. So we see that Zechariah taught as did Isaiah that the church of Christ should be established on the first Pentecost after Christ's resurrection.—Gospel Review.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

IF WE ONLY UNDERSTOOD.

MARY E. CARLE.

If we could but draw the curtain
That encloses each other's lives:
See the real heart and the spirit;
Know what mean our brothers' lives,
Often we would find them better
Purer than we think we should,
Yes, we'd love each other better—
If we only understood.

Should we judge all deeds by motives—
See all bad; no good within?
Often we must love the sinner,
Though we must condemn the sin;
Kindly judge our brother's errors,
Lead him with a gentle hand,
Yes, we'll love each other better,
When we seem to understand.

Sisters, brothers—judge not harshly,
We know not life's hidden foes:
Let us help, where we have hindered;
Let us pity, for no one knows
The many snares, temptations, trials,
And their efforts to withstand;
Then we'll love each other better—
It's only when we understand.

HOW TO GET RID OF DRUDGERY.

Three things Ruskin considered necessary to that happiness in work which is the right as well as the privilege of every human being: "They [men and woman] must be fit for it; they must not do too much of it, and they must have a sense of success in it — not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather, knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it."

No man is original, prolific, or strong, unless his heart gives full consent to what he is doing, and he feels a glow of content and satisfaction in every day's well-done work.

If you are in line with your work, and dead in earnest in your efforts to do it as well as it can be done; if you are so enthusiastic about it that you fairly begrudge the time taken from it for your meals and rec-

reation, you will never be bored by it; the drudgery which others feel you will never know.

A fond mother feels no sense of drudgery in her housework, in the infinite details of sweeping, dusting, cooking, mending, and making for her loved ones. The long days and nights of care and toil spent ministering to the crippled, deaf and dumb, or invalid child, have never a thought of unwilling labor in them.

What are years of waiting and hardship and disappointment and incessant toil to an inspired artist? What cares the writer whose heart is in his work for money or fame compared with the joy of creation? What are long courses of seeming drudgery to the poor student working his way through college, if his heart is aflame with desire for knowledge, and his soul is athirst for wisdom?

In the production of the best work, the co-operation of heart and head is necessary. Its quantity as well as quality will be measured by the amount of love that is put into it.

"He loved labor for its own sake," said Macaulay of Frederick the Great. "His exertions were such as were hardly to be expected from a human body or a human mind."

When we throw ourselves heart and soul into our work, there is something higher than the purely human part of us engaged in it. It is the divine working through us that accomplishes results seemingly beyond human power.

The poor, botched, slipshod work, of which the world is so prolific, comes from the hands and brains of those who have never fallen in love with their occupations. This is but natural. How can any one do his best when he is haunted by a feeling of dissatisfaction? How can one do a good piece of work when he does it unwillingly, merely because he is constrained, in order to supply his animal necessities?

William Morris, the great apostle of artistic work, was convinced that there would be no fine, enduring work done by the artisans of the world until they should be so circumstanced that their daily toil would mean more to them than a mere question of bread and butter, so that they could go to it in the spirit that an artist brings to the creation of a masterpiece, feeling joy in it for its own sake.

Only that which is wrought in this spirit will live. It takes the heart, the affections and enthusiasm to stamp immortality upon any achievement. Skill and intelligence alone can not do it.

Putting your heart into your work shortens the way, shortens the day, lengthens the pay, and makes you an artist instead of a drudge.—Success.

LOVING ONE'S ENEMIES.

Of all the injunctions given in the sacred Word, none goes against the grain with most of us like loving our enemies. Possibly we have not very many, but we may be aware of some one in our group of acquaintances who looks upon us coldly, whose comments on our conduct are unfavorable, and who does not wish us well. Hard work it is to feel kindly and lovingly

to such a one, not, even in thought, to return evil for evil. How are we to accomplish the difficult task? Why, by obeying the Master's rule, to pray for those who despitefully use us and persecute us. One can not very long continue to hate a person for whom he or she habitually prays by name, and from the heart.—
Selected.

Heed and remember, O aspiring youth,
"Success in error means defeat in truth."
Better by far to linger at the base,
If to achieve the height means soul-disgrace!

WHY MORE WOMEN THAN MEN ATTEND CHURCH.

STEPHEN A. NORTHPROP.

Of all the great moral and religious problems to be solved this is the easiest. It seems to trouble the secular press, however, more than the religious. It has been my privilege, notwithstanding, at our Lord's day evening services to speak at least largely to men. Fully 60 per cent. in attendance are young men; an inspiration to any speaker, ecclesiastical or civil. Give the church the boys and young men of our cities and society will be revolutionized in six months. Give the church the youth, and the problems of labor and capital, and the temperance question as well, will be solved in less than a decade. Give the Sunday-school the lads, and every gambling den, saloon and Sunday theater within the limits of our metropolitan centers will be closed in less than a year.

But to our question. There are more women than men in our churches, because woman is naturally religious. It is her life, her inspiration and her cheer. It is her solace in the home-life, and the chief theme as she gathers her little ones about her. Her husband, "known in the gates," is busy in commercial affairs; she is active about religious matters. The church is her throne. Very rarely are women worse than men, though when a woman does go to the bad there is no half-way house for her; she goes further down into the depths than man, and scarcely ever rises. God pity a poor fallen woman! The mission of women of the twentieth century ought largely to be the rescue of their own sex who may have lost virtue and character through the treachery and lust of man. The heart of woman is especially responsive to religious fervor and emotion; she sings with inspiration the old hymns, and worships God with all her soul, heart and mind.

The character of womankind is generally stronger than man's. I mean, of course, in her state of purity, virtue and faith. She will not forsake a given cause, though all the world turn against her. Her son, or her husband, may be thrown into prison; she will cling to them to the last; yes, she will even follow them to the scaffold, and to the burning pyre; she will face a mob if necessary to protect her loved ones. You can not find one case in the four Gospels where a woman ever turned her back on her Lord. When his disciples forsook him at the cross, she stood fearless and faithful. She cared not for the Roman spears or the soldiers'

threats. She was there to do or die, and persistently clung to the Redeemer from the cross to the tomb.

"Not she with trait'rous kiss her Savior stung,
Not she denied him with unholy tongue:
She, while apostles shrank, could danger brave,
Last at the cross and earliest at the grave."

Women as a class, and in the aggregate, are better educated than men; they see through the great ethical, social and religious problems at first glance; the simpler questions of the Christian life: Salvation, service and philanthropy. On graduating day at our High Schools there are five girls to one boy to receive the diploma. Boys drop out during the course and drift early into work, mischief and deviltry. They hear more of profanity, obscenity, hypocrisy and general debauchery in high and low places; they fall an easy prey to abuse of self; their minds are filled with blood and thunder in yellow-covered literature; they soon become absorbed in the seductions of convivial life. The slot machine, the poisonous cigarette, and like attendant evils of the day, lead them astray.

In order to secure funds to become amateur gamblers and smokers, they pawn the jewelry of parents and friends; thus they become thieves, murderers, gamblers and liars, and soon have no respect whatever for the virtue of girls or women. Under these conditions, and having graduated in the school of vice, they soon drop out of the Sunday-school and the atmosphere of religion. Consequently, they are weakened in brain, toughened in heart, and contaminated in spirit.

Naturally we do not find such influences conducive to church attendance when the majority is reached. They may darken a church door now and then at the funeral of a friend, or on some special occasion, but not as regular worshippers. As an excuse for their indifferent position religiously they relapse into the "Slough of Despond," and then follows rank infidelity, and hiding in "Doubting Castle"; then come despair, pessimism, and suicide, and the exclamation: "I myself am hell!" All this time the sister, the mother, the wife and the daughter are faithful followers of the "meek and lowly Jesus," and constant communicants at the means of grace. The one morally gravitates downwards, the other upwards, and therefore they swell the numbers of the better sex at divine worship.

Following closely the last point, there are more women in churches than men, because they are in the majority statistically; in other words, there are more women outside State prisons than men — thirty to one, if you please. One hundred thousand men occupy cells in our penitentiaries and reform school; another one hundred thousand are tramps; another one hundred thousand are soldiers under "Old Glory"; another one hundred thousand and more are behind bars, dealing out liquors; another one hundred thousand are gamblers; another one hundred thousand are dealers in "futures"; another one hundred thousand and more are railroad men — poor fellows — who have to work on Lord's days to satisfy greedy corporations; another hundred thousand, many more hundreds of thousands, are compelled to toil on street railways, and toilers in various other pursuits of labor, seven days in the week.

Thus you have millions of men who are shut out entirely from spiritual uplift and attendance on Lord's days, because of fast life, the penalty of crime, or the high pressure service of penurious, money-grasping fiends. This state of affairs, sad to relate, contributes more to the disparity of men at religious worship. It is fair to say three to one.

A woman was the mother of Jesus, the Savior of men. Since that hour, when Bethlehem's manger became the throne of a Prince, woman has lovingly and loyally bowed at the feet of Emmanuel. The first monumental service was for a woman who was true to her Lord, "a memorial to her unto this day." The law of nature, as well as of grace, binds woman's soul to the heart of her Lord, and draws and fascinates her to the altars of the church.

The future of the city, the State, the nation and the church depends on the fidelity and spirituality of womankind. Christian mothers, wives, daughters, God bless them! The heroines of the faith and of the home are not all found in the columns of the press, but their names are written high in the Lamb's Book of Life. Their devotion, sacrifice, love and heroism are the inspiration of men for all time and for all peoples. We crown her as the queen of the church, the home and the world! God pity the man who has no Christian home, no church home, and no heavenly home.—In Ram's Horn.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. W. L. Karnes will begin a meeting at Greencastle, Ky., on Saturday night, September 5, to continue two or three weeks.

Bro. O. M. Thomason, of Carrville, O., has returned to Oklahoma to the work, and will hold meetings during the fall and winter. His permanent address will be Minco, I. T.

Henshaw, Ky., August 24.—Dear Brethren, readers of THE WAY: On the night of the 16th of August Bro. H. S. Nelson, of Boxville, Ky., closed a two weeks' meeting at Shiloh, Union County, Ky., which resulted in seventeen additions to the church—fifteen by confession and baptism, one from the Baptists and one reclaimed. The brethren were strengthened and the cause of Christ built up in a general way at this place. We have now twenty-nine names enrolled at Shiloh. Bro. Nelson did some good preaching. Pray for us.
W. J. Stone.

Campbell, Tex., August 27.—I am in a meeting at Center Grove, four miles south of Cookville, Titus County. The meeting has continued twelve days to date. Sixteen have been added so far, and others are almost persuaded.

The meetings are being held under a big arbor built for that purpose. Although Bro. Scott has been in a meeting at Cookville, and the Baptists in a meeting five

miles away, we have the largest audiences that I ever saw assemble for preaching, and the attention is all that could be asked for. Expect to close on the 30th and go to Carson, a destitute place for a meeting. Fraternally,
N. O. Ray.

Boxville, Ky., August 28.—Have just returned from a mission point in Daviess County, where I preached a week. The people were interested and several most persuaded, but I had to close on account of other work. Am going back to finish up the work soon. Love to you and yours,
Harvey S. Nelson.

A brother said to me: "If I could help in the singing, I would enjoy it so much more, but I love the song service though I can't sing." In thus speaking this brother gave utterance to a truth common to all men, namely, that a person takes more interest in any work if he is able to help in the undertaking and does actually lend his assistance, than if he should have no part in the work at all.

This seems to me a satisfactory explanation of why so many who profess faith in Christ and claim to be his disciples have no heart for the work of the church; they have never done enough for Christ to enjoy the work.

Many a lukewarm Christian has been filled with a burning zeal for the work of the church by being called upon to do something for a poor widow or an orphan, or to give something to help bear the expenses of holding a meeting in a destitute field, or to build a house of meeting. And when such a person realizes that "It is more blessed to give than to receive," he continues to give his time, talent and money to the work of building up the cause of truth in the earth, and lending a hand to raise up those who have fallen.

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THE CHURCH OF GOD *versus* THE DENOMINATIONS.

J. A. H.

The fundamental doctrine of Christianity is to accept Christ, and Christ alone, as Lord and Teacher, as Director and Guide; so to accept him in truth and in deed, not merely in pretense. Many say to him "Lord, Lord," who give him only a partial allegiance. They do many things in religion that he has not commanded nor mentioned. They have rites and ceremonies, appointments and ordinances that are not hinted at in his Word. They are not truly his disciples, for he will not own those who divide their allegiance. Jesus himself says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8: 31, 32). And the Holy Spirit 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). Hence Paul teaches us to "learn not to go beyond the things that are written" (1 Cor. 4: 6).

* * *

A man may be a Calvinist, a Lutheran, a Wesleyan or a Campbellite; but he can not be a Calvinist-Christian, a Lutheran-Christian, a Wesleyan-Christian, or a

Campbellite-Christian; for Christ will have no partnership in such a matter. We must give whole-hearted, undivided allegiance to him, or he will have none of us. We can not follow other leaders in religion and follow him too. Jesus says: "Be not ye called rabbi: for one is your teacher, and all ye are brethren. And call no man your father on earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your Master, even the Christ" (Matt. 23: 8-10).

* * *

It is wonderful how indifferent to the authority of Christ men who profess to follow him are. They do not hesitate to change any of his ordinances. As a matter of fact they have, I believe, changed every one of them. The Catholics have changed the ordinance of prayer. They pray to the Virgin Mary, calling her the Mother of God. They pray to the apostles, to other saints, and to other creatures whom they call saints. They pray to God through Mary instead of through Christ. For all this they are utterly destitute of Scriptural authority. In utter disregard of Christ's teaching, they call the pope and other priests "father." What difference does it make to them what Christ says! They have changed his ordinance of baptism (immersion) to sprinkling; they have added to his ordinance infant sprinkling and infant membership; they have changed Christ's command to confess our sins one to another (James 5: 16), requiring the confession to be made to the priests. They have brought the ordinance of burning incense from the Old Covenant into the New, and these are but a few of the changes in Christ's law which they have made. They take from, add to and alter whenever they please. Remember the words: "If ye abide in my word, then are ye truly my disciples." "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." "Learn not to go beyond the things that are written." How utterly regardless they are of the authority of Christ! The pope has a private fortune of \$20,000,000; he lives in the finest palace on earth; he is served as obsequiously as any potentate on earth. He claims to be the successor of Peter, but very different is he from Peter in poverty and in humility. Peter had neither silver nor gold, and when Cornelius fell down at his feet and worshiped him, he lifted him up, saying: "I myself also am a man." Even when the Apostle John fell down at the feet of an angel to worship him, the angel said:

"See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19: 10).

* * *

And the Pedobaptist Protestants follow the pope and his people in many things much more than they do Jesus. They, too, have substituted affusion and immersion, infant baptism for believers' baptism, human, sectarian names for the divine ones; and human creeds, confessions of faith, books of discipline, and so on, they have added to the Word of God; and human societies with their laws and officers they have added to the divine institution. With free hands and jubilant spirits, they have at many places pushed aside Christ's appointments and have put their own in the place of them. Nothing is more sure than that Christ is their only Lord, their only guide and director. At many points their actions plainly say they are very much dissatisfied with his way. They are very, very far from being willing to follow him at all points.

* * *

The Baptist bodies are not so bad, but they, too, are unwilling to abide in the teaching of Christ. They are unwilling to limit themselves by the divine teaching. They call what they affirm to be the Church that Christ built the "Baptist Church," and its members Baptists. Not so did any apostle, prophet, evangelist or church-member in the apostolic age. Men who spoke as they were moved by the Holy Spirit, said "church of God," "churches of Christ," but the Baptists are not willing to be guided by the Holy Spirit in this particular. They know well enough how the Holy Spirit named the church of God, the churches of Christ, and they know equally as well that this way does not satisfy them, and that they will not have it so in their practice. They will call themselves Baptists, and their churches Baptist churches; in this particular they will not abide in the word of Christ.

Nor are they content with the worship of the church as Christ gives it to us. It is evident that he purposely left out instrumental music. They purposely put it in. He purposely gave one institution only (the church), with its officers, apostles, prophets, evangelists, pastors and teachers; "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all 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: 1, 13). But this does not suit the Baptists. So they have Associations; Baptist Young People's Unions, Missionary Societies, and such like.

In practice they change many of the sayings of God's Word. For example, Jesus says, "He that believeth and is baptized shall be saved"; while their doctrine teaches, "He that believeth and is saved should be baptized." Many of them, like many Pedobaptists, practice the mourners' bench system for the conversion of sinners. This system seems to be based upon the idea that when the evangelists, elders, deacons, church-members and the sinner are all willing for the sinner to

come to Christ, it is often necessary to work upon the Lord with exhortations and intercessions in prayer, that he may become willing for the sinner to come. They often talk as though the apostolic way (see Acts 2: 29-42; Acts 8: 4-13; Acts 8: 26-40; Acts 10: 1 to 11: 18; Acts 11: 19-21; Acts 16: 11-15; Acts 16: 16-34; Acts 18: 8) was cold, heartless and insufficient; for the holy men of the first century preached the gospel to sinners with all their power; and when sinners heard their preaching and believed it, when they were pricked in their heart, and cried out, asking, "What shall we do?" they received the answer, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 37-39). And when the apostle had so spoken, he exhorted them, saying: "Save yourselves from this crooked generation." "They then that received his word were baptized: and there were added to them in that day about three thousand souls."

There is, I suppose, scarcely a Baptist or Pedobaptist in the world who would be satisfied with this simple, direct procedure. Which one of them all would be willing to give Peter's answer to inquiring sinners, Peter's answer in his own words? Which one of them all would do as Peter then did? For without any further ceremony Peter and his fellow apostles promptly baptized unto the remission of their sins all those who received his words and demanded the baptism. Except the Christian Church, no denominational body known to me is content with the apostolic, the divine process of conversion. Indeed, they are very much dissatisfied with it, and regard the man who observes it strictly, teaching and doing just as the apostles did in converting people to Christ, as hardly a Christian at all.

* * *

But what of the Christian Church? It is the youngest of the denominations, and the most energetic of them all. It is traveling from Christ, I believe, faster than any other one of them. There is hardly a false doctrine held by any of the other denominations which some prominent man, who is in full fellowship in the Christian Church, does not countenance or encourage. E. L. Powell is reported to be a Unitarian; that is, if the report be true, he does not believe Jesus is divine. R. Linn Cave has expressed doubts about the relationship of Christ to the Father. J. S. Lamar has openly advocated the reception by letter of members from any of the denominations, without any questions about their baptism, as to whether they were received in infancy, or whether they were baptized or sprinkled. Professor Herbert Willett is a pronounced destructive critic, who calls the Roman Catholic Church (the greatest and most ungodly of all the apostasies from the divine way) "a great branch of the Christian Church"; and he prays most devoutly for the head of this great rebellion, the Pope, as though he were a servant of Christ. Then there is J. H. Garrison, who favors the federation scheme, and who got the General Convention of

the Church to favor it by a majority vote, a scheme which brings about and enforces Lamar's idea of members of the Christian Church and the other denominations passing from one denomination to another by letter, without any questions asked about baptism or anything else. Nearly all the congregations of the Christian Church have practically decided that Father, Son and Holy Spirit made a mistake when, in bringing the good things out of the old covenant into the new, they failed to bring in instrumental music; and they have corrected the mistake of the divine ones by putting the instruments in. They have also practically decided that the Holy Ones made a most lamentable failure in the societies (the congregations of Christ) which they organized for the conversion of sinners and the edification, the comfort and the support of Christians. So they have proceeded to remedy this defect also by supplementing the churches of God by societies which will do, each in its sphere, the work the Lord wants done much better, very much better, than the divine institutions do it. So little do they regard the Lord's way, the first century way, the way in which the apostles and prophets of the New Covenant worked, and so highly do they regard their own institutions, and so little do they appreciate the divine ones, they look upon any one who clings to the divine institutions, and who refuses to work in any other, as a mossback, an old foggy, a back number of such remote date as hardly to be tolerated in modern circles. How much they do admire their own work in comparison with that done by Jehovah! They remind me of King Ahaz, who went to Damascus, and was greatly pleased with the great altar he saw there. So he had one made like it, and moved the brazen altar, which Jehovah had had made, to one side, and placed his big altar before the house of Jehovah; so Jehovah brought him low and distressed him, and his unholy alliances were the ruin of him. He used his great altar for burnt offerings, meat offerings and drink offerings; and he sprinkled upon it the blood of the burnt offering and of all the sacrifice; but he used Jehovah's brazen altar to inquire by. He did not altogether throw away God's altar, any more than do these missionary society people altogether do away with God's churches. They still admit that they are good for something.

* * *

But, thanks be to the Giver of all good things, the church that Christ built, the church of God, is still on the earth; and those who are wholly devoted to him, who will follow no man even so far as one step in religion, abide in it, and follow Jesus. They will have no father in religion but God; no master but Christ; no societies for religious work but the God-ordained ones, the churches of Christ; no law but the New Testament; no doctrine but the Bible; no music in the worship but that which God put there, singing; no members but those who, having believed in Christ with the heart, having repented of their sins, having confessed him as their Lord, have been immersed into him. God's church to-day is like God's church was when the last apostle died; it is the same church, identical in work and worship, in doctrine and practice. God has made

no change in it since then, and no other being in the universe has had a right to change it. Every change that has been made with reference to any of his laws or practices has been not a change in God's church, but a departure from it; and they who have made the change are apostates from the faith just that far. No man has a well grounded assurance of eternal life, except those who abide in the Word of Christ. Every departure from it is in the interest of Satan.

DANCING.

J. N. A.

"MADISONVILLE, KY., August 25, 1903.

"Dear Bro. Armstrong:— Will you please write an article on the subject of 'Dancing'? Does Gal. 5: 21 refer to dancing? What is the meaning of 'revellings' in the Greek? What other passages refer to it?

"W. P. GOMER."

It is as certain that dancing as engaged in in this country at the popular balls and other revellings is a work of the flesh, and included in Gal. 5: 21.

The word translated "revellings" in the above passage is *komoi*, and Liddell and Scott's Lexicon defines the word as meaning "a revel, carousal, merry-making; Latin, *comessatio*, with music and dancing." This is the first meaning given by this lexicon. This is exactly what is done to-day in "parlor dances" and balls. The Holy Spirit says that it is a work of the flesh, and that they that do such things shall not inherit the kingdom of God. I would as soon expect to be saved (inherit the kingdom) while practicing "drunkenness" as to expect to be saved while engaging in this "merry-making, with music and dancing." Both are works of the flesh, and "they who practice such things shall not inherit the kingdom of God." And the man who revels in his bacchanalian feast has as much right to deny that he is practicing "drunkenness" or "revellings" as the young people of our time who practice "merry-making with music and dancing" have to deny that they are revelling.

There were two common ways of revelling among the Greeks. They would merrymake with music and dancing till late hours at night, which often ended in the party parading the streets with crowned heads, and with torches, singing and dancing. Of course wine was often used in this revelling. Again, they often revelled in their feasts in honor of some god and in honor of victors at their games. Both of these kinds of revellings were expressed by the same word (*komoi*).

The church at Corinth, which was composed chiefly of Greeks, turned the Lord's Supper into a feast of (*komoi*) "revellings" or "drunkenness." (See I Cor. 11: 20-22.)

So it seems to me the Holy Spirit has mentioned these two kinds of revellings under the names of "revellings" and "drunkenness." If this be true, the first word (*komoi*) in this passage (Gal. 5: 21) refers especially to revelling with music and dancing. All revellings at feasts where wine is served terminates in and

is included in "drunkenness." Drunkenness is only one kind of "revellings."

Webster defines the noun "revel" to mean "a feast with loose and noisy jollity; riotous festivity or merry-making; a carousal." In defining the verb he says, "to act the bacchanalian; to make merry."

A bacchanalian is a "drunken reveller." Revelling with wine invites and ends in drunkenness; and revelling with music and dancing encourages and ends in adultery.

Drunkenness is the height of the one kind of revelry, indulging the appetite without restraint; and adultery is the height of the other kind of revelry, indulging the sexual passions to satisfaction.

The wine glass inflames the appetite for drink until the passion for drink is beyond control, and drunkenness is the result; the music and the dancing—the position occupied in dancing, the liberties allowed, etc.—excites and sets on fire the sexual passions of men and women (this is the real fascination in dancing) until they are beyond control, and adultery or something more vile is the result. Young people should shun the ballroom with the same caution with which they shun the "sparkling glass." Not every one who revels with music and dancing commits adultery or worse sins; neither does every one who revels with the wine glass get drunk; but there are as many of the one as of the other.

Brother Gomer asks for other Scriptures that refer to the sin of dancing. They are too numerous to mention. Every passage in the Bible condemning drunkenness condemns the revelling with wine, condemns the moderate dram-drinker or beer-drinker; so every passage in the Bible condemning adultery, fornication, lasciviousness, etc., condemns revelling with music and dancing.

MISSIONARY NOTES.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money. Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

Much of the street traffic is done on carts drawn by men and boys, assisted sometimes by the women. It is not uncommon to see a boy between the shafts, with a large dog in front of him, attached to the cart with a rope around his neck. The dog assists the boy in drawing the cart. The standard of moral purity in Japan stands at a very low grade. Sexual intercourse

is almost as miscellaneous and common among the people as the animals, and even though it may take place before marriage, it is considered no disgrace. A young woman before marriage is hardly expected to be absolutely pure. Such matters are treated lightly and talked of as a joke. It is a hopeful sign, however, that the standard is being raised. I think it is safe to say that the example of foreigners, and especially the missionaries, has been the principal factor in bringing about reform.

The Japanese clerk does not attempt the simplest calculation without the sorobon (abacus). For example, I bought some brushes for eighty-five cents, and handed the clerk a dollar. Before knowing how much change he must return to me, he found it necessary to turn to his sorobon and manipulate the balls.

I saw a pipe and box of tobacco in a student's room yesterday, just before class. When they assembled for our Bible lesson, I told them the circumstance, and asked to whom it belonged. The owner spoke up and said he was sorry to say that he smoked. On being asked why he smoked, he replied that he knew it was a bad habit, but he could not quit it. I then placed a pencil out before us on the table and said: "Let that represent a cigarette. If you say you can not quit tobacco, it is the same as to bow before that little paper roll and say, 'You are my master. I don't like you, but there is no help for it; you are stronger than I.' Are you willing," I continued, "to make such a confession as that?" After spending half an hour showing the evils of the stuff, the young man said he had determined from that hour never to smoke again.

THE FILIPINOS.

Although greatly appreciated, it did not require the arrival of several issues of *The Voice* to remind me of the fact that I had promised to write you concerning my life in this dark, priest-ridden corner of the earth. My time has been pretty well occupied thus far with school duties, consequently I have not been able up to this time to take advantage of your kind invitation. Several numbers of your spirited little sheet are with me, and I thank you for them. After reading them I forward them to my mother across the sea.

And now I scarcely know just what phase of Filipino life would prove most interesting to your readers. Perhaps a brief and simple story of the people—their land, customs, history, etc.—will best suffice the purpose of this letter. I shall write particularly of the people of Mindanao, where I have lived for more than a year.

The people of Mindanao may be considered in three classes: the Pagans, the Mohammedans, and the Christians. It would appear that the differences among these peoples are the result of differences of religion and political conditions rather than of race, with the exception of a Pagan tribe in the northeastern part of the island.

Prior to the year 1350, or thereabout, all the inhabitants of Mindanao are supposed to have been Pagans.

About that time we are told that Mohammedan missionaries, flushed with success achieved in conversions made in the higher classes of people of Borneo and Sulu, reached a point on the southern coast of Mindanao, where an influential Sultan was met and converted to the Mohammedan religion. From that day to this Arab missionaries have been on the island, preaching and teaching the religion of Mohammed.

Probably the first introduction of Christianity into Mindanao was made during holy week of 1521, when a priest of Magellan's party said mass at a point near the mouth of the Agusan River. The Malayan religion, which in reality must have been no more than a frail skeleton, created by a torpid imagination, was thus almost entirely extirpated by Mohammedanism on one side and Christianity on the other.

In northeastern Mindanao there is a pagan tribe, the people of which are called Negritos. They are human beings of about the lowest type found on the island, and number about five hundred. There are numerous other pagan tribes belonging to the Malayan race. They are a simple and primitive people, who dwell in different parts of the island, with few and small wants, and consequently little industry. Their labor is mostly given to the growing of rice and hemp. These people constitute a pitiful, low grade of civilization; politically they are centuries behind, governed by petty chiefs, who fight among themselves at times, but seldom outside.

There are many tribes of Mohammedans, commonly known as Moros — of different dialects and degrees of civilization. Their common religion tends to bring them together and calls for a sort of feudal government, although it is plain that the gulf that separates the tribal and feudal stages is not wide. They dwell back in the hills, near great lakes. Generally speaking the Moros may be said to be a strong people.

Christians dwell in coast towns. Some are converts of the native pagans, but the majority are emigrants from northern islands. They speak the Visayan dialect, are an agricultural people, and do considerable trading with the pagans. They greatly fear the Moros.

The land lying in the valleys of the great rivers of Mindanao is low and fertile, producing excellent crops of rice, sugar-cane, etc. There are several highlands in the interior. Little is known as to the exact extent of mountain ranges on the island. The chief products of Mindanao are hemp, rice, timber, gutta percha and cinnamon. Trade is carried on through Cebu and Iloilo principally with Hongkong and Manila.

The town in which I live is situated on a beautiful bay. My schoolhouses are but a few yards from the beach. Cool ocean breezes are almost constantly blowing through my rooms. The climate here is quite healthful. As to the manner of living, I eat principally native foods. Plenty of fruits are to be gotten here at ridiculously low price. The school work is progressing slowly; we have many difficulties to contend with. Old Spanish customs have to be torn down and new American ones substituted. Last year the attendance at the schools was quite good, but now that the novelty has worn off, a teacher must put forth extra efforts to make the attractiveness of the school over-

come the laziness of the pupils and the indifference of ignorant parents. Fiestas (religious holidays) constitute no mean share of the difficulties that must be contended with. They average probably three hundred and sixty (?) per year. The fiesta is generally "sighted" about two weeks before it takes place, and of course all must make preparation for the event. Then there are the planting and harvest seasons that must be reckoned with, for the children, too, must work in the rice fields or starve.

The Christian religion of these islands may be said to be almost entirely of the Roman Catholic faith. And so deep-rooted is this religion that it will require gigantic efforts to change it. It is really little less than mockery. A brass band usually accompanies the procession of natives to church on Sunday morning and fiesta days. The incessant ringing of a lot of old-cracked brass bells from dawn till dark is to be heard in every town. After church services the men and boys generally repair to the cock-pit, where a great deal of money changes hands each Sunday. Gambling is a very common vice here. Drunkenness is to be seen in almost every community among women and men, although it can not truthfully be said to be very common.

The sense of morality of the Filipino compares very favorably with that of the Japanese of the lower class. Ladrones, or thieves, are to be found in various sections of the archipelago. These outlaws attack well-to-do Filipinos as well as Americans. At the present time it is this class alone (excepting the Moros) that is engaging the attention of the militia.

The Filipino has some sense of kindness, but little of justice. He is treacherous, suspicious and cowardly; he is not to be taken seriously in the matter of promises, and surely not to be trusted; he is easily influenced; you may leave him after an inspiring talk on some question of right or wrong, feeling that at least there is one Filipino who sees the true way and can be depended upon. But let him encounter a Catholic padre (priest) a moment later, and your little monument crumbles to dust. At last he is a Filipino. I am writing, of course, of the Filipino race. There are some nice people here, whom one is pleased to know. Their home-life contains many touching features; their homely songs and frivolities have many fascinations. Music appeals to the native more strongly than any other art. I believe there is not another people in the world to live with whom it requires more patience than with the Filipinos. Above all things, the Filipino tries to avoid hustling; he can not understand why the American is in such a hurry; why a thing can not be done as well to-morrow as to-day.

The above may be rather an unfavorable portrayal of the Filipino, but it is only as he appears to me now, after over a year's experience with him in his home. If I could truthfully write a more favorable story of him, I would gladly do so, for with all his shortcomings, I still believe in him. It is not the fault of the Filipino that he casts such a poor shadow in the light of civilization. It is because of his unfortunate past experience with a supposedly civilized nation; because of his lack of opportunities; in a word, because he has

been wrongly guided. He hungers and thirsts for good government, is anxious for intellectual training, and wants liberty above all things. But at present he is unable to appreciate any of these; he is utterly incapable of the latter; his desires are like mushrooms in growth; they spring up one day and die the next. Yet, whatever the pessimist may say, there is still hope in the Filipino. Spread opportunities before him, give him clean, honest government, show him pure and noble examples of life, teach him the value of truth and unselfishness, help him to find the true manner of worshipping God, and he must eventually live. Faithfully yours,
E. JOE ALBERTSON, in *The Voice*.

DISOBEDIENCE AND TRANSGRESSION.

NO. I.

S. WHITEFIELD.

Disobedience, transgression and disloyalty have been the great sins of all generations. Multitudes have attempted to serve the Lord and prepare themselves for the great hereafter; yet they have made a complete failure, because they trusted in their own wisdom and worked according to their own plans; and in doing this, they rejected the wisdom, counsel and authority of the Most High. Knowing that all of this is true, it is absolutely necessary for us to be on our guard, lest we are found fighting against God. The only way for us to know that we are infallibly right is to be guided implicitly by the Word of the Lord in all of our worship. We can not afford to run any risk, take any chances, or to be deceived in any way in this all-important question. Therefore we should always be willing to examine ourselves to see if we are in the faith, if we can find divine approval for all that we are, and for all that we do in our devotion to the Lord, and if we are making our lives according to the example left us by our Master.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:1-4). Paul evidently refers to some things in the preceding chapter. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2). His argument is this: If, while God was speaking to the fathers under the old dispensation, every transgression and disobedience of his Word, delivered unto them, received a just recompense of reward, much more shall we be severely punished for every transgression and disobe-

dience of his Word, delivered unto us by his Son. If they did not escape who rejected his Word, given through prophets, how shall we escape if we despise his Word, given through his only begotten Son? Just as sure as they did not escape, we shall not, if we pursue the same course as they did.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). Here we learn that God's dealings with the human race under the Old Testament are recorded for our benefit. We can see that those that rejected his will in any way were always punished, but those that respected the authority of God and tried to do his will were always blessed. Now we can learn a lesson from this, if we are willing to do so; and if we do not profit from it, we shall be forced to suffer the consequences when it will be too late to rectify our mistakes. Inasmuch as Paul tells us that they did not escape who transgressed the law under the old economy, and that these things have been recorded as a warning for us, I shall call attention to a few of said departures, and notice the punishment that was inflicted upon the transgressors.

When God created our first parents and put them in the Garden of Eden, he gave them a law, which law proved to be a clear test of their loyalty. He told them that they might eat of all the trees of the garden but one, and that was the tree of the knowledge of good and evil. He further told them that the day they ate of this tree they would surely die. Now, this was all made very plain, and there was no possibility of them misunderstanding it. When God makes a law for man, and gives him directions concerning it, he always makes it very plain. Very often it is so simple and plain that it appears to be foolishness for man to obey it. This should not be the case, but very often it is. God's laws should always be obeyed, whether we can see any good in them or not. We should take the Lord at his word, believe and obey what he commands. If we would always do this, it would save us a good deal of trouble and suffering. If our own judgment apart from the command of God would always teach us why we should obey his laws, we would have no test of loyalty; but when we are told by our Maker to do something that appears foolishness to us, and we can not see of ourselves any reason why we should do it, such is always a clear test of our loyalty. God gives us such laws for this very purpose; hence we should be very careful to always respect and keep all the commandments of the Lord. When we are told to do something that runs counter to our judgment, nothing but loyalty to God will lead us to do it. Satan, in the form of a serpent, induced man to partake of the forbidden fruit. Now I would like to ask what harm there was in eating of the fruit of this tree, any more than of the rest? In appearance it was a fruit to be desired, and there was nothing about it that would lead man to believe that it was a sin to eat of it. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes,

and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:5, 6). It would open their eyes, make them to know good and evil; it was good for fruit, pleasant to the eyes, and a fruit to be desired to make people wise. From a human point-of view, were not these good reasons why they should eat of it? They certainly were. As far as they could see, there was no harm in partaking of it. This was Satan's first work in leading man to do wrong, and in this same way he has been deceiving and leading mankind astray ever since. Notwithstanding the fact that we have this sin before us, with its punishment and terrible consequences, with many similar ones, Satan is just as successful in inducing people to sin to-day in precisely the same way. How often do we hear them say, "There is no harm in this"? God has forbidden certain things, but because they can see no harm in them, they set aside the Word of the Lord and persist in doing them. Adam and Eve thought they had good reasons to eat of the forbidden fruit, but just think of the consequences of this sad mistake! What the Lord has said should be final concerning such things. He knows much better than we do what is best for us, what we should do and what we should not do.

The first lesson that God tried to teach man was one of obedience, and he kept this before the minds of his people till the last lesson was written in his Book for the human race; yet this is the very one that the majority of the religious world most need, even at the present time. It seems strange that, notwithstanding all that the Lord has said along this line, men will madly rush contrary to the directions of inspiration, only to bring upon themselves swift destruction. Past mistakes along this line, with the punishment that followed all who went in this way, should be sufficient warning to keep us from rejecting the will of the Lord in any particular. Obedience to the Lord and to his commandments lies at the foundation of all true and acceptable service of a spiritual nature. We can never worship God in a way that will be pleasing in his sight until we learn that his authority must be respected, his supreme wisdom must be recognized, and his Word must be obeyed. Every one who has ever tried to become one of his people and remain such, without considering these things, has made a miserable failure; and such will be the case with all who attempt to do so until Christ comes to dwell with his elect. If every one can serve the Lord in the way that seems right to him, what is the use of the Bible? Indeed, I am sure that every one who thinks that this can be done makes a sad mistake. But you may ask, "How do I know that this is true?" Well, I know from God's dealings with man from the beginning that it is true. This is clearly shown all through the Old Testament, and I am sure that it could not have been made plainer, and been more fully emphasized, than it is. Adam and Eve were persuaded to believe that it was all right to eat of the tree of knowledge of good and evil, but did that make it right, or did it lessen their punishment? No, it did not make it right, and it did not change their punishment in any way. When God says that a certain thing is wrong, it does not make it right, even though the

whole world believe that it is right. Our believing or disbelieving can not affect the appointments of the Lord. God's Word will endure forever, whether we believe it or not. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Adam and Eve were punished for the sin they committed, although they thought it was not wrong to do what they did. Their thinking and believing did not lessen their punishment. What they did was wrong simply because God told them not to do it. This should always be sufficient reason for not doing anything. God does not talk at random, neither can he lie; therefore, when he says that a certain thing is wrong, he means just what he says, and all the power and wisdom of this world can not make it right. The day that they ate of the forbidden fruit they died a spiritual death, and were separated from the Lord, just as he had told them. Now, if we set aside the commandments of the Lord in any way, shall we escape the wrath of God by saying that we thought we were doing right, and that we believed it was all right?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

Walnut Bottom, Pa.

"WHAT WOULD WE DO WITH JESUS?"

N. A. JONES.

What would we do with Jesus, the poor man, who had not where to lay his head? Would we refuse him, reject him, think ourselves above him, point the finger of scorn at him, think him unworthy, deem him forsaken, low and disgraced because of his low estate? No, not if we knew it was Jesus.

What would we do with Jesus, the teacher, who taught the truths of God in language so simple and sublime that even the little children learned them and gave him the perfect praise? Would we refuse to accept his words, shut our eyes against the light of heaven, close our ears to his precepts, scorn his admonitions, ignore his examples, and despise his gentle chastenings? No, not if we knew it was Jesus.

What would we do with Jesus, the physician, who caused the blind to behold the light and the deaf to hear again, who made the sick man rejoice in health and the lame man to walk upright, who made the leper as pure as a little child and the heart of the dead to thrill with the pulsations of life? Would we say that by Beelzebub he did these things, and thus turn from the fountain of healing with our eyes diseased, upon whose retina the image of God is blotted and blurred?

Would we turn from him with our ears incapable of spiritual interpretation, depart from him with the leprosy of sin preying upon the vitality of our soul, go away from him a spiritual invalid without asking his healing grace; if dead in trespasses and in sins, refuse our lives restored? No, not if we knew it was Jesus.

What would we do with Jesus, the Savior, the Alpha and the Omega, the first and the last, the wonderful Counselor, the Prince of Peace, the only begotten Son of God, who left the heavenly mansions with the message of Jehovah, "Peace on earth, good will to men"; who descended into death, which never before had acknowledged the immortality of man, and fought the battle alone; who, clad in the "dyed garments from Boziah" (Isa. 63), brought salvation with his own arm, banished the enemy, burst the bars of death, and became the first fruits of them that slept, and brought life and immortality to light by the gospel? Would we neglect the great salvation he has offered without money and without price? Would we watch him bear his cross alone up the rugged slope of Mount Calvary? Would we watch the blood trickling from his hands and his feet and flowing from his wounded side, and remain with our souls unwashed? Not if we *believed* it was Jesus.

Now we have found the weak point in the armor — we have not put on the *shield of faith*. If we *knew* beyond all shadows of doubt that Jesus was on earth, a poor man in need, every one of us wearing his name would make any sacrifice to help him; and having exhausted our resources, we would still think that we had done very little in comparison with what ought to be done. Would we visit him in prison? The great city of New York has not the capacity for the multitudes that would flock thither, with loving hearts, burning zeal and willing hands, to minister to the Son of God, if he were a prisoner there. Would we think ourselves above him? Kings of the earth would prostrate themselves at his feet, and millions would shout his praise, from the east to the west and from the rivers to the ends of the earth. Such things would be if the Son of God were here, and we could see him with our eyes, and *know* that we were not mistaken. But Jesus says: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me" (Matt. 25:35, 36, Revised Version). And when the righteous asked him when they had so ministered unto him, he answered: "Verily I say unto you, inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me" (verse 40 of same chapter). This teaches us some lessons in language so clear and forcible that its meaning can not be misunderstood nor misapplied: 1. That whatever we do in helping a brother, though he may be one of the least in the kingdom of heaven, it is the same thing as if we were ministering to Jesus himself. 2. That as every Christian represents Christ, we actually do these things to Christ through his representative. So, then, if we admit that we would minister to Jesus if he were here, but at the same time refuse to aid one who is his representative, we present an inconsistency that can be

accounted for only on the ground that we doubt the divinity of Christ, and hence are not faithful servants of him. 3. That one who refuses to do good unto his brother, refuses Christ, and is guilty of the same crime that he would be called to account for if he should tell Jesus to his face, in person, that he would not minister unto him. "Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me" (verse 45).

Would we hear him? There is not on the earth a temple, cathedral, synagogue or church with the capacity of holding the multitudes anxious to hear and obey, *if we knew*. Where he has given faith, we want knowledge; but faith should have the same power to move us that knowledge possesses. God intends that it shall. Early Christians laid down their lives by faith. Knowledge could do nothing greater, and faith should so move us. "For we walk by faith, not by sight" (2 Cor. 5:7). In different words, we walk by belief, not by knowledge. Now, then, we have an opportunity to hear him: "He that heareth you heareth me" (Luke 10:16). And if we refuse to hear the apostles, we refuse to hear Christ. "He that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me" (Luke 10:16, Revised Version). So we see it clearly taught that if we reject what is written in the New Testament by the apostles, we reject Christ, and through him reject God. If we will not hear Christ and the apostles, we are beyond the reach of divine testimony. Then what shall we do with Christ as revealed to us in the Scriptures of divine truth?

Bowling Green, Ky.

THE HINGE OF THE CONTROVERSY.

ROBERT B. BOLL.

It is fortunate that a leading scientist has set forth what, in his view, is the practical pivot or hinge on which the whole controversy between Christianity and the science of the present swings. In an article (quoted in the *Literary Digest*) of Sir Oliver Lodge, a British scientist of eminence, and Principal of the Birmingham University, the matter is lucidly set forth; and the weighty source of those declarations, as well as their candid and reasonable nature, make it the more interesting.

"There is a disposition among theologians nowadays," says *The Digest*, "to insist that there is no essential conflict between science and religion, and that, if properly interpreted, the conclusions of science are in harmony with Christian life. Sir Oliver Lodge . . . dissents from this view." This scientific gentleman says plausibly: "No doubt it must be admitted by both sides that the highest science and the truest theology must ultimately be mutually consistent, and may be actually one; but that is far from the case at present." Then he remarks upon the anti-religious tendency of science, and the dampening influence of its cold, hard conclusions on religious ardor and emotion. That the fault lies not in the science, but in the men that pursue

it, may be gathered from the same article, for Sir Lodge admits that there have been men of science, and must be many now, "who accept fully the facts and implications of science, who accept also the creeds of the church, and who do not keep the two sets of ideas in water-tight compartments." . . . But he thinks the fusing element is poetry or philosophy. At any rate it is evident that it does not lie in science to make men infidels, or else all who embrace science would become such; which is far from being the case. If there is a large proportion of men of science that turn from the faith, the reason may be found in their hearts and God's decree. (1 Cor. 1:26-31; 3:18-21; Matt. 5:3; 11:25, 26.)

But where does this controversy center? Listen to these remarkable words:

"This is the standing controversy, by no means really dead at the present day. Is the world controlled by a living Person, accessible to prayer, influenced by love, able and willing to foresee, to intervene, to guide, and wistfully to lead without compulsion spirits in some sort akin to himself?

"Or is the world a self-generated, self-controlling machine, complete and fully organized for movement, either up or down, for progress or degeneration, according to the chances of heredity and the influence of environment?" . . .

If the latter is the view of the average scientist, he must be an unhappy wretch, with nothing to satisfy the immortal longing of his soul but the dry, cheerless chaff of materialism and atheism, with no hope or joy save such as his brute nature might find in the Epicurean maxim, "Let us eat and drink, for to-morrow we die."

But there is a deep practical question involved, as the sequel shows. To quote again:

"According to the one conception, faith is childish and prayer absurd; the only individual immortality lies in the memory of descendants; kind actions and cheerful acquiescence in fate are the highest religious attributes possible; and the future of the human race is determined by the law of gravitation and the circumstances of space.

"According to the other conception, prayer may be mighty to the removal of mountains, and by faith we may feel ourselves citizens of an eternal and glorious cosmogony of mutual help and co-operation, advancing from lowly stages to even higher states of happy activity, world without end, and may catch in anticipation some glimpses of that 'one far-off divine event to which the whole creation moves.'

"The whole controversy hinges, in one sense, on a practical pivot—the efficacy of prayer. Is prayer to hypothetical and supersensuous beings as senseless and useless as it is unscientific; or does prayer pierce through the husk and apparent covering of the sensuous universe, and reach something living, loving and helpful beyond?"

Thus, according to Sir Lodge's testimony, prayer becomes a touchstone of faith. The God of the Bible, even from the earliest, most imperfect glimpses of him, has represented himself a Father of the human race, one that hears prayer, at all times accessible to his children. And the more he revealed himself, the more

prayer came into prominence as a means of obtaining peace and help, and supply and protection from God. And in the New Testament the example of the Lord Jesus and the injunction of the Holy Spirit point more emphatically than ever to prayer.

There, too, is a mirror. The cloven foot of infidelity and materialism shows itself in the prayer first. He who trusts God and relies on God's Word does pray, will pray, can not help praying; and he rejoices in the hour in which he may spread his thoughts, woes, hopes, fears, plans, desires, petitions, before the throne of God, believing that he will help according to his infinite wisdom and goodness. But beware of the influence of him that holds and teaches that prayer is of none effect, except in its reflex action on the one who offers it. There, right there, insensibly turns off the path that leads into worse than Egyptian darkness. There begins the little rift that soon opens into an impassable gulf, to separate forever him that believeth from him that believeth not. It was in connection with the subject of prayer that Christ asked that ominous question: "Howbeit, when the Son of Man cometh, shall he find faith on the earth?" (Luke 18:1-8).—Gospel Review.

EXTRACTS FROM HISTORIAN, ENCYCLOPEDIA AND SCHOLARS.

"That instrumental music was not practiced by the primitive Christians, but was an aid to devotion of later times, is evident from church history."—Religious Encyclopedia, by J. Newton Brown (Baptist).

"From the French Church proceeded the use of the organ, the first musical instrument used in a church."—Neander's Church History, Vol. III., p. 1.

"Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek Emperor Constantine Copronymus to Pepin, King of the Franks, in 755."—The American Cyclopaedia, Vol. XII., p. 688.

Runge, Tex., June 3, 1897.—J. W. McGarvey. Dear Sir and Brother: At a recent public investigation of the "song service in the church," it is claimed that the Greek *Psallo*, when properly rendered, authorizes the use of instruments in the song service. Will you be kind enough to give me the authorities, the testimony of two or three standard lexicons, as well as your opinion as a Greek scholar? I would be pleased to have your reply in your own hand, and I request you to please return this note along with your reply. Your brother,
G. W. BONHAM.

Lexington, Ky., June 16, 1897.—G. W. Bonham. Dear Sir: The Greek word *Psallo* originally meant to touch, then to twang a bow string or to play on a stringed instrument with the fingers; as the modern expression, "touching lightly my guitar." Later it meant to play a harp, and finally to sing. You can find this gradual progress in the use of the word in the Greek lexicons, generally, and especially in Liddell and Scott, though in the last the latest meaning is to sing to a harp. Sophocles, who gives the meaning of the

Greek words from B.C. 146 to A.D. 1100, which includes only the later usages of the languages, gives *Psallo* only one meaning—to chant, sing religious songs. No first-class scholar or translator in the range of my knowledge takes the position of which you inquire. Fraternally,
J. W. MCGARVEY.

Lexington, Ky., March 18, 1903.—Wm. Thurman. Dear Brother: Answering yours of the 9th, no scholar of reputation has ever taken the position that the singing of the psalms requires an instrument. It would be as easy to show that the Greek word for baptism requires sprinkling. A few men among us who are overzealous for the organ have so argued, but they are not sustained by real scholars. Fraternally,

J. W. MCGARVEY.

To deny, then, that the present use of instrumental music in the church is a part of the worship, is a subterfuge and an afterthought, ingeniously gotten up to obscure the fact that it comes under the condemnation pronounced against vain worship and will-worship.

As to the position that the use of the instrument is no more than a help to the worship, even if it could be maintained as a fact in the case, it would still leave the practice without divine authority, for while the authority to perform a certain service carries with it the authority to employ all the helps that are necessary to its effective performance, it can not do more. On this principle, if the use of an instrument were necessary to effective worship in song, this fact would give the needed authorization; but it is certainly not necessary to worship as defined by those just referred to—that is, the homage of the heart; and that it is not necessary to singing is obvious from the fact that the most effective singing has been done in the churches in all ages and all countries without it, and from the other fact that any one who can sing with an instrument can sing without it. In reality, the use of an instrument does not help the singing, for the song is the same that it would be if the same vocal sounds were made without the instrument. It helps only the music, and it does this by adding to the vocal music, music of another kind.—J. W. McGarvey.

“Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them” (Rev. 16:17). Here we are expressly required by divine law to mark them that cause their brethren to stumble, and that produce divisions in the churches, and void them. We are not permitted to regard and treat such as deserving of our Christian fellowship. It is, therefore, one of the most serious offenses against which the New Testament has legislated. It matters not what it is that causes the stumblings and divisions; we are not permitted to do anything that causes them, unless it be something that God *actually requires*; and the things about which Paul was speaking were not things of that nature, neither is the organ. . . . The man who appreciates an organ or anything of that nature more than the peace and har-

mony of the church in which he worships God is a stranger to the spirit of Christ, without which we are none of his.—F. C. Allen, founder and editor of *The Old Path Guide*.

The following question to President McGarvey and his answer is hereby given: “Suppose that, after all our efforts to prevent it, the organ shall be deliberately introduced; or that, if surreptitiously introduced, all our efforts to have it removed shall be in vain; what ought we to do?”

If you were a preacher, able to do effective work as such, I would say, remove your membership to some other congregation, or choose a point at which to build up another, in which you can worship according to the truth, and teach in peace all the will of God.

If those of you who oppose the organ were sufficiently numerous to constitute a new congregation, and had among you the facilities for working as such to edification, I would say, quietly and respectfully call for letters of commendations, and organize another congregation in a locality favorable to peace and future growth.

I would thus advise in both of these cases, because it is the duty of every disciple, to the full extent of his ability, to maintain the ordinances of the Lord as they were delivered to us by him.

But as you are not a preacher, and as those who stand with you are not able to erect a self-edifying church, I advise you to remain where you are, participate faithfully in all parts of the worship that are not perverted and perverse, without growing weary in earnest and prayerful efforts to secure the removal of the instrument. I advise this, because it is the only course left open by which you can still observe such of the ordinances as are observed according to the Scriptures. The alternative would be, either to stay away from church altogether, which is a sinful course of life while there is a real church, even a partially corrupted one, within your reach, or to attend some church in which both the teaching and worship are still further removed from the divine order. Of course I am supposing that there is no primitive order within reach of you to which you can transfer your membership. If there is, your path of duty is obvious.—J. W. McGarvey.

A. Campbell: “Instrumental music is well adapted to churches founded on the Jewish pattern of things, and practicing infant sprinkling. That all persons that have no spiritual discernment—tastes or relish for spiritual meditations, consolation and sympathy of renewed hearts—should call for help is but natural. Pure water from the flinty rocks has no attraction for the mere toppers or winebibbers. A little alcohol or genuine cognac brandy or good old Madeira is essential to the beverage to make it truly refreshing. So to those who have no real devotion or spirituality in them, and whose animal nature fags under the oppression of church service, I think that instrumental music would not only be a desideratum, to fire up their souls to devotion, but I presume to all spiritual-minded Christians such aids would be as a cowbell in a concert.”—Mem. of A. C.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR.

"Build thee more stately manstons, O my soul."

TRUSTING.

"We walk by faith, not by sight."

'Tis not to see the Father's hand
That's leading us, nor understand
The way he leads;
But 'tis to clasp it when the light
Seems swiftly fading from our sight,
To know that he will guide aright.
He knows our needs.

'Tis not to see the upward way
Through which our Savior passed each day,
Nor understand
Just how that way will give us peace,
Nor how it will from sin release;
But just from sin and doubting cease,
And clasp his hand.

'Tis not to wait till we can tell
Just how we know that all is well,
Then go his way;
But where he leads us, follow on,
And trust when hope is almost gone,
And wait for darkness for the dawn;
Trust him each day.
—Christian Standard.

THE FORGIVENESS OF DEBTS AND OFFENSES.

As many, therefore, as stand indebted to thee, whether for money or for trespasses, let them all go free, and require of God the recompense of such thy magnanimity. For so long as they continue indebted to thee, thou canst not have God thy debtor. But if thou let them go free, thou wilt be able to detain thy God, and to require of him the recompense of so great self-restraint in bountiful measure. For suppose a man had come up, and seeing thee arresting thy debtor, had called upon thee to let him go free, and transfer to himself thy account with the other; he would not choose to be unfair after such remission, seeing he had passed the whole amount to himself. How then shall God fail to repay us manifold, yea, a thousand-fold, when for his commandment's sake, if any be indebted to us, we urge no complaint against them, great or small, but let them go exempt from all liability? Let us not, then, think of the temporary pleasure that springs up in us by exacting of our debtors, but of the loss, rather, how great, which we shall thereby sustain hereafter, grievously injuring ourselves in the things which are eternal. Rising accordingly above all, let us forgive those who must give account to us, both of their debts and offenses; that we may make our own accounts prove

indulgent, and that which we could not reach by all virtue besides, this we may obtain by not bearing malice against our neighbors; and thus enjoy the eternal blessings, by the grace and love toward man of our Lord Jesus Christ, to whom be glory and might now and always, even for ever and ever. Amen.—St. John Chrysostom's "Homily XV. on Matthew."

WINNING UNDER FIRE.

Michael Angelo was a genius, you say?
No doubt of that.

But was it not the genius of hard work that made him a genius of sculpture, of architecture and of painting?

Think of him toiling on for seven long years decorating the Sistine Chapel with his immortal "Last Judgment" and "The Story of the Creation" — toiling on until the muscles and cords of his neck had become so rigid that he could not look down without bending his body. For weeks together he did not remove his clothes. He carried his bread with him on the scaffold, that he might work while he ate, and not lose a moment. He *worked, worked, worked*, and the world hails him as a genius.

For forty years Darwin never saw a ray of light. Yet all through these years he kept at his studies. After twenty years of toil he sent forth his "Origin of Species," and after thirty years his "Descent of Man." Such difficulties would have quenched the enthusiasm of nine hundred out of a thousand men.

And then you remember William Prescott. He had his eyesight ruined by a crust of bread thrown by a fellow student while he was in his junior year at college. He was compelled to spend whole years of his life in a darkened room. Yet, amid the darkness, he disciplined his mind until he was able to prepare, revise, correct and retain in his memory the equivalent of sixty pages of printed matter at one time. Sitting in the darkness, he produced his "History of Ferdinand and Isabella," and the other histories which will always live. Prescott won undying literary fame — and under what difficulties!

We once heard George Douglass. For some years he was blind. Later he became partially paralyzed. His face was twisted and drawn. His hands could not hold a pen. He suffered all the time. We heard him at a Methodist Conference. A friend led him to the front of the platform. He stood there for a moment, apparently looking at the great congregation. Then he began to speak. At first he could scarcely articulate, so painfully had his mouth been drawn out of shape. Soon his words were plain. His marvelous voice grew mellow, and vibrated with the emotion he strove in vain to suppress. Then he gave to us his message — a message couched in rhetoric so enrapturing, and burning with thought so stupendous that, for a time, the congregation sat spellbound. Then a mighty wave of enthusiasm swept over us, which spent itself in tears and shouts of joy. And that was the achievement of a blind paralytic!

Like cases could be multiplied indefinitely.

Let no young person feel that the conditions of his

life are so hard that his laudable ambitions can not be realized. The very difficulties of the situation may be compelled to aid him. They will toughen his moral fiber. They will promote his self-reliance. They will call into action his will. They will impart an enthusiasm to his endeavor which can not be so well secured in any other way.

It is a great thing to win under fire.—Selected.

AMASSING GREAT WEALTH DOES NOT CONSTITUTE SUCCESS.

We can not too often emphasize the fact that real success does not consist in performing some extraordinary deed, in acquiring an enormous fortune, or in achieving something unusual; that it is not attained by getting one's name in the papers, and winning the transient applause of the multitude; that it is not the same thing as notoriety; but that it is growth, or normal development; that it is making the most of one's powers and opportunities; that it is the effort to do good, to make the world a little better place to live in.

"The boy who settles down to make the old folks happy, and the girl who considers that the highest honor of womanhood, is to make a loving, thoughtful daughter; a sympathetic, considerate sister; a faithful, unselfish wife; a careful, common-sense mother," may be infinitely more successful than the boys and girls who leave the old farm, go through college, and enter public or commercial life, even if they make a name for themselves.

We are anxious to teach the readers of Success that neither money, reputation nor renown constitutes success.

Young people are apt to judge things by appearances, from a superficial standpoint; and, because their names are so much paraded in the press, they get the idea that politicians, great bankers, prominent merchants, and railroad men and manufacturers run the world.

It is not so. People might as well say that the prosperity of a country depends upon the business done in the cities, when the fact is that the very life of the city depends upon the farm. The condition of the crops gauges the market, trade conditions and the business of the world.

It is not the few great deeds exploited in the newspapers that uplift the world. No; instead of that, it is the ten thousand little sacrifices in the home, the self-abnegation of the burden-bearers, the fathers and mothers who toil and economize that their children may start in life a little less heavily handicapped than they were; the unselfish devotion of the daughters who put aside their own ambitions in order to make home a little brighter for the old folks in their declining years; the fidelity of the hard-working sons who stay on the farm to help pay off the mortgage and save the old homestead.

Such deeds are seldom chronicled in the newspapers; they are too humble and seemingly insignificant to attract the attention of the great, busy world; but they raise manhood and womanhood to the pinnacle of real greatness; of true success.—Success.

THE APOLOGETIC CHRISTIAN.

BY HENRY F. COPE.

"And hope maketh not ashamed" (Rom. 5:5).

The humblest follower of Jesus Christ, the poorest man or woman who belongs to him, has honors, privileges and dignities such as the German Prince whom we have been worshiping and the King whom we shall help to crown this summer do not know and can not enjoy, except they become also his humble servants. Such belong to the royal family of heaven, and their Brother is the most glorious being who has ever lived, crowned by mankind as their everlasting King and Savior. They are the heirs to the kingdoms of this world and to realms reaching far beyond our ken.

And yet many of these royal people go through life apologizing for their honors and asking the pardon of the world for presuming to differ from it. They will fall in adulation before a man for a bit of gold lace or a paltry decoration, and they will hide their own royal blood and lineage as though it were something to be ashamed of. They will themselves wear a badge or a button marking them as members of some secret society or honorable fraternity; but they would no more think of proclaiming with pride, "I am a Christian," than they would want to walk around clad in convict's garb. They will strive for place and preferment in this poor world while their hearts never seem to think of the place they might have right by the King's side in the Royal Palace.

Imagine the monarch of some great territory crying to wear a policeman's badge or to strut about in a schoolboy's paper helmet and wooden sword!

Some would apologize for their honors from a false sense of humility, lest they should be accused of religious pride or of pretending to be better than the average. The best way to silence such accusations is to keep quiet and prove that you really have something worth being proud of. The king's son can be forgiven for feeling that it is better to be the king's son than the peasant's; the unforgivable thing in the Christian would be for him to think that the merit and honor lay in himself. It would be wrong indeed to be proud of ourselves; but still more wrong to be ashamed of our Father and King.

Our glory is not in what we are; for that we often need to apologize; but in the hope of what we shall be and in the honor of belonging to God. If the hope of the eternal glory and perfection of the sons of God is in our hearts, we shall not walk through the world as though we were not worthy of living in it, but we shall rather show the dignity, the excellence of character of those of whom the world was not worthy.

If your religion is of the type that you feel you ought to apologize for it, it must be a very poor kind; if you feel that way about it, what will the Judge think of it? If you are carrying a sham, a pretense, a vocabulary of cant through life, it will not only disgrace you here, it will work your doom both here and hereafter. If you really knew God, you could not be ashamed of him, nor think of apologizing for Christ. But so long as the hope that is in us produces nothing but fear of

the world, the faith that is in us will fail to produce any faith in the world.—Ram's Horn.

THE ROLL-CALL OF THE GREAT.

If the roll were called for the truly great, who would dare to answer? Would it be those who have clean hearts and clean hands, who have taken advantage of no one, but have helped everybody, and have retarded no one's progress; would it be those whose lives have been a perpetual benediction of cheerfulness, encouragement, helpfulness and inspiration, regardless of whether they have accumulated money or not; or would it be those who have blocked the way for others and used them as stepping-stones upon which to climb to their own goal, regardless of their welfare; would it be those who figure most conspicuously in the gaze of the world and the publicity of newspapers?

If the roll were called, and only really honest responses were accepted, would not thousands of so-called successful men of wealth be dumb? Would not many who figure in the world's fame also be mute? Would not the tongue of a man be tied whose success is full of the ghosts of ruined lives?

Would the millionaire who has ground life and opportunity, hope and ambition, out of those who have helped him to dare his fortune, dare to answer to this roll-call?

Yea, would we not get more responses from the inmates of poorhouses — from the poverty-stricken — than from the millionaires themselves?

Let only him whose hands and heart are clean answer to this call. If your money has the smell of the blood of innocence upon it; if there is a dirty dollar in it; if you have used dishonest methods; if you have stolen with a long head instead of a long arm, whether it be the money or the opportunity, the hope or the ambition, of another; if there is a taint of avarice in your pile; if envy or jealousy or unkindness has figured in its accumulation; if selfishness has been your ruling passion; if you have been unmindful of the rights and comforts of others; if there is a stain of dishonor in your stocks and bonds; if a smirched character looms up in your pile; if greed is there — keep silent. Let those whom you have wronged, whose opportunities you have robbed, those you have used for footstools, and whom you have considered as nobodies — let them answer while you keep silent.

In their homes of poverty they perform deeds of heroism, of loving devotion, or of self-sacrifice for invalid wives or crippled sisters — deeds of sympathy, nobility and chivalry, perhaps often enacted amid bare walls, carpetless floors and sunless tenements — which would make all your apparent wealth appear contemptible in comparison. There may have been enacted, within the poor homes of your employees, deeds of kindness and sacrifices of affection and unselfishness which the angels would chant in heaven, while the real record of your life would only be chanted in the lower regions depicted by Dante.

When will the world learn that heart-wealth is the only real wealth, that money in itself is contemptible

in comparison with noble deeds? When shall we learn that the accumulation of money often represents the lowest human faculties, the coarser side of man, in which your finer instincts have no part? Grasping, seizing, piling one dollar on another, is not success.

Indeed, many of the biggest failures in this country are sepulchers plated with gold. Volcanoes of selfishness and greed, and of the most beastly qualities, are sometimes covered up by millions, coated with stocks and bonds, houses and lands. Inside these sepulchers are the skeletons of wasted lives, wrecked ambitions and blighted hopes.—Success.

VICTIMS OF VACILLATION.

A habit of vacillation is most demoralizing to success and character-building. People who are forever weighing and balancing and considering, and never deciding questions until compelled to, are always weaklings. The power of decision, after a while, becomes perfectly demoralized, and the victim loses not only the confidence in his own judgment, but even the power this gives over men and circumstances.

Undecided people who always suspend judgment, and defer giving opinions, carry a negative atmosphere in their very presence. They inspire doubt in regard to their own ability.

The decided man carries a positive atmosphere. He impresses you with his force and power to do things. His very presence carries confidence and conviction. You feel sure that a man confronts you and not a weakling. He knows what he thinks, and says it; he knows what he wants to do, and does it.

One of the most pitiable of sights is that of a man who is forever hanging in the balance, powerless to fling himself with force on either side.

The great prizes of life are lost by vacillating.—Success.

CASH OR CREDIT.

The credit system in housekeeping offers the specious inducement that you may buy what you wish at the moment and settle the bill when it is presented. Unfortunately, it is not always either easy or convenient to pay the bill that has been rolling up week by week, or month by month, till the aggregate is a formidable sum total. The merchant who grants long credit practically owns the dilatory customer, who can not go elsewhere and pay cash while he is bound to the store in which he has an account. Sleepless nights and shamed days, and income anticipated to the last dollar, are the heavy price paid for credit by people of limited means.

When one pays as one goes, or settles every housekeeping account weekly, one enjoys a delightful independence. Then one's purse exercises a very salutary check on one's desires. Fancy groceries, daintily packed biscuits, preserves and relishes, all sorts of little table luxuries that are nice but may be done without, are freely purchased when one is to pay on some distant and accommodating to-morrow, but are not so

lavishly bought when it is a question of paying at once.

The woman who keeps her household expenses well within a comfortable margin is usually the woman who runs up no bills, but pays grocer, butcher, milkman, vegetable man and tradesman in general as soon as he has left his wares on her kitchen table. One who compares the two systems in her own experience, if she belongs to the great host of people who must be economical if they would be honest, will never adopt credit in preference to cash in her domestic management.

THE WISE SAILORMAN.

S. A. DYKE.

He only is the wise sailorman over life's ocean who steers for a home beyond the tide, and steers so clear a course by the compass and the chart which God has given, and with the pilot Christ on board, that others may safely follow, even as Paul could throw out the signal, "Follow me, even as I follow Christ." Such a one must throw off the lines which hold him to lower things, steer off from tempting associations and companionship, and sail away in the course marked out for the one who would pass the golden gate and cast anchor in the harbor of eternal peace.

THE INFLUENCE OF LUXURY.

The tendency of luxury is toward dissipation. Rome never became dissipated and corrupt until her citizens became wealthy, and adopted luxurious modes of living. Nothing is more conducive to good morals than full occupation of the mind with useful labor. Fashionable idleness is a foe to virtue. The young man or the young woman who wastes the precious hours of life in listless dreaming, or in that sort of senseless twaddle which forms the bulk of the conversation in some circles, is in very great danger of demoralization. Many of the usages and customs of fashionable society seem to open the door to vice, and insidiously, and at first unconsciously, lead the young and inexperienced away from the path of purity and virtue. There is good evidence that the amount of immorality among what are known as the higher classes is every year increasing. Every now and then a scandal in high life comes to the surface; but the greatness of corruption is effectually hidden from the general public. Open profligacy is, of course, frowned down upon in all respectable circles, and yet wealth and accomplishments will cover a multitude of sins.

VICTOR HUGO'S MESSAGE.

You say that the soul is nothing but the result of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried it all. But I feel that I have not said the thousandth part of what

is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work." But I can not say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to appear with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite means infinity.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. D. H. Jackson, of Stanford, Ky., will preach for the congregation at Portland Avenue, Louisville, next Lord's day.

Bro. James L. German, Jr., will lead the song service for Bro. Larimore in his meeting at St. Catharines, Ontario. We wish these brethren much success.

DUNLAP, TENN., Aug. 31.—I was with the church at Bethel in a two weeks' meeting, which closed on Friday night at the water. In the first week of the meeting one person obeyed the gospel, and in the last week eight persons became obedient to the faith, and one returned to the church and made confession of his sins. We ought to exercise care not to close our meetings too soon. I came here and commenced in the schoolhouse on Saturday afternoon. At the close of the meeting last night a brother seventy-eight years of age was received back into the fellowship of the church.

DON CARLOS JANES.

ADEL, GA., Aug. 6.—*Dear Brother Friend:* I have just closed a nine days' meeting with the church of Christ at Lewiston, Ga. During the meeting ten persons confessed their Savior and were baptized into the one body. The interest was good the entire time. This congregation was established by Bro. W. A. Cameron about three years ago. Bro. Cameron taught them the lesson of being faithful to the services, and the congregation is growing fast, both in additions and spirituality. The services are conducted by four young men between the age of nineteen and twenty-two years. These young brethren are loyal to the Word of God, and this congregation is calculated to let its light shine as a city that is set upon a hill. If all young men would be as loyal as are these brethren, what a good work they could do in the vineyard of the Master!

H. C. SHOULDERS.

VALDOSTA, GA., Sept. 2.—*Dear Brother Friend:* I am sorry that I haven't any news for the Church Department in THE WAY. I am laid up at home with sickness, and have been for two weeks, and my doctor says it will be two or three weeks before I can get out. However, I try not to be idle. Since being sick I have

baptized my father-in-law, sister-in-law, and one other young lady, and through the kindness of my father-in-law I have a home until I can get in the field again. Faithfully yours,
W. A. CAMERON.

Bro. R. N. Gardner writes from Park, Tex., September 2: "I am five miles from Texarkana, in a little town where the gospel was never preached by one who takes the Bible to the exclusion of everything else. I came here for the purpose of teaching a little band that has been using the organ that it, as well as all other departures, is wrong. The organ is in the house, still and quiet as a mouse, but the little band is receiving the gospel and rejoicing to hear it. They did away with using the organ several months ago through the influence of one sister. I just came out of a meeting at Moore's Springs, Tex., where four were baptized, one restored, and one from the Baptists."

SEPTEMBER 5.—Bro. Armstrong has left Bowling Green for Obion Station, Tenn., where he will begin a protracted meeting on next Lord's day. He has been spending the past few days very pleasantly with his family. He says he is anxious for the next session of the Bible College to begin. There is no doubt that he accomplishes much more good during a session in the Bible College than during the vacation, when he is preaching for congregations. This is done by teaching daily, for a whole session, to his pupils what he has only a week or ten days for teaching to each congregation.

Bro. Harding has held meetings during this vacation at the following places: Winchester, Ky., Hendersonville, Tenn., Hickman, Ky., Wilmot, Ark., Valdosta, Ga., and is now engaged in a meeting at Leiper's Fork, Tenn. He has one more meeting before the next session of Potter Bible College begins. This last meeting will be at Berea Church, about twelve miles from Bowling Green.

Never, perhaps, were children more anxious to see their fathers than many of the old pupils are to see Brother Harding and to hear his lectures, which are so full of faith, love and trust.

YALE, TEX., Sept. 1.—Dear Bro. Harding: I send you a report of the work in this part of the Master's vineyard. On the fourth Lord's day in July I began a meeting near Majors, Tex., of one week's duration. Three were baptized. The second week in July I preached a few times at Rockhill Schoolhouse, with two baptisms. On the third Lord's day in August I began a meeting at Monticello, Titus County; preached one week. Eleven were baptized—one from the M. E.'s, one from the Baptists, and one restored. We have now at the above mentioned place twenty-five members, who promised to meet every first day of the week to break bread and study God's Word. The remainder of my time has been spent with Bro. R. D. Smith, of Mt. Vernon, in his tent meeting at Winfield. The meeting has been running two weeks. About forty-five had been numbered with the faithful up to last Lord's day; thirty-seven were baptized. Bro. Smith

is from Humboldt, Tenn. He came to Mt. Vernon, Tex., on January 1st. He has been preaching for the church there up to the last of June, when they purchased a tent, and started him out to evangelize in Franklin and adjoining counties. He is true to the Word of God and will not make any compromise with error.

We are well pleased with THE WAY. I hope you may live long to contend for what is revealed in the New Covenant. We hope to be able to send in a good list of names for THE WAY soon. Yours in the one way,
A. S. REYNOLDS.

Bro. Friend has returned from a preaching tour in Texas. He is looking well, and reports having had a pleasant visit to the "Lone Star." He preached at Hillie's Chapel, in Hopkinsville, last Lord's day. The brethren there like him very much. He has been preaching for that congregation twice a month for more than a year. He will be busy preaching until school begins at the Bible College. N. A. JONES.

Bro. R. C. Bell preached at Allensville, Ky., last Lord's day, morning and evening.

It is sad that there are so many churches that are either dead or sleeping. There must be an awakening, or thousands are going to be like the foolish virgins—
asleep till it is too late to enter into life eternal. If it were for time alone that we are Christians, then "sleep on and take your rest," but as there is involved eternity, with all that it means, then "let us arise and be going."

There never can be many true and loyal disciples until it can be taught effectively that to live for God is strictly a business that can not and must not be neglected, and that the slightest neglect on our part is at the peril of our souls.

POTTER BIBLE COLLEGE,

FOR

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THE VALDOSTA MEETING AND THE VALDOSTA BIBLE SCHOOL.

J. A. H.

At this writing I am in a meeting at Valdosta, Ga. Twenty-one years ago last January I came to this place for the first time. I found a delightful little church here, composed, I suppose, of about fifty members. I had never seen a church before in which the members seemed to love God and one another more. I have conducted, I believe, eight protracted meetings here in all, besides making four short visits, in which only a few discourses were preached, and I am glad to say the prospects for the cause of Christ in this city, and in the region round about, are much brighter than ever before. Fifteen years ago, under the leadership of J. S. Lamar, an effort was made to constrain the church to contribute to the Christian Missionary Society from its funds.

"A minority of the congregation contended that the church was a divine institution, perfected by God himself in every detail, and intended by him as an all-sufficient institution for the salvation of the souls of men and that to call in any human institution to do its work, or any part of it, was a reflection on the wisdom of God, and therefore a sin. This minority made various efforts, extending over several months, to persuade those who advocated the society to withdraw their advocacy and eliminate the society question from the congregation. Then they submitted a resolution to

the congregation which provided that they all accept the New Testament as their only guide in all questions of faith and practice; and that nothing should enter into the faith and practice of the church that was not clearly and definitely taught therein. This resolution they refused to accept. Then it was that the division took place. About twenty withdrew, and met and worshiped in a private house till a chapel could be built, which was done in about a year."

This quotation is made from a statement of the case which was prepared by Brethren T. M. Smith, J. O. Wisenbaker, R. E. Allen and John Paramore for Brother A. C. Jackson's tract on "The Organ and Societies."

The digressive brethren then put in the organ, and began to affiliate with sectarian bodies, and to observe the manners and customs common to those who become dissatisfied with God's appointments. Their "pastor," J. S. Lamar, about this time of the division, published an article, in which he advocated the reception of members into the churches of Christ on letters from what are called the "evangelical denominations" without questions as to whether they were immersed or sprinkled, or as to whether the so-called baptism was received in infancy or maturity. You can imagine what a church under such leadership would become.

The body which remained true to God, and which withdrew its fellowship from those who departed from the Lord's way, was very small, and at first its meetings were not attended by any scarcely outside of its own families. When they had protracted meetings in those days, if they had a dozen at the afternoon meetings and from thirty to fifty at the night meetings, they were delighted with the audiences, thought they were doing well. Our afternoon services now are much better attended than the best attended evening services were then; and our evening services now fill the house with eager, attentive listeners.

* * *

The Valdosta meeting has closed. It was continued for eighteen days with unabated interest. Ten persons were baptized during the meetings. Seven of them confessed at the church-house and three were persuaded to submit to Christ by Brother W. A. Cameron at their homes, between the meetings, and were immersed by him at once. There were a number of

baptisms just before our protracted meeting began; in fact, conversions to Christ and baptisms into his holy church are now common things in and about Valdosta. Within two and a half years Brother H. C. Shoulders has immersed about 250 people in that region. Brother W. A. Cameron has done something more than that, Brother Shoulders says; Brother L. J. Jackson has been a great power in building up the church there during the last three or four years, and for four months Brother C. C. Houston has done much. Three of these are Bible School students. Brethren Jackson and Shoulders were with us at Nashville, and Houston at Bowling Green.

* * *

It is comparatively easy to build up a congregation in a town, when the country around it is full of people of the same faith and order. But when one undertakes such a work in a town or city already fully supplied with sectarian churches with which nearly every one in the place is directly or indirectly connected, when there are scarcely any people of the same faith as himself within hundreds of miles of him, he has a work which can only be accomplished by one who is full of faith and hope, of courage and patience — and then it takes time, much time; the growth will be slow.

Since the separation, fifteen years ago, the church of God at Valdosta has patiently and persistently worked. They conduct their own services, not believing it to be right to employ a "pastor." They have one or two protracted meetings each year, conducted by such men as F. W. Smith, M. C. Kurfees, E. A. Elam and L. J. Jackson. I believe their rule is to have two such meetings each year. Brother J. M. Barnes, of Montgomery, has also been with them in several meetings, and has impressed upon them his own indomitable energy and devotion. Two of his students have also done much work in that region — Brethren M. L. Strong and Love. They moved into the community in the days of the weakness of the church, and did much to help it in its growth. Brother Strong still lives near Valdosta. He combines teaching in the public schools with preaching. He has the reputation of being one of the very best teachers in all that region.

* * *

An incident occurred one night during the meeting at Valdosta that was very pleasing and encouraging to me. I had just concluded a discourse on the unity of God's people — the necessity for it and the basis of it. Brother Strong came to me and said: "You have reminded me to-night of my hearing you twenty years ago in North Alabama. I came to hear you with prejudice against your doctrine; you preached on the same subject you have just discussed. You gave me light I had never seen before, and filled me with thoughts I could never get rid of. Some time afterwards I surrendered to Christ and was baptized into him. I was in Texas when I was fully converted."

Brother Strong had just ceased speaking when one of the most intelligent and faithful of the matrons of that church, one whose children come into the church as soon as they are old enough, came up and said: "About seventeen or eighteen years ago I heard you on this subject in Savannah. I was a Baptist then. Your

sermon set me to thinking, and was one of the means of leading me out of sectarianism."

These cases remind me of the words of God: "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 10, 11).

While at Valdosta I heard also of five people who had been led to Christ through the instrumentality of THE WAY. Brother Shoulders told me of four of them, and the convert herself told me of the other case. It is a glorious thing to teach the Word of God, whether with tongue or pen; and, no doubt, he who does it faithfully often accomplishes results which he will never know till he enters the other world. If we turn many to righteousness, great will be our rejoicing when we meet them in the land of the blest!

An angel said to Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise [or, "the teachers"] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12: 2, 3).

It is a solemn thing to be a teacher of the religion of Jesus; and he who does teach in Christ's holy name should give all diligence to study, with all sincerity and prayerfulness, that he may abide in the word of Christ, that he may teach just as his Lord would have him teach. Denominationalism, a most blighting curse, the greatest clog to the evangelization of the world, the greatest hindrance to the thorough education of the children in all enlightened lands, the blighting evil against which Christ prayed his most earnest prayer (the longest one in the New Testament) on the night of his betrayal, exists because those who profess to be teachers of the religion of Jesus have not continued in his word. Partly through ignorance, partly through disinclination to abide in his word, they have gone onward teaching for doctrine the precepts of men, adding to, taking from and changing his appointments, till there are hundreds of warring denominations in the world, each one of which claims to be devoted to Jesus. Foreseeing this trouble, it is not strange that the Holy Spirit should warn us in these words: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble" (James 3: 1, 2). Let us strive and pray that we may abide in the teaching of Christ, that we many never do anything to divide the body of Christ. It is a fearful crime against God and man.

* * *

A number of brethren at Valdosta, chiefly through the influence of Brother L. J. Jackson, have determined to start a Bible School there, modeled somewhat after the ones we have at Bowling Green and Nashville. They have raised the money to build the house, and expect to begin their work this fall. They are not expecting many students from a distance at first, but

most, if not all, of the brethren will send their children to it from the start. This guarantees a good attendance from the opening. They expect to open with three teachers, and to increase the number as the demands of the school require it.

I believe this is an epoch-making school. Hitherto the brethren have thought of our Bible Schools as fit for young men and women rather than for boys and girls, and they talk of sending their children to the public schools till they are fit for the Bible School. But not so at Valdosta. The idea there is to have a school to which they can send all their school children, small and great, in which they will be daily drilled in the most valuable of all learning, the Word of God.

If it were not for denominationalism, the Bible could be taught by wise and godly Christians in all the public schools, as it should be; and through the energizing and enlightening power of its wisdom and goodness, our land would soon become a paradise. But as this can not be, on account of warring sects, the next best thing is for Christians to plant as many schools as can be successfully run, in which the Bible is to be taught with as much thoroughness and diligence as any other study; indeed, as it is much more practical and valuable even for this life than any other book, it is worthy of much more consideration than any other.

I hope and pray that this enterprise may succeed far beyond the most sanguine expectations of its promoters; and that its example may be followed in many places. If the cause of apostolic Christianity is to prosper as it may do, Christians must educate their children from their infancy in the Word of God. I have known families in which Bible lessons were taught to the children daily as a part of the routine of the day's work, but I have never known one in which the time and thorough work were given to it that should have been. The most important of all things, the acquisition of knowledge from God's Word, has been given an inferior place in the program of the day, when it has been admitted to it at all. At this point the Roman Catholic Church is the wisest of all. Catholics will educate their own children, and teach them their religion; and they will educate every other child they can get. They make great sacrifices to do it. As a result it is a rare thing that a Catholic is converted to any other faith; but it is not unusual for Protestants who have been educated in Catholic schools to become Catholics.

I hope this example of the Valdosta brethren will be extensively copied, and that the time is not far distant when every body of true disciples of Christ will see to it that their children go to schools in which the Word of God is faithfully taught by faithful Christians. In rearing our children, we are, for the most part, sadly deficient in the most important of all things, namely, in teaching and training them in the Word of the Lord from their infancy. Doubtless many of us will be called to account at last for our failure to properly care for the most important treasures ever committed to us by our Heavenly Father, our children.

* * *

While at Valdosta I met Sister Archer, of Dupont, Ga. She ran up to spend two or three days with us.

From her I learned the singular fact that she, her mother and sister meet together every Lord's day to worship the Lord, and to break the loaf and partake of the fruit of the vine in memory of his sufferings and death. They have no brother in Christ to meet with them and lead their worship.

* * *

Brother H. C. Shoulders expects to be with us at Potter Bible College next session to fit himself more thoroughly for his work. He feels the need of a higher education, and of a more thorough study of the divine Word. He hopes to learn to read the Bible readily and accurately in the Hebrew and Greek tongues.

Brethren Charles Holder and R. B. Draper expect to take up his work in South Georgia and Florida. I hope they may be most abundantly successful. It is a great field.

* * *

In another issue I want to give an account of meetings in Western Kentucky and in Southeast Arkansas, and to speak something of the needs of those fields. The fields are white for the harvest, if only there were men acceptable and willing to fill them. Let us pray to the Lord of the harvest to send forth laborers into his harvest; and let us do what we can to get men ready and to send them forth.

THE TIME CHRIST WAS IN THE GRAVE.

J. K. P. TIMMONS.

I see in THE WAY of July 26, 1903, that Bro. Huston claims that Christ was buried Thursday, crucified the day the paschal lamb was killed, rested in the grave two consecutive Sabbath days, and rose the first day of the week.

Yes, if you will read my five articles, published in THE WAY of dates January 22, 1903; May 21, 1903; May 28, 1903; June 25, 1903, and July 2, 1903, you will not only see that I claimed that Christ was crucified on Friday, but that Friday that year was upon the 15th day of Nisan, the first day of holy convocation of the feast of passover.

It seems to me, if our beloved Savior was crucified on the 4th of the first month, the day the law says the paschal lamb was killed, then Matthew 26:17 should read thus: "And *the day before* the first day of unleaven bread, when they killed the passover." Mark 14:12 should read thus: "And *the day before* the first day of unleaven bread, when they killed the passover." And Luke 22:7 should be thus: "Then came *the day before* the first day of unleaven bread, when the passover must be killed."

Now, friends, the above clearly prove to my mind that we will have to add to or subtract from Matthew, Mark and Luke in order to make their record harmonize with the idea that Christ was crucified on the day and at the time the paschal lamb was slain. He who thinks he can thus do can have the time and opportunity.

Some claim, inasmuch as the paschal lamb was a type of Christ, that he was crucified at the time and on

the day the lamb was killed. 1 Cor. 5:7: "For even Christ our passover is sacrificed for us."

Does it necessarily follow, in order for the paschal lamb to be a type of Christ, that Christ must have been crucified on the 14th day of Abid "at even, at the going down of the sun," the time the lamb was killed?

If the above necessarily follows, then it seems to me, inasmuch as the destroying angel who at midnight on the 15th day of Abid passed over the blood-stained door-posts and gates of the houses of the Jews in Egypt, is a type of Christ our passover, then who would be foolish enough to claim that Christ, the antitype, can only on the day and at the time the destroying angel passed over forgive the sins of penitent believers by the application of his blood?

Again (Luke 13:32): "Go ye and tell that fox." Was it necessary that Herod, whom Christ calls a fox, to go on four legs in order that the antitype, Herod, might be like the type, fox? If it is necessary for Christ the antitype to be crucified the same day of the year that the paschal lamb, the type, was killed, why should it not be equally as necessary for the antitype, Herod, to go on four legs, as does his type, the fox? If not, why not? The penitent heart, which turns from disobedience and goes forward in obedience to the commands of God, will at any and all times of the year or years receive forgiveness of its sin or sins.

Some claim that John 31:1, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which was in the world, he loved them unto the end," teach and show that Christ partook of the passover before the time appointed by the law of Moses; and they also conclude from this that Christ was crucified at the time the paschal lamb was slain. Some of those who thus claim say that this thirteenth chapter records the supper that was in Simon's house in Bethany, and others say it is a record of the paschal supper.

As I discussed that point in the five articles referred to in the beginning of this article, will say nothing relative to it here.

I claim that the thoughts couched in John 13:1 are complete within themselves. The word "hour" means an indefinite time, and not sixty minutes, for it covers the time from its utterance before the feast until the feast. While Peter and John prepared for Christ to eat the passover, while he ate the passover, while in the garden, his arrest, trial before Annas, Caiaphas and Herod, and the time it took to crucify him, consumed several hours of sixty minutes each before Christ "went out of the world" at the end of his earthly life. He rose from the dead the third day, was seen by the apostles forty days, and ascended to heaven and seated on the right hand of God. He having loved his own, which was in the world, would love them to the end of time and through the cycles of eternity. Hence we conclude that "Now before the feast" does not teach that Christ partook of the paschal supper before the time appointed by Moses. Does it necessarily follow that all that is recorded in John 12:1-11 inclusive occurred "six days before the passover," because the first verse says, "Then Jesus six days before the passover

came to Bethany"? Again, the twelfth verse starts thus: "On the next day." Are we to conclude from this that the incidents and teaching from that verse to close of chapter occurred five days before the passover? If you thus conclude, then see verse 23: "The hour is come when the Son of man should be glorified." Verse 27: "Father, save me from this hour; but for this cause came I unto this hour." Again we conclude that the word "hour" represents an indefinite period of time. The exact time that hour began I know not, but it was before the passover; and I know not the end, but it didn't end before he expired on the cross, and may not have ended till pentecost, after his resurrection. Does the *preparation* mean the day the law says to kill the paschal lamb, or does it mean the day before the weekly Sabbath? See Matthew 27:62; Mark 16:42; Luke 23:54, and John 19:14, 31, 42. We have seen that Matthew, Mark and Luke call the day that the paschal lamb was killed *the first day* of the passover or feast of unleaven bread. I know not where any inspired writer calls the 14th day of Nisan the preparation, but when that day came on the sixth day of the week it would be a preparation for the seventh day — Sabbath. Neither do I remember of any inspired writer calling the 15th day of Nisan a *Sabbath*, but invariably calls it a day of "holy convocation"—solemn assembly.

Mark says: "The preparation, that is, the day before the Sabbath." John says: "That Sabbath day was a high day." Luke 23:56 says: "And rested the Sabbath day according to the commandment." But the Sabbath day quoted from Luke was followed by the first day of the week. See Luke 24:1; John 20:1, and Mark 16:2. Now, friends, we have found that the *preparation day*, the day that Christ was crucified, was followed by the Sabbath day, and not two consecutive Sabbath days. If there were two, then we would have to change the singular noun "day" in Luke to a plural one, making it "days." And that Sabbath day was followed by the first day of the week. Now, what day precedes the first day of the week? There can possibly be but one answer: The seventh day, Sabbath or Saturday. Now what day precedes the seventh day — Sabbath? The sixth day, Friday, the preparation, the day Christ was crucified. All idioms known to me count the first day the day the phenomena occurred. Friday, the first day; Saturday, the second day, and Sunday, the third day. I would violate my conscience if I made it the second day and not the third. But John says, "The preparation of the passover." And he also says: "But they [Jews] might eat the passover." Hence some conclude that the passover was yet in the future; the day for killing the paschal lamb had not yet arrived.

Now, friends, if that is true, how, in the name of Holy Writ, can you harmonize what Matthew, Mark and Luke say (they say, Christ sent Peter and John the "first day" of the week when they killed the passover, etc.) with that idea? Those who undertake to harmonize that idea will, I think, have an intricate and endless job.

The paschal feast lasted eight consecutive days, from the 14th to the 21st day of Abid. Can you possible get eight consecutive days without getting at least

one "preparation, that is, the day before the (weekly) Sabbath"? If the Jew had become defiled at any time during the passover feast, could he have continued to eat the feast without breaking the law of Moses? I think not. Then we conclude that the preparation is the day before the weekly Sabbath, and the Jews didn't want to become defiled, which would have prevented them from keeping the feast from that time to its close.

Some claim that Mark 16: 1, "And when the Sabbath was past the two Marys and Salome brought spices," and Luke 23: 56, "They returned and prepared spices," etc., show that there were two consecutive Sabbaths. Those who hold to that idea make at least two assumptions which are not axiomatic, but need proof, for they assume that the women mentioned by both are identical; hence the buying of the one and the preparing of the other were at the same time, and the things and incidents recorded in the verses are referred to in the order of time which they transpired. The pronoun "they" in Luke refers to its antecedent, "women," who came from Galilee. Does it necessarily include all the women who came from Galilee with Christ? There might probably have been some exceptions, and if so, that exception might possibly have been the two Marys and Salome, whom Mark mentions. There were several women not mentioned by name who came with Christ. See Mark 15: 40, 41. I know Joanna and one or two more besides those whom Mark names were at the tomb that memorable Sunday morn. See Luke 24: 10.

Do you really know that the spices and ointment were prepared before the women rested the Sabbath? If you do, it will be in order for you to tell me which was prepared first—the spices or the ointment. As to whether there be one or two Sabbaths, it makes no difference which horn of the dilemma you take, for either will harmonize with the thoughts I entertain. Mark's Sabbath (a day of holy convocation, the 15th of Nisan, the day Christ was crucified) was past; Luke's, prepared spices and ointments; and rested the weekly Sabbath, the 16th of Nisan.

But you may think the chief priests and rulers of the Jews had too much reverence for God to desecrate the day of holy convocation by arresting, condemning and crucifying our Savior. You who think that, see Matthew 16: 5 and Mark 14: 2. It was not for any reverence the Jews had for the law that they didn't want to arrest him on the feast day, but for fear of a tumult of the people.

See John 7: 30, 32, 45: The chief priests and Pharisees sent officers to take him (Christ) on the last great day of the feast of tabernacles. When the officers return they ask, Why haven't you taken him? They answer, Never man spake like this man. See Acts 12: 3, 4: Herod killed James. Saw it pleased the Jews and during the days of unleaven bread he cast Peter into prison. See Matthew 27: 62 to 66: We get the thought that the chief priests and Pharisees came to Pilot on the Sabbath, procures from him a watch to guard the tomb of our Savior. They made the tomb sure to the third day, sealing the stone and setting a watch. Then there was no day too sacred to keep the

rulers of the Jews from persecuting even unto death the once crucified but now risen Lord.

Columbia, Tenn.

THE ABUNDANT LIFE.

JOHN B. COWDEN.

"I am come that they may have life, and that they may have it abundantly" (John 10: 10, R. V.).

These words are evidently the words of a messenger, or an ambassador. We would infer this from the sentence, even when isolated from its context, as it is above, for the words seem to be smoking with the hot breath of the ambassador. They are the words of a lowly Galilean, who was upon the earth about two thousand years ago, whom the people called Jesus of Nazareth, but who professed to be the Son of God. "I am come," said he— from where? From Nazareth to Jerusalem? No; from the throne of God, heaven, to earth, his footstool, "that they may have life, and that they may have it abundantly."

Thus the Son of God stated the purpose of his mission on earth, namely, that the people might have life. This was the second visit of the Deity to the earth. The first was in the evening of creation, and he came then on a like mission. The work, performed on visit, is recorded in Genesis: "And the Lord formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." God came that he might breathe into his lifeless mould of clay "the breath of life." He brought life not only to man, but to all creation. The dead material world became a living world. Vegetation sprang up, and animal life flourished. The flowers bloomed with the verdure and radiance of life, the birds warbled the melodies of life, and all creation chimed in on the choruses of a living world. The earth was flooded with light and life.

Many ages afterwards the Son of God stood again upon the earth and said: "I am come that they may have life, and that they may have it abundantly." Man was still in possession of the life which God breathed into his nostrils in the evening of creation; so why come again to bring life? From the people's viewpoint, this statement of the mission of the Son of God to earth was puzzling and nonsensical. It was true that they possessed physical life; but they did not possess the life that Christ came to bring. Nicodemus became very much confused over this matter, and he came to Jesus by night to inquire of him. Jesus explained to him that the life which he came to bring was a new life, that a man had to be born again. "Even so," explained Paul, "we also should walk in *newness* of life." But Nicodemus still thought that Jesus meant another physical birth, so he was more confused than ever, and Jesus had to explain to him further: "Except a man be born of water and the Spirit, he can not enter the kingdom of God"—that is, a man must have a spiritual birth that he may have spiritual life. So, therefore, this new life that the Son of God came to earth to bring was spiritual life.

Spiritual life had never existed on the earth prior to the coming of Christ. It was not possible under the law of Moses. Moses gave the code of moral law, but he could not give spiritual life, nor could a man by a strict observance of this law, or by any evolutionary process of virtue and morality, generate within himself this spiritual life. "And the commandment (the law of Moses), which was ordained unto life, I found to be unto death." Just as God on his first visit to earth found a dead, inorganic *physical* world, which he quickened into life by breathing into the nostrils of creation "the breath of life," even so Christ found a dead *spiritual* world. "For so death passed upon all men." "And you both be quickened, who were dead in trespasses and sins." And Christ announced to the dead spiritual world: "I am come that they may have life."

But why was it necessary for Christ to come that they might have? How could his coming give them life? Why was it necessary for God to come that man might have physical life? In vain have the scientists endeavored to prove that it was not necessary, that life is capable of springing into being of itself. Every now and then one would arise and claim that he had the proof of spontaneous generation of life; but after all the scientific world has been forced to this conclusion, "*Omne vivum ex vivo*" — all life from, or out of life. The attempt to get life out of the dead has failed. Life can only come from the touch of life. So, therefore, it was necessary for God to come in the evening of creation with the spark of physical life and bring the dead material world in contact with it that all creation might have life; and this same law of Biogenesis holds good in the spiritual world. Man can not by a process of moral evolution become better and better, until he arrives at a state known as spiritual life. Spiritual life, just as physical life, is not a spontaneous self-developed product, nor a compound, evolutionized from natural virtues, but a unique life, begotten and born of life. "No organic change, no modification of environment, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of spiritual life" (Drummond). In substance Christ states the same thing: "Ye must be born again." "Except a man be born of water and the Spirit, he can not enter into the kingdom of God." Christ told Nicodemus that, just as he had come in possession of physical life, he must come into possession of spiritual life. Just as in the material world the dead atoms must be brought in vital contact with life, even so the natural man must be brought in vital touch with the living Spirit before the man can possess spiritual life.

In compliance with this law of Biogenesis, the living Spirit came to the earth in the person of the Son of God. Hear his own statement of this fact and his mission to earth: "I am the life." "And I come that they may have life, and that they may have it abundantly." What a noble and important mission this was! But the people did not appreciate it — in fact, could not, for they were insensible to its meaning. The insensible rock can not understand the mission of a plant, which reaches down into the soil to touch and quicken it into

life. Just so the spiritually dead men to whom Christ spoke the above words were insensible to their import; but when their dead souls were touched and quickened into life by the living Spirit from above, they began to grasp their meaning and breathe the joys of a new life. "And you hath he quickened, who were dead in trespasses and sins." "Therefore if a man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." "And ye have put on the new man, which renewed in knowledge after the image of him that created him." Thus this new life, which Christ bore from the realms of light and life, was disseminated throughout the earth; and God's spiritual creation was quickened into life, and again the second time the world was flooded with life and light, but this time with the true life, spiritual life, eternal life.

So, therefore, the distinction between the Christian and the moral man is a very marked one. It is the same as between the plant and the stone — a difference of life and death. This new life is the distinguishing feature of Christianity from all other religions. Buddha and Mohammed may develop moral beings, but only Christ can develop into life. "He that hath the Son hath life, he that hath not the Son hath not life."

Christ stated that he came not only that man might have life, but that he might have it *abundantly*. Until the coming of Christ, man had not life abundantly. He possessed physical life in abundance, but little intellectual life, and no spiritual life. Christ came to supply this intellectual and spiritual deficiency, that man might have physical, intellectual and spiritual life, and thereby live abundantly. Nature supplied physical life; but there was a need of intellectual and spiritual life to guard, nourish and regulate the physical life. The world was steeped in ignorance and sin — dead intellectually and spiritually. Christ, while on earth, touched and quickened the mind and soul into life; and after his ascension he sent the Holy Spirit, the great teacher and bearer of intellectual life, to continue this work. "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, will teach you all things." "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." The wonderful words of truth and wisdom, which the Holy Spirit spoke through the apostles attest the verity of the above statement; and we have but to compare that age with the present to see the influence of the teaching of the Holy Spirit upon the intellectual world. It is an accepted historical fact that where the Bible, the teaching of the Holy Spirit, has gone, intellectual life and civilization have flourished. During the Middle Ages the Bible became to be read and studied by only a few secluded monks and schoolmen, and what copies were not destroyed were consigned to the dust and mildew of cellars; consequently the intellectual night, known as the Dark Ages, settled upon and shrouded the earth; and until some moth-eaten and dust-covered copies of the Bible were resurrected, and by the invention of the printing-press other copies were scattered through the country, the darkness was not broken. Every copy became a powerful radiator and a

fruitful disseminator of life; and thus was produced the Renaissance, a national birth of intellectual life, which was followed by the Reformation, a national birth of spiritual life. "Marvelous book, full of divine life and power! Sealed into the gloom of a sepulchre, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligences. No one can touch the hem of its garment without being healed and quickened into life." Culture and civilization the world over are the product of intellectual and spiritual life, which are begotten and born of the Word of God, the teaching of the Holy Spirit, and the people or nation that lives most abundantly is the nation that studies and reverentially follows this teaching.

The Savior's words, "I am come that they may have life, and that they have it abundantly,"—that is, the abundant life—should be received and heeded with delight by us, the people of the twentieth century. What a privilege it is to live in the most opportune age in the history of the world, an age in which man has unlimited access to physical, intellectual and spiritual life, the abundant life; and we owe it to ourselves and to the Son of God, who gave us this access, so far as in us lies, to live this abundant life.

THE POPE AND PROPHECY.

PETER AINSLEE.

Since others, both Roman Catholic and Protestant, have vied with each other in the beauty of the encomiums that have been laid upon the bier of the late Mr. Pecci, better known as Pope Leo XIII., I beg that I also may have the privilege of laying a few imperishable passages of Scripture upon his tomb. Never in the long history of Papacy have Protestants so generally united with Roman Catholics in the praises of a Roman pontiff. Many have interpreted this union of sentiment as an evidence of the growing of the Christlikeness in all branches of Christendom. I do not see it, and therefore can not so interpret it. If I mistake not, the religious denominations are to-day bearing a toleration towards each other like the pagan cults in the days of the Roman empire. They tolerated each other from policy, and to-day the religious denominations, Protestant and Catholic, seeing that they are making so little advance numerically, and yet unwilling to give up any of their traditions and religious appendages, are seeking better terms, and Protestants especially, praising all that even has 'the form of godliness,' as though half-way atoning for their protesting of years ago. If the late Pope was what many Protestants have said he was, I can not see why they should not have been loyal to him and promise loyalty to his successors; but since he was not the bearer of that Christlike spirit—not in a single instance—I can not see that I should praise him, nor have I any interest in his successor. The prophecies were very clear in describing the first advent of our Lord—he must be born of a virgin, his birthplace must be Bethlehem, he must be called out of Egypt, he must be sold for

thirty pieces of silver, he must be spit upon and scourged, he must have his hands and his feet pierced, he must have a bone broken, he must make his grave with the rich, and arise the third day. He fulfilled every one of these, and many others equally as clear, and therefore we conclude that he is the Christ that God promised to the world. Likewise the same book of prophecy has declared that there must be an antichrist, and the description of him is as clearly given as of the true Christ. Take 2 Thess. 2:3: "For it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setteth himself forth as God." From this passage of Scripture I conclude:

(1) The Antichrist shall not be an infidel, as many have claimed, but he must be in the church that falls away, and the falling away reveals him.

(2) He is opposed to God, and John describes him as one that denies both the Father and the Son. Be sure that you understand the meaning of *denying* the Father and the Son. The following passage shows what kind of *denying* it is: "They profess to know him, but in works deny him." One may *deny* God as an infidel and another may *deny* him equally as strong by his works, although he constantly offering prayers, and the latter is worse than the former.

(3) He sits in the temple of God, but what is the temple of God? It certainly is not a material building like the temple at Jerusalem. Here it is: "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you?" (1 Cor. 3:16). Then the temple of God is the Christian, and the one who is to sit there is the Holy Spirit. This was Peter's idea, for he said to Ananias: "Why hath Satan filled thy heart to lie to the Holy Spirit?" It was not "to God," nor "to Christ," nor "to the church," but "to the Holy Spirit." This was the idea of our Lord himself, when he said, after his ascension: "He that hath an ear let him hear what the Spirit saith unto the churches." The Holy Spirit is the Vicar of Christ on earth, and no man has a right to usurp this holy place, but one man and his successors have dared to take this place and dictate to the consciences of men and women and hold a supreme and infallible sway there.

(4) He is spoken of as "the man of sin," from which many have concluded that the Antichrist must be one person, and therefore could not be the popes, as they form a line of succession and are consequently many persons; but since the Christians are spoken of as "the man of God," and this reference is to many Christians and to those succeeding each other, I can not see but that the term "man of sin" has the same force and refers to a succession. Paul spoke of the church as "one new man," and with equal force the entire line of the Papacy is here spoken of as "the man of sin."

(5) He is described as setting himself forth as God. In the days of Pope Alexander VI. there was inscribed on a triumphal arch in the city of Rome, "Caesar was a man; Alexander is a God." In the fifth Lateran Council it was said to Leo X., "Thou art another God

on earth." Pope Nicholas wrote, "If those things which I do be said to be done, not of man, but of God, what can you make me but God?" And to crown it all, the Ecumenical Council in 1870 declared the infallibility of the Pope, which is a doctrine held by the entire Roman Catholic Church. Now, since none is infallible but God, but the Pope is infallible, therefore the Pope is God. Such is the present-day argument, which fulfills the exact description of the Antichrist — "setteth himself forth as God."

(6) He is called "the son of perdition," and Judas is the only other person ever spoken of by this name, so the line of the Papacy seems to have had its beginning in Judas and not in Peter. Certainly the late Pope, with his millions of dollars as his private fortune and living in the largest and handsomest palace in the world, is in striking contrast with the true Christ, whose cradle was a borrowed manger and whose grave was a borrowed tomb, because he had not where to lay his head.

(7) We are told by Rev. 13:5 that this power was given unto him to continue forty-two months, and in prophetic count this stands for 1,260 years. The Papacy was not completely established until 533, in which year Emperor Justinian enforced by arms the subjugation of the whole Church to the Roman Pope and bestowed upon him the title of *Rector Ecclesiae*, or "Lord of the Church," and thus "the man of sin" was certainly fully revealed. This power continued through 1,260 years. Add those figures to 533 and you have 1,793, the time of the French Revolution, when by national law both God and the Bible were abolished in France and a dreadful blow was struck the Papacy, for in the reaction the temporal power of the Pope was shaken and finally taken away, and the spread of the Bible, as was predicted in the Revelation, was begun and has increased as never before known in the world.

As the true Christ has a bride, which is the true Church, and described as "arrayed in fine linen, clean and white," so the Antichrist likewise has a bride, who is vividly portrayed in the seventeenth chapter of Revelation as "the great harlot that sitteth upon many waters, riding upon a beast with seven heads and ten horns." Her garments are described as "purple and scarlet." This passage of Scripture is clearly explained by the Scriptures and leaves us in little doubt as to the institution described.

(1) What do the waters mean? In order that there might be no doubt, the fifteenth verse of that chapter tells us in these words: "The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues." This shows that the harlot is to have power in all parts of the earth, and is that not true of the Roman Catholic Church?

(2) What do the seven heads mean? The ninth verse explains that in these words: "The seven heads are the seven mountains on which the woman sitteth." This locates the place beyond any dispute, for through all ages Rome has been spoken of as "the seven-hilled city."

(3) What do the ten horns mean? The twelfth verse says: "The ten horns which thou seest are ten kings." They are described as first making war upon

the true Church and then turning upon the harlot (verse 16), and "shall make her desolate and naked." It is an historical fact that the old Roman Empire was broken up into ten kingdom and they all gave their support to the Papacy. Centuries after, several of those kingdoms that were developed from these, France in particular, turned upon the Papacy, and under Napoleon the French armies entered Rome, took away the hoarded wealth of the Vatican, confiscated the Papal States, and sent the Pope as a prisoner to France to die, and thus Napoleon had taken away the temporal power of the Pape. The prophecy was, "Shall make her desolate and naked, and shall eat her flesh and burn her with fire." It was literally fulfilled.

(4) And what does the harlot mean? In Scripture, harlotry always symbolizes apostasy, and in our common understanding a harlot is a fallen woman, who, though fallen, may still be beautiful in face, fascinating in manner and gorgeously dressed. The Mistress of the Antichrist no longer looks for the return of her affianced husband, for she has become the paramour of the kings of the earth. To her the doctrine of the second coming of our Lord has no interest, and much of the lack of interest among Protestants in this doctrine, which Paul terms "the blessed hope" of the Church, is due largely to Roman Catholic influence. To her the millennium has already come, and Cardinal Manning said: "In the person of the Pope, Jesus reigns on earth, and he must reign until he hath put all enemies under his feet." Truly this is the mock millennium, and the Antichrist and his Mistress reign together.

(5) As to her dress, she is described in verse 4 as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." In the recent account of the secular press of the garments of the Pope, five are scarlet and his vest is covered with precious stones. I have seen a Roman Cardinal a hundred times, and he is always known by his scarlet cap and scarlet scarf, and the bishop always wears a purple scarf. These are the distinct colors of the Roman Catholic Church known the world round.

(6) The harlot is described as having in her hand "a golden cup, full of abominations and filthiness of her fornication." The cup of the Lord's Supper she claims, by her touch of magic, has become the literal blood of Jesus, and not only Roman Catholics believe this, but many Protestants.

(7) She is described, further, as being "drunk with the blood of saints and with the blood of the martyrs of Jesus," and against the Roman Catholic Church is an account of the martyrdom of fifty million men and women who refused to be loyal to the Pope and to drink of the cup of the abominations of his Mistress.

(8) In the death-chamber of the late Pope, many Protestants have praised his having as the only decoration the picture of the Madonna and of his beautiful and sincere devotion to the Virgin Mary, the so-called "mother of God." Did you ever read the fourteenth chapter of Jeremiah? Then you have read God's most terrible denunciation of Israel for worshipping "the queen of heaven," who was Astarte, the great Babylonian goddess, whom they called "the mother of

gods." By the Roman Catholic Church, the Virgin Mary has been put in the place of Astarte, and the whole Roman Catholic Church worships her as "the mother of God." It was an apostate Israel in the first instance, and it is an apostate church in the second instance.

(9) But where did the water, candles, holy water, images, processions, adoration of saints, relics, and such like things, come from? They are all from Assyrian and Egyptian paganism, and were bitterly opposed and ridiculed by the early Christians for more than three hundred years. That this may not depend upon my own word, Cardinal Newman, in his effort to show the power of the Roman Catholic Church to transform things and institutions, said that these very things which I have mentioned once were "*the very instruments and appendages of demon-worship.*" Over against this I lay these words of the apostle Paul: *Ye can not be partakers of the Lord's table and of the table of demons.*"

(10) The Mistress of the Antichrist is not only described as herself a harlot, but "the mother of harlots." Did any of the Protestant denominations come out of the Roman Catholic Church? This history is familiar ground and the Scriptures must be fulfilled. And still another question, Do any of the Protestant denominations burn candles in their churches, hold to the doctrine of transubstantiation, and any other practices or doctrines from the Roman Catholic Church? It is too sad that many do, and I confess that I am pained at the exact description and to know the kinship. The Lord have mercy upon us. Cardinal Manning said: "*The Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God.*" The Scriptures declare emphatically that it is not the latter. Cardinal Newman said: "*Either the Church of Rome is the house of God or house of Satan; there is no middle ground between them.*" The Scriptures likewise affirm that there is no middle ground between the Bride of Christ and the Mistress of the Antichrist, and show beyond a doubt that the Church of Rome is not the house of God. Those prophecies of the Antichrist and his Mistress are as clear as those of the Christ and his Bride. If those referring to the Antichrist and his Mistress do not meet their fulfillment in the Pope and the Roman Catholic Church, then where do they meet their fulfillment? If those are meaningless that refer to the false Christ, those that refer to the true Christ are likewise meaningless, and no Son of God has ever come into the world to die for the human race. If one set of these prophecies is wrong, the other is wrong, and all Scripture becomes an unsolved enigma. But the Scriptures are clear; the prophecies are true; the Word of God can not fail.

But what of our hope in the midst of this Antichrist and his Mistress? The Scriptures here likewise have given to us the sequel. It is in 2 Thess. 2:8: "*Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.*" Divide the verse into two parts: (1) "*Whom the Lord shall consume with the Spirit of his mouth.*" The living Word of God shall gradually weaken the Roman Catholic Church. The Bible is the Spirit of his mouth.

World-wide evangelization is doing its great work now and will continue to do. This is our part, and our part must be done "in the energy of his strength." (2) "*And the coming of the Lord shall destroy with the brightness of his coming.*" It is no wonder that the Antichrist has wiped out in the program of the ages the second coming of our Lord, for it means doom to the Antichrist and his Mistress. This is the Lord's part, and he will do it when he comes the second time, and our prayer is, "Come, Lord Jesus."—Christian Standard.

Baltimore, Md.

"EXPLORATIONS IN BIBLE LANDS DURING THE NINETEENTH CENTURY."

J. W. M'GARVEY.

This is the title of a magnificent work just issued by the house of A. J. Holman & Co., Philadelphia. It is a book of 807 pages, octavo, printed on heavy calendered paper, with about two hundred well executed illustrations, and four maps folded in a pocket on the inner face of the cover. The subject-matter is distributed according to the lands in which the explorations were made, viz.: Assyria and Babylonia, Palestine, Arabia, Egypt, and the land of the Hittites. Professor Hilprecht, who is the general editor, prepared the first division. In the preface he tells us that nearly ten years ago he was requested by Holman & Co. to prepare such a work, but that, knowing scholars who were more familiar than himself with some branches of the subject, he preferred to enlist their co-operation. Consequently he obtained the co-operation of Dr. Benzinger, formerly of the University of Berlin, to write on Palestine; Professor Steindorff, University of Leipzig, on Egypt; Professor Fritz Hommel, University of Munich, on Arabia, and Professor Jensen, University of Marburg, on the Hittites. These are all specialists on their several subjects.

It is too early as yet to form a judgment in detail as to the manner in which these eminent scholars have executed their task, but their facilities for information at first hand, and their reputation for faithfully reporting it, are such that the work must be received by the public as one of the highest authority. I have received letters of inquiry from various persons who wished to inform themselves on this fascinating subject, and I have been at a loss what book to recommend; for hitherto we have had to glean the information from many different books, and the latest information from newspapers and magazine articles. Now we seem to have all the principal discoveries in a single volume, which sells at only three dollars; and this work I now urge all to buy who are interested in the most unique line of study which has been opened to the modern world. Well does Professor Hilprecht style the discoveries in Babylonia and Assyria "the resurrection" of those countries. The people of those lands, after a burial of four thousand years, have risen up, with books and pictures in hand, to tell the modern world their long-forgotten story, and to confirm the truthfulness of many a page in our Bible which has been pronounced legend-

ary by modern skeptics. I expect to call attention frequently, in future issues of *The Standard*, to important facts contained in this magnificent volume.—*Christian Standard*.

HEAD OF THE BODY.

(1 Cor. 11: 3.)

P. R. SLATER.

"I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

In the foregoing Paul would impress the means of reaching God as the chief ruler to guide and direct all men. It is said the head of every man is Christ, and the head of Christ is God. It is through Christ, then, that God leads and directs man. Any man, or body of men, who does not recognize Christ's authority can not claim God as his chief ruler or guide. But in what way does Christ become the head of every man? By a submission to his governing power. And he who refuses to do this can not claim to be a member of the body of which he is the head, since the head is to govern and direct the members of its body. Only they who act as the head directs can it be said have acted in harmony with the body. An independent action of a member may defile the body.

But when did Christ become the head of every man? Paul, in Eph. 1, says, when God "raised him from the dead and made him to sit at his right hand, he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body." In this way, then, and this way only, can any man claim to be acting under the authority of God. Col. 1: 18 says: "He is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things (or among all) might have the pre-eminence. For it was the good pleasure of the Father that in him should all the fullness dwell, and through him reconcile all things unto himself." The beginning and the fullness of our relation to God as head is in and through Christ.

But the text says, "The head of the woman is the man." "And man said, This is bone of my bones and flesh of my flesh: She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2: 23, 24). In this we see a unity such as should exist between Christ and the church, and in this connection Paul, in Eph. 5: 22, says: "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife, loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it, even as

Christ also the church, because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great, but I speak in regard of Christ and of the church." The unity is recognized as being almost inseparable. The text says, "No man ever hated his own flesh, but nourisheth and cherisheth it, even as Christ also the church, because we are members of his body." Here it is clearly taught that Christ careth for the members of his body, of which he is head, as man careth for the members of his body, of which he is head. This relation, then, must exist, in order for us to approach God as head over all. It is by and through the recognition of these sacred relations that we can claim to be governed by God's will and walking as he directs, seeing his wisdom has so directed.

Shelbyville, Ky.

CHARACTER BUILDING THROUGH THOUGHT.

J. LINCOLN BROOKS.

Thought's most deadly instrument for marring human lives is fear. It demoralizes character, destroys ambition, induces or causes disease, paralyzes happiness in self and others, and prevents achievement. It has not one redeeming quality. It is all evil. Physiologists now well know that it impoverishes the blood by interfering with assimilation, and cutting off nutrition. It lowers mental and physical vitality and weakens every element of success. It is fatal to the happiness of youth, and is the most terrible accompaniment of old age. Buoyancy flees before its terrifying glance, and cheerfulness can not dwell in the same house with it.

"The most extensive of all the morbid mental conditions which reflect themselves so disastrously on the human system is the state of fear," says Dr. William H. Holcomb. "It has many degrees of graduations, from the state of extreme alarm, fright, or terror, down to the slightest shade of apprehension of impending evil. But all along the line it is the same thing—a paralyzing impression upon the centers of life which can produce, through the agency of the nervous system, a vast variety of morbid symptoms in every tissue of the body."

"Fear is like carbonic acid gas pumped into one's atmosphere," says Horace Fletcher; "it causes mental, moral and spiritual asphyxiation, and sometimes death—death to energy, death to tissue, and death to all growth."

Yet from birth we live in the presence and under the dominion of this demon. A child is cautioned a thousand times a year to look out for this, and to look out for that; it may get poisoned, it may get bitten, it may get killed; something terrible may happen to it if it does not do so and so. Men or women can not bear the sight of some harmless animal or insect because, as children, they were told that it would hurt them. One of the cruelest things imaginable is to

instill into a child's plastic mind the terrible image of fear, which, like the letters cut on a sapling, grows wider and deeper with age. The baleful shadows of such blasting and blighting pictures will hang over the whole life, and shut out the bright joy of sun and happiness.

An Australian writer says:

"One of the worst misfortunes which can possibly happen to a growing child is to have a mother who is perpetually tormented by nervous fear. If she gives way to fear — morbid, minute and all-prevailing — she will inevitably make the environment of her child one of increasing dread and timidity. The background of fear is the habit or instinct of anticipating the worst. The mother who never makes a move, or allows her children to make a move, without conjuring up a myriad of malign possibilities, embitters the cup of life with a slow poison.

"I know that thousands of boys and girls are to-day tremulous, weak, passive and unalert on the physical side, simply because they were taught, in the knickerbocker stage, or earlier, to see the potency of danger in all they did or tried to do. A mother assumes a terrible responsibility when, from silly fear of possible injury, she forbids a child such physical abandon as will promote courage, endurance, self-reliance and self-control."

Not content with instilling fear of possibly real things, many mothers and most nurses invent all sorts of bugbears and bogies to frighten poor babies into obedience. They even attempt to induce sleep by telling children, "If you don't go right to sleep, a great big bear will come and eat you up!" How much sleep would a grown man get in a situation where this was a real possibility? Fear of the dark would seldom exist if parents carefully showed children that nothing is different in the dark from what it is in the light. Instead of so doing, they take pains to people the mysterious gloom with every sort of ogre and monster which human imagination has been able to conjure up. Some one has thus expressed in verse this cruel but too common sin against healthy-minded childhood:

"He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong."

Mothers waste much energy in worrying about their children. Some of them can not take a moment's comfort while their boys or girls are out of their sight. How many times, in imagination, have you seen your children tumble out of trees, and out of sheds? How many times have you pictured them drowning when they went to sail or skate? How often have you had visions of your boy being brought home from the baseball or football grounds with broken limbs or scarred face? When none of these things happened, what had you to compensate for the hours of mental anguish, with consequent lowering of vitality and physical tone? Such useless imaginings of evil make many women old and haggard before their time.

With fearsome and anxious mothers surrounding children with an atmosphere of dread, and suggesting

to them new and unthought-of objects of fear, it is not astonishing that the whole world seems burdened and bowed down under a fearful weight of fear and anxiety. Go into almost any gathering, no matter how gay and happy the crowds seem to be, and you will find, if you question any one of even the gayest, that the canker worm of fear gnaws at the heart in some form. The fear of accidents, of sickness—of the development of some terrible disease—of poverty, of death, or of some great misfortune, still lingers during the greatest apparent gayety.

Many men and women narrow their lives by worrying over what may happen to-morrow. The family can not afford to have any little, legitimate pleasure, to travel, or to take the leading magazine or papers. They can not afford to take much-needed vacations. They must economize on clothes, on food, even, and every form of culture or recreation costing money, simply because times may be hard next year. "There may be a financial panic," urges the pessimist. "Some of the children may be sick, the times may be bad, our crops may fail, or some business venture may not succeed. We can't tell what might happen, but we must prepare for the worst." The lives of hundreds of families are mutilated, sometimes utterly ruined, by this bugbear of misfortune just ahead.—Success.

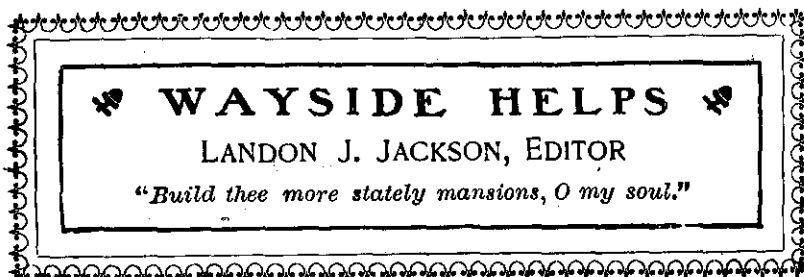
FOOD FOR THE LAMBS.

A PRETTY SCENE.

I staid all night with Brother John. He and I sat in one end of the house and talked. We talked of things spiritual, things temporal, and the hours fled. Bed time came on and Brother John said: "Let's go in the other room and read and have prayer." In we went and found the family reading the book of Colossians. Just as I approached softly one of the children read verse 17: "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." Now you might have laughed had you been there, but I did not. It is a whining family. I never did know how whiners tolerated themselves, but they do. Well, I want it understood that it was not the whining that pleased me so well, but the reading was the part that was so interesting despite the whining. Yes, the whining did not destroy the beauty of family reading. If the "Word of God is able to make us wise unto salvation through faith," then what is its value? Mind can not comprehend, tongue can not tell. Did you ever think that that young man or woman who reads a novel, and can talk glibly about its contents, but does not even know where Colossians or Second Timothy is, flatly contradicts Paul when he tells us the Word of God is able to make us wise unto salvation; and just as well as says, "Paul, you lie—but here, this novel is life-giving stuff"? How many whose names are on the church book would have split their sides nearly had they heard Sally, Jim, Janie and Lucinda drawl out: "Whatsoever you do in word or deed, do all in the name of the Lord Jesus," and what follows. They would have laughed most heartily, be-

cause they could have read it so much better. But do they do it? That is the question. A great many little things will be big things at the judgment, and a great many big things will be little things up yonder. 'Tis not those who laugh at others smaller than themselves, nor those that think themselves great, that will be great with the Judge. Did you ever see a boy lift himself to the ceiling by catching hold of his suspenders? No. That is not all: you never will. We can not just say we are great and be great, or think so and it will be so. That is, we can not just take hold of ourselves and lift ourselves up. "Let the word of Christ dwell in you richly in all wisdom," is in that same third chapter. All who do this are great. Prove it? All right. Read Matt. 5:19. What does this mean? Do and teach and we will be great; but to do the commandments they should dwell in us richly in all wisdom. The Word of God lived and taught makes us wise unto salvation and great. If John's family continue to whine out the Word of God until it dwells in them richly they will be wise and great in the eyes of all heaven, and that is great greatness.

THE LITTLE MAN.


WAYSIDE HELPS
 LANDON J. JACKSON, EDITOR
"Build thee more stately mansions, O my soul."

PERSONAL MAGNETISM.

There is something in a magnetic personality which can not be expressed. It is intangible. It eludes biographers and photographers alike. This mysterious something, which we sometimes call individuality, is often more powerful than the ability which can be measured, or the qualities that can be rated. It makes a man popular and successful far beyond one who, though having more ability, is lacking in this indefinable power.

Politicians and statesmen know its value. James G. Blaine had it in a remarkable degree. The mere mention of his name in a convention or an assembly would be greeted by an outburst of applause, while the names of other men, as able in many ways as he, would not arouse the slightest enthusiasm. Henry Clay, also, had this wonderful gift of a magnetic personality. Calhoun, on the other hand, although Clay's equal intellectually, utterly lacked it.

Many women are endowed with this magnetic quality, which is entirely independent of personal beauty. It is often possessed in a high degree by very plain women. This was notably the case with some of the women who ruled in the French *salons* more absolutely than the king on his throne.

At a social gathering, when conversation drags and interest is at a low ebb, the entrance of some bright woman with a magnetic personality may instantly change the whole situation. She may not be handsome, but everybody is attracted toward her, and considers it a privilege to speak to her.

People who possess this rare quality are frequently

ignorant of the source of their power. They simply know they have it, but can not locate or describe it. While it is, like poetry, music, or art, a gift of nature, born in one, it can be cultivated to a certain extent.

Much of the charm of a magnetic personality comes from a fine, cultivated manner. Tact, also, is a very important element — next to a fine manner, perhaps the most important. One must know exactly what to do, and be able to do just the right thing at the proper time. Good judgment and common sense are indispensable to those who are trying to acquire this magnetic power. Good taste is also one of the elements of personal charm. You can not offend the tastes of others without hurting their sensibilities.—Selected.

THE JOY OF THE SERVICE.

It is a fundamental principle of life that we are strong according to the joy of our spirit. A cheerful confidence is a doubling of our power. We can do well any work into which we enter lovingly. If it is truly our work it will be the very thing we will delight to do.

The secret of every great achievement in art, in industry, or in the realm of science has been that in that work some soul has found its freedom and its triumph.

Service, if it is to be a real service, will always be accomplished joyfully, lovingly, spontaneously.

The man who has no happiness in the work of his hands, who can not find abundant satisfaction in what he is doing, will be sure to bungle his work. Unless your heart is in the work, and unless it can be done in the consciousness that it is really a part of your life, you make yourself a machine, and destroy the beauty of the work, and the world is not truly better for what you have done.

Joy in the service is the secret of its power and its success. We need never descend to the plane of drudgery. Whatever the task is, if it belongs to us, and if we understand its significance, it will be the very thing in the doing of which we are most exalted, even if it be what the rest of the world would call menial and dirty.

You can not bake a loaf of bread, or dust a room, or plow a field, or build a barn, as it ought to be done, if your heart is not in it.

The world has too much of the disagreeable. There are too many people bossing the job and trying to see that other people do their duty.

I am not surprised that men suffer so much when I see how largely the world's life has become a heartless system, a mechanical thing, a forced and artificial performance.

The world is needlessly clouded with the terrible shadow of fear and anxiety. Men acknowledge necessity and bend to Fate. Their life is made a discipline. They seem to be always doing penance, as if to expiate the sin of having been born.

The world is not happy enough; it has not the sense of being at home on the earth; it seems always longing for a joy that is just beyond its reach.

I look out upon the careworn faces of the world; at the gray hairs and bended shoulders of mankind; I watch the intense haste and hear the noisy tumult of humanity, and I understand with what compassionate tenderness the great Teacher said: "Come unto me all ye that weary and are heavy laden and I will give you rest. Learn of me, for my yoke is easy and my burden is light. Take my yoke upon you and ye shall find rest unto your souls."

Surely the joy of life is not in being indifferent to its work. The joy of life does not mean careless self-indulgence. It does not mean neglect of human interests and of natural obligations.

There is manly labor to be done. There are earnest and heroic undertakings. Our life is not child's play. It has no room for empty frivolity.

Nevertheless, there is no work of life that should be made burdensome and repugnant. There are no disagreeable duties. There is no omnipotent task-master standing over us.

There is nothing worth while in the way of labor the worthy doing of which will not help to emancipate the soul.

"The yoke is easy and the burden is light," provided we have learned the lesson of confidence, the lesson of receptivity, the lesson of love. If we are toiling for the means of self-indulgence, our work will drag and be a hindrance to us; but if we come into the true light of the one life, if we are filled with human interests and sympathies, if we rise above the reach of "miserable aims that end with self," if we rise into the universal, we will have the power to perform the commonest toil in the same spirit in which we would delight to do; if occasion permitted, the most brilliant and notable work.

To the emancipated soul there is nothing common or unclean; nothing disagreeable or repulsive.

Now is the time for us to live and to find joy in living. There is no necessary postponement of happiness. This is the very place for us now to recognize the Eternal Presence, and to make our lives a song of praise.

We do not need the idea of duty. When love enters the heart, fear, reluctance, constraint, sacrifice, duty are gone. There is no other consideration left in the heart when love fills it. The spirit of love transforms toil into happiness, transforms duty into pleasure, transforms sacrifice into a sense of splendid opportunity.

There is no reluctance where love is; there is no hesitation nor distrust. The full heart pours forth its life in the very joy of its fullness.

The soul that has realized its true being knows that it can not lose anything. It knows that there is no room for sacrifice. It does not deny itself when, through love, it reaches out in service to the world. It makes no sacrifice, since it knows that the only way to gain life is to use it; the only way to gain power is to use it; the only way to gain wisdom is to use it.

The life of joyful service is a life of perfect spontaneity and perfect freedom. We can enter that life now, if we give ourselves without reserve to what we

are. We can realize ourselves as a center of universal quality and power.

Think of a plant that did not want to blossom, or a tree that did not want to bear fruit, or a bird that found it tiresome to sing. Or think if the great sun were reluctant to shine. Think what it would mean if the process of Nature needed to be told that it was their duty.

Nature is not reluctant. The animals are glad to grow and to give us their best, and do not pretend that it is because they are so very conscientious.

The heart pulses its streams of red life throughout the body without having had a sense of duty in the matter.

No more does man need to be lectured on his moral obligations and be preached to on the necessity of self-denial.

If we learn what constitutes our truest meaning, if we know what we are, if we live healthy, natural lives, we shall find that all unconsciously the results will be an abundant blessing to the world.

The spirit of man is universal, it is inherently divine, its very instinct is to give and to serve and to love. This is its joy and its strength.

Lowell has excellently expressed it:

"'Tis as easy now for the heart to be true

And for grass to be green, or for skies to be blue;

'Tis the natural way of living."

God always opens the doors of hope when we are bowed down with grief and sorrow if we but appeal to him. The angels are always striving to reach, teach, help, lead, direct and guide us. We fumble and stumble and faint, only as we keep our hearts and minds closed to the All Good. "Oh, Father, help me!" uttered in silent, fervent prayer is all-powerful, and helps us more than a million years of thinking, theorizing and philosophizing.—Selected.

THE OTHER SELF.

MARY A. P. STANSBURY.

I was reading in the summer-house, when Marjorie, not seeing me, came to play in the garden. After a while Tommy Martin strolled along and stopped to lean over the gate.

"Gee, whiz!" said Tommy, who was a slangy boy, "what fine pears! Pick one for me, Marjorie."

"I'd like to," answered Marjorie, pleasantly, "but I can't. There are only a few of the pears, and they're of some special kind, and I'm not allowed to touch them."

"Pshaw, Marjorie! Just one, and I'll give you half! There's nobody looking."

"Tommy Martin," said the little girl, with dignity, "my own self is looking!"

"Bravo, Marjorie!" I said, under my breath, suddenly remembering that the great French painter, Meissonier, had once said much the same thing to a fault-finding friend:

"I have a critic who is more exacting than you; it is my other self."

So the two — the little girl and the famous artist — set me thinking.

"What is this 'other self,' I mused — for I felt that I, too, had such an attendant — "which sits in judgment on all I do; which is not to be blinded by mystifications nor confused by arguments; which goes straight to the heart of my actions, and measures my performance by the standard of my purpose?"

Perhaps the question is best answered by asking another. Is not my "other self" that which was God's thought of me before I was created, as over against this weak, imperfect one, which so often errs not only in accomplishment, but in will?

Phillips Brooks never spoke a truer word than when he said: "The natural level of humanity is the highest level, and humanity is out of its element anywhere below that level."

Goodness was meant to be a birthright — not a supernatural attainment. The soul's native air is the clear breath of the heights.

How shall this confusing dual existence, with its turbulent elements of strife and unrest, come to an end? The apostle knew when he wrote:

"But ye have the mind of Christ."

Patterned after his life, partaking of his spirit, the lost unity is restored, and we are at one with ourselves — in him.

SHORT RULES FOR LONG COMFORT.

Put self last.

Be prompt at every meal.

Take little annoyances out of the way.

When good comes to any one, rejoice.

When any one suffers, speak a word of sympathy.

Tell neither your own faults nor those of others.

Have a place for everything, and everything in its place.

Hide your own troubles, but watch to help others out of theirs.

Never interrupt any conversation, but watch patiently your turn to speak.

Look for beauty in everything, and take a cheerful view of every event.

Carefully clean the snow and mud from your feet on entering the house.

Always speak politely and kindly to servants.

When inclined to give an angry answer, press your lips together and say the alphabet.

When pained by an unkind word or deed, ask yourself, "Have I never done an ill and desired forgiveness?"—Selected.

A pleasant and cheerful countenance tones and sweetens all mortals that gaze upon it. A holy man says: "A sad countenance and a weary voice often awaken sympathy, but I doubt if anything is more potent in the human character than cheerfulness. It is like sunshine and sea air and running water and the songs of birds. It has a charm for the fagged world which entitles it to a place with the beatitudes."—Selected.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

MOUNTAIN PARK, O. T., Sept. 8.—The camp-meeting at the City Park is now a thing of the past. The attendance was good, and all seemed to enjoy the meeting. There were brethren from Kiowa, Comanche, Caddo, Greer and Canadian Counties; also from Texas, Indian Territory and Kansas. The third and fourth Lord's days in next September were agreed upon for another camp-meeting at the same place.

Crops are almost a complete failure here this year, and I need the fellowship of the faithful to help me carry on this mission work. We have set in order ten churches so far, and are doing what we can. I have two helpers, who are now in meetings. A full report will appear soon. Brethren, don't forget us, but do what you can. Your brother, J. H. LAWSON.

Bro. Harding's meeting at Berea Church, near Bowling Green, will begin next Saturday evening, September 19th. All are invited. The brethren are expecting a big meeting, and we trust that they will not realize less than they are expecting.

O'NEAL, ALA., Sept. 5.—I held a meeting at College Hill Schoolhouse, in Lauderdale County, last week. We had large and attentive audiences. Two young men confessed faith in the Son of God, and I baptized them into Christ. This is a mission point, and we hope to be able to establish a congregation here. I am engaged in North Alabama, preaching among the poor. Am trusting the Lord for a support. Brethren, pray for me. SHERMAN SEXTON.

Bros. W. L. Karnes and R. R. Hays are holding a meeting at Greencastle, Ky., under an arbor. This is a place where much work is needed, as there are some who, though claiming to be members of the church of Christ, are opposing every effort put forth by our brethren to teach the people the truth of the gospel. The opposition arose from the fact that our brethren could not remain with those who use instrumental music in the worship, and accordingly they withdrew from them. It is our duty to withdraw from every one who walks disorderly and will not heed admonition. It seems that a man misses the mark a great space when he tries to justify the introduction of any cause of division into the church, and especially when he tries to justify the cause which has produced more divisions than, perhaps, all other causes combined. But some one asks: "Didn't they use instrumental music under the old covenant?" Yes; but how slow we are to learn that the old covenant was given to the Jews; that it didn't embrace the Gentiles, and that God made a new covenant, and that we are living under the new, not the old, covenant. The Jews didn't dare suppose that they were at liberty to put into the old covenant what they pleased — what God had not put there. Now, then, to put into the new covenant something God has not

authorized can not but be a sin, and one, too, of no little weight. It matters not if it was in the old covenant; the new covenant is not the old one patched, but it is *new*, and whatever is not in this new covenant has no right there, even though it was in the old one. I have the same right to require every Christian to have a hole bored through the ear, as an ordinance of the new covenant, that I would have to require any one to be circumcised, though circumcision was a part of the law, but boring the ears was not. If God had made a hundred covenants, and we were living under the last, we would be required to follow him according to exactly what was in the last covenant, and the ordinances of the former covenants would be no more to us than if they had never been ordinances at all. In the old covenant we find circumcision, the burning of incense, the offering of burnt offerings and sacrifices, keeping the Sabbath (the seventh day, which is Saturday), meat offerings, drink offerings, divers worships, and instrumental music. Now, the same rule that would allow me to put into the new covenant one of these things would justify my course in putting in any one, or even all of them, seeing that they are not found in the new covenant at all. Now we are prepared to say that it is no worse to have circumcision, burnt offerings, etc., in the new covenant than it is to have instrumental music, since they were all left out of the new covenant together — left out by the Lord himself.

A card from Bro. N. O. Ray, dated September 12, says that he is on the way to Jonesboro, La., where he will hold a ten days' meeting. His meeting near Cookville, Tex., resulted in twenty-three additions. He went from there to Cason, Tex., and preached thirteen times. One came out from the Baptists. Cason is a destitute place, and many there had never heard the ancient gospel, consequently there was a good deal of prejudice.

Bro. J. W. Harding recently closed a meeting at Fisherville, Ky., with six additions.

MONTGOMERY, ALA., Sept. 13.—Bro. J. E. Thornberry, who has been working for the Master's cause at Oak Ridge, Miss., and has led many souls to Christ at that place, came to Montgomery, and began a meeting at West End. There were large audiences, and every one in attendance manifested a great deal of interest. There was one conversion. Every one was favorably impressed with Bro. Thornberry.

I can not see why it is that so few men select such a high and noble calling as telling the story of our meek and lowly Savior. Jesus knew when he said: "The harvest indeed is plenteous, but the laborers are few."

Bro. Thornberry is now conducting a series of meetings near Louisville, Ky.

Bro. Harding preached for us on Friday night, September 4th. Fraternaly, E. S. PARRISH.

DON JUAN, IND., August 31, 1903.

J. R. Harding, Bowling Green, Ky.:

Dear Brother Harding—I have not language to express my thanks and gratitude to you for the good

work that has been accomplished here through THE WAY and the Potter Bible College. I read this question in THE WAY: "My brother, my sister, are you doing anything for the upbuilding of Christ's kingdom?" I began to wonder if I could do anything. I also read in THE WAY that you would send a preacher to destitute places. I realized that there was a great work here to be done. I prayed God to hasten the time when we could have the Gospel preached to the people here.

I wrote you for a preacher, and R. C. Bell, of Bowling Green, answered the call. A noble good man he is, who has gained the love and respect of both saint and sinner. With his own hands he helped to make a brush arbor to preach under, and after preaching a few days, baptized twenty-six into Christ, and many others returned to the fold who had wandered away. On August 21, under the brush arbor, he organized a congregation of thirty-six. On August 23, under the arbor, after preaching his last sermon for us, we partook of the Lord's Supper together before he took his departure. Everybody was sorry to see him leave.

The good that he did here can never be told. He united people in friendship and love that had been enemies for years. And yesterday, the 30th, we met again and partook of the Lord's Supper, and to-day I have been to make a deed for the land where the arbor stands for the purpose of erecting a church house. The brethren are getting out the timbers to-day; some have already been hauled on the ground. Everything is going on in a spirit of love and union, which shows that his work here was not in vain.

It is the general wish of the people here to name the building the Bell Chapel, because of the love and respect we all feel toward Brother Bell. Do you think there would be anything wrong in giving it that name?

Hoping always to hear of your good work going on, I am your sister in Christ, LUCINDA H. MILLER.

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SCRAPS.

J. A. H.

When this issue reaches our readers the third session of Potter Bible College will have opened. The prospects now are that we will have a full attendance. Our heart's desire and prayer to God is that our lives may be more completely in harmony with his will than ever before; for thus can only we hope to enjoy his blessing more richly than ever before, the blessing that will cause our work to redound more and more to the salvation of men and the glory of God.

* * *

The great object of every Christian should be each day to live a life as pleasing to God as it is possible for him to do. To live such a life daily is the perfection of success. He should not study to enhance his own personal welfare and that of his family; for, if he does, he will not only fail to please God, but he will also fail to accomplish the very thing he is working for, the welfare of his own. "For whosoever shall save his life shall lose it; and whosoever shall lose his life for my sake shall find it." Hence men should deny themselves, and take up their crosses, and follow Jesus. This is the way of success for this world as well as for that which is to come. The will of God is the perfection of wisdom for man always and everywhere. There is never anything better than to do his will; there is no blessing to be compared with the possession of his favor, his good will. It was always so, is now,

and forever will be that he is most richly blessed of all creatures in whom God takes the greatest pleasure.

* * *

The heavenly Father is always ready to listen to the prayers of his servant in whom he takes delight, always ready to grant to him any good thing for which he asks. David says:

"Oh, taste and see that Jehovah is good:
Blessed is the man that taketh refuge in him.
Oh, fear Jehovah, ye his saints;
For there is no want to them that fear him.
The young lions do lack, and suffer hunger;
But they that seek Jehovah shall not want any good thing."

Paul says: "We know that to them that love God all things work together for good, even to them that are called according to his purpose."

And John says: "Behold, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3:21).

In the proportion in which we are devoted to God, in which we live for the salvation of men and the glory of God, we are free from the condemnation of our own hearts. And when our hearts condemn us not, our petitions are freely granted to us by God.

"For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
O Jehovah of hosts,
Blessed is the man that trusteth in thee" (Psalm 84:11, 12).

When the day of death had come to Joshua, he gave this testimony to the faithfulness of God in keeping all his promises; he said to the children of Israel: "Behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof" (Joshua 23:14). And, as Paul says: "Jesus Christ is the same yesterday and to-day, yea and forever." So we may be certain of this, that if each day we are eager rather to do God's will than to advance

our personal welfare; if we seek his kingdom and his righteousness rather than what we shall eat, and what we shall drink, and what we shall wear; if we deny ourselves, and take up our crosses, and follow him, not one good thing will he withhold from us of all that we ask for; he will surely give us everything we really want, everything that is good. I believe this doctrine as confidently as I believe that Jesus is the Son of God. It is taught as plainly; and, it appears to me, in every way in which it can be taught. Did you ever read the Bible through with the especial purpose of noting every passage in which this doctrine is taught, referred to and confirmed? If you have not, I do not believe there is anything you can do that will so richly reward your labor as to do it. The greatest comfort and encouragement, the greatest abundance of love, joy and peace, the greatest courage for the conflicts of life can only be attained by an unwavering faith in the truthfulness of this glorious doctrine. It is only a question of believing what God has plainly said, of what he has said as plainly as he has said, "He that believeth and is baptized shall be saved." And I can not see why he that disbelieves the one is not as great an infidel as he that disbelieves the other. Can you?

* * *

Brother Clarence Vincent writes me, and wants me to state in *THE WAY*, that he will be on hand two days before school opens with a full line of nice stationery. He says he can sell at as reasonable rates as any body. No doubt he can and will.

THE MT. HERMON CHURCH AND A. I. MYHR.

J. A. H.

The church at Mt. Hermon, near Hickman, Ky., has been divided by the organ, the societies, and so on. Both parties meet in the same house. A. I. Myhr recently conducted a protracted meeting for the digressives. During his meeting the elders of the church of God there presented to him the following challenge:

"Elder A. I. Myhr: You told Brother Creed last night that the Scriptures authorize conventions, societies, instrumental music, etc., in the churches. Now we will deposit \$50 in any bank of your selection, payable to you at the close of the debate, if you will affirm in debate for four days at Mt. Hermon that the organ in the worship, the Foreign Missionary Society and the Christian Endeavor Society are Scriptural. We will have a brother present to meet you and to deny that they are Scriptural."

This challenge was signed by the elders, Isaac Shuff, O. B. Keerlin, M. A. McDaniel, J. C. Hendrix and J. W. Purcell. It was dated August 9, 1903. No reply had been received September 3, 1903, nor has one come to hand yet, so far as I have been informed. A. I. Myhr knows in his heart of hearts that he can not defend his practices—practices, too, that divide the churches of God. He and his brethren have caused many such divisions as that at Mt. Hermon by the use of what they call "expedients,"—"expedients" which no church of the apostolic age used, but every one of which they might have used just as easily as

men use them now, had they been approved of God. God had decided to have one of them, instrumental music, "for the commandment was of Jehovah by his prophets" (2 Chron. 29:25), in the worship of the Old Covenant; so, through the prophets, David, Nathan and Gad, the instruments were put in. But the same infinite wisdom decided it was not good to have instrumental music in the service of the New Covenant. So in making the law of the New Covenant the Holy Spirit left it out. Nor did he make any mistake about it, for Jesus speaks of him and his work thus:

"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. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you" (John 16:13-15). This extract makes it plain that the Holy Spirit revealed to the disciples "all the truth" because he declared all the Son gave to him; and the Son had possession and control of everything the Father had, his wisdom and knowledge, his riches, power and goodness.

Who is A. I. Myhr, and who are his confederates, that they should presume to put into the service what the Holy Spirit, under the guidance of the Father and the Son, purposely left out? No man was so presumptuous as to do such a thing for more than seven centuries of the Christian era. And when it began to be used in the churches, it was brought in by "the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. . . . And the woman was arrayed in purple and scarlet and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." See Revelation, chapter 17. This woman is represented as being "the great city," sitting upon "seven mountains," "which reigneth over the kings of the earth." For many centuries Rome has been known as the seven-hilled city, because of the seven hills upon which she sits; she has always been the capital of the Roman Catholic Church; in her the Pope dwells, and the college of Cardinals holds its sessions; and, for many centuries, from this city the Roman Catholic hierarchy ruled with an iron hand the kings of the earth.

When A. I. Myhr and his brethren bring instrumental music into the churches of God, they are following the lead of this wretched old creature whom the Holy Spirit calls "the great harlot," and "the mother of the harlots and the abominations of the earth." The Holy Spirit said of her: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." I would hate to be found following the lead of such a filthy, murderous, drunken, miserable old creature. Nearly all of the professed fol-

lowers of Jesus, who turn from the way of the Lord, who introduce strife, discord and divisions into the churches of Jesus, get their cues from this old scarlet woman. Therefore she is called "the mother of the harlots and of the abominations of the earth."

Jesus says: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15:7). Again he says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). The Holy Spirit says: "Therefore ye ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through the angels [the Old Covenant] proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation?"—that is, the salvation which is offered to us in the New Covenant. Pitiful indeed is the condition of the people who will turn away from the glorious provisions and limitations of the New Covenant, dictated by the wisdom of Father, Son and Holy Spirit, and sanctified by the blood of Jesus—provisions made by God "that the man of God may be complete, furnished completely unto every good work,"—to follow in the wake of this drunken, dissolute, murderous creature. It does seem that anybody of good sense, possessing a heart devoted to Christ, would rather follow the Holy Spirit and be subject to his limitations. I fear the real trouble with all those who have studied this question, and who persist in disrupting the churches by pressing in these human devices, is that their hearts are not right towards God. They are not willing for Christ to reign over them. Many, however, are ignorantly led into these ways. They are in danger of perishing for lack of knowledge.

PARABLE OF THE SOWER.

R. N. GARDNER.

"Behold, the sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them" (Matt. 13: 3, 4).

Jesus entered into a boat and spoke these words to a great multitude that stood upon the beach. The lessons that he presented in it are numerous and of vital importance. Evidently, the greatest lesson that he had in view in presenting this parable was to teach his disciples to receive the truth, to have hearts prepared for the reception of the seed, the Word of God. There can be no doubt but that the religious world to-day needs this lesson more than any other.

Some seed fell by the wayside. Here were the seed and the ground, the elements necessary to produce fruit, but none was produced. Why? Not because the seed were not good, but because the ground did not receive the seed. The wayside is usually as productive as any ground, but it is hard, so that seed can not enter it to grow. So the fault was not in the seed or the sower, but in the ground's not being prepared to receive the seed.

Christ, in explaining the parable, represents the seed by the word of God, and the ground by our hearts.

He that received the seed by the wayside is one that heareth the word and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown in his heart. (Matt. 13: 19.) Here we learn that he who received the word by the wayside did not understand it, and the evil one snatched it away. The reason he did not understand it was because his heart (like the wayside) was not ready to receive it. It was not because he could not understand it, for God has not made laws by which we are to be saved that we can not understand. The fifteenth verse explains why they did not understand:

"For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And should heal them."

Our duties as Christians do not depend upon whether we *can* understand the Bible or not, *but upon whether we are willing to accept and do what we can understand*. We are inclined not to receive Bible teaching without modifying it by our own ideas. We have learned to think about things in our *own* way, and when we read the Bible we modify its teaching by our previous ideas. Thus it is next to impossible to take Bible teaching unmodified. When we thus modify Bible teaching by our own ideas we are not open to the reception of the truth, our hearts are not right, they are like the wayside—not ready to receive the seed, the word of God.

As an illustration of how inclined we are to modify plain Bible teaching by our own ideas and opinions I call attention to the following: I once knew a man who was the most active and influential Christian in his neighborhood. He owned a cattle ranch about fifteen miles from his home. One night after church he received a telephone message stating that a body of thieves had stolen some of his cattle and were driving them off. He at once buckled on his revolver and, I think, took his rifle and started out. I asked him what he was going to do with those guns. He replied something like this: "If I find the man that has my cattle and he refuses to give them up I'll kill him." I called his attention to the Bible command, "Thou shalt not kill." "Yes," he said, "but if any one is stealing my cattle I have a right to kill." It is very easy to understand the command, "Thou shalt not kill," but it is very difficult for that man to understand it. His previous ideas and opinions modified this simple unmodified Bible command. When we modify such a plain command it is manifest that we have not yet prepared our hearts for the reception of the truth. When we learn to take the Bible unmodified we only have to be convinced that the Bible teaches a thing then we will accept it; furthermore we will refuse to accept any thing that it does not teach.

No man who is not willing to throw away his own ideas and opinions and take the Bible unmodified has

the right heart. It is like the wayside. Christ intended to teach a lesson by comparing our hearts to these different kinds of ground. Are the hearts of the religious people like the wayside? Or, are they prepared to receive Bible teaching unmodified by human opinions? If so, what means so many religious denominations with all their paraphernalia? There would be no denominations if we all had hearts prepared to receive the Bible unmodified by human wisdom. There would be no names for Christians and the Church except those found in the Bible; there would be no societies to do the work of the church, and there would be no kind of music in the worship except vocal music. So all the things that cause divisions contrary to the Word of God would be dropped and no church left but the Church of God. May the Lord help us to have hearts open to the reception of unmodified Bible teaching.

SOME QUESTIONS.

R. C. BELL.

I take the liberty to publish three personal letters. I do this that other readers of THE WAY may get the benefit of the questions and the answers. I know Brethren Slater and Bradford and esteem them highly. I know that they do not care for my publishing their letters if good will come of it. While I know Brother Yowell by his letter only, I am sure that he is of the same mind.

SHELBYVILLE, KY., Sept. 10, 1903.

Dear Bro. Bell:—I have just read your last article on the 'Rebaptism' question, and think that your manner of handling it will prove quite helpful to many. But you spring another question, that of a formal confession. (I use the word "formal" in the sense of "due form.") Jesus says "Upon this rock I will build my church." The grand confession then that Peter made, "Thou art the Christ, the Son of the living God," is certainly due from every one who is builded into this church, and to leave this form out, what other, I ask, would embody so much, though many words be added? And since one is to "confess with the mouth Jesus as Lord," before salvation, surely there is no time so appropriate for this as when one presents himself. Jesus is called the "High Priest of our confession" (Heb. 3:1); and which confession we are to "hold fast" (Heb. 4:14); and to be made "in the sight of many witnesses" (1 Tim. 6:12). Truly your brother,

P. R. SLATER.

I mean by "formal confession" the set form and order of words in the question so generally put to the one who presents himself in baptism. I do not believe that this or Peter's sentence at Philippi is a part of the sinner's conversion, while Brother Slater insists that Peter's sentence must be repeated. I gave reason for my belief in the article he refers to and shall not repeat them here.

We do not agree about the matter contained in the confession or about the importance of making it, for we both say that the fact that Jesus is the Christ must

be confessed. If we disagree at all it is about the way in which this confession is to be made. If I understand him, he says that the penitent believer *must* repeat the sentence, "Thou art the Christ, the Son of the living God"; or, I suppose that he will accept an affirmative answer when the person is asked if he believes this fact. I do not believe that such a repetition or such a question with the answer is necessary, but that the penitent believer can just say that he wants to be baptized in order to obey Christ. If that is not taking Jesus as Christ and Lord, I do not know why. The man must believe that Jesus is the Christ, but the form of words he uses in making known that belief is a matter of no importance. It is the fact believed that saves, and not the manner of telling that the fact is believed. Just remember that the real point of difference between Brother Slater and me is not whether the confession should be made or not, but that the difference is about the manner of making it; then read the three passages he cites and see for yourself that they have no bearing whatever upon this point of difference. I believe the passages just as strongly as he does. He affirms that the sinner must repeat Peter's sentence. Let him prove his affirmation.

WHITEWRIGHT, TEX., Sept. 11, 1903.

Mr. R. C. Bell, Bowling Green, Ky.:

KIND FRIEND AND BROTHER:—I have just read your article in THE WAY (September 10) on what you call "Rebaptism." While I do not believe there is such a thing as rebaptism, I would like to ask you a few questions:

First—Does the New Testament teach that faith is essential to salvation?

Second—Does the New Testament teach that repentance is essential to salvation?

Third—Does the New Testament teach that baptism is essential to salvation?

Fourth—As a gospel preacher, are you not to teach what they are for?

Fifth—On the day of Pentecost did the Holy Spirit make a mistake in telling those people to repent and be baptized unto the remission of sins?

Sixth—If not, was it absolutely necessary when those people asked what to do to be saved to tell them to repent and be baptized unto the remission of sins? If not, why did the Holy Spirit have the talk?

Yours affectionately and fraternally,

D. C. H. BRADFORD.

Answer to question number

One—Yes.

Two—Yes.

Three—Yes.

Four—Yes. I always do.

Five—No.

Six—Yes. It was absolutely necessary when those people asked what to do to be saved to tell them to repent and be baptized unto the remission of sins, because nothing else but repentance and baptism secures remission of sins.

Please notice the question and Peter's answer. They ask Peter what *they* must do. He tells them to repent and to be baptized. Does he tell them to do the re-

mission of sins or to understand anything about it? He answers their question—tells them what to do—and adds that God will do two things for them when they do their two.

Why does not Brother Bradford quote the remainder of the verse and argue that they had to know about the gift of the Holy Spirit also before they could repent and be baptized. Peter promised both the remission of sins and the gift of the Holy Spirit; and if they had to know about one, why not the other? Brother Bradford does not know much about the gift of the Holy Spirit yet, I'll venture; and he need not ask me, for I don't know much about it either; but I believe we both have done what Peter told those people to do, and consequently have obeyed and are enjoying both the remission of sins and the gift of the Holy Spirit. Brethren, it is just simply a question of faith in the Lord Jesus Christ and of obedience to him. The Gospel requires faith in the Son of God, but not faith in the design of baptism.

Take a simple illustration: A father desires his boy to be a good man and tells him so. The little fellow becomes interested and eagerly asks: "What must I do, father, to be a good man?" The father replies: "Son, be diligent and honest and you will grow into a good man." If the boy does these two things he will become a good citizen. Now, suppose another father equally anxious for his boy to become a good man just teaches him to be diligent and honest, will the boy fail to be a good citizen because he does not know that he is being developed into such? If both boys obey, will they not both be good citizens?

I am sorry that I can not agree with Brother Bradford, but as an honest man I must stand for what I believe to be the truth.

PILOT GROVE, TEX., Sept. 12, 1903.

Dear Bro. Bell:—In your second article on rebaptism that was printed in THE WAY you stated that we have no account of Paul requiring the confession as preliminary and essential to baptism. It does seem to me he made it preliminary and essential to salvation. Paul says: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now we know that baptism is the last act of the alien sinner before salvation from his past sins. Then the confession must necessarily come first. You may say that means his final salvation. The sectarian has as good a right to say Jesus meant final salvation when he said he that believeth and is baptized shall be saved. I would be glad to see these passages of Scripture harmonized, if possible, with your statement. The truth is all I want, for it is the only thing that will do me any good. Yours in search of truth,

H. C. YOWELL.

I have not written a word upon this subject that is out of harmony with Paul. The brother misunderstands me, for I did not teach that the confession is non-essential. I taught that it was not necessary for every convert to use the same form of words in making the confession. This breaks down the "rebaptist" argument upon the confession, and they can't stand that.

I would suggest that Brother Yowell reread the article, for perhaps some of the discord and confusion which he thinks is there is not really there.

Perhaps I should say again that I do not believe that there is such a thing as rebaptism. If any man whom I immerse has been immersed before, as a service to Christ, I will not immerse him again without the following ceremony: If you have not already been baptized I now baptize you into the name of the Father and of the Son and of the Holy Spirit.

"ASSYRIAN AND BABYLONIAN ARCHÆOLOGY AND THE OLD TESTAMENT."*

CHARLES L. CANDEE, RIVERTON, N. J.

The Scriptures of the Old Testament present to us a literature, which is, as Professor McCurdy calls it, "both human and universal, for it contains history, biography, legislation, ethical teaching, and a manifold national and religious poetry." And as such it has stood absolutely alone until the archæological researches of the past century have produced their results. For while the other most ancient histories carry us back only a few centuries, this literature deals with history and national life antedating the Christian era by thousands of years. Yet while it is history, we can scarcely say that it presents a complete historical narrative. It tells of very ancient peoples and civilizations, but gives glimpses rather than a picture. It mentions great personages and important events, but does not tell us what happened between times, and it sweeps over vast periods of time with the briefest account of one or two events. Hence we see that whatever throws light upon the background on which all this is painted proves of inestimable value to Bible students.

The fact that, even up to only fifty years ago, the Bible stood alone as an ancient history gave rise in the minds of many to doubts as to its authenticity. "Is the Book corroborated by any contemporary writers?" was the question asked: while quite instinctively such minds established as the criterion of judgment the requirement that in order to credibility, at least as far as the history is concerned, there must be some substantiating witness. Then the theory that these writings came, not first hand, but are the works of later writers, compiled by a writer even later still, seemed to give additional weight to such criticism. For example take the fourteenth chapter of Genesis. The Bible writer there tells of the revolt of five kings of the west against the rule of four kings of the east. In the war which ensued Lot suffered loss, and Abraham, going to the relief of his nephew, won a decisive

* Note.—This is not intended to be in any way a complete discussion of the subject. My sole purpose has been to write a paper which perhaps shall show to the ordinary Bible student the remarkable way in which the results of archæological research have corroborated the Old Testament history. The paper is based chiefly upon the works of McCurdy, Hilprecht, and Price. Being an untechnical paper, it does not seem necessary to note the pages, etc., of the quotations made.

victory over the eastern troupes. Now a certain school of critics maintained that there is not a trace of evidence outside of Scripture that such kings ever existed, much less that such a campaign was actually carried on. The Hittites are a people frequently mentioned in the Old Testament, but it was said there is not a vestige of extra-Biblical evidence for the existence of such a nation. Doubtless they were created by the Biblical writers for the purpose of showing the great valor and military skill of the Hebrew warriors. Isaiah 20:1 mentions the name of Sargon, king of Assyria. His name is not mentioned again in the Bible, therefore, said the critics, it is absurd to think that this is anything other than a fabrication or a myth. Professor Ira M. Price fairly states the attitude of the modern critical school when he says it is somewhat as follows: "No, your Old Testament has no support whatever from contemporaneous documents; in fact, there are no documents contemporaneous with the times in which it claims to have originated. It is the product of a mythical and legendary age; it belongs back in the fogs and mist of antiquity before the dawn of true and corroborative history. Its uncorroborated claims rule it out of court, and we must still maintain that history as such can not be traced beyond the time of the father of history, Herodotus."

But Assyrian, Egyptian and Palestinian archæology have given to us a vast literature which reveals civilization, nations, kings and their campaigns of an age older in some instances by nearly four thousand years than the age of Herodotus, our father of history, so-called, while the authenticity and antiquity of the Holy Scriptures are substantiated beyond a doubt.

It was not until 1842 that systematic research began in Assyria and Babylonia. P. E. Botta was sent by France as Consul to Mosul on the Upper Tigris River. He was by natural ability and training an archæologist, and noticed in the vicinity of Mosul some artificial mounds which he supposed covered the ruins of old Nineveh. At once he began to make some excavations. The native laborers in his employ saw that he most zealously guarded all bricks and tablets upon which were wedge-shaped letters, and they directed him to another mound not far distant, where they said were many more relics. This was the town Khorsabad, twelve miles from Mosul. After a careful survey Botta began his excavations. It was with the most intense joy and excitement that he soon came upon an immense wall and passed from one room to another, all of which contained these walls of alabaster carved with elaborate pictorial inscriptions. In many of the rooms were found huge colossi. His work was continued until he was able to completely reveal what subsequently was found to be the palace of Sargon, who lived 722-705 B. C. It covered an area of twenty-five acres, was built in the most elaborate and costly way, and filled with all kinds of statues, colossi and inscriptions. What the thousands of tablets and inscriptions brought to light told was as yet only bare conjecture. Of the cities and peoples, of a civilization before unknown they told, that was certain, but the deciphering the strange letters had baffled all scholars. The very few results obtained were only through shrewd guessing. Only after a discovery

was made in 1835 by Henry Rawlinson was there the possibility of anything like certainty.

Rawlinson was an English officer in the Persian army. While in the Zagros Mountains, near Behistun, he found a limestone mountain 1,700 feet in height, one side of which was almost perpendicular. Some three hundred feet from the ground he noticed a large surface carefully prepared and polished. Upon this he could see in bas-relief a picture representing a king leading a long line of captives chained neck to neck. Besides this and below it were several columns of cuneiform inscriptions. To copy this was a work of the most daring kind, but Rawlinson determined to do it, and after working whenever he could for four years he finally secured a complete and accurate copy of the whole. He had been a long time in doing so much, but the deciphering was a still more difficult task. Upon careful examination he found that there were inscriptions in three different languages, Persian, Median and Babylonian. Rawlinson was already familiar with the Persian, and upon the theory that these were accounts of the same thing told in three languages, he began the painstaking and tedious task of comparing in the minutest detail the unknown inscriptions with the Persian. Ten years later he sent his translation to Europe, telling us that Darius I., King of Persia, about the year 515 B. C. had caused these records to be cut thus upon the cliff, relating how he had led forth his armies to put down the revolt in Susuiana and Babylon. What the Rosetta stone was to Egyptian hieroglyphics, the Behistun inscription was to the cuneiform writings of Assyria. It was the key which was to reveal the secrets long hidden in these strange letterings upon so many thousand tablets. Scholars were able to begin at once to decipher the story of these strange ages and peoples, until now we have history as old as five thousand years before our Christian era, and extending down through all periods contemporaneous with Biblical records. They reveal to us nations which had been known to us only in the Bible. They tell of their cities, the splendor and glory of them. They give us a new language closely related to the Hebrew of the Old Testament, and throwing light upon many words hitherto misunderstood, if understood at all. They give us the history of kings and nations, supplementing, corroborating, illustrating the history told in the Bible. In short, the thousands of tablets and inscriptions which archæology has given us have verily furnished a new background upon which the Old Testament history is painted. Such, in brief and in general, is the effect which the archæological research of the last century has had upon the Old Testament Scriptures. Let us consider a little further how this history is thereby illustrated and illuminated.

The monuments of Assyria and Babylon have revealed that in the ancient times the civilization which centered around the headwaters of the Tigris and the Euphrates was the dominating power of that whole region, extending even west to the regions of the Mediterranean. Babylon impressed her culture and her power upon all the other nations, and we can now read the exterior surroundings of the people of Israel, whose history is so vitally important to us. "It was sixteen centuries," says Professor McCurdy, "after the first

recorded expedition to the west that Abraham, himself an emigrant from the banks of the lower Euphrates, entered the Land of Promise. It was about a thousand years later that the Hebrews again entered Palestine and became a nation. Seven centuries is the outside limit of their residence in Canaan as an independent people. During the later half of this period they were at the mercy of Assyrians and Babylonians. Northern Israel was abolished by the one, Southern Israel was deported by the other." Archæology has given us the historical setting, as she reveals to us the picture of these great nations.

The monuments tell us how Shalmanezar II. attacked Samaria in 845 B. C., when Ahab joined in an alliance with Benhadad II. to resist him. They tell of the struggles between Tiglath-pileser III. of Syria and the kings of the northern kingdom of Israel, as recorded in the Book of 2 Kings, chapters 15-17. The monuments tell us that Samaria fell under Sargon II. in 721 B. C. They tell how Hezekiah was beset by Sennacherib and was shut up like a bird in Jerusalem. They abundantly illuminate the Bible narrative of 2 Kings 18, which tells of Hezekiah's tribute sent, the devices used to cause his surrender, and his final deliverance because of consternation brought into the Assyrian camp. They tell us the final capture of the kingdom by Nebuchadnezzar and the deportation of the Jews to Babylon. They tell of the decree of Cyrus, which allowed not only the Jews, but other nations as well to return to their homes, and they tell also of the work of Ezra and of Nehemiah. Knowing, as we do, the very great difficulties of constructing an even approximately accurate chronology from the Old Testament data alone, being aware of the fragmentary character of this Old Testament history, we can readily see that the data furnished by these monuments give assistance of the most positive kind in the ascertaining of dates, while they do not so much piece out or supplement the history of the Jews as they render clear and vivid the background against which we can far more correctly understand the Old Testament Scriptures. In this regard has archæology rendered its greatest assistance.

But we should speak, furthermore, of the knowledge that is furnished through these inscriptions of the manners, customs, etc., of these ancient civilizations. They are seen to be civilizations far more highly developed than we had ever dreamed could have been possible at so early a date. The palace of Sargon has already been mentioned. Its structure was magnificent. Its interior furnishings have been seen to have been of the most elaborate and costly style. Altogether the excavations which Boussard made reveal a manner of life, and, we might say, too, even an architecture which civilizations following have certainly not excelled. The excavations at Nippur, as carried on by our own archæologist Hilprecht, bring us face to face with the same highly developed age. Nippur has given thousands of inscribed bricks, vases and votive tablets, which show the great diversity of the life of that age. They consist, as Hilprecht says, of "syllabaries, letters, chronological lists, historical fragments, astronomical and religious texts, inscriptions referring to buildings,

votive tablets, dedications, inventories, contracts, etc." Cuneiform tablets tell of the methods of colonization, of exile and deportation that were practiced by both Nineveh and Babylon. They show us plainly how the people of the northern kingdom of Israel could so completely lose their identity as a nation, for they were scattered over the whole Assyrian empire, and captives of other nations sent to Samaria to render more complete the destruction of Israel's nationality and of her religion. And we can not but feel, too, how all the more wonderful and precious is that divine Providence which so protected Judah that, while in Babylon, thousands of them should have retained their identity to such an extent that there was possible so large a return to rebuild Jerusalem.

Assyriology has given much concerning the life of that great king Nebuchadnezzar, who plays such a prominent role in the history of Israel. Says Professor Price: "As a builder he equaled or surpassed the marvelous records of Rameses II. of Egypt. He not only laid out and built the city of Babylon on a magnificent scale, rebuilding more than twenty temples in that city and Borsippa, but he greatly strengthened its fortifications and defenses. He built great quays on the river bank and increased the facilities for a growing commerce." Nebuchadnezzar was a pious king, whose policy was always to do all which would promote the welfare of his subjects. Thus the exiles within his realm enjoyed many of the privileges of citizens, and had their settled homes and communities. In the light of such a policy, together with our Bible account, we can more easily picture the life of the Jews during their Babylonian exile. And yet Babylon must fall before the Jews could return. The deliverance was promised and foretold in prophecy. The deliverer came and prophecy has been seen to have been beautifully fulfilled as Cyrus, conquering Babylon, began a reign of surprising beneficence and magnanimity. It would be interesting to tell the story which Cyrus caused to be inscribed upon a cylinder, but we remark only that it reveals to us the man whom prophecy predicted, who was to be a mighty ruler, receiving obeisance from far-off kings — in truth, placed there by the Lord Jehovah, who indeed ruleth the nations of the earth, in order that the eternal purposes of God might be fulfilled towards his own people.

Thus have the monuments of these ancient civilizations illustrated, illuminated, amplified the history of God's people as he has given it to us in the Holy Scriptures. Yet George Adam Smith says boldly that criticism has fought and won its battles, while he expressly states that he sees little in archæological research that has had any material effect upon the conclusions of criticism. Certainly we can see how it is archæology which, far more than criticism, has furnished ground for an accurate chronology. Criticism pays far more attention to intrinsic evidence than to extrinsic. Critics have argued that because writers of the Old Testament have given glimpses of a highly developed civilization and religion, therefore, according to their evolutionary theory, the dates of antiquity claimed can not be accepted, if not perhaps of the events recorded, certainly as to the time of the recording of the events. Professor

Smith is at considerable pains to maintain the critical theory that even the art of writing is of much later time than that implied in the Bible. And he does this too in the face of the fact that we are possessors of writings dated over 4500 years B. C., while, not only did these peoples know the art of writing, but they knew what our own advanced civilization does not know, namely, how our writings can be made to last for thousands of years. While modern critics have been reconstructing our Old Testament according to their theory that, in its present shape, it presents a stage of development far too advanced, archæology has revealed to us a civilization so highly developed that it ranks with almost any that has followed it, and in some respects even our own age does not excel it.

We might tell of the story of the creation as told by cuneiform inscriptions, its remarkable resemblance to the account of Genesis; of the account of the flood; of the relating of facts concerning such characters as Abraham, Daniel, Nehemiah and Queen Esther. Here is testimony unimpeachable from the hands of contemporary witnesses. But we can go further, for, as Professor McCurdy says, "it is now in place to use the word 'illustrate' almost exclusively instead of 'confirm' in describing the Biblical functions of the monuments." "While prophecy shows the inner divine motive of the history of Israel, and its environments of nations, and reveals the moral import of its events, the monuments are the complement of both, as they exhibit the casual relations between them, and amplify their lessons." That which archæology has painted for us forms the splendid background against which stands out boldly the Old Testament narrative in all its fairness and accuracy, its simplicity and beauty.—*The Bible Student*, Columbia, S. C.

IS "NO-SOCIETY MISSION WORK" LOSING GROUND?

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

Brother Snodgrass, as lately expressed in the *Advocate*, thinks there is no mistake but what it is. I am just as confident, however, that it is not, and that our brother's state of mind was only the result of a little unfortunate discouragement. If the work is going down, it is proper to ask, In what particulars? It must be either in the liberality and interest of the

churches at home, the condition of the missionaries on the field, the number of the missionaries, or the condition and progress of their work among the people.

Are there less interest and liberality among the churches now than formerly? As to individual cases this may in some instances be true; but take the churches as a whole and I am sure there is growth. Brother Fujimori is being more liberally helped now than formerly. The *Christian Leader*, which has been especially interested in the Wagner-Fujimori work, and the churches reached through it, have never been so alive to the work in Japan as now. Brother Bishop and Miss Miller have been contributed to liberally, and as to myself and family, more churches contributed and more money was given last year than formerly. Bro. Snodgrass, it seems, has not received so much from home, but the Lord has given it to him in other ways. In my judgment, he writes the churches in too discouraging a manner for them to be very zealous and liberal toward him.

How is it with our condition in Japan? Bro. Fujimori, Bro. Bishop, Bro. Snodgrass and myself all have good homes of our own and without indebtedness. The homes of these four missionary families, at a reasonable estimate, are worth, all told, not less than \$12,000. Miss Miller yet rents a Japanese house, but she has a lot in lease on which to build, and Bro. B. F. Coulter and others in America are now interested in raising \$1,500 to put her up a suitable home before another winter. She has been laboring in Japan for six or seven years, and says, as I understand, she never has needed a dollar during this time but what she had it. Brother Bishop, though not going to the length I do, said, however, in reference to himself, that it did seem a little strange that one could be thousands of miles from home and write but little publicly, and even neglect his private correspondence, yet not suffer want. If a fair comparison were made I feel sure that the average condition of the independent missionary is equally as good as the average condition of those who contribute to them. To plead for more would be to ask for inequality, to ease ourselves and burden others.

Are we losing ground in point of numbers? Even if this were true at intervals it is no more than the common experience of the various missions of the Boards. There are now about eight on the field. This is about as many as have ever been here at one time. There are prospects for more.

How about the work? Bro. Bishop's work thus far has, of course, been largely preparation. The Wagner-Fujimori work has never been so hopeful as now. The church meets regularly to break bread, to edify one another, and to teach the children. There is also a day-school of ten children. Prayer-meetings are held in the homes of the neighbors in the community round about, and new mission points are being opened in the adjoining villages. There were eight additions, I have heard of, last year. Miss Miller says her school was never so prosperous as now. Her two teachers are doing more thorough work than any have ever done, since she lives on the ground and is with them daily. There are about seventy-five children in attendance on Sundays and about the same number in the day-school.

The church numbers about twenty, and the average attendance in comparison with the home churches is reasonably good. Only one member of the church receives any pay; he is a young man who preaches for the congregation. Even Brother Snodgrass, not knowing I would report it here against him, told me in conversation one day this week that his two workers at Koishikawa ward gave promise of being the most satisfactory of any he had ever had associated with him in the work there; that they had cleaned up the premises, had brought the school under better discipline, and when he went up last Sunday morning the husband had gathered in the children already and was teaching them. He has increased his paper from a monthly to a weekly and has two printers employed. He, in addition, publishes reports and other such matter as comes to hand. This helps along the missionary cause and must be done by somebody. If he feels it a hindrance that he must sometimes teach in the English schools to make ends meet, and that he could do more good by being otherwise employed, I again most cruelly turn his own evidence against him. True, he mentioned it as a kind of family secret, but the gravity of the situation demands that the facts be known. And, if I have it correctly, he intimated to somebody that perhaps there were no missionaries in Japan more widely known than he and myself as a result of our having been employed in the schools. As for myself, I feel sure that the time I thus spend in the schools is as well spent as it could be otherwise for the same length of time. But to speak particularly of my own labors would be to repeat myself in previous articles. To my mind the outlook is better now than it has even been for effective work. If we must change our plans and start out on new lines occasionally, that should be no cause for discouragement. And if members are not multiplied and churches built as rapidly as we think they ought to be, it is certainly no ground for complaining of the churches at home, but rather we should give ourselves more earnestly and prayerfully to the work.

SOWING AND REAPING.

N. P. LAWRENCE.

* The words at the head of this article we find used in a variety of ways in the Bible. We read of sowing "wickedness" and reaping "the same," that "he that soweth iniquity shall reap vanity," and "he that soweth of the flesh shall of the flesh reap corruption," of sowing "strife," of sowing "discord among brethren," and similar expressions. While, on the other hand, we read of sowing "the word" and reaping a harvest of earnest, penitent, obedient men and women; of sowing "to the Spirit" and reaping "life everlasting."

† "The sower soweth the word" (Mark 4:14). This is a short, impressive statement concerning the work of the disciple of the "man of sorrows" going forth "bearing precious seed," tears, meanwhile, forcing themselves to his eyes as he recalls that home parting scene; those aged parents, brothers and sisters, or loved companion and prattling children, yielding up their loved one and protector to the service of their

glorified King, who has promised that he "shall doubtless come again with rejoicing, bringing his sheaves with him." But his sorrow soon vanishes as he recalls the promise of a hundred-fold in this world and eternal felicity beyond. (Mark 10:29, 30.)

The sower of the word goes forth with the most positive assurance that his faithful labors shall be the means of salvation to those who, having ears, hear and in penitence obey. This would ever be an incentive sufficient to inflame his utmost zeal, that he might bring in many sheaves, and be of those who, having been wise, "shall shine as the brightness of the firmament;" and having turned "many to righteousness, as the stars forever and ever" (Dan. 12:3).

The sowing of the Word, or preaching, is not to be confined to the outside world, but the disciples are, agreeably to the divine behest, to listen to the evangelists and overseers while they "reprove, rebuke and exhort with all long-suffering and doctrine" (2 Tim. 4:2). This sowing, faithfully done and properly received, will produce a harvest of congregations thoroughly furnished for all good, built up in brotherly love, zealous at home, and sending the Gospel into the regions beyond.

The careful reader of history may readily discover how the pioneers of the country could have done better than they did. In the presence of modern machinery their primitive contrivances seem ridiculous, but we too frequently underestimate their work.

So it is in religion. While we shall ever with profound respect turn in history to the names of Luther, Melancthon, Calvin, Wesley, Whitefield, Campbell, Scott, Stone, and a host of others time forbids to mention, and as we shall keep in memory their work of faith and labor of love, at the same time let us modestly and prayerfully look at the results of their labors in the light of Scripture.

Paul the apostle was able to boast of labors more abundant than the other apostles, and we might not criticise his methods had he not left the way open. He writes to his Corinthian brethren, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong" (2 Cor. 12:13), thus recognizing the inferiority of the church at Corinth, occasioned by their freedom from financial responsibility, at least so far as the support of the apostle was concerned, although laboring among them. Paul confesses the wrong thus done them and asks their forgiveness. Yet, strange as it may seem, he expresses in the next verse his determination to persist in the same course. He justified himself thus: "But what I do, that I will do that I may cut off occasion from them which seek occasion; that wherein they glory they may be found even as we" (2 Cor. 11:12).

I can not help thinking, however, that it looks like doing evil that good may come, which he elsewhere condemns. (Rom. 3:8.) Nevertheless, if the apostle chose to waive his right to a support at their hands, that he might deprive of the opportunity those false apostles who sought to bring him into disrepute, shall we, in this age, when the authority of the true apostles is so universally acknowledged, continue a course

which has made so many of the churches inferior in this fair land? An effort to send the Gospel to the destitute should enlist the energies of every true disciple of Christ.

The public preaching is not the only Scriptural method of sowing the Word. The domestic circle affords opportunities for this work nowhere else found. The husband and wife will more keenly appreciate a good thought expressed by a studious companion than if it came from another. The child will receive the Word of God as expounded by a fond parent as conclusive, since his ideal of wisdom and goodness is realized in his parents. Comparatively rare are those parents who realize their privilege and power to "train up" their children in the way they "should go," "in the nurture and admonition of the Lord," bearing in mind the promise that, as a rule, age will not erase the lessons nor induce apostasy.

When all mothers shall feel the weight of their responsibilities toward the rising generation we shall hear less talk of woman's rights. The Creator has given us all more rights and privileges than we have profitably used.

With an air of curiosity the query is sometimes raised, "What will the next generation be?" *It will be what this generation makes it.* The old adage, "'Tis education forms the common mind, just as the twig is bent the tree's inclined," applies as a rule. If we would have the next generation to be godly we must, in season and out of season, sow the good seed into the hearts of old and young of the present day.

Would we have them temperate, let us wax warm in praise of temperance and in words of abhorrence of alcohol and tobacco. Would we have them wise, we must place before them in glorifying terms the advantages of education, and in all ways enforce upon the young our precepts by corresponding examples. If, when age creeps on, we would receive from the rising generation the respect and appreciation to which a life-time of toil and anxiety on their behalf shall entitle us, let us, with overflowing hearts, smooth the downward pathway of our parents. Have for them the kindest solicitude, address them in the sweetest words of filial endearment; never, apparently, notice their antiquated ideas or forms of speech, bearing in mind that our *current* words and fashions will, to our children, be out of date. The harvest from such sowing will be rich and abundant, and in joyful raptures shall we say at last: "Here are we, Lord, and the children whom thou hast given us."

As private members of society we too frequently ignore the responsibility of our position. Do merchants and manufacturers who are Christians always drop a word for Jesus as opportunity offers? Have not professing farmers and laborers worked side by side with non-professors, week after week, without broaching to them the subject of Christianity? Employes, and especially the younger ones, may be influenced for good, and perhaps saved from ruin, by the judicious advice and pious solicitude of their employers.

Too many *isolated* Christians think that the circumstances in which they, perhaps, have voluntarily placed themselves excuse them from sowing the good seed,

when perhaps there are "good and honest hearts" within a stone's cast ready to receive the word and "bring forth fruit with patience" (Luke 8:15). I am reminded of an anecdote in point. A lady having married a man not of her religious faith, made her home with him isolated from her religious brethren. Not content with spiritual inactivity, she expended a small sum of money, placed at her disposal, in the distribution of books setting forth her religious sentiments. After her death one of those books fell into the hands of an intelligent citizen of the place who appreciated it. He threw his influence into the work of dissemination, which resulted in the organization of a church of that faith in that place.

The Lord permitted persecution to scatter the Jerusalem church, who "went everywhere preaching the word." Who can tell to what results the conversion of some street waif or country outcast may lead? Thousands of such are within the reach of isolated disciples who may at least lead them to the Lord's day school, or tell them the story of the cross.

We made reference to *example* as an assistant in the work of seed-sowing. The Lord has said: "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): In the light of this and other Scriptures, as well as by observation, we know that our words will be comparatively powerless unless our lives correspond with our teaching. Our children and neighbors will fail to discover the utility of a doctrine that has no influence upon the teacher. If a man would train up a child in the way he should go, *he must go in that way himself.*

The use of the means of which we are stewards is in Scripture called sowing. (See Gal. 6:5-10.) This is partly accomplished in the support of those who preach the Gospel and those who rule and teach the churches. This is *one* of the subjects upon which our brethren need, especially, to be drawn out. Examples of churches nobly meeting the expenses of the cause might be cited, but generally the close-fistedness and lack of business arrangement in church finance is disgraceful, to say the least. Scripture study on this subject is in order. Scripture precedent of the *weekly* contribution is undoubtedly *the way* to raise funds. *Business* men should be chosen to *manage* church finance. They should see to it that the preacher's temporal wants are supplied, that anxiety in that direction may not detract his attention from his legitimate work.

The poorest disciple should remember the widow's two mites and the sacrifice thus made. If poor Christians would sacrifice their tobacco — worse than waste of the Lord's money — and put the price into the Lord's treasury, and those better off give in a corresponding ratio, week by week, the treasury would never be empty nor the Gospel go begging.

The rulers of the congregation must not be expected to do a large amount of labor, which will necessarily take much time, at their own expense. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1 Tim. 5:17). To rule well is an excellent work. All are not qualified for it. When men are found in

a church who can skillfully do the work, the Scripture says they are to be regarded worthy of a liberal support, for such is the evident meaning of "honor" in the passage cited. To attend carefully to the oversight of the hundreds of members of some churches should occupy *all* the time of men enough to do it. When the partnership of Christians is better understood and appreciated the work will not be left to any one man to be *the* pastor and teacher of a large congregation. Work done for the firm should be appreciated by the firm and the worker's needs be supplied, and the member who can give one cent, or five cents, per week is under the same obligation to give it as the one who can give ten dollars per week. And any member who is able to give ten dollars weekly can not, Scripturally, be excused from sowing seed to that amount. This use of the "unrighteous mammon" will make, for the giver, friends who may "receive him into everlasting habitations" (Luke 16:9). It is called sowing to the Spirit, and the harvest is to be life everlasting (Galatians 6:6-9).

Giving as a seed-sowing process is to take still another form. In the beginning of our Savior's reign the disciples sold their possessions and distributed to the needy; and this is to be a final test of character, since the Savior is represented in the poor. (Matt. 25:34-40). Such are more likely to be true Christians than the rich. (Jas. 2:5).

We, as Christians, should not fail to support the government whose protection we enjoy. Our Lord has left us an example of tax-paying and the apostle has enjoined submission to rulers. It should be our ambition to place *good* men at the head of the nation. Prayers and intercessions are to be made for men in authority, "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2).

If the political liberty of this land is to continue, it will be due largely to the prayers and efforts of good people. We must endeavor to answer our own prayers for rulers by the election of men who have shown fidelity to their country and the good institutions we have, financially and morally, supported. To place in offices of trust men who owe allegiance supremely to the Pope is to strike a blow at the heart of our liberty and drive popular education from the land. Christianity and education are the watchwords. Sow seeds that will produce these, and we shall reap a harvest of all that is desirable to a sanctified heart.

The sower of good seed should be constant in his labors. The needs of the people should urge the Christian to continuous efforts, not allowing trifles to deter him for a day from hard work in the vineyard of the Lord. While we have the example of our Savior counseling his apostles, after a tour to rest a while, so *we* should take proper care of our health; yet this can be no sufficient reason for indolence, or what are commonly called innocent amusements. Change of exercise is rest, and if we become wearied by much mental labor, I am convinced that visiting from house to house, gardening, or other useful work, should be our exercise. Some may think these restrictions too close, and that Christians may indulge in some of the popular games, but I have failed to find any Scripture

warrant for such things, and a thoroughly consecrated heart desires none of them.

We have incidentally referred to some influences of which we might speak more at length under the head of "Pernicious Sowing." Satan, being ever on the alert, as occasion offers, sows tares among the wheat. (Matt. 13:24, 25.) In other words, all the evil in the world is a growth from seeds, or thoughts of evil, sown in the human heart by one who is "a liar from the beginning." We should ever be on our guard against his attempts to sow into *our* hearts. All conceivable disguises are assumed by him the more readily to deceive. If he may be transformed, apparently, "into an angel of light" (2 Cor. 11:14), then, of course, he may, through our nearest relatives, best friends, spiritual guides, or religious editors, attempt to lead us from the path of right. Ere we are aware of it he has cast a seed of discontent into our hearts, and we may be on the point of repining at our lot, overlooking the thousands of choice blessings showered upon us. This seed of discontent, watered and cultivated, may produce love of money, worldly ambition, envy, and a long catalogue of evils.

It seems superfluous for me to echo the Scripture sentiment that our Father looks upon the vast amount of desolation and spiritual decay, caused by the evil sower, with intense grief and disapprobation, yet Christians too frequently allow themselves to be the agents of evil.

To speak an angry or untruthful word, even jestingly, in the hearing of children, especially, may prove a seed of future sorrow. Parents who willfully teach evil to their children are sure to reap a harvest of anguish and heart-breakings.

I wish I might have it to say that no discord has ever been sown among my brethren. There were discords in the church at Corinth, and the apostle said necessarily so, that the approved might be known by their right position in opposition to the heretics. (1 Cor. 11:19.) So must it ever be. "Contend earnestly for the faith," said an apostle (Jude, 3), and this may be obeyed in the spirit of love. The opposite feeling should never enter our hearts. Let us bear the fruit of the Spirit—"Love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness and temperance."

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Before these notes reach the readers of *THE WAY*, Potter Bible College will have begun its third session. The two that have passed have been both pleasant and profitable, and we trust that the present session will be no less so. In fact, the prospects seem favorable for the most prosperous session we have had. Some of the difficulties that have hitherto attended the work of the school have been removed. The success of the past two years has been attained at the cost of much labor and sacrifice on the part of those who have been instrumental in organizing and maintaining the school, but they now have the satisfaction of seeing their labors

rewarded and the school beginning its third session under the most favorable circumstances.

The College will begin work again on Tuesday, September 30, after an intermission of about four months. We expect the rooms to be full at the beginning, and regret that we can not accommodate others who would be glad to take advantage of the excellent opportunities afforded them. On Tuesday morning we expect to see a body of bright, intelligent boys and girls assemble in the chapel, ready to begin work without delay. Those who have been here before will know that this is a place for workers, and that those who have come with any other purpose have come to the wrong place. This will be a busy hive, and we have no room for drones. But for those to whom the ways of Potter Bible College are new, it may require a few weeks to overcome habits that have been formed, and to form new ones that are better adapted to their new surroundings.

One of the most troublesome habits that many students have to contend with is lack of thoroughness. Many schools are not very exacting in their demands for thorough work, but seem to think only of covering the greatest possible amount of space. As a result the students in these schools, through no fault of their own, have formed the habit of doing nothing well. Hence when they enter Potter Bible College, whose motto is "Thorough Work," they are placed at a great disadvantage, one that sometimes requires weeks and even months to overcome. But there is no difficulty too great for a determined boy or girl with a strong mind and healthy body to overcome, and that is the kind we hope to have at Potter Bible College.

As stated before, we expect the school to be full from the beginning. But if there are any who would like to come, but can not do so at once, we would advise them to communicate with the President; it may be that you can still be accommodated.

CEMENTED TOGETHER BY LOVE.

JAMES A. ALLEN.

The Church of Jesus Christ is a universal institution. It is perfectly united in all its system. "In one spirit," are all who subscribe to the truth of the Gospel, "immersed into one body," whose existence in this world is for the glory of God and the conversion of sinners, "whether Jews or Greeks, whether bond or free." The members of this institution, who work according to the Scriptural plan, "should have the same care," says an apostle, "one for another." As harmony of faith and action is the fruit or production of a divinely perfected rule, so "the unity of the Spirit in the bond of peace" may exist, and does exist among the brotherhood, when all conform, in every particular, to its teaching. It is only through a strict and rigid observance of this rule of faith that, religiously, we may "all speak the same thing," discourage and suc-

cessfully prevent disagreement and disunion and "be perfected together in the same mind and in the same judgment."

Upon two commandments, taught the Savior, "hang the whole law, and the prophets." Concerning man's duty to God, he said, or, rather, quoted from Moses: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This covers every particular. But the Savior mentions another command: "Thou shalt love thy neighbor as thyself." Obedience to this command fulfills the whole law respecting man's dealing with his brother. When the virtue of "love" is cultivated and expressed in all the variety of "brotherly kindness," and peace and good-will abound, then it is that church troubles and disputes are forever at an end.

When the Holy Spirit is received into the heart and mind of man, it produces fruit—the peaceable fruits of righteousness. One of them is "love." Its associates are "joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance." Such as cultivate these characteristics do, indeed, press on unto perfection, for "against such there is no law," either human or divine.

Fraternal peace and good-will among men is one of the requirements of the Gospel in a Christian community. It existed among ancient disciples in primitive communities, and should, therefore, exist to-day in all its fullness. Their association together, public and private, were always mutually agreeable and enjoyable, as well as beneficial to the entire brotherhood. There being no big I's and little You's among them, but all being upon a common level, accepting themselves and gladly offering to their fellow-men a salvation common to all and peculiar to none, no restraint could be placed upon their advancement and progress.

"And now, Israel," said Moses in the audience of the entire nation, "what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good." An important question is answered here. God requires man, as his creature, to perform his duty; and that duty is happily couched in the two verses quoted above. Not only the temporal welfare of the human family, but their welfare throughout the years of eternity depends upon their treatment of this duty. As we are dependent upon Revelation for this general statement, this sum of our duties, so also are we dependent upon it for a more minute account of its items, and of its several commands, embracing in their scope the several conditions of humanity. None should be too much blinded by prejudice to cordially receive a Scriptural statement of man's duty as it appertains to them. Hence with one of our apostles we say to those who seek terms of pardon: "Repent and be immersed every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit." "To obey is better than sacrifice, and to hearken than the fat of rams."

Nashville, Tenn.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

'HE'S COMING TO-MORROW.'

Coming! The Son of Man really coming into this world again with power and great glory! Will this ever really happen? Will this solid, commonplace earth see it? Will these skies brighten and flash, and will upturned faces in this city be watching to see his coming?

So our minister preached, in a solemn sermon; and for moments, at times, I felt a thrill of reality.

But as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stickton, whispered to me not to forget the meeting of the bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ears a charge not to forget the party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman. "So absurd," she said, "when her income, I know, can not be half what ours is, and I never think of sending to Paris for my things—I should look on it as morally wrong!"

So did I; and I knew that I, too, was very worldly. After a pause I said: "Suppose Christ should really come this Christmas, and it should be authoritatively announced that he would be here to-morrow?"

"I think," said my wife, "there would be some embarrassment on the part of great men, legislators and chief councilors, in anticipation of a personal interview. Fancy a meeting of the City Council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "he would refuse all offers of rich and great. Perhaps our fashionable churches would plead for his presence in vain; he would not be in palaces."

"Oh!" said my wife, "if I thought that our money separates us from him, I would give it all—yes, all—might I only see him." She spoke from the bottom of her heart, and for a moment her face was glorified.

"You will see him some day," said I "and the money you are willing to give up at a word from him will not keep him from us."

That evening the thought of the waking hours mirrored themselves in a dream. I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of something just declared, of which all were speaking with a suppressed air of mysterious voices.

I heard one say to another: "Really coming? What, to-morrow?" And the other said: "Yes, to-morrow, on Christmas Day, he will be here."

Yet, though I felt awe, I felt a sort of confidential love as I said: "Tell me, is it really true? Is Christ coming?"

"He is," said the angel. "To-morrow he will be here."

"What joy!" I cried.

"Is it joy?" said the angel. "Alas! to many in this city it is only a terror. Come with me."

In a moment I seemed to be standing in a parlor of one of the chief palaces in the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. He wiped the sweat from his brow and spoke:

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"Oh, John!" said the woman, turning toward him a pale and fervent face and clasping hands. "How can you say so?"

"Well, Mary, it's the truth; I don't care if I do say it. I don't want to meet—well, I wish he would put it off. What does he want of me? I'll be willing to make over—well, three millions to found a hospital, if he'd be satisfied and let me go. Yes, I'd give three millions—to buy off from to-morrow."

Again the scene was changed. We stood together in a low attic, lighted by a small lamp—how poor it was!—a broken chair, a rickety table, a bed in the corner, where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed clothes as they talked in soft, baby voices. "When mother comes, she will bring us some supper," they said.

"But I'm so cold!" said the little outsider.

"Get in the middle, then," said the other two, "and we will warm you. Mother, she promised she'd make a fire when she came in, if that man would pay her."

"What a bad man he is!" said the oldest boy. "He never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in, laden with packages.

She laid all down and came to her children's bed, and, clasping her hands in rapture, cried:

"Joy! joy, children! Oh, joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not he was coming.

"Oh, mother, will he take us? He will, won't he?"

"Yes, my little ones," said she, softly, smiling to herself. "He shall gather the lambs with his arms and carry them in his bosom."

Again I stood in a brilliant room, full of luxuries. Three or four women were standing, pensively talking with each other. Their apartments were bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to be really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop so to everything. Of what use will these things be to-morrow?"

There was a poor seamstress in the corner of the room who spoke, "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder. "It seems rather fearful."

"Well," said another, "it seems so sudden when one never dreamed of any such thing — to change all at once from this to that other life."

"It is enough to be with him," said the poor woman. "Oh, I have so longed for it!"

Then again we stood on the steps of a church. A band of ministers were together.

"It's no matter about those old issues," they said. And hand in hand they turned their faces where the Christmas morning light began faintly glowing, and I heard them saying, with one heart and one voice: "Come, Lord Jesus; come quickly."—Harriet Beecher Stowe.

COMPLETE IN HIM.

NEWMAN HALL.

Complete in him! Blest words of peace!
From slavish fear they give release,
And bid my anxious doubtings cease —
Complete in him.

In him all might and mercy meet;
By him I'm clothed from head to feet;
My soul's equipment is complete —
Complete in him.

My faithful, sympathizing Friend!
In him all beauties sweetly blend;
And I shall be, till time shall end,
Complete in him.

With Christ, no other priest I need —
No sacrifice: he once did bleed;
He ever lives to intercede:
Complete in him.

His righteousness my perfect plea,
From all the claims of justice free,
Who shall bring aught in charge 'gainst me,
Complete in him?

Who shall condemn? 'Tis Christ who died,
That pleadeth at the Father's side;
And naught for me can be denied,
Complete in him.

Complete in him — all things are mine;
Thou, Lord, art mine, and I am thine;
My store is infinite, divine!
Complete in him.

And when my voice shall fail in death,
I still will trust what Jesus saith,
And whisper with my latest breath —
"Complete in him."

His truth and love, a boundless store,
Shall be my heaven for evermore,
And I will sing, as still I soar —
"Complete in him!"

GOOD READING FOR YOUNG MEN.

The following is an extract from a letter written by an elder brother, a traveling man, to his younger brother, who complained that he was not getting the salary his work merited:

"The best thing you can do is not to say another word about salary to any one, but keep your eyes open for another place and keep your mouth closed. If you jump on your employer every chance you get, it will do no good, as a man who is always asking for a raise never gets it, and is regarded as a nuisance. So long as you stay where you are give your employers the work and services of a one-hundred-dollar-a-month man, even if they do pay you only \$25 for it. It will never do you harm to give good measure, heaped and running over; but if you measure your work too closely by your salary, they will never have a chance to see what you can do. While you are at work, there may be others keeping an eye on you, and you never can tell who is watching you. If they see you have the right stuff in you, they will want you when the time comes. There is plenty of room for the right kind of men, but nobody wants the man who is always watching the clock and who is in constant fear lest he should give a fraction more work than he is paid for. No; do not say any more about your not receiving enough salary. Do not speak about the matter to any one in or out of the office, for talking can do you no good, and may do you harm. If every time you come to the notice of your employers it is with a cry of 'I want more money,' they will get tired of it and will lose interest in you. Let your work do the asking. It is works, not words and diplomas, that pull a man through. Of course, a man should not be a noodle and be run over, but there is such a thing as too much complaining, and such a man gets to be like an old woman who is always growling, complaining and nagging. If you keep your mind too much on your grievances, real or fancied, you can not do your best work. 'It is not birth nor rank nor state, but get-up-and-get, that makes men great.' So make up your mind that you have the right kind of stuff in you, and then buckle down to work, and by your work make others realize what you are, and things will come your way. Do not be a has-been, do not be a will-be, but be a good man now. It is the doer who wins out, and it is the mind that makes men push. Read the *New Thought Magazine*. It has helped me to get business and to butt against fate, for it has taught me the 'I am' principle."—*New Thought*.

That happiness is not measured by possessions, but that it is to be found only where content dwells, is well illustrated by an old French legend. "This legend," says Max O'Rell, "tells of the adventures of a king to whom his advisers promised that he would find happiness the day on which he could put on the shirt of a man who admitted that he was perfectly satisfied with his lot on earth. The king started on a long journey through all the provinces of his kingdom in search of the talisman. Every nobleman or citizen he met was asked the question, but the answer was in-

variably the same. All were unhappy, or, at least, disappointed in life. The king continued his journey and went through the villages. The royal pageant had attracted on the road all the inhabitants of the country. Among them the king remarked a very poorly clad laborer. He bade him come forward.

"Well," said he, "are you happy? Is there anything that you have not got that you would wish to have?"

"No, Your Majesty," replied the laborer, "I'm quite satisfied."

"Do you mean to tell me that you are perfectly happy?"

"Yes, sire, perfectly happy."

The monarch was surprised, but the sincerity of the villager struck him, and he concluded that he had heard the truth from the lips of the humble laborer.

"At last," he thought, "I am going to be happy myself."

"Take off your shirt," he said, "and give it to me."

"I should be very well pleased to do so," replied the good laborer; "but, unfortunately, I haven't any."

It is related that Dannecker, the famous sculptor, was engaged for two years in executing a statue of Christ. When it was finished, he brought a little girl into his studio, and placing her in front of the figure, asked her: "Who is that?" She looked a while, and then said: "Some great man."

The artist was disappointed. He felt that his work must be a failure. But he set himself to the task again, bending all his powers to produce a true representation. After some time he invited the same little child into his studio again. "Who is that?" he asked. She smiled and said: "Suffer the little children to come unto me, and forbid them not." It is said that here the great sculptor wept for joy.—Selected.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Will any reader of THE WAY, who knows of the whereabouts of Bro. J. H. Price, please give me his address? He is a Norwegian by birth. I baptized him into Christ. When last heard from he was on the train at Montgomery, Ala. Address, James C. Powell, Banks, Ala., R. F. D. No. 1.

On Saturday before the second Lord's day in August I began a meeting at Prospect, near Orion, Pike County, Ala., which continued seven days and nights, and resulted in seven additions to the one body and the church there greatly strengthened. I was assisted by our beloved brethren, O. Dawson and B. L. Wallace. The former preached once, the latter three times. These brethren are able and faithful workers for the cause of Christ. The meeting closed on the third Sunday morning, and I went to Oak Bowery, near Ainsley, my old home, and preached at night, intending to come home on Monday, but when the invitation was given, seven came forward for baptism. It

held me there till Tuesday, then I baptized nine, and sent for Bro. Wallace to continue the meeting, and he came and preached till Friday. Ten more were added. May God bless all the meetings.

JAMES C. POWELL.

Banks, Ala., R. F. D. No. 1.

PLANT CITY, FLA., Sept. 17.—I began a meeting near Tampa on the 27th of August, and closed September 14, having preached a little more than two weeks. There were nine additions—one from the Methodists, two from the United Brethren Church, one restored, and five by confession and baptism. This is a destitute place, as there were only five members before I came. The United Brethren offered us their house, which we used. They had an organ and a select choir, and I asked them not to use the organ or the choir during the meeting, to which they agreed. Then for two weeks I tried to show them the truth, and two of them accepted it.

S. W. COLSON.

ATPONTLEY, TENN., Sept. 16.—I recently closed a meeting with the brethren at Dunlap, which resulted in four persons being baptized, one restored, and a Baptist preacher considerably stirred after I was forty miles away and a mountain between us. He was in about five of our meetings, and heard me say that any one was at liberty to ask questions or make corrections, but he had not a word to say until I was gone. From Dunlap I went to Montague, stopping on the way to preach in the schoolhouse at Mt. Vernon. I preached twice on Saturday at Montague, and a woman confessed Christ at the night meeting. On Lord's day I spoke six times, including the speeches at the water, and baptized four people. As I came back across the mountain I preached at New Harmony. There were two baptisms here last night. My next address will be Spencer, Tenn.

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SCRAPS.

J. A. H.

At this date, September 26, I am in a protracted meeting at Berea, Warren County, Ky. Berea is about thirteen miles from my home. We have had fine audiences every night this week and most excellent attention. The meeting began last Sunday. There have been no additions yet, and it seems as though the meeting ought to continue for at least ten or twelve days longer, but Potter Bible College is to begin its third session next Tuesday, and "I am in a strait betwixt two," having a strong desire and a deep sense of obligation to be at both places. In such cases we can only pray to God to make our duty plain, when the time to decide between the two courses, and so to overrule that his cause may prosper abundantly at both places. It is a great comfort to know that there is nothing too hard for him.

* * *

The prospects now are that the lodging capacity of the college will be filled the first week. After that time no one should come without writing first to see if there is room. Although we have enlarged again and again since the opening two years ago, we have been pressed for room all the time, and it seems that we will be also this year. Wonderful has been the growth of the Bible school work since we opened at Nashville with six students twelve years ago! And it is to be hoped that its growth will increase in a

geometrical ratio till Jesus comes again. The dissemination of pure Bible knowledge is the hope of the world. He who turns from the associations of the wicked and the perverse, and who delights in the law of the Lord, meditating therein day and night, prospers; and everything he does prospers. See the first Psalm.

* * *

The meeting at Hillsboro (Leiper's Fork), Tenn., closed Thursday night, September 17, after a continuance of twelve days. Eleven persons were immersed, eight males and three females. Had not the meetings on my program been pressing hard one upon another, I would surely have continued longer at this place. All of the additions were received, I believe, during the last five or six days. This is a most excellent village church, there are few better. The audiences were unusually large, day and night—that is, unusually large when compared with other churches; at this place it is common for them to be large, and it has been so for many years. Of course, the church is nothing like as spiritual as it ought to be, but it is far above the average. They have a large attendance every Lord's day, though they have no regular arrangement for preaching.

* * *

One of the most needy and inviting fields that I know of for evangelistic work is in Southeastern Arkansas. My son Leon and I were at Wilmot, in that region, for twelve days in August. One was added to a little band of four whom we found there, and regular meetings of the church were begun in Wilmot. Three of these members, who live about two miles out from town, had been attending to the regular Lord's day worship in their own home. If a suitable young man could be found for this field, he could make headquarters at Wilmot and work in all that region. The country has recently been opened up by railroads and is destined to prosper. Many new towns are springing up. If any young preacher would like to work in this field, I would be glad to hear from him. Would prefer to hear from those with whom I am personally acquainted. I believe there is a great opening there for earnest, self-denying, devoted workers. It would be necessary for the worker to be one who has had some experience, and who can present the truth clearly and forcibly. "The harvest indeed is plenteous, but the laborers

are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9:37, 38).

Our meeting at Wilmot was most pleasant. If only I had time I would gladly spend months there. There are some very earnest, consecrated Christians there, who, I believe, will leaven that community for God. May the richest blessings of the Almighty rest upon them in their arduous work!

* * *

The meeting at Mount Hermon, Ky., in which Leon and I also worked together, was poorly attended as to numbers; but the little band that did come was very faithful in attendance. We were at this place also twelve days. Some of the brethren who attended regularly, day and night, came from five to eight miles over very dusty roads. This is the church that was divided some time ago by a part going off into digressive ruts, running after the organ, the missionary societies, and so on. As a result, a very large church-house, which formerly was crowded to overflowing during protracted meetings, is now largely empty at such times. It is nearly always so. It was so at Winchester, Ky. For some time after the division we had very small audiences; but now we have overflowing houses. So at Valdosta, Ga., and so it will generally be, when those who propose to abide in God's way continue to grow in his favor. To be more pleasing in God's sight continually, should be the ardent desire and the earnest endeavor of every Christian. We had several baptisms at Mt. Hermon. Four or five, I believe.

* * *

The time for getting subscribers for our papers is upon us. Are you doing anything for THE WAY? If each friend of it would do a little, what a vast work could be done!

THE ARTICLE FROM THE AMERICAN.

J. A. H.

At another place in this issue is an article from the Nashville American, under the heading, "One Good Effect," which we commend to the attention of our readers. It makes some excellent points, I think, and touches the spots at which our system of jurisprudence is weakest—namely, the law's delay through the tricks of scheming lawyers and dilatory judges, and the zeal and energy of the lawyer in winning his case, no matter how guilty his client may be, or how ill-founded his claim.

The American says: "Lawyers are chiefly responsible for the law's delays and the defeat of justice. The average lawyer (is it too much to say?) will not hesitate to defeat justice, if he can, in order to gain his case. He is rather proud that he has cheated justice of its due. With him it is not a matter of justice, or of public security and welfare, but of securing the acquittal or light punishment of his client, no matter how heinous his crime or how great an enemy to society he may be." The editor of the American says the spirit indicated in this extract

"commonly prevails among lawyers," though there are exceptions. A horribly wicked and perverse spirit indeed, to prevail among those who should be filled with a high and holy enthusiasm to maintain the honor and the dignity of the law by having righteous judgments promptly executed.

The American well says: "When a lawyer attempts to defeat justice and to aid a criminal in escaping punishment, he becomes morally a criminal and a public enemy, who is the avowed foe of justice, of he is paid to oppose it, and the encourager of mob law." Well said, well said! On his dying bed one of the greatest criminal lawyers Kentucky ever had, a man who in the court-room was the peer of W. C. P. Breckinridge, John C. Breckinridge, John G. Carlisle, and such like men, said: "My life has been a failure. I was educated for the Presbyterian ministry, but went into the law. And I have spent my life chiefly in defending murderers, thieves and other such scoundrels, turning them loose upon the public. My life has been a failure." This was the testimony of a wonderfully gifted man. During a great part of his life he had been a partner with murderers, thieves, liars, swindlers, taking of their ill-gotten gain, helping them to escape the penalties of the law, enabling them to repeat their crimes, to commit more murders and thefts, and to devise other lying, swindling schemes. His life indeed was a failure. It would have been better for him if he had never been born, or if he had spent all his life cleaning out the sewers of the city, or working as a day-laborer in its streets. No man is honorable who lives such a life as this lawyer did, nor can he be a Christian. He is a curse to his people and a disgrace to the name of man.

People are free in the exact proportion in which they are law-abiding. Perfect freedom consists in perfect obedience to the law of God. A nation ranks high in civilization, enlightenment, refinement, in the proportion in which its people cheerfully submit to a good, wise code of laws. Our country will not be what it ought to be till judges, juries, lawyers, combine to execute the law without fear or favor; till the mass of the people demand the prompt, righteous execution of the law; till every man who convives at crime, who from fear, or the love of money, or the ambition to succeed, or from any other cause (whether he be judge, lawyer, juror or witness), assists the guilty to escape, shall be regarded as a public enemy; nor shall the community rest till he has been justly punished for his crime against the prosperity and peace of society. There should be greater indignation against Governors, mayors, legislators, judges, lawyers and other such people, who violate laws and openly assist criminals, or who secretly connive at their crimes for money, or votes, or other rewards, than against the low, ignorant, debased creatures who are commonly lynched for their crimes. Doubtless these higher class criminals are more guilty in God's sight than are their lower grade brethren; because they know better and ought to do better.

If America is to be indeed the home of the brave and the free, the laws must be executed. If the law-

yers are as bad as the American thinks the majority of them are, and I believe it is commonly understood that a lawyer will do his best to clear his client, no matter what he has done, such lawyers, together with unjust judges and corrupt legislators, constitute the most dangerous and deadly body of enemies to the welfare of this great republic. It is a much more terrible crime, so far as the nation is concerned, for a judge of the Supreme Court to sell his vote to a millionaire syndicate than for a poor, beastly negro to outrage a girl on the highway. The negro certainly ought to be promptly executed; but that judge and that syndicate are much more guilty, and should be just as promptly punished. He has sinned against one family, one community; they have sinned against seventy millions of people and against the freedom of a great nation. I long for and pray for the purity and peace of this country, of Great Britain and of Germany, because they are the great Gospel circulators of the earth, because they take religious light and liberty wherever their flags float. I myself am striving to be simply a faithful citizen of the kingdom of heaven, and I favor these three earthly governments because of the liberty they furnish for the preaching of the Gospel of Jesus. I pray for their success; and for the change, or the downfall, of the Russian and the Turk, because they (the latter two) hinder the spread of the religion of Jesus.

DISOBEDIENCE AND TRANSGRESSION.

NO. II.

S. WHITFIELD.

In the fourth chapter of Genesis we have another very striking example of disobedience, or probably it would be better to call it transgression. Cain and Abel each offered a sacrifice to God. Cain took of the fruit of the ground, some kind of grain, I suppose, and offered that as a sacrifice; but Abel brought of the fruit of the flock, an animal, and offered his sacrifice. God rejected Cain's sacrifice; but he accepted Abel's. Now is it possible that he accepted the one and rejected the other, simply because he had the authority to do so? Or was it because one did what he was commanded to do and the other did what he thought was right? Evidently the latter is true. Abel offered the kind of sacrifice that God required; but Cain brought the kind of sacrifice that he thought would do. But probably some one will say that God had not yet given them any law, regulating the offering of sacrifices, and, consequently, there could have been no obedience or disobedience concerning it. Might it not be possible that he had given regulations concerning this matter, but they are not recorded up to the period referred to? The Bible teaches that Cain sinned, and that sin is the transgression of the law. Therefore there must have been a law given to transgressors. If there had been no law given, there could have been no transgression, and hence no sin. The Scriptures also teach that Abel offered his sacrifice by faith, and that faith comes by hearing the Word of God. Hence there

must have been some law or Word of the Lord to hear, believe and obey. If there had been no Word of God, giving directions along this line, there could have been no faith, since it can only be produced in the heart by testimony. Then, there is nothing in this case to show that they were left in ignorance or in doubt as to what the Lord required them to do; but there is sufficient evidence to prove to us without a doubt that God told them exactly what kind of a sacrifice he wanted them to bring to him.

Some one might say that Cain was a tiller of the ground, and therefore it was easier and more natural for him to offer its fruit; but, as Abel was a keeper of flocks, it was convenient for him to offer an animal. This has nothing to do concerning our worship to God. He requires obedience at our hands regardless of what is or is not easy, natural, or convenient. When he commands us to do anything, he means just what he says, and we must obey it, if we want to please him. As far as we know Cain's sacrifice cost him just as much as Abel's did. While it is true that the Lord requires the first and the best we have when an offering is made unto him, even this will not please him when it is not offered according to his will. King Saul kept the best of the flocks and herds to make an offering to the Lord; but in doing this he committed a great and presumptuous sin for which he never was forgiven. The command from the Lord to Saul was to destroy all of the flocks and herds as well as the people; hence in doing what he did he rejected the Word of the Lord, and because he did this the Lord rejected him. The Lord's Word must be obeyed in every particular. God's dealings with man from the very beginning is a clear demonstration of this statement. When man fails through weakness of the flesh, and returns unto the Lord with a pure motive, he will abundantly pardon him and give him strength to battle against the flesh. It matters not how much man stumbles and blunders in his efforts to live right, God will have mercy on him as long as he is making a hard fight to keep his body in subjection; but it is a very different thing when he sets aside the Word of God and goes in his own way. He thereby makes himself wiser than his Maker. When a person thinks that he knows better than God does what he ought to do in a spiritual sense, and how he ought to do it, he has not yet learned the first lesson that man must learn — to serve the Lord acceptably. No one can worship God in spirit and truth who does not continually keep before his mind the fact that Jehovah must be obeyed in all of our devotion to him. He who does not do this can not be a servant of Christ in this world and can not be with him in the next world.

Cain's sacrifice was a work of man — his own work; and Paul tells us that no man can be saved by such works. Man's works can not save any person. While it is true that there is something for us to do to be saved — yea, much, and we can not be saved without doing something; yet what we are commanded to do is the work of God, and not our own work. We are saved by faith in the Master, obedience to his commands, not our own, and by a godly life spent in his service for the good of our

souls, the honor and glory of God and for the salvation of mankind. Cain was the author of his offering; but God was the author of Abel's. Cain set aside the wisdom, authority and judgment of God in what he did, and substituted his own, and set them above those of God; but Abel respected God in every way, being obedient to his Word. When a person does something that God has not told him to do, where God has given directions what should be done, such is the work of man, and not of God; and hence it is only an abomination in the sight of the Lord; but when people do what the Lord has directed to be done, and in the way that is in accordance with the directions, this is the work of God, and the Lord is always honored by doing this. When we go in our own way in such a course, we are only bringing shame, disgrace and dishonor upon our lives, which, if persisted in, must bring about our eternal condemnation. Let us do exactly what the Bible teaches, and thereby show that we are satisfied with the directions that God has seen fit to leave us. Cain was not satisfied with what God told him concerning what kind of a sacrifice to bring; but Abel was. Are we always perfectly satisfied with God's way in divine matters? If we are, we will only be what the Bible will make of us, and do just what it says. If we are not doing this, we are not pleased with God's way.

Now how did Cain sin? He did not commit any immoral act. From the way that the majority of the religious world look upon worship, and what God will accept, he did no wrong. He only tried to worship the Lord in a way that was contrary to what was required. Nevertheless, he sinned, and very grievously, too, in the Lord's sight. It would be well for us to school ourselves in the teaching of the Scriptures, so we would look at things not as men in general do, but as God does. Until we can do this, we will always make very serious mistakes in our attempts to serve the Lord. So we find that Cain sinned in trying to worship God in his own way, and not in the Lord's way. Just think of how many are sinning in this way now! This example, with similar ones along the same line should have been sufficient warning for all succeeding generations; but, notwithstanding all that the Lord has said and done to show his disapproval of this presumptuous work, many have been doing the same things. It seems strange that people will not learn from the experience of the past! Why should they overlook willfully, or in any other way, these things that have been written for our learning, admonition and instruction? Let us be careful lest we are found sinning against the Lord in our efforts to worship him. Just here it might be well for us to ask ourselves this question, "What is worship to God?" "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you" (Gen. 22 : 5). Now if we can learn what Abraham did, we will know what it is to worship God. He did exactly what God told him to do, and in the way that God had directed him. He made the preparations, builded the altar and offered his son Isaac, according to the will of God. To worship God, then, we must do just what he says,

no more and no less. We can not worship God in any other way; for he will not accept only what he has required. When a person offers something not in accordance with what he has demanded, like Cain did, he will reject it and punish the guilty party. Let no one be deluded by thinking that God will allow his ordinance to be tampered with in this way without duly punishing those who attempt to do so. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). It is terrible to think of people living in this world, attempting to serve the Lord, but not according to his Word, and, therefore, deceived all through life, and ultimately banished from the presence of the Lord and the glory of his power. There is no reason why this should be the case, and it will not be, if we faithfully and diligently study the Scripture and do and make every possible effort to do just what they teach.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (Jude, 11). "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous" (1 Jno. 3:12).

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh" (Heb. 11:4).

Cain did what he thought would do, just as people do now; but God did not accept it or him. And how can those who do what they think is right now, when they have no Bible for it, expect God to accept it or them?

Walnut Bottom, Pa.

SOME THINGS ABOUT POPES.

SCOTT F. HERSHEY.

Pope Leo XIII. is dead. Seemingly a good man bound in and chained down by the evils and bigotries of Papacy. The incident of his death has awakened in me some reflections about the Popes in general, and Leo in particular.

That Italy was shamefully debased by the Popes there is no disputing by any intelligent reader of history. Edward Dicey, a dispassionate author, says, "The sentiment of nationality could hardly be said to exist at any time in Italy under Papal supremacy." Leo has not been popular with the Italians. So far as his jubilee affected Italy, it was a failure; no senator, deputy or representative citizen attended, the king neither called nor sent any message, Peter's Pence reached less than \$40,000. Italy is one of the most anti-papal countries in Europe. Italy is not going to forget that when she overthrew the temporal power of the Popes in 1870, 73 out of 100 of her people could neither read nor write.

Leo has been a thorn in the flesh of the Italian Government. He has wrought no peace or happiness for the country, though he has boasted his love for Italy. He has been very inconsistent — diplo-

matic, perhaps, our statesmen would say. He has always had one kind of advice for Catholics in Italy, and another for the faithful in other countries. For Russia, France, Germany and Spain he has directed Catholics to be obedient to temporal rulers; for Italy his teaching has been the very opposite. He has done this as a part of his courtship of the powers to regain temporal power.

Nor has he seemed quite sincere. A few years ago he gave a notable address to some Italian pilgrims, in which he declared his loyalty to the country, and disclaimed all opposition to the government; but at once proceeded to direct the Italians how to vote and strived to exert an unpatriotic influence in politics. Under his influence, some of the priests so interfered with the elections that they were arrested, tried, fined and imprisoned.

Some queer things loom up in the history of the Popes and in the teaching of the church about them. The Roman Catholic Church claims that the Popes are infallible—that is, incapable of fault or error. Yet Pius IX. was for a long while in Purgatory—likely is still. The Tablet, a leading Roman Catholic paper of England, declared he was "suffering the tortures of purgatorial fire and brimstone." Not long since a pontifical high mass was said for his soul in the Sistine Chapel in Rome. Faithful Catholics all the world over contributed money to pay for masses to deliver him from purgatory. Perhaps some one needed some money!

Another queer thing is that it looks as if the Popes' blessings were curses, and their curses were blessings. The Pope blessed Davis and the Confederate cause, and the Northern cause almost immediately began its ascendancy. The Pope sent his blessing to the King of Naples, and in a few months he lost his crown and kingdom. The Pope sent his blessing to the Emperor of Austria, and within a year the Emperor had lost his Venetian dominions. The Pope blessed the Empress Eugenie, who declared she had made the war with Germany, and in less than twelve months she had to flee with the Emperor from France, which was ingloriously defeated by Protestant Germany. Mrs. General Sherman was given the Golden Rose by the Pope, and she quickly died. The Pope sent his blessing to Boulanger, and in two weeks he had to flee for his life. The ex-Princess of Brazil asked the interposition of the Pope and his blessing for her unborn child—the child was born deformed. The Pope gave his blessing to Maximilian, and within a few months he was executed. His beautiful wife went to Rome for the Pope's benediction, received it, and shortly became insane. The Empress of Brazil was blessed by the Pope, and in three days after broke her leg.

On the other hand, the Pope cursed England in the time of Elizabeth, and the nation at once entered upon its remarkable career, which has been uninterrupted for nearly four hundred years. The Pope cursed Germany, and she very shortly became the greatest power on the continent. Pope Pius IX. cursed Italy when he excommunicated Victor Emmanuel, and since that date Italy has passed from being

a cipher among the nations to a place of power in the family of great nations.

Leo XIII. has been one of the most intelligent, kind and liberal of all the Popes as a man; but as a Pope he has shown the old Papal spirit of bigotry and intolerance. He has said "that the Catholic religion, with all its rites, ought to be exclusively dominant in such sort that every other worship should be banished and interdicted." Less than three years ago he addressed a letter to the Catholics of the world, in which is this passage:

"Every Catholic should rigidly adhere to the teachings of the Roman pontiff, especially in the matter of modern liberty, which, already under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of States to be modeled on the principles of the true Church."—
Episcopal Recorder.

ONE GOOD EFFECT.

The prompt trial and sentence to death of three murderers at Winchester was largely due to public feeling that there should be none of the usual and unnecessary delays in the case. It was generally understood that if they were not promptly tried and properly convicted by law they would be lynched. There was no question as to their guilt. The trial was none the less fair because it was prompt. The rights of the accused were protected. The verdict was in accord with the facts and the evidence. The danger of lynching had a good effect in this case.

The trial and conviction of these three criminals show what can be done in such cases. For the delays in most criminal cases there is no reasonable excuse. Delays are sought with the view and hope of escaping punishment. If criminals were more promptly tried and punished, there would be little or no lynch law and absolutely no excuse for it. Lawyers are chiefly responsible for the law's delays and the defeat of justice. The average lawyer (is it too much to say?) will not hesitate to defeat justice if he can, in order to gain his case. He is rather proud that he has cheated justice of its due. With him it is not a matter of justice or of the public security and welfare, but of securing the acquittal or light punishment of his client, no matter how heinous his crime or how great an enemy to society he may be. This is an altogether perverted sense and conception of honor and duty, and the fact that the spirit indicated commonly prevails among lawyers, though there are exceptions, does not in the least make it pardonable or worthy. It is the business of the honorable lawyer to see that the rights of his client are protected and not to see that justice is defeated. When a lawyer attempts to defeat justice and to aid a criminal in escaping punishment he becomes morally a criminal and a public enemy who is the

avowed foe of justice, if he is paid to oppose it, and the encourager of mob law. The payment of a fee does not purchase the honor and conscience of an honorable lawyer. What moral right has a lawyer to work to prevent the punishment of men known as criminals?

The prompt enforcement of the law without prejudice to the State or the rights of the accused is the surest preventive of crime, the most effective check upon it. A few years ago there retired from the Federal bench in Arkansas a judge who, in the nineteen years of his service, sentenced 178 men to the gallows. When he entered upon his judicial duties, in 1875, human life was the cheapest thing in the Indian Territory. No man's life was safe. "Certainty of justice brings security" was Judge Parker's motto, and he brought order out of chaos and established safety and civilization where none existed. In one of his last charges to the grand jury he used the following language: "You are to teach the people, everywhere, a wholesome lesson, and that is, that they must rely upon the law and upon its enforcement for their protection, and not upon mob violence, not upon that spirit that causes people to degenerate into a mob and become criminals themselves in an effort to seek protection. . . . Sometimes you will find that good men are involved in things of that kind. It is because they have lost confidence in courts and juries. You say to a community that, as surely as a crime is committed, so surely will the party who has committed it be brought to merited justice as the law prescribes that punishment, and you won't find any mobs in that community."

In these sentences are embraced sound reasoning, common sense and the spirit of justice. Judge Parker was a humane man, but no maudlin sympathy swerved him from his duty, and he was not disturbed or delayed in his course of duty by dilatory tactics of pettifoggers or shrewd lawyers who were ready to defeat justice for a price. Let the law be enforced impartially and without unnecessary delay and there will be less danger of mob law and more confidence in and respect for the courts.—Nashville American of September 11, 1903.

FOOD FOR THE LAMBS—GOD'S WORD.

God puts a great estimate upon his word. He pays it the highest kind of compliments. He attributes to it the greatest power. I like a man who thinks much of his word. I like to hear a man say, "My word is my bond." A man's word is just what he makes it. No friend or kin can make a good word for another. A man is just as large as his word; he can be no greater. If a man pays little attention to his word, others will do the same. A young man said last Sunday, "I told a young lady you would preach to-day, but she would not believe me." "Why," I asked. "Oh, I joke so much with her." "Expensive joking," I responded. Why not throw five-dollar bills into the fire? They are not worth so much as one's word. Their loss is not so

great as the sacrifice of one's word. Do you ever say, "I can prove it by Jim, or some one else"? This is just the same and as bad as saying, "I lie sometimes and I must have a prop for my word; it can not stand by itself." What has any man that is worth more than his word, if his word is worth having? I heard my father running over a long list of notes and accounts and talking to himself. He characterized the papers as he hurried along—"wheat," "wheat," "trash," "wheat," "trashy." It was saying the man that owned the name at the head of the paper had a name as good as wheat at the mill, whilst the other was no better than trash. Listen to God. Num. 23 : 18: "God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" This means, God keeps his word, he respects his word, and those who do the same are godlike. There is this difference: God never makes mistakes; he never speaks improperly. Men do. I have known persons to follow ardently a thing wrong to keep their word. "I said I would do it, and I must do it, because I said I would." This is wrong. Correct wrongs just as soon as possible. If we speak unadvisedly, stop, speak forth wisdom and act. The nearest thing a man has is his word; the nearest thing to God is his word. "The word was made flesh and dwelt among us." This is grand. It is a conception of heaven. It is God complimenting his word, whilst bestowing his best gift to man. Take care of your word. It is an inestimable jewel; put it away in its golden casket—Truth.

THE LITTLE MAN.

WISDOM.

DON CARLOS JANES.

"Now the days of David drew nigh that he should die; and he charged Solomon, his son, saying: I go the way of all the earth; be thou strong and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments and his judgments and his testimonies . . . that thou mayest prosper in all that thou doest, . . . that the Lord may continue his word which he spoke concerning me" (1 Kings 2: 1-4). After David had given this solemn charge, "The Lord appeared to Solomon in a dream by night and God said, Ask what I shall give thee?" (1 Kings 3: 5). When we consider that Solomon was young and inexperienced, and remember that God was able to give him anything he might ask, we are impressed with the idea that this is a very great question, and the answer to it one which shows something of the wisdom already possessed by the young king.

In the presence of God, Solomon felt and expressed his own weakness and inability to discharge the weighty obligations that rested upon him as king over the Lord's people. He said that he was but "a little child," and that he knew not "how to get out or come in;" he then spoke of the vast number of people he was to rule over and said: "Give there-

fore thy servant an understanding heart." This speech was pleasing to the Lord and because he had not asked for a long life, nor riches, nor the lives of his enemies, his request for a wise and understanding heart was granted, so that he surpassed, in wisdom, all who had lived before him and all who have lived since his day. For great wisdom Solomon stands far above all others.

The teaching of the wisest monarch that ever ruled a people ought to have the fullest consideration of those to whom the Lord has said: "Be ye wise as serpents;" and "Be ye not unwise." Hear his words on wisdom: "Get wisdom, get understanding: forget it not, neither decline from the words of my mouth. Forsake her not, and she shall not preserve thee: love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thy head an ornament of grace: a crown of glory shall she deliver to thee" (Prov. 4:5-9). Wisdom is better than strength.

A good way to "get wisdom" is to read and study the writings of Solomon. Let us notice a few of his wise sayings. "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Eccl. 7:3). The wisdom of this world, which is foolishness with God, commends everything that produces laughter, and the worldly-wise measure the happiness or pleasure of a person by the amount of laughing he does. But life, death and judgment are serious things and man needs to think seriously concerning them. The wisdom of Solomon teaches us that by sadness of countenance the heart is made better. Inasmuch as it is a fact that God looks upon the heart, while man looks upon the countenance, it is of vastly great importance that the heart be right.

Again Solomon says: "It is better to hear the rebuke of the wise than for a man to hear the song of fools" (Eccl. 7:5). This is a music-loving age. It is a rare thing to find any one who does not enjoy music. But as has always been the case, men do not enjoy being rebuked. John the Baptist was beheaded in rebuking sin, and Jesus the Christ was crucified for the same thing. Since the days of John and Jesus, the blood of many a man has been shed for rebuking sin and advocating the holy life which Christ requires.

Chastisement is not, of itself, pleasant, but grievous, "Nevertheless it yieldeth the peaceable fruit of righteousness to them who are exercised thereby" (Heb. 12:1). It is more profitable for time and eternity to be rebuked by the wise than to be entertained by the beguiling songs of fools.

"Remember now thy Creator in the days of thy youth" (Eccl. 12:1). This also is wisdom and righteousness. It is easier to live a holy life, if a person starts before all kinds of wickedness has found lodgment in the heart. And he who early gives himself to God has a longer period in which to serve God than he who enters the vineyard at the eleventh hour. He has more time for development, more

opportunities for doing good and a longer time to enjoy God. But it is dangerous to delay this matter of giving yourself to the Lord. The "evil days" will come and you may be taken from this world while they last. "The years will draw nigh when thou shalt say: I have no pleasure in them." Be wise and enter the service of the Lord early in the morning of life; give hi myour best days and all of your days.

Bowling Green, Ky.

BIBLE WINES.—No. 2.

N. P. LAWRENCE.

Again we quote from the Cyclopaedia of Temperance and Prohibition:

"In the English version of the New Testament the term 'wine' occurs forty-four times. . . . The Greek term for wine, with a single exception, in all cases used in the inspired New Testament, is *oinos*, this term covering . . . every variety of wine. . . . In the English version the term rendered 'new wine' (Acts 2:13) is *glukos*, or a drink grape-syrup. . . . The fact that *oinos* covers every variety of wine is demonstrated: First, from usage in classic Greek; second, from the Greek translation used by Christ and his apostles, in which *tirosh*, which had no intoxicating element, is generally rendered by *oinos*; third, from Latin terms used in allusion to unfermented wines described by Roman writers from Cato (B. C. 200) to Pliny (A. D. 100); fourth, from the usage of Mark, who, writing for Romans familiar with their own unfermented wines, calls the beverage offered to Christ on the cross *oinos*."

"There are only two allusions to wine in the apostolic writings requiring notice: I Cor. 11:21-26, in which the term wine is not used, while the Greek term *methuo*, in English rendered 'drunken,' is opposed to 'hungry' referring to the food, not to the drink provided; and it means simply 'gorged.' The second noteworthy allusion is to medical wine (I Tim. 5:23); which wine, as Greek medical writers, from Hippocrates to Galen, state, and as French medical writers now note, was made from fresh unfermented juice of the grape."

"Now one great illuminating fact in this inquiry is that abstinence was a part of all the great religions of the East—of Egypt, Bactria, Persia, India—and was practiced or taught by the most eminent men of Greece, like Pythagoras and Epicurus. Two centuries before Christ the following passage from Phylarcus shows that its essential truth penetrated the religion of the Pagan world: 'The Greeks who sacrifice to the Sun-God never bring wine to the altars, because it is fitting that the God who keeps the whole universe in order should in no way be connected with drunkenness.'

"In the writings of Josephus and Philon the doctrine of abstinence is distinctly taught, the early church at Jerusalem practiced it, and Eusebius, in the seventeenth chapter of his history, tells us not only that it extensively prevailed among the Essenes, but also that it was the practice of the holy apostles."

"In the light of these historic facts the contention that Christ, in opposition to the teaching of the prophets and the practice of the Essenes and other pious Jews, should transmute innocent water into toxic wine, by a miraculous brewing, without exciting any remark or inquiry from either friends or critics, seems the very height of paradox, and can not be rationally entertained."

[From Cyclopedia of Temperance and Prohibition.]

CHEMICAL ANALYSIS.

<i>The Solid Constituent Parts of Vine Fruit:</i>	<i>Constituents of Alcoholic Wine.</i>
<p>I. Natural Juice.</p> <p>Gluten, } These totally vanish Gum, } from the fermented } juice.</p> <p>Albumen. Sugar. Tannin. Tartaric Acid. Potash, } These three spe- Sulphur, } cially valuable for Phosphorus } blood.</p>	<p>II. Fermented Wine.</p> <p>1. Alcohol; 2. Acetic Acid; 3. Ceantholic Ether; 4. Succinic Acid; 5. Glycerine.</p> <p>Albumen—8 parts out of 7 lost. Sugar—4 out of 5 lost. Tannin—4 out of 6 lost. Tartaric Acid—1 out of 2 lost.</p> <p>Potash, } Sulphur, } One-half less. Phosphorus }</p>

"At the top of the left-hand column are the names of two constituents not found in the right-hand column. These are wholly destroyed by fermentation, and the first is the distinctive nutritive constituent of the fruit. At the top of the right-hand column will be seen the names of five constituents not contained in the grape. They are new products, generated by the destruction of the gluten, gum and other constituents in both columns. Hence, by a triple process of destruction, addition and abstraction (through fermentation) grape juice loses its essential constituents, and its nutritive character vanishes. In scientific fact, therefore, alcoholic 'wine' is not 'the fruit of the vine,' but an artificial product."

GIVE US THIS DAY OUR DAILY BREAD.

What is "daily bread"? That for one day. For as he had said thus, "Thy will be done in earth as it is in heaven," but was discoursing to men encompassed with flesh, and subject to the necessities of nature, and incapable of the same impassibility with the angels; while he enjoins the commands to be practiced by us also, even as they perform them, he condescends likewise, in what follows, to the infirmity of our nature. Thus: "Perfection of conduct," saith he, "I require as great; not, however, freedom from passions. No, for the tyranny of nature permits it not; for it requires necessary food." But mark, how even in things that are bodily, that which is spiritual abounds. For it is neither for riches, nor for delicate living, nor for costly raiment, nor for any other such things, but for bread only that he hath commanded us to make our prayer. And for "daily bread," so as not to "take thought for the morrow." Because of this he added "daily bread"—that is, bread for one day. And not even with this expression is he satisfied, but adds another, too, afterwards, "Give us this day," so that we may not beyond this wear ourselves out with the care of the following day. For that day, the interval which thou knowest not whether thou shalt see, wherefore dost thou submit to its cares? This, as he proceeded, he enjoined also more fully, saying: "Take no thought for the morrow." He would have us be on every hand

uncumbered and winged for flight, yielding just so much to nature as the compulsion of necessity requires of us.—St. John Chrysostom's "Homily XVIII. on Matthew."

THE OLD AND THE NEW.

BISHOP HOSS.

It is a good and gracious providence that our earthly life is not one long, unbroken stretch without relief or pause of any sort. But for this fact the monotony of our existence would become unendurable. Veteran soldiers tell us that nothing is more trying to their spirits than marching on a straight, dead-level road, and that alternations of hills and valleys always seem to shorten the way.

There is a deep and sound philosophy—deeper and sounder than most people suppose—in the old and homely proverb, that variety is the spice of life. Man is so constituted that for the most affluent development of his faculties, as well for his keenest delights, he needs the tonic and stimulus of frequent changes. The truth of this assertion will commend itself so instantly to thoughtful readers that it is not worth while to waste time in an effort to prove it.

To meet so deep a craving of man's nature God has put him in a universe which is never quite the same when seen from two different places or on two successive days. The stars above his head, instead of remaining stationary, keep up an everlasting procession through the depth of space, as if marshalled and led like an armed host. The sky itself is sometimes clear blue as sapphire, and sometimes black with obscuring clouds. The atmosphere to-day may be so still that scarcely a leaf moves upon the forest trees, and to-morrow may be rocked and churned into the fury of the storm and tempest. The globe is made up of stable land and yielding water; and the solid part of it, instead of being stretched out in a vast and endless plain, is diversified with sloping hills, and towering mountains, and quiet valleys. The revolving seasons come and go in regular order, unrolling as they pass by the pageant of the perfect year. All these things made a direct contribution to the fullness of our happiness, and help to prevent the most dreadful of all catastrophes, a state of intellectual and spiritual stagnation.

The shifting panorama of the material world is answered, moreover, by the perpetual flux in human society. The growth of the race in the aggregate, and of the individual men of which it is made up, implies constant transition from one state to another. It is only a dead Asiatic civilization that remains fixed and immovable in a sort of crystallized inefficiency. The nations that really count are those that are forever leaving their past behind them and forging ahead to greater achievements; and those that can do nothing but hold back are doomed to play a smaller and smaller part in the mighty transactions that pave the way for the kingdom of God.

"The world is not what it used to be," wails out the ultra conservative. No, thank God, it is not what it used to be. With the run of the centuries it will be

less and less like its former self; for it is obeying, in part consciously and in part unconsciously, the divine law of movement. The goal of its best endeavors lies far ahead of it, and the aim which it keeps in view is not to reproduce a vanished past, but to create a more glorious future. "Behold, I make all things new," a statement of God's own program, conformity to which is the highest possible wisdom. Wherever there is life there is growth; and growth means enlargement and expansion.

These thoughts are suggested by the approaching end of the old year, which has been measured off, not by any artificial human contrivance, but by God's celestial chronometer. What a year it has been! *Annus mirabilis*. How full of seething activities! How crowded to its uttermost brim with splendid achievements! Two occurrences which mark its closing days are typical of its whole drift and spirit. The Italian wizard, Marconi, is talking across the ocean without the use of wires, and our restless strenuous President Roosevelt is asked to become the peaceful arbitrator of a ramifying international dispute.—*Exchange*.

IS IT A QUOTATION.

J. W. M'GARVEY.

Again and again is the assertion made that the account of Joshua's great miracle is a quotation from the Book of Jasher, for which the Book of Joshua is not accountable; and those who so assert are called upon again and again for proof, and called upon in vain. For the hundredth time, perhaps, I saw it not long ago in a newspaper report of a sermon on the Book of Joshua, and here is the form which it took:

"The question is not, Could God cause the sun and moon to stand still, but did God do this at the request of Joshua? The Scriptures do not say so. The passage is simply a poetic way of saying the Israelites won their victory before the setting of the sun: that before the day was closed, the five kings, with their armies, were overthrown. This is not a prayer. It is not a direct address to Jehovah. It is expressly declared to be a quotation from the Book of Jasher."

It is difficult to see how a man with the Book of Joshua open before him could make these statements. The text says:

"Then spake Joshua unto Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel, Sun, stand thou still upon Gideon: And thou, Moon, in the valley of Aijalon. And the sun stood still, and the moon stayed, Until the nation had avenged themselves of their enemies.

Is not this written in the Book of Jasher?"

This is all that is said to have been written in the Book of Jasher; and if this were all that is said of the matter, the account might be fairly said to be a quotation from Jasher; but would this free the author of the Book of Joshua from responsibility? If the story was untrue, would he not be propagating a falsehood by quoting it with tacit indorsement?

But the quotation is not with *tacit* indorsement. The author of Joshua immediately adds, on his own responsibility, these emphatic words: "And the sun stayed in the midst of heaven, and hasted not to go down about the space of a whole day. And there was no day like that before it or after it, that Jehovah hearkened to the voice of a man: for Jehovah fought for Israel."

I would request the next gentleman who tries to explain away this great miracle, to tell us why, after quoting from another author a poetic account of a great miracle, the author of Joshua deliberately attested in the plainest and most unpoetic words the truth of the poetic assertions? Why, unless he either believed the story to be true, or wanted to deceive his readers? And I would also suggest that if a man can not believe this story, it would be more candid to bluntly say so, than to try to make out that the author of Joshua does not tell it. Neither Joshua nor his biographer stands in need of any such defense.—*Christian Standard*.

SECRETARY GEO. B. CORTELYOU.

EDWARD B. BAGBY.

The departments in Washington witnessed a new precedent this month. Secretary Cortelyou is the one responsible for the innovation. When he took possession of his offices in the new Willard Building, he began his official duties with public religious exercises. Rev. Franklin Noble, of Falls Church, Va., read passages of Scripture and offered an invocation. In response to remarks by Secretary Moody and District Commissioner McFarland, Mr. Cortelyou said:

"While we can not dedicate a new and imposing structure to the use of this department, we can at least, and I am sure we all do, dedicate ourselves to the work which executives have recommended and Congress in its wisdom has set apart to be done.

"In this spirit I have thought that we should emphasize the fact that if we are to have the highest success as a nation in our commercial and industrial relations, whether among ourselves or with other peoples, we must ever keep to the front, and dominant always, those sturdy elements of character and the dependence upon divine guidance which were so significantly shown by the founders of the republic, and to which we can not too often revert in these busy and prosperous times which make memorable for us the opening years of the new century."

Mr. Cortelyou's career affords a striking example of the value of "those sturdy elements of character" praised by him in his inaugural.

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

In 1895 President Cleveland found himself in need of a stenographer. One day, at the close of a Cabinet conference, he said "Some of you Cabinet officers must have among the thousands of clerks in the departments a good man for me." Postmaster-General Bissell spoke up, "I believe I have the very

man you want. He is a handsome young fellow, and smart; as methodical as a machine, and a gentleman above everything." The next day Geo. B. Cortelyou was surprised to receive a summons from the White House. His probation was eminently satisfactory, and he was permanently employed upon the executive force.

Mr. Cortelyou began his career as a school-teacher. He entered the Government service in New York, holding several minor positions. He was described as a "steady, faithful, uncomplaining workman, oblivious of the clock."

He did not waste his time looking for an easier job with better pay, and importuning his friends to use their influence for his advancement. This is commonly supposed to be the only way to get up in this Government service; but Mr. Cortelyou's history proves otherwise.

He did his work so thoroughly that every place became a stepping-stone to something higher, and "influence" came unsought.

Before the expiration of a year President Cleveland had made Mr. Cortelyou his chief executive clerk, and in that position President McKinley found him. In July, 1898, he was promoted to assistant secretary to the President, and upon the retirement of John Addison Porter, became secretary to the President. President Roosevelt was quick to recognize the sterling qualities of the man he continued as secretary, and made no secret of the fact that he regarded him as good Cabinet timber. So, when the Department of Commerce and Labor was created, Mr. Cortelyou was appointed to the portfolio, with a salary of \$8,000. It is a remarkable record to be made in eight years, and Mr. Cortelyou deserves the many congratulations that have been showered upon him.—Christian Standard.

CONSCIENCE AND EXPEDIENCY.

F. G. ALLEN.

God does not permit us to force people to worship with an organ who believe it wrong to do so. To even try to induce or force one to do that which he believes is wrong is a sin. Even if the thing be in itself innocent, it is wrong for him to do it who believes it wrong. "To him who accounteth anything to be unclean, to him it is unclean." A man must believe that the thing which he does is right, lest it is wrong to him. His believing a thing is right does not make it right; but his believing it to be wrong makes the doing of it wrong to him. He must be conscientious in all that he does, and above all things else must he be conscientious in the worship of God.

* * *

Nor will it do to plead conscience on the part of those who favor the organ, as well as on those who oppose it. There can be no such ground for conscience; unless it is considered as *divinely required*, so that they can not worship without it, without feeling that they sin against God. But the use of the organ is not urged on that ground; hence there is no ground

for the advocacy of conscience in the case. In a case like this, where alienation and division are involved, conscience can require us to persist only when the issue is something that the Word of God absolutely requires us to do. But it is not held that God requires us to use an organ in the worship. It is only held that he permits it; and we have seen plainly that he permits nothing of this nature when such consequences result.

On this point many good brethren reason falsely, I think. They say: "We conscientiously believe that the use of the organ would be for the advancement of the cause and the good of the church. We are as conscientiously in favor of it as others are opposed to it. Therefore our conscience in the matter is equal to theirs, and is to be equally respected." These good brethren fail to see that they apply the word *conscience* alike to two very different classes of things. If A conscientiously believes that on the ground of expediency the use of the organ will result in harm, and B, on the same ground, conscientiously believes that it will result in good, the conscience of one is just equal to that of the other. If A believes that the use of the organ in the worship is divinely prohibited, so that he sins in its use, and B believes that it is divinely required, so that he sins if he worships without it, the conscience of one is just equal to that of the other. But when A believes that it is divinely forbidden, and B simply holds that it would be for the best, as a matter of expediency, there is the breadth of the heavens between the two. B must believe that it is divinely required as an item of the faith, and hence it is a sin to dispense with it, before his conscience in the matter is of the same nature as that of A and equal to it, who believes that God has forbidden it, and that to use it is a sin. But conscience is not pleaded on this ground; hence the claim is false. This being true, it effectually destroys the plea of expediency, as constantly urged.—Old Path Guide.

PLUTARCH ON PUNISHMENTS.

Is there not one and the same reason to company the providence of God and the immortality of the soul? Neither is it possible to admit the one if you deny the other. Now, then, the soul surviving after the decease of the body, the inference is the stronger that it partakes of punishment and reward. For during this mortal life the soul is in a continual conflict like a wrestler; but after all these conflicts are at an end, she then receives according to her merits. But what the punishments and what the rewards of past transgressions, or just and laudable actions, are to be while the soul is yet alone by itself is nothing at all to us who are alive; for either they are altogether concealed from our knowledge, or else we give but little credit to them.

But those punishments that reach succeeding posterity, being conspicuous to all that are living at the same time, restrain and curb the inclinations of many wicked persons. Now I have a story which I might relate to show that there is no punishment more grievous, or that touches more to the quick, than for a man to behold his children, born of his body, suffer for his crimes; and that if a soul of a wicked and lawless criminal were to look back to earth and behold, not his

statues overturned and his dignities reversed, but his own children, his friends, or his nearest kindred, ruined and overwhelmed with calamity — such a person, were he to return to life again, would rather choose the refusal of all Jupiter's honors than abandon himself a second time to his wonted injustice and extravagant desires.—Morals.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

THE TWO CASKETS.

ALOYSIUS COLL.

There's a leaden casket down in my heart,
That is heaping with heavy things—
The stones I have gathered along the way,
The thorns I have plucked from day to day,
And the heart's own broken strings;
But I've hidden that casket low and deep
From the guess of day and the reach of sleep,
And snapped the lock on the somber keep,
And thrown the key away.

There's a golden casket down in my heart,
That is full of a treasure glow —
The smiles that have greeted me on the way,
The roses that bloomed, and, sweeter, stay
In a scented afterblow;
And the treasures break from this golden keep,
Through the risk of day and the guess of sleep,
And I slip the lock and I spy and peep,
For it's open night and day!

THE DISCOURAGER.

HENRY F. COPE.

I was at work raking up the front yard the other day, and incidentally noticing the events of the street. The lower grades of the near-by public school had just been dismissed, and half a dozen little chaps were chasing for a "ride-behind." Last of all came a little fat fellow, too corpulent to make good speed, who was wasting the little wind he had by shouting, over and over: "You can't none of you catch it; you can't none of you catch it." And so persistently did he croak out his pessimism that one after another, even those who were but a foot or two from their goal, gave up the attempt and fell back into line with the discourager.

Was not that a parable? Beware of the man who is always telling you that it can not be done, who will warn you, when you begin the Christian race, that you can not possibly hold out, who will call you back from any attempted enterprise or labor for your Lord, crying: "It can't be done." The fat man is always pessimistic in a running match. He who has often fallen because he has not learned to lay aside every weight, he who is lazily sauntering in the rear, will be the first

to salute you with dismal prophecies of failure. But what are their opinions worth? Who would ask a coward of the outlook in the fight? Who heeds a sluggard's suggestions on the subject of success? The best answer to the discourager is to go right on and do it. Don't take advice of the man who is behind you in the race. Go right ahead, forgetting the things that are behind.—Ram's Horn.

A CHILD MESSENGER OF GOD.

The still form of a little boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. "You wonder that I care so much," he said, as the tears rolled down his cheeks, "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy close behind me when I reached the ground. He looked up into my face with a childish wonder and asked frankly, 'Weren't you afraid of falling when you were up so high?' and, before I had time to answer, he said: 'Ah! I know why you were not afraid — you had said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and, by God's blessing, I never will."—Selected.

THE ABSENT FRIEND.

A cynical adage tells us that the absent are always in the wrong. If assailed, they can not defend themselves, and it therefore behooves us to be very careful what we say about them. I have heard the most surprising accusations made about a child, to the effect that he was not to be trusted, that he committed wanton mischief, that he stole small articles; and when I remonstrated, saying it is wicked to deprive a child of a good reputation in this wholesale way, I have been told: "Why, everybody in — will say what we do." Sifted to its beginning, the story would probably resolve itself into thin air.

I wish we might spontaneously and instinctively rally our powers in defense of the absentee, whether he be young or old. Most people have more goodness than badness about them, why not take great pains to give them the credit of their good qualities, and not the demerit of their bad ones?

ALWAYS A WAY OF ESCAPE.

There is a place in the Hudson where, as you sail, you seem to be entirely hemmed in with hills. The boat drives straight on toward a rocky wall, and it seems as though it must either stop or be dashed to pieces. But just as you come within the shadow of the mountain, an opening is suddenly disclosed, and the boat passes out into one of the grandest bays on the river.

So it is with temptation. You are not to seek it, not to enter into it; God promises no way out in such a case. But if it meets you on your heavenward jour-

ney, you are to go straight on though you see no way out. God does not promise 'a way of escape' until the temptation actually comes. The way will reveal itself in due time if you only keep on, your way being the way of duty. And remember, that as in the river the beautiful bay lies just around the frowning rock, so often your sweetest and best experience of life lies just behind your most threatening temptation.—Christian Herald.

THY WILL BE DONE.

Yesterday, when I said, "Thy will be done,"
I knew not what that will of thine would be,
What clouds would gather black across my sun,
What storm and desolation waited me;
I knew thy love would give me what was best,
And I am glad I could not know the rest.

"Thy will be done," I say, and to the scroll
Of unread years, consenting, set my name;
Day after day their pages will unroll
In shining words that prove thy love the same,
Until my years are gathered into one
Eternal, sanctified "Thy will be done."
—Selected.

THE POWER OF FAMILY PRAYER.

Christian people of to-day, as never before, are coming to a realizing sense of the value of family prayer. More and more are they feeling its influence upon their daily lives. Regarding this religious observance Dr. Cuyler says:

"Family religion underlies both the church and the commonwealth. No Christian government, no healthy public conscience, no Bible philanthropy, no godly church life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government. No prelude to the day is so powerful in its sacred influence as the union of loving hearts around the throne of grace. When the inroads of wealth and fashion crowd out family devotions in the morning and the weekly prayer meeting in the evening, there is but small hope of rearing such households in the nurture of the Lord. Home religion is the sheet-anchor of our nation's well-being."—Selected.

"BURN THE BRIDGE BEHIND YOU."

"Burn the bridge behind you!" was the command of a General once, when his soldiers had filed over a bridge, beneath which a deep and swift river rushed. Then he pointed to the foe. "Yonder," he said, "is the enemy; behind you is death. There is no retreat; you must either conquer or die."

Prof. Henry Drummond, recalling this little incident, said by way of entreaty to those young in the faith: "And so to you who have lately given your lives to Christ I say, 'Burn the bridge behind you.' Do

something to break with your past; do something definite; commit yourselves in some way, so that others may know, and you may leave no way of retreat open."

THE TRUTH, THE WHOLE TRUTH, AND NOHING BUT THE TRUTH.

CAROLINE K. HERRICK.

Truth was the preacher's theme — truth absolute, complete, uncompromising; "the truth, the whole truth, and nothing but the truth," he declared to be the only safe rule of speech between man and man.

After the service the Attentive Hearer who likes to keep the best side in sight, grasped the preacher's hand and exclaimed, enthusiastically:

"Excellent! Noble words! And most timely in these perilous days of subterfuge and pretense."

The preacher's heart glowed with the satisfaction of achievement. He had thought and worked earnestly over that sermon, and was happily conscious that his friend's commendation was true, and nothing but the truth.

The Attentive Hearer whose mission was to develop the grace of humility in the preacher's character, also paused to speak of the sermon.

"It was most timely," he said, "and searching; but I should not be speaking 'the whole truth' if I failed to point out to you that you weakened the effect of an otherwise strong discourse by using such a trite and feeble illustration as your last. You should have stopped five minutes sooner."

A moment's reflection convinced the preacher that this criticism was undoubtedly as just as the preceding one. His self-satisfaction shriveled.

"It is 'the truth,'" he admitted. "But I could have been content with something less than 'the whole truth.'"—Ram's Horn.

VICTORY.

When you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult — that is victory.

When your good is evil-spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence — that is victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption — that is victory.

When you can hear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause) — that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it — that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown — that is victory.—Selected.

SINGING IN AFFLICTION.

A party of tourists were driving along the country road leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness, rich and strong, now and then rising into such lofty strains it seemed like an angel's voice, then dropping to the mellow softness of a mother soothing her babe to sleep.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and then, stopping his horses, he said: "Let us find who he is; perhaps I might be of help;" but here he paused as a young girl came out of the garden gate toward them. He asked: "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. "It is only my Uncle Tim, sir; he's after having a bad turn with his legs, and so he's just singing the pain away the while."

For an instant the company was speechless; then the young man asked: "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"Oh, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but" — and her voice dropped into tender pathos — "he's that heavenly good, it would come nigh to making you cry sometimes to see him, with the tears running down his cheeks with the pain, and then it is that he sings the loudest."

"Amen," said the young man, reverently; and with a "Thank you, dear," from the ladies, they drove slowly on.

"And there shall be no more pain, and all tears shall be wiped away," said Aunt Myra, softly.—Selected.

GRATEFUL FOR DISCIPLINE.

Margaret E. Sangster relates this beautiful incident, which all of us should take to heart:

"A good man said to his wife, who was tried by some persons with whom she had relations in her daily life: 'My dear, you forget that these people are giving you a great deal of help in developing the finer qualities of your character. You are sweeter, more self-restrained and nobler, through the exercise of tact, tenderness and unselfishness to them. You ought to thank God that he has given you just this discipline.'"

YOUR ATMOSPHERE.

Mr. William George Jordan says: "The only responsibility that a man can not evade in this life is the one he thinks of least — his personal influence. Man's conscious influence, when he is on dress parade, when he is posing to impress those around him, is woefully small. But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers, is tremendous.

Every moment of life is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. So silently and unconsciously is this influence working that man may forget that it exists."

EPITAPHS IN THE CEMETERY OF FAILURE.

He lacked tact.
Worry killed him.
He was too sensitive.
He couldn't say "No."
He did not find his place.
A little success paralyzed him.
He did not care how he looked.
He did not guard his weak point.
He was too proud to take advice.
He did not fall in love with his work.
He got into a rut and couldn't get out.
He did not learn to do things to a finish.
He loved ease; he didn't like to struggle.
He was the victim of the last man's advice.
He was loaded down with useless baggage.
He tried to pick the flowers out of his occupation.
He lacked the faculty of getting along with others.
He could not transmute his knowledge into power.
He knew a good deal, but could not make it practical.—Selected.

LOOKING FOR FLAWS.

Charles Lamb tells of a chronic grumbler, who always complained at whist, because he had so few trumps. By some artifice, his companions managed to deal him the entire thirteen, hoping to extract some expression of satisfaction, but he only looked more wretched than ever before.

"Well, Tom," said Lamb, "haven't you trumps enough?"

"Yes," grunted Tom, "but I've no other cards."

This chronic grumbler of Lamb's is found in endless variety. Perhaps the most numerous of the species is represented by the man who is always looking for flaws — one of those blue-spectacled people, who see nothing but mud when they look on the ground and only clouds when they look at the sky. One of those gentlemen was once asked to look at the sun through a powerful telescope and describe what he saw.

"Why," he said, after a few moments' study, "I see nothing but a few black specks!"—Selected.

Dr. Theodore L. Cuyler says: "If you and I have no stormy days, we never can enjoy the bright ones. If we never have any dark mists, we never can enjoy the outburst of the sunshine from behind the clouds. In the darkest moment faith strikes a light and cheers the faint. Fear not, fear not, at evening time it shall be light. Think it not strange concerning the fiery trial that has tried you, as though some strange thing happened unto you; only keep pushing on, higher, higher, higher every hour, assured that you will get above the lower cloud, and be bathed with the effulgence directly

from the skies. After all, the Christian's life is a walk of faith from beginning to end. God never deceives his children. There is never a broken promise in all the history of God's church, not one. All things work together for good to them that love him. He says: 'I will make the darkness to be light before you, the crooked things straight. These things will I do for you.'"

Oh, heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

For, we now, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us foid away our fears,
And put by our foolish tears,
And, through all the coming years,
Just be glad.

JAMES WHITCOMB RILEY.

A HOMELY MAXIM.

What can't be cured must be endured! This being the case, why mope and fret and protest and wear yourself out in vain repining? If it be God's will to send you some crook in your lot, glorify him by the cheery courage which you bring to bear on just that infelicity. Nothing lasts forever. The hardest puzzles have some solution. The longest road has an end. The most baffling situations have a clue. After the storm comes not only the calm, but the brightness that could not have been had not the storm swept the skies clear. And many a tempest has its rainbow before the thunder ceases.

"I'M GOING TO TAKE THE JOB."

It is told concerning Abe Gruber, the well-known New York lawyer, that when he was a mere lad looking for something to do, he saw a sign "Boy Wanted" hanging outside a store in New York. He picked up the sign and entered the store. The proprietor met him. "What did you bring that sign in here for?" asked the storekeeper. "You won't need it any more," said Gruber, cheerfully; "I'm going to take the job."

"Count your marcies, count your marcies, my dear," was good old Grandmother Comfort's never-failing advice when things went wrong with those around her. She was not unsympathetic or unkindly—quite the reverse; but she was a philosopher, in her homely fashion. She knew that, if she could only get people to count their "marcies," the list would be so long that it would crowd out altogether the ill that at

first sight loomed up so large. It is a simple remedy for real or fancied ills, and easily applied—"Count your marcies."—Selected.

It requires no courage to fight when victory is assured. The true hero will battle for the right though defeat is sure. In the long run truth and righteousness will wear out error and wickedness, though every fight be lost. That which ought to be will be finally. Men perish, but God endures. No one is a fit recruit for Christian soldierhood who does not "endure as seeing him that is invisible." To lose one's life for the right is to find it. "The blood of the martyrs is the seed of the church." Protestantism, in England, lighted its candle at the flames that crackled about Latimer and Ridley. The soldiers of the cross fall, but God rescues the standard, and, with fresh rallies, renews the war for the world's final peace. "Lo! I am with you alway, even unto the end of the world" is the inspiration of Christian endeavor.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Zoneton, Ky., September 29.—Bro. B. F. Rhodes, of Kansas, is conducting a series of meetings at this place, which began September 20. We are having one of the best meetings that I have ever attended. The audiences have been large at nearly every service, and every one that loves to hear the Gospel preached in its purity and simplicity is enjoying the meeting.

All that have heard Bro. Rhodes preach know that he does not preach anything that is not recorded in the Scriptures. He has long since learned that man can not improve upon the way marked out in the Bible, so he is willing to preach it just as it is, without either adding to or taking from it.

There has been one confession up to the present. The meeting will probably continue till the first Sunday in October.

Bro. John Dunn, of Nashville, is also engaged in a meeting of East View, about six miles from this place. May much good be accomplished by their meetings is the earnest prayer of your humble servant.

Walter Holloway.

Bowling Green, Ky., September 28, 1903.—Bro. H. F. Woodward and I closed a meeting at Rocky Hill Station, Edmondson County, Ky. on the 15th. Though there were no visible results, we trust that the good seed sown will bring forth fruit for the Master. After leaving Rock Hill Station I spent more than a week with Bro. W. L. Karnes and the faithful few at Green Castle, Ky. A meeting had been in progress there more than a week when I arrived. Bro. Walter was making it warm for the sinners and all those who are not satisfied with the "old paths." From there I went to Price's Chapel, where I endeavored to stir up the hearts of the disciples to more active service. I closed there last night, that I might

be at the opening of the third school year of Potter Bible College.

Bro. Karnes' meeting at Green Castle closed on the night of the 24th. Six souls were persuaded to bow in humble submission to the Savior, and one wanderer returned to the fold. R. R. Hayes.

Bowling Green, Ky., September 27.—I arrived here yesterday after an absence of about sixteen weeks. This time was spent in Eastern Tennessee, according to an arrangement made through Bro. Fred Little several months ago. I have been very busy all the time. Forty-seven persons were baptized, two were restored to fellowship, and a new congregation was started. My health has been reasonably good nearly all of the time. Eastern Tennessee is a good field for mission work, and the brethren over there are amply able to support the missionary. Perhaps the most difficult thing now is to find a suitable man. Don Carlos Janes.

Bowling Green, Ky., September 28.—On May 28, 1903, I left Potter Bible College, to begin some missionary work in Cumberland County, Tenn. I held my first meeting at Crab Orchard. There is no congregation of disciples at that place, consequently we had no meeting place of our own. We secured the Presbyterian's church house and preached for ten nights. Most of the people of that town are Baptists, and of course we received our share of persecution. We had good audiences and fine attention. While we had no visible results so far as additions are concerned, we feel that some good was accomplished in the way of sowing good seed.

I began my next meeting on the second Sunday in July at Linaria. At this place I found a small congregation of disciples who met regularly on the first day of each week to study the Bible. It seemed to be very popular in this community for the people to read the Word. Boys and girls who were not members of the church took a great interest in reading, and often read eight hundred chapters during one quarter. I preached four days at this place, and baptized eight people into the Church of God. Am sure my success at this place was due largely to the fact that the people read their Bibles. The Word of God is the power of God unto salvation.

My third meeting, which began the third Sunday in July, was held at Hebbertsburg. I found at this place a faithful little band of disciples. Our meeting continued over three Sundays at this place, and as a result four or five people were added to the "one body." I found here Bro. R. R. Smith, who is a faithful disciple of Christ. He has done a good work in that part of the State preaching the Word.

My next and last meeting on the mountain was at Lantana. A Bro. Bird began this meeting on the fourth Sunday in July, and continued until about Wednesday of the same week, when I began and continued until the following Sunday night. This meeting resulted in two baptisms.

My fifth meeting was at Bradshaw schoolhouse, in Wilson County, Tenn. Here I found another faithful little congregation. The members for the most part

seem to love one another, and so far as I know they are "perfectly joined together in the same mind and in the same judgment."

The meeting continued at this place for two weeks. Three souls made the good confession, and I trust the church was made better. My last meeting was at Green Castle, Ky. Bro. R. R. Hayes, who assisted me in that meeting, has reported. During the summer I held six meetings and baptized about twenty-four people into the Church of God. Am now at the Potter Bible College, and will be there, the Lord willing, until next June. W. L. Karnes.

Here is a beautiful illustration of "comforting the feeble-minded and supporting the weak." At a village store a plain old country woman drove up and stopped. Her horse was restless, and she had trouble in making it stand. Men and women passed by without a glance or thought. Finally a schoolboy came along, who took in the situation. Stepping to the horse, he held it by the bridle and encouraged the woman to alight. Then he tied the horse. Not satisfied with that, he helped the grateful woman unload some bundles from the vehicle and carry them into the shop. That done, the lad lifted his cap with a courtly air, smiled in reply to her thanks, and sprang away to rejoin his companions. To one onlooker he seemed not less chivalrous than did Sir Walter Raleigh on a famous occasion. "Ah," said one who witnessed the act, "I must know his mother. She can not fail to be a lovely woman."

"I shall not pass this way again! The thought is full of sorrow;

The good I ought to do to-day I may not do to-morrow. If I this moment shall withhold the help I might be giving,

Some soul may die and I shall lose the sweetest joy of living." —Selected.

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SCRAPS.

J. A. H.

Bro. N. P. Lawrence, of 521 Broadway, Logansport, Ind., would like to spend the coming winter in the South. He says: "If there is an isolated disciple, or a few, in some place, whom I can help by telling the sweet old story to them and their neighbors, I am ready to arrange to go."

Bro. Lawrence is a good man, earnest and kind, gentle and true. At least he was when I knew him, eighteen years ago, in Detroit, Mich., and I have no reason to think he has changed except for the better. He was a rather frail man then, and I suppose now he wants to go South because of his health chiefly. I hope he may find the very field in which he can do the most good, and that God may prosper him abundantly.

* * *

Potter Bible College opened this year better than ever before. None should come now without writing first to learn if there is room for them. Many old students are back, and the teachers are better pleased with their classes than at any former opening.

* * *

We have not said much in these pages recently about increasing our list of subscribers; but the time of year has come now when subscriptions are most easily secured. The six months beginning with October and closing with March, are the best ones for securing renewals and new subscribers.

THE WAY has many friends. There are many to whom it has been a great blessing. To some it is the best paper in the world. Now a little effort on the part of all of these friends would be a great blessing to it. Not long ago (five or six weeks) one of these friends handed me a check for \$50, saying, "This is for THE WAY." Years ago this same friend learned, by writing to me to know, that THE WAY needed a mailing outfit. He promptly sent me a check for \$250. Both of these sums were given upon his own initiation; that is, without being asked by me or by any one else, so far as I know. He has been a friend of the paper in deed and in truth.

Inasmuch as the paper is run solely for the advancement of the cause of Christ; inasmuch as publisher, editors and other writers give all they do for it, receiving not one cent for their labor; inasmuch as it has done, and is doing, a good work, we feel at liberty to exhort all of its friends to join us now in a campaign for the enlargement of its subscription list. Each one of you can get from one to a dozen new subscribers, at the least; or you can do a little missionary work by sending it to one who will read it. We have been running for months with a comparatively small income; but if all our friends who owe will promptly pay up we will begin the new year with brighter prospects for enlarged usefulness than ever before. If each will send us at least one new subscriber we may hope to do very much greater good than ever before. Now take it to yourself personally. Will you do this? It will be a little thing for you; it will be a great thing for THE WAY, and God only can estimate the good that may be accomplished. Has THE WAY helped you? Then return the favor; renew and extend its circulation, if you can.

THE KINGDOM OF CHRIST VS. THE KINGDOMS OF SATAN.

J. A. H.

In an article, which appeared in the issue of October 1, my old-time friend and brother, N. P. Lawrence, speaks as follows:

"We, as Christians, should not fail to support the government, whose protection we enjoy. Our Lord has left us an example of tax-paying, and the apostle

has enjoined submission to rulers. It should be our ambition to place good men at the head of the nation. Prayers and intercessions are to be made for men in authority, 'that we may lead a quiet and peaceable life in all godliness and honesty' (1 Tim. 2 : 1,2).

"If the political liberty of this land is to continue, it will be due largely to the prayers and efforts of good people. We must endeavor to answer our own prayers for rulers by the election of men who have shown fidelity to their country and the good institutions we have, financially and morally, supported. To place in offices of trust men who owe allegiance supremely to the Pope is to strike a blow at the heart of our liberty and drive popular education from the land. Christianity and education are the watchwords. Sow seeds that will produce these, and we shall reap a harvest of all that is desirable to a sanctified heart."

By this extract from the article of Bro. Lawrence several thoughts are suggested to me that seem to me to be of no little importance. "Our citizenship is in heaven," says the Holy Spirit. Christians are citizens of the kingdom of heaven, and their king is the Lord Jesus Christ; and, as their king tersely puts it, "No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other." Christ came into this world to establish a kingdom which is antagonistic to all human authority, to all the governments of the earth. Its mission is to break down and destroy them all. Foretelling the establishment of this kingdom, Daniel said: "In the days of those kings (the Roman kings) the God of heaven shall set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2 : 44). This is the kingdom of which Christians are citizens, and their citizenship is said to be in heaven because their king has his throne in "the city of the living God, the heavenly Jerusalem." Therefore Jerusalem, which is above, is said to be "the mother" of us all, the capital city.

When God made this earth he gave it into the hands of man while he was yet in his pristine purity. Man turned it over to Satan. God swept Satan's servants from the face of the earth, and again gave it to righteous men, who before a great while turned it over to Satan again; who now is, and for a long time has been, "the prince of this world." See John 12 : 31; 14 : 30; 16 : 11.) Christ came to this earth, and as the son of man took command of the discouraged and dispersed sons of righteousness, that he might deliver the earth from Satan, and destroy his hosts. The war is raging now, the war of righteousness against wickedness, of Christ against Satan, of the kingdom of heaven, under the leadership of Jesus, against the kingdoms of this world, under the leadership of Satan. When Christ has fully prepared all things for the collecting of his people out of the kingdoms of the earth, he will come again "with a shout, with the voice of the archangel, and with the trump of God." Then all the dead in Christ shall arise from their graves, immortals; then "in a moment, in the twinkling of an eye, at the last trump,"

the living Christians shall be changed, shall become immortals; and then all the righteous shall be caught up into the clouds by the angels to meet the Lord, to be with him forever more. When the saints are caught up to meet him, Christ comes on with them to the earth. Then all the kings of the earth gather their armies together, with the beast and the false prophet, to make war against Christ and his army. The beast and the false prophet are captured and cast into the lake of fire, the first to be consigned to that awful place; then by the sword which proceeds out of his mouth Christ slays all the rest, all the wicked that are on the earth, and all the birds are filled with their flesh. Satan is then caught, chained and cast into the abyss, which is shut and sealed. In this place he is confined for one thousand years. During this time, this thousand years, Christ and his saints reign; but the rest of the dead live not again till the thousand years have expired. This, the resurrection of the righteous, is the first resurrection; over these who come up at this resurrection "the second death hath power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Paul says: "There remaineth therefore a Sabbath rest for the people of God" (Hebrews 4 : 9). The beginning of Christ's reign was announced on earth on the first Pentecost after his resurrection, and it will end with the judgment day, at the close of which the wicked shall be cast into the lake of fire, "the Gehenna of fire." "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all" (1 Cor. 15 : 24-28).

From all this it is evident that the last thousand years of Christ's reign will be a period of perfect rest from sin. During this period Satan will be in the abyss, chained, closed up and sealed over; the beast and false prophet will be in the hell of fire; all the rest of the wicked will be dead; and the saints will have received their spiritual bodies, having been delivered "out of the body of this death." These facts point clearly to this period of a thousand years as the Sabbath rest that remains for the people of God. It is for all the people of God. The Sabbath of the old covenant, a physical rest, was a type of this spiritual rest. A characteristic distinction between the covenants is that physical, material things under the old are typical of spiritual under the new. The rich, splendid garments of the high priest were typical of the righteousness of Christ; and the clean, white linen garments of the common priests, in which they ministered in the holy place, were typical of the cleanness, the whiteness that is imputed to those who enter Christ, that forever clothes those who abide in him. Just so the bodily rest that the devout Jew and all his family and live stock enjoyed was typical of the Sabbath rest which awaits the people of God, this glorious thousand years with

which time ends, during which all the saints of all the ages will reign with Christ in perfect freedom from the guilt and all the evil effects of sin, in perfect freedom from the temptation to sin. That this millennial reign will be on the earth is clearly indicated by the facts that at the beginning of it Christ and his saints are on the earth and so they are at the end of it. Compare Revelation 19:11-21 with Revelation 20:1-10. Read also 1 Corinthians 15:20-28 and 35-58; 1 Thessalonians 4:13-18; 2 Thessalonians 1:7-9; Matthew 24:29-31.

Every government on this earth is in the hands of wicked men. The government of Christ is at war with every one of them; but the weapons of our warfare are not carnal, not of the flesh, though they are "mighty before God to the casting down of strongholds." If every responsible human being were a Christian, and such a Christian as every one of them ought to be, there would be no government in the earth but that of Christ; no law but that of the New Testament; no courts but the churches of God. This is the ideal state toward which every Christian should look, and for which he should work and pray.

Brother Lawrence says: "It should be our ambition to place good men at the head of the nation." I believe it should be our ambition to so live and teach as induce every one we can to forsake the governments of this world and to devote himself wholly to the kingdom of Christ. We should have nothing to do with appointing or electing officers for the governments of Satan. We ought not to have any kind of partnership with him. Jesus calls him "the prince of this world" (John 12:31; 14:30 and 16:11); Paul calls him "the God of this world" (2 Corinthians 4:4); he also speaks of Christians as having formerly walked "according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience" (Ephesians 2:2); but he affirms that God has made us alive together with Christ and raised us up with him, and made us sit with him in the heavenly places, in Christ Jesus (verses 5 and 6); he says our struggling is against "the world rulers of this darkness" (Ephesians 6:12). John says: "Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they as of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error" (1 John 4:4-6). Again he says, "We know that we are of God, and the whole world lieth in the evil one" (1 John 5:19). We ought to have no part nor lot with those who lie in the wicked one. Let them run their own governments till Christ shall destroy them all. Let us devote all of our energies, powers and possessions to the kingdom of Christ, which during that last thousand years will fill the whole earth. Then shall the earth be "full of the knowledge of Jehovah, as the waters cover the sea" (Isaiah 11:9); then shall the will of God be done, "as in heaven, so on earth" (Matthew

6:10); "then shall the meek [the gentle] inherit the earth." (See Matthew 5:5.)

Yes, we are to pay taxes. Any foreigner can do that. We are to submit to the civil authorities in as far as a foreigner, a subject of another power, can do it. We are to overcome by gentleness, by meekness, by teaching the doctrine of Christ and by living according to it. But let us have no part nor lot in Satan's governments, the governments of this world. He once proposed to give them all to Christ, if he would fall down and worship him; and he gives them to none now only on these terms; they must worship him. They do it by buying votes, by using whiskey in elections, by going where Christians ought not to go, by doing what Christians ought not to do, by being what Christians ought not to be for the sake of office. I have no idea that any Christian was ever elected to office and served out his term, in the United States, without at some time sacrificing some Christian principle. You must worship Satan, or you will have no part nor lot in his governments.

Yes, we should pray for rulers, of course; we should pray for all men, good and bad; but I think it a mistake to say that we should "endeavor to answer our own prayers." That idea is altogether wrong. God is the hearer and the answerer of prayer. Our business is to please him, to live towards him so that our hearts shall not condemn us. "For to the man that pleaseth him God giveth wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God" (Ecclesiastes 2:26). "If our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3:21, 22). I am sure it is not pleasing to him for his servants to be holding office in Satan's governments, or to be trying to run them. The thing for us to do is to strive to leaven the subjects of Satan, all who are out of Christ, with the doctrine of Christ. This is the only thing that will do them real, permanent good. Let us attend strictly to our business of serving Christ, and God will overrule all evil deeds, as well as all good ones, for our good. Nothing in heaven, earth or hell works evil to the man who pleases God. (See Romans 8:28.)

HOMILETIC PARAGRAPHS.

R. H. BOLL.

The saddest point perhaps is that from among themselves, of their own numbers, the traducers should come. The generation of Judas is not dead yet. The greatest danger to the church comes from within. He does not mean this in the first place of those who by honest mistake are propagating error; but of those heady, ambitious characters who, to have pre-eminence and leadership, speak perverse things among the disciples; the "smart," overbearing, "rule or ruin" spirits that are found in most communities. And also it happens that

for the love of money, or the fear of man, or some such weakness, able men, beloved and esteemed among the church, become instruments of creating ungodly divisions and occasion the destruction of souls. It is then that we must learn how to pluck out the right eye and cast it from us, when it causes us to stumble. Sometimes it seems quite as hard to deal with such men as to cut off a member of one's own body. Yet it stands written: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." And if we love men more than Christ and his cause, we can not be his disciples.

Perverse things are not so easily distinguished. A man who does not love the Word of God and study it will surely be duped; for no perverse teaching circulates without its polish of fairness and plausibility. (Rom. 16:18.) Make God's Word your companion. Do not read it with "colored spectacles." Do not just regard it as "a pin cushion to get points out of." Do not just learn a few passages, to the neglect of the whole. Love it all, study it all, use it all, that you may learn the mind of the Spirit, and walk in the light.

"Watch ye." How often did the Savior say that! How often we find it in the mouths of the apostles. There must be a need for it, surely. And, more, there must some prevention lie in watchfulness. If we could not help or remedy the incipient evil, why should we watch for it? So watch—lest your brother do something to injure the flock. But he did not say that. That has to be done, but it is not the first step. "Take heed unto yourselves" (Acts 20:28). It is ridiculous to see a man who does not control his own life, who seems to have no indication of a spiritual mind, trying to watch others. Such men, for the sake of their name, wealth, or worldly influence, or even to "keep them straight," are sometimes set up as deacons and elders in the house of God. But that is only a farce, and it is fortunate if it does not end in a tragedy, in which souls are the victims. No, we must watch ourselves first. We must cleanse the seeds of heresy and pride from our hearts before we shall see clearly to drive it out of the fold. "Take heed of thyself," said Paul to Timothy, "and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." Grand counsel to elder, preacher and all.

Never a day has passed since the last apostle died but that it was necessary for churches and Christians to take their bearings. So quickly, as well as certainly, would wolves and falsehoods come, that every eye of them that would be faithful must daily, continually, look back to Jerusalem, and measure the pattern. God wanted it to be so; it is our spiritual occupation, our every-day task, to find the truth in its purity, and to right our minds by the plummet of God's Word. For a few hundred years the professed followers of Christ neglected it, feeling assured that they would not and could not go wrong. And when the world awoke, lo! they had drifted a thousand miles from the course,

"Wherefore watch ye!" Go oft to chart and compass, and you will grow skilled and wise unto salvation.

Finally, what does the church mean by the strange neglect of the only source of truth? They go to hear sermons,—interesting ones, preferably,—they read articles and religious books. That is well. But where does God's Book come in? The faithful old brother loves it, and reads it; but his children like fiction and magazines best. There is a deplorable neglect in training here; and it is beginning to show its consequences. The children may not like the Bible; but it is certain that a taste for it can be cultivated, and the more they learn of its beauty, the more attractive it will become. Here is the greatest obligation of fathers and mothers, if they want the church to stand and spread when they are gone. Under present circumstances, what wonder is it if the younger generation goes "progressive," and follows every fad and fancy of man? They have no anchor, no rock, no protection. Wherefore, "I commend you to God, and to the word of his grace, which is able to build you up, and give you the inheritance among all them that are sanctified." "Thy word is a lamp unto my feet, and a light unto my path." Without it I am left in darkness, so deep that I know not wherewith I stumble.—Gospel Review.

MISSIONARY NOTES.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori. Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

Snow-bathing is popular in Russian, especially among the soldiers. They rush out naked and rollick in the snow till they get up reaction of heat. Russian soldiers, it is said, can stand great cold.

Brother Bishop baptized five people in a small river that runs through Tokio, recently. An old man standing by said he had never witnessed a baptism before. I suggested that it must seem rather strange to him. He said it did, but that he supposed it signified the washing of the heart from sin. Even a heathen, from the very act of baptism, can see its significance.

I have read with interest the first copy of the Gospel Review, a monthly magazine, thirty-eight pages, published at Dallas, Tex., by Bro. Jos. S. Warlick, Jesse P. Sewell and Robt. H. Boll. The paper is well edited and will accomplish much good. These are all true and able brethren. The magazine ought to have a wide

circulation. One thing about it that pleases me is its missionary spirit, both home and foreign.

We are grateful to God for his abiding mercies, and ask the continued prayers of his saints.

Brother Fujimori has just spent a week with us in a protracted meeting. Brothers Fujimori, Bishop and Mashino, Sister Tomiye and the writer were workers in the meeting. Seven were baptized, and one young brother whom I baptized about five years ago stood up and confessed that he had not been living up to his duty and asked the prayers of the church to help him to live better.

WHAT A FEW CAN DO.

Omitting place and name, we give below a letter from a brother out West to show what a small church can do when thoroughly in earnest.

Dear Brother in Christ:—I have been reading your report in the Octographic Review. I rejoice to know of your splendid work, and to know that God co-operates with those who put their trust in him. Surely the prayer of the righteous man availeth much. The little flock with whom I am laboring expect to raise fifty or more dollars this year for foreign missionary work. There are only a few of us, and we wish to see every dollar go to a definite field, and not to a missionary board. So I take the privilege of writing to you, and trust and pray that you may find time to answer as soon as possible these questions and send them to me.

1. Please give me a brief history of your work.
2. If you are not in need of money at present, kindly send me the address of some one who is.

I am willing to have confidence in what you say. Praying that God may abundantly bless you, I am your brother in Christ.

The above letter suggests thoughts of common interest. In the first place we wish to call attention to what "a few can do" when their hearts are in it. There are many churches of several hundred members that would think it something most extraordinary to raise fifty dollars or more for foreign missionary work besides supporting a preacher at home. Yet "a few" can do this when they try.

Again, the brother who wrote the above did not stop, it seems, to consider whether or not it might diminish his own income if he should attempt to get the church to raise \$50 for foreign missionary work.

Often when the church is but few and "barely able" to support its own minister, I fear the preacher sometimes hesitates to urge the church to give to work abroad. Our brother, however, seems not to have taken any such precaution. Brethren, I trust you will not conclude from this remark that I consider you a mean set of preachers; far from it. You are good, sincere and true; but I will tell you what I do mean; it shows a lack of faith and is really narrow and selfish in its nature, though you do not so intend it. Rest assured of this, that if the "little flock" mentioned raises \$50 or more for missionary work abroad, they will support their minister at home more liberally than ever before. This matter of giving is highly contagious, and once people get the fever, they often do not stop till they have given both their all and themselves.

The little church in question wants to give to a definite work, wants to know where its offerings go, and some definite account given of them. This is what every church has a right to know. The way to do this is for each church to select the laborer and send directly to him. This can be done with any missionary in any part of the world.

A brief statement of some of the work in Japan is as follows: Brother Otoshige Fujimori is located out in Cheba Province, about fifty miles from Tokio. Look at your map; find Japan, then Tokio; trace the point of land north of Tokio reaching out farther east, and you are close to our brother's home and field of labor. He has planted three small churches in that community; one numbers about twenty; another fifteen, and concerning the third, he writes under the date of March 31: "I baptized two at the Nagai Mission last Lord's day. This makes six baptisms in this month. And the Nagai Mission, too, has six Christians. The Lord willing, they are going to have the Lord's Supper (in their own town) in the near future." They now meet with the Kayada brethren, five miles away. His home church and the other two had a joint meeting a few days ago; there were over one hundred people present. The meeting lasted from Sunday morning till 10 o'clock at night. Brother Tsukamoto, a prosperous farmer of that community, who was converted a year or two past by Brother F., and whose wife and several children are now all Christians, came to Tokio a few days ago on business. He returned home by boat and talked all night long to the passengers about religion. Brother Fujimori has a day school for the poor children of his community, and a twelve-acre farm, by which he gives employment to those seeking help.

Brother and Sister Bishop are located in Tokio with us. They have an individual work of their own, however, situated in Koishikawa Ward. Brother Snodgrass built a school and chapel building there in which is kept a day school for children, and on Sundays children's meeting, preaching and the Lord's Supper. Just at this time Brother Fujimori, Brother Bishop and the writer are co-operating in a week's meeting at this point. (Bro. Snodgrass and family are now in America for a season; he has given the Koishikawa work into the hands of Brother B.) Brother Fujimori is doing most of the preaching; the interest is good; the results are encouraging. Already four have asked to be baptized, which will be attended to to-morrow, the Lord willing. Brother Bishop is also giving much time to the translation and publication of good literature; he has a printing press of his own; he has a Bible Class once a week in the Students' Home.

We have one spare room in our home fitted up with seats for meetings. Sunday mornings we have children's meetings from 8:30 o'clock; there are about forty in attendance. A young Japanese woman who lives with us, and who attends one of the girls' schools of Tokio, teaches them. At 10 we meet for the Lord's Supper. From ten to a dozen attend, including my own family. At the front gate hangs a board on which it is stated that I hold an evening Bible class from 7 to 9. This is attended irregularly; but much

good has resulted from it. During the past year I baptized several that were taught in this evening class; concerning one of whom Bro. Bishop says, if I should not convert another this one is worth all these years of labor. She is a young woman of ability and possesses many excellent qualities. The children's school in Kanda Ward was established by the writer ten years ago and has gone on continuously ever since. Yesterday was the "Commencement" of our annual examination; sixteen passed the examination successfully and received certificates. They will pass on to the higher grade. Bros. Bishop, Fujimori, Mashino, the teacher, Mrs. Yoko, and myself, were present. Several of us made talks to the children. They are taught the Bible daily along with their other studies and one time additional on Sunday mornings. They are a company of good little children and I often enjoy half an hour with them on the play ground or in the class room teaching them English, or to sing. The Home for Young Men will accommodate about ten; we usually have as many as can conveniently be accommodated. We visit the Home regularly twice a week and teach the young men the Bible. Bro. Bishop visits them once for the same purpose. Bro. I. also visits the school every morning for prayer and Bible reading at 6:30. In respect to this work, I am laboring at a great disadvantage in being too far removed from it. The nature of the work demands daily and personal supervision to bring about the best results. It is our hope to overcome this obstacle in the near future. The vacant lots and public parks are places where meetings may be held. We avail ourselves of these opportunities almost every week and sometimes several times a week when the weather will permit. In this way we reach thousands of people; in some instances those thus reached become Christians to our personal knowledge. What other good may be done can only be known to Him who cares for and waters the seed sown.

WHAT ONE CONSECRATED MAN MAY DO.

Again, omitting the name, I take the privilege of giving part of another letter for the sake of the lesson it teaches; the brother, I am sure, will excuse me for it. "It has been a little over a year since my last remittance to you, but I have thought of you frequently and prayed for you daily ever since that date; in the meantime have been doing what I could for the cause of Christ in this country. About a year ago I bought a nice new tent and fitted it up nicely with carpet of canvas, folding seats, which will seat from 250 to 300 people, nice latest style gasoline lamps, one hundred copies Gospel Praise Hymn Books with notes, stove and everything necessary for effective evangelizing. Since last June I have supported two evangelists all the time in the field with the tent, except the voluntary free-will offerings of those receiving benefit, but we do no begging, nor take up any collection. Bro. G. W. Riggs does the preaching and Bro. J. H. Haynes leads the song service. Both of them are from the Nashville Bible School, and they are loyal and true to the Word of God, and able, worthy young men. They established one new church about nine miles from Phoenix, of about twenty members; also greatly strength-

ened the church at Camp Verde, Arizona. They then moved to California, and are now doing good, effective work there in Southern California. I expect to go to them soon; I hope, the Lord willing, to continue this work indefinitely. Pray for us and the success of the cause of Christ. Sincerely and fraternally."

There is something in a story like this which fills my soul with joy unspeakable; our dear brother is just a quiet sort of business man. Many a man in like situation would be hugging his money and trying to get more to be miserable over while he lived and troubled about what would become of it when he was gone. Compare such a life with the example of this dear brother and the contrast is almost awfully great. A man with such a purpose has something to live for and something to inspire him to be doubly diligent in business while sojourning here below.

A large portion, I fear, of those calling themselves Christians are only feebly in earnest. They act as though they only half way believed what they profess any way. Let men and women throw their whole soul into Christian living as they do in this world's affairs and the missionary question is solved. All this passing of resolutions and devising ways and means, and the organization of this society and that, are mere substitutes for a personal, active, whole-hearted service. The way to the unconverted is wide open to every one who can get self behind him.

PITHY PARAGRAPHS.

JOE S. WARLICK.

HE THAT BELIEVES NOT.

On Mark 16: 15-16, some who oppose the truth on the design of baptism are in the habit of consoling themselves with the fact that while Christ says he that believeth shall not be damned, they say he does not condemn the unbaptized man. They reason just as if God had two hells, one for the unbelievers and the other for the unbaptized man.

No man who is not a believer may be baptized. Christ did not propose to condemn one for not doing that which does not apply to him. Every one stands condemned at the first point of disobedience. This is proper and right, and is just what Christ in the commission does. He condemns one at the point of unbelief, without waiting to see if they disobey him by refusing to be baptized.

ETERNAL LIFE TO BELIEVERS.

In John 3: 16 the Lord said that the believer should not perish, but have everlasting life. This is true, but what kind of a believer is meant? One who believes only, and does nothing else? No. Not he. In verse 21, in describing the kind of believers who may claim the promise, Christ said that such a one must do something. "But he that *doeth truth, cometh to the light*" (John 3: 27). Only the believer who does whatever else God commands for salvation, will obtain pardon; but he who believes only, though he believe

and tremble as did the devils, will find his faith will avail him nothing.

THROUGH FAITH IN HIS NAME.

Peter says, in Acts 10:43, all the prophets bear witness, that through faith in Christ's name whosoever believes in him shall receive remission of sins. This is a fact; but it is very far from teaching that the sinner is saved as soon as he believes. The passage states that the believer is saved *through the name of Christ*, and believers are *baptized into Christ's name*. Matthew 28:19: "Go ye therefore and make disciples of all the nations, baptizing them *into the name* of the Father, and of the Son, and of the Holy Spirit" (Revised Version).

Now the believer receives remission of sins through (that is, when he gets into) the name of Christ; but he is baptized into Christ's name. Therefore when the believer is baptized he obtains remission of his sins, being baptized into Christ. (Gal. 3:26, 27.) He becomes a new creation, old things pass away and all things become new. (2 Cor. 5:17.)

JUSTIFIED BY FAITH.

In Rom. 5:1 Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Upon this passage it is argued that the only thing included as a condition in the sinner's justification is faith. But such a conclusion is certainly very "far-fetched." No such a thought was in Paul's mind. For instance, he says in Heb. 11:7 that Noah built the ark by faith. Does he mean to say that Noah built the ark by faith only? No one will say he does. No one believes that Noah sat down and believed in God until the ark went up, and that, without any act upon his part. But Paul affirms the same thing of faith as it relates to Noah's building the ark, that he does of faith as a factor in a sinner's justification. If he does not mean faith only in one case, he does not in the other. The fact is neither of the two passages has this meaning. The expression, "Faith only," in so many words, occurs but once in all the Bible, and here it directly opposes the doctrine of justification by faith alone. James 2:24: "Ye see then how that by works a man is justified, and *not by faith only.*"

NOT OF WORKS.

Ephesians 2:8, 9: "For by grace ye are saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." It is amusing to one who knows the truth to hear those who are in practice the strongest advocates of works for salvation, quote this verse from Paul, in denying that baptism is a condition of pardon to the alien. It is a fact that they all more or less do much work and many things in their efforts to get sinners saved, in the altar and at the mourner's bench. But it seems that they prefer to work thus than to simply submit to God's law of pardon to the alien. And besides this, they teach that faith is necessary to salvation, and yet it is a fact that baptism is nowhere in the Bible called a work,

while faith, or to believe in Christ, is. (John 6:29.) Moreover, "be baptized" is passive. It is simply God's righteousness to which we submit; being one of God's commands, it is a part of his righteousness. (Psa. 119:172.) It is not man's work nor man's righteousness in any sense. It is vain and foolish to deny the plain statement of the Lord Jesus Christ, "He that believeth and is baptized shall be saved" (Mark 16:16).

ONLY ONE MEDIATOR.

An objection to the truth on the design of baptism, frequently urged, is that one being baptized by another makes human instrumentality necessary in the salvation of sinners. Now those who offer this quibble forget that they most of all are guilty of the things at which they complain. In their mourner's bench exercises, where are offered so many prayers for the conviction and conversion of sinners, and also in their missionary operations, in which they propose to carry the Gospel to the heathen to save him, they are convicted of relying upon human instrumentality for the salvation of sinners. But why complain at God's order? Did not God choose to use human agency in bringing his Son into the world? Christ our Savior was born of a woman. Moreover, did not the Lord himself say to his apostles: "Whosoever sins ye remit they are remitted unto them, and whatsoever sins ye retain they are retained" (John 20:23). They remitted sins by teaching sinners what to do to be saved, and in teaching this they declared that baptism preceded by faith and repentance was for the remission of sins. (Acts 2:36-38.)—Gospel Review.

STRUCTURE AND PURPOSE OF THE BOOKS OF SAMUEL.

PROFESSOR THOMAS R. ENGLISH, RICHMOND, VA.

The two books of Samuel, like those of Kings, originally constituted an undivided whole, as shown by the colophon appended to Second Samuel, and also by the testimony of Origen, who states that in his day the Jews regarded the two books as one. The Septuagint translators, seeing that the books of Samuel and Kings covered the whole period of the monarchy, divided them into four books, which were styled "Books of the Kingdoms," and then Jerome, retaining this division, called them "Books of the Kings," which is still retained as an alternative title in the Revised Version.

Obviously the original title is not indicative of authorship, but, as in the case of Joshua, Ruth, Esther, etc., it points to Samuel as the leading character. His name, it is true, does not appear in the second book, yet when we remember that the two originally constituted one, and that the whole is but a record of Samuel's work, even though he had himself fallen asleep, it is not strange that it should bear his name.

As to the authorship of the work, absolutely nothing is known, and conjectures are idle. It was evidently

composed after the death of David, as the length of his reign is mentioned, and if the Septuagint is to be relied upon, there are two allusions to events in the reign of Rehoboam (2 Sam. 8:7, 16:27). But even if these passages are not genuine, the mention of the "Kings of Judah" (1 Sam. 27:6) seems to presuppose the disruption of the kingdom. The pure Hebrew of the book forbids a late date, and we can not be far wrong in placing it shortly after the disruption of the kingdom.

When we come to examine the structure of the book, it is abundantly manifest that the writer made free use of writings already in existence. When we come to the books of Kings we find that the writer regularly cites his authorities, and we find no less than thirty-three of these formal citations. The same is true of Chronicles, and while there are not so many explicit citations, it is noticeable that the sources of information seem to be much more varied than in Kings, and in the two we find a dozen or more writings referred to as sources of information.

An examination of Samuel reveals the fact that the author of this work followed the same plan, with this difference, however, that he did not name his authorities, as did the others, with the single exception of the "Book of Jasher" (2 Sam. 1:18). This reliance in part upon information derived from other writings throws light upon some of the prominent features of the book. For instance, there are some very notable gaps in the narrative, caused possibly by lack of material covering those periods, such as the interval between the two battles of Ebenezer, and the early years of the reign of Saul. In the latter case especially it could not have been because the period was devoid of interest, as the situation at the opening of the thirteenth chapter of First Samuel clearly shows. It may also serve to throw some light upon the apparent discrepancies of the book. For instance, in 1 Sam. 7:13 we are told that "the Philistines were subdued, and they came no more into the coasts of Israel: and the hand of the Lord was against the Philistines all the days of Samuel," and yet a little later we find Israel disarmed, and groaning under Philistine oppression during Samuel's life (cf. 1 Sam. 9:16, 10:5, 13:3, 5, 17:1, 23:27). It is very conceivable that from the standpoint of the writer quoted the statement was entirely correct, but taken out of its connection, its consistency with other statements made from a different standpoint is not so apparent. So, too, with regard to the circumstances attending the introduction of David to the court of Saul. Apart from any difficulty in reconciling the facts stated, the very structure of the narrative indicates that the facts were obtained from different and independent sources. The writer apparently contents himself with stating the facts as they appeared in the writings to which he had access, without attempting to digest them thoroughly, or to reconcile apparent discrepancies. In this policy he was followed by the writers of Kings and Chronicles, and such books as Ezra and Nehemiah. It does not follow from this that the author was a mere compiler, for the unity of the book forbids this, but he leaves the state-

ments made by these witnesses to be construed by the reader.

The book begins with the birth of Samuel, and ends practically with the close of David's reign, covering a period of one hundred and twenty-five years, more or less, depending somewhat upon the length of Saul's reign. The most obvious division is a three-fold one: (1) The Close of the Theocracy, 1 Sam. 1-7. (2) The Reign of Saul, 1 Sam. 8-31. (3) The Reign of David, 2 Sam. 1-24. While these subjects necessarily overlap, yet it will be noticed that the three leading characters in the narrative, Samuel, Saul and David, are successively the heroes of the story.

This work forms the connecting link between the books of Judges and Kings, and deals with one of the great transition periods in the history of Israel. For more than two centuries they had been in possession of the promised land, and while in some directions, doubtless, progress had been made, yet upon the whole the situation was not one of promise.

For a considerable part of this period they were in bondage to their neighbors around about. There was no national unity, and each section apparently cared for itself. Even the Judges who were raised up as deliverers appeared to be only local rulers, and some of them were perhaps contemporaries. Their moral and religious condition was if possible worse still. Again and again had the people gone after strange gods, and among those who were nominally worshipers of Jehovah there was great corruption. Numbers of the people still frequented the tabernacle at Shiloh, but the very priests who ministered there were corrupt, and guilty of abominable crimes. Contrast this situation with that at the accession of Solomon, and we are conscious of a radical change. Now we find national unity, a strong central government, a well organized kingdom exercising dominion over all the surrounding countries, a central place of worship, and a well appointed establishment of religion, and above all, an improved state of morals and religion. It is the story of this transformation, under God the work of Samuel, that the writer undertakes to tell, and which he does so successfully.

The author fitly begins with the circumstances attending the birth of Samuel, and his early years. The piety of his mother, Hannah, whom God had trained in the school of affliction for her high and noble work, stands out in marked contrast with the worldliness and irreligion of those about her, as that of the son of her prayers contrasted with the profligacy of the wicked sons of Eli. Just at the time that he reaches manhood, and is recognized as a prophet of Jehovah, the inevitable collapse comes, and the small semblance of national life and religion is swept away by a Philistine invasion. Twenty years of darkness and gloom are passed over in silence, and Samuel now appears as Reformer and Judge, and for a season the Theocracy seems to renew its youth, and bids fair to bring peace and prosperity; but even under a Samuel it fails of its ostensible purpose, and there is a demand for a king.

Although this request sprang from evil motives upon the part of the people, yet it was a part of the

training God had planned for his chosen people. Under his guiding hand, choice is made of Saul, who, from the standpoint of the people, was pre-eminently fitted for such a position, an ideal king, and Samuel retires to private life, after having first solemnly warned them that their welfare as a nation depended not upon the form of government, but upon their obedience to God's law.

While the administration of Saul was an education to the people, and prepared the way for better things, yet in many important respects it was a failure, and now he is set aside in favor of one whom God has been training for years, and who is a man after his own heart. Many and grievous as were the faults of David, yet he was a mighty advance upon Saul, and under him the kingdom reached its zenith. It was David, and not Saul, who was the real founder of the Monarchy, and in after ages even Solomon was overshadowed by his greater father. To him was given the promise of eternal dominion, and it was from his loins that the great Deliverer would spring.

The establishment of the Monarchy, and especially under such circumstances, was a most significant event. It gave tangible form to the hope of a Messiah, and as the people experienced the substantial benefits of a stable government and kingly rule, it was easy for them to look forward to a greater than David, who would deliver them from all their adversaries, and establish a world-wide dominion.

But this period had another significance still, for it marked the beginning of the Prophetic Order. There were indeed prophets before this, such as Moses, who was pre-eminently a prophet as well as a law-giver, and certain sporadic instances of prophecy, but of that great line of prophets, who had so large a share in shaping the destiny of this people during the whole period of the monarchy, and afterwards, Samuel was the founder, and hence we find Peter speaking of "all the prophets from Samuel, and those that follow after" (Acts. 3:24). He it was who established the "Schools of the Prophets," and from this time until after the Captivity, these messengers of God served as interpreters of his will, as well as to restrain the despotism of monarchy. It was through these men of God that the expectation of a Messiah was aroused, and the way prepared for him, and without their work Israel's mission as a preparation for redemption would have been a failure.

When we compare this work with that portion of Chronicles covering the same period, the contrast is very marked, and the writer is evidently not a mere chronicler of passing events, but one who saw clearly their true significance. It is not improbable that he was himself a prophet, and wrote from the standpoint of one accustomed to trace the hand of God in passing events. He evidently appreciated the significance and importance of the work done by Samuel, and most fittingly does his story begin and end with the life of the great Reformer, and that of the two kings anointed by him — the story of a movement having a most important bearing upon the establishment of the kingdom of God upon earth. — Bible Student, Columbia, South Carolina.

THE TESTIMONY OF ITS FRIENDS.

D. LIPSCOMB.

The New York Independent is now the ablest and recognized leader of this new criticism. The Christian Standard (page 492, volume for 1902) says:

"Without mincing, the Independent concedes the following as among the results of the new criticism:

"1. The Bible ceases to be wholly divine and becomes in large part — and we can not tell in how large part — human. It contains errors which must be tested by standards which we set up.

"2. It indubitably puts God farther off, and we no longer seem to hear his very voice. We hear Moses, perhaps, or Isaiah, or John, or Paul; but we are not so sure that we hear God.

"3. The liberal theology converts into myth, legend, poetry, or romance much that we had formerly believed to be the veracious accounts of miracles performed among men by the visible, audible interposition of God.

"4. We may hold that Abraham, Isaac, Jacob and Solomon are lunar and solar myths.

"5. If we are well inoculated with the higher criticism, we begin to question whether the miracles of our Lord differed from the cures which the imagination accomplishes to-day.

"6. There is very great danger that those who accept the conclusions of the higher criticism will not only put a lower estimate on the Bible, but will find their faith in God reduced; . . . for who knows where we shall stop when we are resolving Old Testament miracles into myths, or how far from the control of our lives we may be thrusting God?

"7. We may feel at liberty to set up our own standards of culture in self-development in place of the law of supreme and self-forgetting love of God and man, which the Christian religion makes the law of our lives.

"8. So far as the impulse to a life of consecration comes from faith in the command of God resting on the authority of the Bible, the loss of that authority is likely to weaken the sense of obligation to begin and continue a life of such consecration as will please God."

Such are the results of the teaching of the higher criticism as defined by the Independent, the most widely circulated organ of the higher critics, as quoted by the Standard.

It eliminates God as a personal Being; sets aside the Bible as a standard of authority; destroys man's feeling of accountability and responsibility to a supreme Ruler and Judge, and makes him, with his passions, lusts and ambitions, a rule unto himself and the standard by which to test the Bible and all truth. The Standard calls it "incipient infidelity." I do not see why it calls it "incipient." If that is incipient, or the beginning, what will it be when it attains its growth and is full-grown infidelity? The conclusions are infidel; they reject God as the Ruler and the Bible as the record of his will and clothed with his authority.

The Standard further charges that the University

of Chicago is the headquarters of this infidelity, of which President W. R. Harper is the chief apostle among the Baptists; Professor Willett, among the disciples. Harper is placed and maintained as head of the institution among the Baptists by force of the multi-millions of the ill-gotten gains of Rockefeller; and the Standard charges that Willett is given prominence and weight by the societies, especially by the secretaries. Only Rains among the society secretaries have I seen mentioned as opposing the putting forward of Willett and his "incipient infidelity."

In the Standard of March 29, 1902, President McGarvey quotes President Harper as saying: "It is hard to believe all the Elisha literature, for Elisha seemed to work miracles for the fun of it." This is showing that he disbelieves and ridicules it.

The Standard of March 29, 1902, in an editorial, says: "A large number of the friends and patrons of our missionary societies had come to believe that these organizations were responsible, wittingly or unwittingly, for the prominence given in the councils of the new brethren to certain young teachers of the new theology, otherwise known as 'the higher, or destructive, criticism of the Bible.'" In the same article President Loos is quoted as protesting against this tendency of the society: "We do not want men to represent us as our missionaries at home or abroad who are infatuated with the restless passion for disintegrating the Hebrew Bible and throwing discredit on the New Testament in its history and doctrine, under the specious claim of 'scientific constructive criticism,' for prophesying and laboring for the advent of a new church of the future wholly unknown to the New Testament and not built by Jesus Christ."

In the Standard of April 12, 1902, C. G. McNeal says: "Our Boards and conventions had seemed at times to be the organ of the new propaganda."

In the Standard of May 3, 1902, Alexander Proctor, a pioneer in introducing the new criticism among the disciples, declared: "I do not believe in the personal existence of Satan at all."

In the Standard of April 12, 1902, President McGarvey says that young Faris, sent by the society as a missionary to Africa, spent some months at the University of Chicago, apologizes for the higher criticism, which "discusses the reality of miracles and decides against them; it discusses the virgin birth of Jesus and decides against it; it discusses the resurrection of Jesus and decides against it. It leaves no essential point in our faith unassailed; for its inventors were infidels, and they wrote for the purpose of propagating infidelity."

This must suffice as to the teaching of the higher critics. The Standard charged that the society officers and leaders sustained and put forward the chief propagators of this teaching.

G. W. Mulkey, the manager of the Church Extension Fund, and others of the Board invited Professor Willett, of the University of Chicago, and the leader of this teaching among the disciples, to deliver his lectures in Kansas City, Mo.; and Mulkey says that the Foreign Christian Missionary Society

held a rally in connection with his lectures, fully committing themselves to his teaching.

Willett was invited by the leaders of the Texas Missionary Society to deliver his lectures in Texas. He did so. M. M. Davis, one of the most influential friends of the society in Texas and a frequent contributor to the Standard, says that he is doing all he can to counteract the bad influence. Willett and his friends introduced a reading course for Texas preachers. The Standard says: "Evidently the object of the reading course is to get before the preachers the Biblical World, the organ of Harper and Willett, a thing as hostile to the restoration of apostolic Christianity as anything that is to be found in the compass of English literature."

J. W. Hardy, who has been the preacher for the Woodland Street Church, Nashville, Tenn., in the Standard of March 8, 1902, says; "I am pleased to see the brave words of F. M. Rains. It puts him on record in this matter. I believe that the secretaries of our Boards are responsible for the reputation and influence of Professor Willett. . . . Some of us who are in the ditches urging contributions to support our mission work are still having a hard fight with the 'antis,' and must be assured that the money shall not go toward the propagation of doubt and unbelief. It is time to speak out clearly on this subject." This shows that the best friends of the society think it is used to propagate infidelity.

J. H. Garrison, the editor of the Christian Evangelist, has for some time insisted that no one should be received into the church of Christ who disbelieves that Jesus was begotten of the Holy Spirit, or miraculously conceived.

Professor Terry took the position that "'the gift of tongues' in the New Testament was not speaking in foreign languages, but was a sort of ecstatic speech, the meaning of which the speaker did not understand." Briney says: "We think that Brother Garrison indorsed this idea from his seat." In the Christian Evangelist, Garrison says: "Our own study of the subject, which has been by no means exhaustive, has led us in the direction of the position of Professor Terry." Commenting on this, President McGarvey says: "We must imagine, then, that 'speaking in tongues' was nothing more than wild, delirious shouting which was once common at camp meetings in the back-woods; and as Paul said to the Corinthians, 'I thank my God, I speak with tongues more than ye all' (1 Cor. 14:18), we must think of him when he let himself loose as the loudest and wildest shouter of them all." The claims of the Bible to be inspired of God, one by one, are attacked.

The complaint was that the leaders and officers of the society encouraged these things. Only F. M. Rains, of the secretaries, is excepted from the charge. These charges were made and reiterated time and again during 1902; yet in October the society met and—without a word of protest or dissenting voice, so far as I have heard—re-elected these same officers to control the society work. This is an indorsement of the course of these men by the society. Those who protest against it call these

sentiments taught "incipient infidelity." They mistake the stake of the disease. If denying that Jesus was born of a virgin or that he was raised from the dead, or if denying that the Bible is the Word of God — and, as such, the infallible record of his will — is only "incipient infidelity," what would constitute full-fledged infidelity? The incipient stage of the disease is manifested in the desire to change the order of God in work or workshop, in the introduction of societies of human invention to do the work committed to the church and the individual members. We have often been charged with being extreme in our positions on these subjects and of being unjust to the societies and those going with them. We ask all now to look at the workings from the standpoint of its friends and see to what it leads, as they report. The infidelity manifested is the mature development and growth of the spirit that introduces the human societies and the organ into the worship of God. Length of years to these societies will only show a greater growth in the same direction. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). What can a Christian promise himself or the world in departing from the order of God or following in this path?—Gospel Advocate.

MEANING OF THE GREEK VERB "PSALLO."

F. G. ALLEN.

The lexicons are uniform, so far as our observations extend, in giving "pluck, pull, twang," as twanging a bow-string or carpenter's line to make a mark; plucking the hair, beard, the strings of a musical instrument and the like; hence, to play a stringed instrument with the fingers, etc., as meaning of *psallo*. . . . Whatever *psallo* means must be present whenever the word is used. *Psallo* is frequently used when playing on a musical instrument is wholly absent. Therefore, playing on a musical instrument is not the meaning of *psallo*. *Psallo* unqualifiedly does not mean to sing at all. It is just as destitute of sing as *baptidzo* is of water; and it is equally as destitute of playing on a musical instrument as either one. It simply means to pluck or its equivalent, and whether this plucking is of the beard, the hair, the bowstring, the strings of a musical instrument, or something else, must be determined by other words and not by *psallo*. It determines nothing as to that, no more than *baptidzo* determines the subject and element of baptism. The associated ideas of *psallo* are given by lexicographers just as they are of *baptidzo*, and if we accept them in that case, we are under obligations to accept them in this.

Now, what does *psallo* mean? To play on an instrument? No. No scholar will say unqualifiedly that it does. It means "to pluck." It may mean to pluck a harp, it may not. Whether this or that is *psallized* must be determined by qualifying words. The qualifying word shows the instrument used in playing. If you *psallize* with a harp, that is the instrument; if you *psallize* with the heart, that is the instrument; if you *psallize* with the spirit, that is the instrument. There-

fore these were the instruments on which the Corinthians and Ephesians *psallized*. When one instrument is named, another is not meant, nor can it be in it unless it is named, since it is not in *psallo*.

When baptism is said to be with water, you can't put in fire also, for the water puts it out. Just so, when *psallizing* is said to be with the heart, you can't put in the harp; and this is the only kind of *psallizing* found in the New Testament. Under the ritualism of the law, *psallizing* was with musical instruments when done in the praise of God; but now, in contradistinction to that, it is to be in the spirit, the heart, the understanding. There is no instrument in the word, as every scholar knows, and none mentioned in the New Testament but those internal ones, whose harmonious chords are to be struck to words, and so far as *psallizing* is concerned, that is to be done in the heart. In addition to the foregoing, I append all the passages in the New Testament where *psallo* and psalms occur:

Rom. 15:6: "I will confess to thee among the Gentiles and sing (*psallo*) to thy name."

I Cor. 14:15: "I will sing (*psallo*) with the spirit and I will sing (*psallo*) with the understanding also."

Eph. 5:19: "Speaking to yourselves in psalms (*psalmos*) and hymns and spiritual songs, singing (*aidontes*) and making melody (*psalontes*) in your heart to the Lord."

James 5:13: "Is any merry, let him sing psalms (*psalleteo*)."

Luke 20:42: "For David himself says in the book of Psalms (*psalmoon*)."

Luke 24:44: ". . . All things written . . . in psalms (*psalmois*) concerning me."

Acts 1:20: "For it is written in the book of Psalms (*Psalmoon*)."

Acts 13:33: "As it is also written in the second Psalm (*Psalmo*)."

I Cor. 14:26: "When you come together, every one of you hath a psalm (*psalmon*)."

Col. 3:11: ". . . Teaching and admonishing one another in psalms (*psalmos*)," etc.—Old Path Guide, 1880.

QUESTIONS AND QUESTIONS.

J. W. M'GARVEY.

It is characteristic of men who are drifting into skepticism, or who have already landed there, to put questions faster than a "Philadelphia lawyer" can answer them, and to regard every question as involving the absurdity of some Scriptural teaching. This is so strikingly illustrated in a letter now before me from Charles A. Seger, of Carlisle, O., that, instead of publishing his letter entire, I will copy some of his questions and answer them.

I. "As I view life, the seat of divine authority is, as it ever has been, in the individual soul, and not in parchment scroll."

If so, it is because you have the wrong view of life. There is no divine authority in your soul. If you think there is, you make your own soul your god. You are reversing the order of things, and

worshiping the creature instead of the Creator. You are much like the man who saw men as trees walking, with the difference that your men are walking on their heads.

2. "To be a faithful minister of Christ, must a man accept the so-called traditional view of the divinity of Christ?"

Yes; for that is the true view.

3. "Must he believe that a statement is true because it is found in the first chapter of John's Gospel?"

Yes; and if it is found in the last chapter of John's Gospel, he must believe it is true; for Christ said to his apostles, "Whosoever rejects you, rejects me."

4. "'All Scripture is given by inspiration of God,' says Paul, but what is Scripture?"

The context of Paul's remark shows that the Scripture of which he speaks is that which had been known to Timothy from his childhood, styled the Holy Scriptures, and known to us as the Old Testament.

5. "I infer from your answer to the brother's question that you think a faithful minister of Christ must believe in the so-called traditional views of the Old Testament. If so, why must he?"

Because Christ so believed, and a faithful minister of his must believe as he did.

6. "Why should we believe everything in the Bible from cover to cover, or from the beginning of Genesis to the end of Revelation?"

Because it is all true.

7. "Who decided that the present books of the Bible constitute the only inspired Scripture?"

I did. And it is high time that you had done the same.

8. "What is the test of inspiration?"

The evidence in its favor.

9. "What is the Word of God?"

The Holy Scriptures which he has given us.

10. "Did God speak once to a few Hebrews, and to Jesus and his followers for a little while centuries ago, the only words he has ever spoken or will speak?"

Yes; and until you believe what he has spoken, I see no use, so far as you are concerned, for him to speak any more.

11. "Can any Scripture hold all the Word of God?"

The Scripture does hold all that he has spoken to you and me; and if he should say anything more, he would not contradict what he has said.

12. "What evidence is there that the Bible contains the only revelation of God?"

The absence of evidence for any other revelation. If he shall ever make any other, he will support it by competent evidence.

13. "What biblical proof is there of the infallibility of the Bible?"

The Biblical assertion that holy men of old spoke as they were moved by the Holy Spirit; that they spoke not in words which human wisdom taught, but which the Holy Spirit taught them.

14. "What proof that the true faith has been

once for all delivered to us in the New Testament?"

The inspired assertion to that effect, combined with the consideration that having been given once there is no need of its being given again.

15. "Do you not believe that the highest and best thing individuals can do is to lead clean, upright lives, trying at all times to measure up to the high standard set by Christ?"

Yes; but individuals can not lead such lives without faith in Christ, the forgiveness of their past sins, and the daily forgiveness of their daily sins. You are not living such a life, and I am afraid you never will.—Christian Standard.

LETTER FROM WEST TEXAS.

R. W. OFFICER.

Six confessions during our meeting on the plains. One confession yesterday (Lord's day) at home. Some time ago I announced that we were just a little bit behind on the last quarter, July, August and September. I am glad I can state the full twenty-five dollars per month has been received. Seventy-five dollars for the three months remaining of this year will keep the work going, and we have no doubt that it will come. The interest created during the past year assures us that twenty dollars per month from the saints abroad will be all sufficient with what will be done here. True, we have no church house of our own in this vast field, but we have decided to occupy school houses and arbors until we get able to build. In a new country like this few comfortable homes are found. In these respects the old settled countries have the advantage over us, but we have decided we can be faithful and true to the cause for which our Redeemer gave his life as any people in any country. In the near future we hope to be self-sustaining and fall in line with the faithful in Christ in sustaining the Gospel in destitute fields. We already have our eye on Old Mexico for a future work. Years ago, when I was among that people with the view of planting a Gospel mission among them, we were denied religious freedom. Not so now. Religious freedom is granted that people now. When once they learn to read and think in the English language, they are disposed to come out from under the influence of uninspired folks, and yield to the power and influence of divine facts. The way is open for a grand good work among that people.

Bro. A. C. Thompson and his wife, from Clayton, N. M., returned from a trip in Old Mexico a few weeks ago and report favorable. Brother Thompson is at the head of a Christian family, all of whom know something of the Spanish language. One of his daughters is a teacher of the Spanish language. They expect to remove to the field this winter. We will not ask for any help from the saints abroad until conditions assure success. The disciples in this Western country, who know those who go, and the conditions of the country and people, will sustain the work there until interest is created that will command confidence.

To-day's mail brought a letter from a brother who has been a warm friend of mission work for years, asking if we could use more than twenty-five dollars per month to good advantage. I can answer confidently, yes. Whatever above that amount we receive we will spend to the best advantage, to God's glory and the good of mankind.

Turkey, Tex.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

The third session of Potter Bible College began on Tuesday, September 29. About eighty students were enrolled the first day. Since then the number has been increased by several additions, and still others are expected soon. We have room for a few students yet, and should there be any who read these notes that wish to attend this school, they would do well to write at once.

It is always best for students to enter school the first day of the session, or as soon thereafter as possible; for if they wait till the classes are all organized and well advanced in their work, they are placed at a disadvantage which it is difficult to overcome. Every day that they delay their coming widens the breach between them and the rest of the class, so that in many instances students who are late in entering school are compelled to be classified in a lower grade than they would if they had entered at the beginning of the term.

A few days are always required at the opening of school for the classification of students and the procuring of books. But now the classes have been organized, the students are at work, and everything is in good working order. We see no reason why this should not be a very profitable session. The students as a whole are quiet and orderly young men and women, mostly Christians, who have come here for work, as is manifest from the cheerful manner in which they perform the tasks that are imposed upon them. They are most of them old enough and wise enough to appreciate the value of time, and to utilize every moment to the best advantage.

We learn indirectly that the Nashville Bible School also opened with a large enrollment, and in spite of the confusion caused by the work on their unfinished buildings, they are cheerfully and busily engaged in carrying on the school work. We congratulate them on their change of location, and the new buildings in which they begin the work of the present session, and hope that this will be the most successful year in their history.

He who truly gives sympathy makes some personal bestowal of himself, or of his own strength, his own life, into the weakness and deadness that he tries to help. It is indeed a wondrous gift from man to man!—Phillips Brooks.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

SMILES.

Smile a little, smile a little,
As you go along,
Not alone when life is pleasant,
But when things go wrong.
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

Smile a little, smile a little,
All along the road;
Every life must have its burden,
Every heart its load.
Why sit down in gloom and darkness
With your grief to sup?
As you drink fate's bitter tonic,
Smile across the cup.

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns, and smiles are blossoms
Oft for weary feet.
Do not make the way seem harder
By a sullen face.
Smile a little, smile a little,
Brighten up the place. —Selected.

GETTING AWAY FROM THE CROWD.

Why have you been in the same position at practically the same small salary for many years? Very likely you attribute it to the partiality and prejudice of your employer or the man representing him, or, possibly, to the petty jealousies or envy of your fellow employees. The probabilities are, however, that the fault is your own.

If you are earning three or four times your salary, how long do you suppose you can be kept down? Do you think that those around you who are not half as valuable as you to your employer will be advanced ahead of you from any prejudice or jealousy? Every employer is seeking values, or efficiency. His own reputation in regard to the way he handles his business is at stake, whether he be manager, superintendent, or proprietor.

Every man who takes a pride in his business wants to build up a clean-cut, compact system; he wishes to arrange for the best possible combination of the ability, the efficiency and the effectiveness of his employees. He can not afford to promote a man who has not shown himself equal to the situation and master of any emergency likely to arise.

Are you storing up a large reserve of power, of adaptability and of skill? Are you training yourself

in courtesy, in fineness of manner, in alertness of mind, and in ability to grasp unexpected situations, to enable you to fill efficiently the place above yours? If you are not, probably one of your associates is, and when he is advanced you will say, "What a lucky dog!" You consider yourself unfortunate.

Employers are not blind; they are always looking for efficiency, for "up-to-date-ness," and for skill. They can tell very well whether you are laying foundations for advancement, or are likely to remain a clerk, satisfied with staying in your little rut, if you can get just enough to live on.

A satisfied employee is done growing; he does not expand. A man who does not reach out for larger things, and is not ambitious to excel, to get up in the world, and to be somebody, may not even be fitted for the position he is in. In fact, a man who is qualified to occupy his position must have many of the qualities requisite for the next higher place.

There must be a reason why you stay in the same place for many years, and you should examine yourself to see what the trouble is. Have you the determination to win? Are you bound to get on? Do you try to do everything a little better than anybody else about you? Are you trying to be more progressive, more up-to-date, more methodical in your work? Are you weeding out all slipshod methods, slouchy bearing and careless speech? Are you concise and direct in your conversation? Do you write your letters as carefully and effectively as possible? Are you neat and tidy in your business and polite and considerate in your manner? Are you obliging to everybody? Are you careful in your habits, both when you are at your place of business and away from it? Do you realize that somebody is watching you constantly, and that your carelessness, your indifference, your bad language, your loose-jointed strides and your lack of ambition may be the stumbling-blocks that are keeping you back?

Remember there is nothing small in your work. The least slip may be an indication by which your employer judges your character and takes your measure.

Are you trying to develop your sleeping talents, to arouse your dormant faculties? Are you trying to act the Columbus to yourself constantly and to make new discoveries of possibilities?

Take a careful inventory of yourself, check off the winning qualities, and weed out the enemies of your advancement, and you will find nothing to keep you back.

Remember that it is the man who can do things that those about him never heard of, in an original, unusual manner, by novel and short-cut methods, who gets to the front. If you are tame in your position and just jog along as everybody else does about you, if you never think of any new devices for improving your work, or extending the business, you may be sure that your employer is not considering you seriously for an advance.

It is business-builders he is after; he is looking for men who can increase the volume of his transactions, and can help him to extend, broaden and improve the quality of his trade.—Success.

WHAT IS LOVE?

A sensible girl inquires what love itself is? Permit an interested reader to submit the following: Love is a principle, an original energy. Like many forces, we know it only by its effects. Steam under pressure is a potential force, but when allowed to exert itself through the cylinder of the engine it becomes motive power. So love in the abstract is a principle. In action it becomes self-sacrifice. In its nature it can be nothing else, and as steam is measured by pound measure and electricity by volts, so love is measured by the greatness of the sacrifice. It is so all through life, and it is so represented everywhere in the Holy Word. "God is love," and he is represented as manifesting this love in watching over and caring for his children, and also the magnitude of his love by the greatness of the sacrifice he makes in giving his son to die for them. This is also true in regard to the Christ love, as any one will recognize who has even a slight acquaintance with the word. All true love is spiritual, and one writer calls it "soul force." Whether we accept this or not, it is true that every good deed done, every act of self-sacrifice for the good of others, strengthens the spiritual nature. Just as physical exercise strengthens the body and mental exercise strengthens the mind. Hoping this will give "Sensible Girl" a basis for thought.—A. M. Icus.

EVIL OF TATTLING.

DR. WILLARD B. THORP.

"Far more suffering is caused, far more harm is done, by words than by deeds to-day. The greatest sufferer in the city to-morrow will be the man who is pilloried in the newspapers—who knows that 2,000,000 people are reading something about him at their breakfast tables that will lead them to regard his name with ridicule or contempt. And on a smaller scale the personal gossip in which we are so apt to indulge is causing the same kind of harm and pain to others.

"If we analyze the motives that lie behind the pleasure we take in telling the news of some one's failure or disgrace, we shall find they are mostly of a very low order. We extract a secret comfort from the discovery that some one whom we have envied is not so happy or so prosperous as he is commonly supposed to be. We talk about desiring to make others happy and to make the world better, and then we slip into a confidential mood over a cigar or in a cozy corner of the club and tell about the fly in our neighbor's ointment.

TESTS TO BE APPLIED.

"The first test one may properly apply to a story about another person is, Is it true? If I do not personally know that it is true, let me keep silence. The cases are extremely rare in which we need to give others the benefit of our surmises or suspicions about anybody.

"The second test is, Is it kind? Is it brotherly? Will it help the man to overcome his fault or retrieve

his failure, for me to drop that remark about him? Who am I that I should add the weight of a single word spoken in secret to the burden he is carrying?

"The third test is, Is it necessary? There are cases, as every one knows, where it is one's plain duty to speak, to expose crime or imposture, and to protect the innocent. But there the temptation is to evade the unpleasant duty, to shift it upon others, to gossip around the corner with half a dozen in the hope that some of them will bear the tale and take the consequences.

"The brave man goes himself, does his duty with all kindness, and suffers in silence. But the great mass of cases are those in which it is neither kind nor necessary to share our knowledge with anybody else, and it is better for all concerned that it should be forgotten. Let us not take it home into the family circle to teach our children to be tattlers. Let us not lower ourselves in the sight of our friends by telling of the failures and misfortunes of others when no good can come of it. And let us not lend the listening ear to the man who wants to take us around the corner and tell us the inside truth about some one we know. So shall we contribute to the reign of peace and loving kindness among men."—Selected.

THE LIFE HARMONIOUS.

Dr. J. H. Kellogg, the well-known head of a great Sanitarium and editor of *Good Health*, speaks eloquently of the harmonious life in the last issue of his periodical. He says:

"The human body may be represented as an instrument, a harp of a million strings, at which two players preside, the one human, the other divine; the one fallible, erring, the other infallible, unerring. When these two players move in harmony the song of life is sweet and harmonious, a symphony; when the human player strikes even one discordant note the harmony is broken, the melody is spoiled. The one thing needful for success, for happiness in life, is to live in harmony with God, to keep 'in tune with the Infinite,' to make the human will conform in every purpose, in every voluntary thought or act, with God's order of life as revealed to us by the instinctive voices which speak to us from within, by the teaching of experience, and by the inspired instruction of Holy Writ, the garnered, winnowed wisdom of the ages. To live 'in tune with the Infinite' is to walk with God; it is to be in harmony with all the laws of being, physical and mental; it is to live at peace with one's self, as well as with the world about him."

THE PHILOSOPHY OF CHEERFULNESS.

One becomes rather weary of the exhortation that affords the staple of so many articles and sermons, to be cheerful. It all seems so much like the photographer's appeal to look pleasant while he is squinting at you through a black box. Cheerfulness does not come through appeals; it comes through the presentation of the thoughts or objects that correspond to that emotion. But there are some sensible directions

as to this matter, which probably underlie the thoughts of these writers and preachers, though they do not always bring them out with clearness. One is that we can refuse to let our minds dwell on the dark and forbidding side of things. We must take that side into account if we wish to take a reasonable view of ourselves and our circumstances; but we can strike a balance, and if it is on the side of the good we can be cheerful, and ought to be. Suppose, however, the balance is totally and irredeemably on the side of the bad; suppose the one we love most is dead or incurably sick; suppose we are under the shadow of some great disappointment—can we retain any fragments of good cheer in our hearts? Only in one way, and that is by reflecting that we are in the hands of God, and that the fulfillment of his purpose will result in good—not only for men in general, but for us personally. Christian faith is the source of real serenity of spirit in the darkest experiences of life; and the noblest way of adding to human happiness is to inspire in others confidence in the ever-living and ever-loving Heavenly Father.—Ex.

Perhaps to-day there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wanderer whom I should seek.

Dear Savior, if thou wilt be my guide,
Though dark and rugged the way,
My voice will echo thy message sweet,
I'll say what you want me to say.

I'll go where you want me to go, dear Lord—
Over mountain or plain or sea;
I'll say what you want me to say, dear Lord;
I'll be what you want me to be. —Selected.

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

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

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SCRAPS.

J. A. H.

There is a little band of disciples at Largo, Fla., which has been meeting in a school house there. They have been locked out, I hear, and have no place at which to meet. Bro. W. A. Cameron, of Valdosta, Ga., is to conduct a meeting for them soon. He is a faithful preacher, who has done much work where the brethren are few and poor. Brother Cameron was in a good business at a good salary, which he gave up to preach the Gospel to the poor.

I hope the brethren at Largo will get help to build the house they are now trying to erect. Any one who would like to help in this good work can send any contribution he desires to make to J. P. Wentworth, Largo, Fla.

* * *

Bro. E. W. Moon, of Kincaid, Ga., writes to me thus: "You may be wrong about some of your propositions, but you certainly do not think so. Lord give us more such men—men of convictions, men choosing to be right rather than popular, 'right rather than president.' Long may you live to fight the good fight of faith, and may the Lord of glory speed the great work you have undertaken to the good of all concerned; and may it at last stand to your credit on the great balance sheet of eternity through Christ, the way."

We appreciate Brother Moon's good opinion, and we are grateful for his prayer. The greatest desires of every Christian should be (1) to grow more and more into the likeness of Christ, and (2) to accomplish more and more continuously for his cause; these two desires are practically one. I am striving and praying that they may be my absorbing passions.

I know it is folly as well as wickedness to seek popularity. It is not worth having, if you get it; and it is liable to leave you in an hour, without any sufficient cause. At the beginning of a week the crowd was shouting, "Hosanna to the son of David," and they wanted to make Jesus king. At the end of the same week they were shouting, "Crucify him, crucify him," and they released a murderous robber and committed the spotless Son of God to the cross. Consider how the people of the United States almost worshiped Admiral Dewey for months, and then a great multitude of them turned against him most bitterly, in an hour, for no cause whatever. The approval of one's own heart is worth more, far more, than the loudest plaudits of millions; the approval of God is worth more than any and everything else possible to man. Wise is he who puts forth all his energies to please God; foolish indeed is he who lives for anything else; "for to the man that pleaseth him God giveth wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God" (Eccl. 2:26). In perfect harmony with this thought is the teaching of Jesus, when he says: "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added to you" (Luke 12:29-31). To please God is to secure everything that is good for us. "No good thing will he withhold from them that walk uprightly" (Psa. 84:11).

Brother Moon says: "You may be wrong about some of your propositions, but you certainly do not think so." No, if I did I would give them up. If I can not express any doctrine, that I hold to be a doctrine of God, in the very words of the New Testament, if it is applicable to Christians, then I am afraid to teach it at all, and am led to give it up.

Neither will I teach any doctrine that flatly contradicts any statement of the New Testament, if I know it. It is never a safe thing to do. For instance, men teach, "that we are justified by faith only is a wholesome doctrine and very full of comfort;" while the Holy Spirit says, "Faith, if it have not works, is dead in itself;" and "Faith apart from works is barren;" and "Ye see that by works a man is justified, and not only by faith;" and "As the body apart from the spirit is dead, even so faith apart from works is dead." (See James, second chapter, A. R. V.)

Some men teach that if one would have food, raiment, and so on, he must seek for such temporal blessings by the use of the natural and physical means adapted to attaining these ends; but Jesus says to his followers: "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind." And he adds: "Yet seek ye his kingdom, and these things shall be added to you." The one doctrine clearly and flatly contradicts the other. It is never safe to contradict God, to do exactly the opposite of what he tells you to. I believe that Christians should conduct their businesses, whatever they may be, strictly and literally for God, and for his kingdom, without being anxious about how they will come out themselves. Many times I am tempted to write and preach what will have a tendency to make me popular; but I try to choke such feelings out of my heart, and to consider only the question: "What do the interests of the kingdom of God require of me?"

* * *

We ask all of our subscribers, not only as a favor to us, but as a duty to themselves, to look at the "tabs" on their papers and see how they stand with us. If your time has expired, we hope you will renew at once. One dollar is not much to you; one thousand dollars mean much to THE WAY. Do you ask, "Are you not seeking what you shall eat and what you shall drink?" No; for this means not one cent to me. It is the interest of the kingdom of God I am seeking, not my own. Looking at it from the human viewpoint, it would be much better for me, personally, if THE WAY should cease to exist to-day. It would save me time, toil and money; but I believe it is doing much for the kingdom of God. Please renew at once and send us at least one new subscriber.

SOME "FOREMOST MEN."

J. A. H.

In Briney's Monthly, some months ago, appeared an article from the pen of Robert Graham Frank on this question: "Does our position on Christian union need revision?" The article shows plainly enough that even among the digressives there is a wide difference in judgment as to how far they should digress, or turn aside from the divine way. It appears, too, that even the most radical, as well as the

more conservative among them, deny that they are digressing at all. The following extract from Mr. Frank's article shows how radically and how far some of these people are turning from God's way, and how gently and affectionately Mr. Frank dissents from their more advanced views. If I were to see men murdering my wife and children, I am sure I could not be as gentle, as mild and as amiable toward them as he is toward these murderers of churches, and of the souls of men, women and children. It is far worse, too, to kill the soul than it is to kill the body. Mr. Frank says:

"If I have read the history of our movement to any profit, and with any degree of intelligence, I have learned that our fathers thought and taught that such matters as church government, the frequency of the observance of the Lord's Supper, the form of Christian baptism, etc., were subjects concerning which the New Testament was not only very plain, but that it was equally as authoritative as it was plain, and that conformity to the teaching of the apostles in such matters was necessary for the attainment of Christian Union. Indeed, it seems almost self-evident that if we are seeking to restore the ideal church of the New Testament, we should not put into, or even seek to put into it, things which originated in post-apostolic times. Such a procedure would be closely akin to the action of the scientist, who, undertaking to restore an animal of the Pliocene age, should incorporate into his structure some parts of a bodily frame belonging to the present geological era.

"One does not need to be more than a casual reader of our current literature nor more than an ordinary attentive listener to our present-day sermons, to learn that there are not a few of our foremost men who now think—and think aloud, too!—that uniformity in church government, the frequency of observance of the Lord's Supper, the form of Christian baptism, etc., are matters which may be adjusted to suit the preconception of those who make up the churches—and that conformity to New Testament teaching in such matters is not absolutely requisite for the restoration of the union of the people of God. I think I do not do injustice to this class of men, when I say that it does not correctly represent the belief of the body of Disciples. If it were necessary to seek a possible explanation of the position which such men occupy on the Union question, I think we would find such an explanation in their great desire to see the union of God's people in actual operation. None of us will or do question their sincerity, or the purity of their motives, but I am confident that we may safely question the wisdom and Scripturalness of their course."

In this extract Mr. Frank clearly affirms that even a casual reader of what he calls "our current literature," that one who is not "more than an ordinarily attentive listener to our present-day sermons," will learn that not a few of those who are among what he calls "our foremost men," openly declare "that uniformity in church government, the

frequency of the observance of the Lord's Supper, the form of Christian baptism, and other things, are matters which may be adjusted to suit the preconception of those who make up the churches — and that conformity to New Testament teaching in such matters is not absolutely requisite for the restoration of the union of the people of God."

That is, not a few of the foremost men in the digressive ranks of what has been called "the current reformation," openly avow that it is allowable to supplant God's order of church government by a scheme devised by men, to change God's ordinance of immersion to sprinkling, to attend to the Lord's Supper once a month, once a quarter or once a year, instead of on the first day of the week, and to make similar changes in other matters from the divine to the human for the sake of the "union of the people of God."

But these people, united by such changes, would not be the people of God. They would be the people of the world, or the people of the devil. They certainly would not be disciples of Jesus Christ; for he says: "If ye abide in my Word, then are ye truly my disciples" (John 8:31); and the Holy Spirit adds: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: but he that abideth in the teaching, the same hath both the Father and the Son" (2 John 9).

Jesus said to Jews who would not believe in and obey him, "Ye do the works of your father." They said unto him, "We were not born of fornication; we have one father, even God." Jesus said unto them, "If God were your father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye can not hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God" (John 8:41-47).

The curse of the Church to-day is that professed Christians love men more than they love God, and the ways of men more than the ways of God. Just now the great "fad" among men is the trust, the combine. And the federation scheme that was approved at the Omaha Convention is a move toward a great religious combine. Each party entering into it will have to sacrifice something in doctrine and practice that the combine may succeed. If any Christian should go into it, he would have to sacrifice also something of the doctrine of Christ and of the practice which Christ enjoins. For instance, it would be necessary for him to give up many points of doctrine such as this: "Every Scripture inspired of God is also profitable for teaching, for reproof, for instruction which is in righteousness: that the man of God

may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17). This passage must go, because the combine, the federation, exists on the idea that the Word of God does not thoroughly furnish the man of God in every good work. Those professed disciples who propose to go into it are ready to receive the forms of church government devised by men, such as those of the Episcopal, the Methodist, the Congregational, the Lutheran, the Presbyterian and the Baptist Churches; and some of them, Professor Willett for instance, would no doubt be willing to accept the Roman Catholic system of church government, since he calls this a "great branch of the Christian Church." God's system of building up churches and of ruling them through evangelists, elders and deacons, guided by his Word, must be given up, when the exigencies of the federation demand it, and God's servant must pass under some one of these human systems. He would have to cease to be a servant of God before he could do it. He would be a renegade from the faith, a traitor to his Lord, before he could do it. Servant of Christ indeed! Every such man is an enemy of Christ, a servant of Satan. Like Judas, he has betrayed his Lord. Every one of these "foremost men" that Mr. Frank talks about, who are ready to change baptism to sprinkling, the Lord's system of church government for a human one, and to make other such changes for the sake of unity — every such man, if he was indeed ever a Christian, if he ever understood the doctrine of Christ, has departed from the faith and is an enemy of Jesus. He is more guilty than was Nadab and Abihu, for he has had much more light than they; he lives under a much higher and holier covenant; and he has violated a much higher, a much holier law.

Those who do this must renounce also such passages as the following: "Sanctify them in the truth: thy Word is truth" (John 17:17); "Learn not to go beyond the things which are written." (1 Corinthians 4:6); "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John 9). And these are some of the curses that are pronounced against those who do such things: "I testify unto every man that heareth the words of the prophecy of this Book. If any man shall add unto them, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City, which are written in this Book" (Revelation 22:18, 19).

Mr. Frank need not concern himself particularly about what "our fathers thought and taught" concerning such matters. The all-important question is, What do Father, Son and Holy Spirit think and teach about them? These "foremost men" might possibly differ from our fathers in some things and be right; but if they differ from God, woe to them. They may find themselves foremost men in leading a great company of erring souls into the fearful lake of fire. They are certain to find a place in that lake, unless they repent.

"HEAD US."

J. N. A.

Both services at the Linden Street Christian Church will be conducted by the pastor, W. H. Sheffer. Both services begin promptly on time, the morning service at 10:45, the evening service at 8. The music, under the leadership of Heber Coleman, will be of a high order. The following is the program, the interest of which will be greatly enhanced by the presence of William Saxby, the well-known violinist, who will play the obligato to Gounod's "Ave Maria," which will be sung at the evening service by Miss Nellie Lunn:

MORNING.

- Prelude, "Lohengrin".....Wagner
Max Zimmerman.
- Anthem, "Seek Ye the Lord".....Roberts
Heber Coleman and Choir.
- Offertory, "Till He Come"....Rowland D. Williams
C. O. Finne.
- Invitation (male quartette), "Are You Coming Home?".....
Heber Coleman and Harry Warren.
- Postlude March.....Selected
Max Zimmerman.

EVENING.

- Prelude, "Intermezzo, Cavalleria Rusticana"....
.....Mascagni
Max Zimmerman.
- Anthem, "Onward, Christian Soldiers"....Wagner
Choir.
- Offertory, "Ave Maria".....Gounod
Miss Nellie Lunn with violin obligato by William
Saxby.
- Quartette, "Now the Day is Over".....Barnby
Misses Marie Stapleton and Effie Key, Heber
Coleman and Arthur Browne.
- Postlude March.....Selected
Max Zimmerman.

The above is a late program followed by the "Linden Street Christian Church," of Memphis, Tenn., instead of the simple Lord's day service of the New Testament. I would like for you to remember that this church was once a church of Christ, a church that believed that Christ is the Son of God; that he is head of his church and thus the director of all the service of this church. They really did believe that we ought to take the Word of God as our only guide.

This people would make a determined effort to justify everything they did in service to God by the Bible, and would not fellowship a people as Christians who did not thus contend for Bible practices. The "shepherd" of this flock, Mr. W. H. Sheffer, was once so scriptural that he refused to be called "pastor" of the church as Lewisburg, Tenn., when he was selected by the congregation to preach some

for them. He has grown (?) very fast since then, and judging from the above program is still growing. "

If the above program had been rendered by some school as a closing entertainment, or by some musical class for an evening recital, we might have enjoyed it; but the idea of such a program being palmed off on the world as religious service, worship to God, is simply obnoxious to any Bible-loving student; and any "minister of the Gospel" who would tolerate such an entertainment as a substitute for the worship of God, and does not "cry aloud and spare not," is unworthy of his claim. And if he had any love for God or reverence for his Book, he would quit his deceptive life and go to the stage, where he belongs, and where the flesh would have full play; or he would turn to God and do works meet for repentance.

God would rather have such preachers disown him altogether and become well-known enemies to the cause of Christ. They would do far less harm to do so, and their condemnation at last would be less. God prefers a wolf in wolf's clothing to a wolf in sheep's clothing. Avowed infidels are less hurtful to the cause of Christ than these "ministers of the Gospel," who in their sweet (?) spirited manner destroy whole houses (churches) by substituting their destructive heresies for the simple worship of God.

But let us notice this program. Without doubt the ruling motive in arranging this program was to entertain. No unbiased mind will deny that the program speaks thus for itself. In this entertainment only the favored few — those with the best talent — engaged, while the congregation listened to "a high order" of music. The church was entertained by the entertainers.

The first number, "Prelude," is "a (musical) strain introducing the theme, or chief subject." "Lohengrin" is the fictitious character, the hero, of a modern musical drama by Richard Wagner. So the prelude to this morning entertainment was the musical strain that introduces this modern drama, or opera, in which "Lohengrin" is the hero.

I have been told that Memphis is a fine place for operas, and that large crowds attend them. So I suppose that this "church-opera" was largely attended.

Now, I make a guess that the four chief performers [worshippers (?)] engaged in rendering this program are not all members of the church, and some of them not even members of any church, but did their part in this entertainment as hired servants—did it for the money that was in it; and Mr. Sheffer knew they were not members of the church, and not even worshippers of God, and he selected them, not because they were devout, faithful worshippers of God, but because they could make a "high order of music," such as Memphis is used to at her theaters and operas. The four to whom I refer, are Messrs. Max Zimmerman, Heber Coleman, William Saxby, "the well-known violinist," and Miss Nellie Lunn.

I know nothing of these performers, and have only made this guess. If Mr. Sheffer will tell me

wherein I have missed the facts, I will gladly give the facts to THE WAY for its readers.

Who did the worshipping at this Lord's day meeting? They that rendered this program or they that listened to this "high order of music? Did the Lord's Supper have any place in this meeting? If so, why was it put in the background? Why wasn't it announced? Was it of so little importance that it did not need to be mentioned? In New Testament times the church came together to break bread, but Mr. Sheffer and his flock came together to make a "high order of music;" in New Testament times the teachers of God depended on the preaching of God's Word to draw the people to Christ and his services, but Mr. Sheffer depends upon a "high order of music" to reach the people. In fact, I suppose a "street fair," "show," "circus," or "opera," will draw more people than the simple teaching and worship of God, and especially in Memphis.

I have no doubt that this was even true in Palestine, in the Savior's day, but he did not know (?) about this "high order of music;" he was not so wise as these wise-thinkers of our time. Jesus actually had no business sense, no plans, no organization, but in a loose, haphazard way he did his work. This is what their course says of him. But it is high-handed sinning that presents Jesus to the world in any such light. His business sense is perfect; his plans and organization are perfect, and he who does not believe this needs faith in Christ.

But if the above program is a sample of the religious services of Memphis, then I am not surprised that Memphis is recognized as especially wicked and corrupt. No city can reject God and his wisdom as this church has done and fail to grow wicked. They will necessarily wax worse and worse. If this be the condition of the religious people of Memphis, what must be the condition of the irreligious.

It is certainly high time to "head us." But who will do the heading? Messrs. Sheffer, Powell, Garrison, and their company, who are in front of this procession, do not want to be headed, and those who are crying for the brakes to be put on are powerless, so down the hill they will go to ruin, destruction and damnation.

THE GOSPEL.

R. C. BELL.

The Gospel, whatever it is, is the power of God unto salvation. And whenever anybody is saved by any other power, Christ's word must be untrue, for he promised his apostles to be with them as they preached the Gospel, so long as the world should stand. (See Matt. 28 : 20.)

Inasmuch as all the saved must be saved by the Gospel, is it not of the greatest importance that all understand it and know how to avail themselves of it?

Paul says: "Now I make known unto you, brethren, the Gospel which I preached unto you, which

also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures" (1 Cor. 15: 1, 4). Here we are told that the death, burial and resurrection of Christ is the Gospel.

Again, Paul says that all who "obey not the Gospel of our Lord Jesus shall suffer punishment, even eternal destruction from the face of the Lord" (2 Thess. 1 : 8, 9).

The Gospel, then, is something that must be obeyed, and therefore Paul does not mean that the death, burial and resurrection of Christ is the Gospel in a complete sense, for these facts can not be obeyed. He must mean that these are the three fundamental facts of the Gospel.

Let us see how these facts are related to one another. Each one grows out of what precedes, for the living Christ must become a dead Christ before there can be a buried one, and a buried Christ must be, before there can be a resurrected one. There are many other facts in the Gospel, but these are the three great fundamental ones, and if they have any meaning at all they must be kept in the order in which Paul puts them.

Now we must look further for something in the Gospel that can be obeyed. Commands only can be obeyed; so what are the commands?

There are hundreds of them, but as we found three great facts, so shall we find three great commands, viz.: Men must believe, repent and be baptized. Shall we find the same relation here as we found when we studied the facts? Yes; each one grows out of what precedes, for a man can not turn intelligently, and will not turn, until he believes something to cause him to turn. Neither can he receive scriptural baptism until he has repented. No faith, no repentance; and no repentance, no baptism. The above is the order in which they come, and there can be no other.

Happily the facts and commands do not make the full Gospel, for obedience is rewarded always. There are thousands of promises in the Gospel, but as we have found three great facts and three great commands, so shall we find three great promises, viz.: The forgiveness of sins, the gift of the Holy Spirit and eternal salvation in heaven. Here also each grows out of what precedes, for we can not get the Spirit until after we get the forgiveness of sins. Nor can we be saved eternally without first having received the Spirit. So the same rigid order and relation exists in the facts, commands and promises.

Now take the facts, commands and promises — all nine — and let's see how they are related and connected. Eternal salvation has eight items preceding it, and when you strike out any one of the eight, or change its order, the whole structure falls. In other words, eternal salvation is preceded and

conditioned by the possession of the Spirit; and the possession of the Spirit by the remission of sins; and remission of sins by baptism; and baptism by repentance; and repentance by faith; and faith by the resurrection; and the resurrection by the burial; and the burial by the death. The whole nine make a unit. No one of them can exist unless all the preceding ones exist. We can never have faith if the preceding three items do not exist; nor can we enjoy remissions of sins unless the six preceding items exist, etc. What a compact, beautiful whole is this Gospel of the Son of God!

REASONS FOR JOINING THE C. E.

F. B. MEYER.

Christian young men and women can not, in my judgment, do better than join the Christian Endeavor movement, of which the spread throughout the world has been so phenomenal, — a proof, as it seems to me, of its adaptation to the young life of our churches. Of course, where an Epworth League or some similar organization is already in existence in a church, it would be a folly and a crime to introduce a Christian Endeavor Society. But where there is nothing of that kind in occupation of the ground, and there is no objection raised by the minister and officers of the church, it is hardly possible to desire anything better for the young Christians on the one hand, or for the church on the other, than a healthy and vigorous Christian Endeavor Society. And where one already exists, one would greatly urge young Christian men and women to join it for these reasons, which have been suggested by my observation of the effect of the Society of Christian Endeavor in training and molding character, during my recent presidency of the society in Great Britain and Ireland.

1. Join it because its pledge suggests a noble ideal.—One of the most beautiful prayers in the Psalter is that of Psalm 143: 10, where the Psalmist cries, "Teach me to do thy will; for thou art my God: thy Spirit is good; lead me in the land of uprightness." But the version given in the English Prayer-Book is even more beautiful: "Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness [or, uprightness]."

This is a prayer for our life so simple that a child may utter it; so sublime that a seraph, who fulfills God's commandments, hearkening unto the voice of his word, may make it his own; so comprehensive that it may be used on the week's working days as well as on the Lord's day — so that, before putting a coin in an automatic machine or investing a fortune, before smoking the first cigar or learning to dance, before going to a place of amusement or a religious meeting, we may look up into God's face and say, "Teach me to do the thing that pleaseth thee, for thou art my God."

This prayer is also a sufficient test for our life.

It does not deal only with what is right or wrong in the abstract; its thought fits closer than that — "Will this be well-pleasing to God?" No man has a right to judge for another, or add two or three new commands to the Decalogue for others to keep. One man observes the day to the Lord, and another does not, but each must be fully persuaded in his own mind. To his own master each servant stands or falls; and for each the supreme test is, "Teach me to do the thing that pleaseth thee."

This is the true ideal for Christian living — the ideal of Christ, who said of himself, "I do always the thing that pleaseth my Father," and of whom the Father said, "This is my beloved Son, in whom I am well pleased." And this is the ideal proposed in our Christian Endeavor pledge, wherein we say, "I will strive to do whatever he would like to have me do."

In addition, we promise to read the Bible and pray to God each day, and to bring Christian principle to bear on all the details and commonplaces of our life, deeming that there is nothing in which we ought to engage which may not be included within the golden circle of the will and good pleasure of God in whom all that is lovely and noble, glad and strong, blend in perfect beauty.

2. Join it, because in joining it, you enter into a covenant with God.—What is known as the pledge is really a covenant, in which the soul proposes to itself certain things, relying and reckoning on God that he will fulfill his part in the common enterprise of a wholesome and righteous life. Notice the words, "relying on the Lord Jesus Christ for salvation, and trusting in God for strength, I promise"—

It is a holy compact with God into which the soul enters. It begins with God. God is always first, the Alpha, the Creator. Our fresh springs are in him. In infinite love he draws near to save us, and offer us his strength. He opens to our view all that he is prepared to do on our behalf. Proof after proof is given to warrant our trust in his fidelity to the soul that dares to step out in simple reliance on his promises, and finally we cry, "Seeing that thou hast engaged to save me, I rely on thee for salvation; and since thou art willing to supply strength in every moment of need, I reckon on thee absolutely, and so step forth into the untried and unknown path to which thy Spirit calls."

When we realize that we have been called into partnership with Jesus Christ, it is easy to leave boats and nets, because he makes himself responsible for all needed supplies. He makes all grace abound toward us, so that we, having all sufficiency in all things, may abound into every good work.

3. Join it because it will introduce you to Christian companionship of the right sort.—We need companions on our way to the Golden City. I question if some of the pilgrims who went with Christiana would ever have reached their destination if they had not been part of a company. The difficulty with many who come into our great cities is to know how and where to find congenial companions. But all

these questions are answered by the Christian Endeavor Society. Young men and women meet there on terms of comradeship and friendliness. The newcomers are received with the utmost cordiality. Those who have belonged to the society in other places find themselves surrounded by the same general conditions that they have left behind them, and know exactly how to proceed. There is therefore a golden thread which links together all places, all societies and all Endeavorers.

Wherever an Endeavorer sees the little badge glancing on the breast of another he knows that he will be greeted by a kind of spiritual affinity which is superior to all other differences, and immediately there will be a common set of experiences to discuss. There is no lack in the smaller or larger topics of conversation when two Endeavorers meet. And in all my experience of church life I have never met with a gladder, brighter and more earnest number of young people than in our Christian Endeavor Societies. The cream of our churches seems to have been gathered into them, and the pastors' universal confession has been that they can not be thankful enough for the type of character which this great movement has given them.

4. Join it because it will educate you for Christian service.—Each society is like the sun with its attendant planets, for there are always from five to a dozen committees, on one of which each member is expected to serve. It may be that you will choose the Good Literature or the Sunshine, the Lookout or the Prayer-meeting Committee, but, whatever it is, you will find yourself one of a number of young men and maidens who are bent on achieving a common purpose with as much success as possible, doing their work tastefully, energetically, for the glory of God, and for the help and blessing of those around them.

It is a capital training to see how others do their work, to learn how a meeting should be conducted, to acquire the habit of working with others, looking at things from their standpoint, and having patience with their failures. Out of all this comes the temper and patience of a truly Christian soul, who realizes that a great machine must have various parts, each of which is different from all the rest, and that the success of the whole depends on the perfection of each several portion. These lessons will be of value to you as long as you live.

5. Join it because it will teach you to express yourself.—It is a great loss to the Church when her members are unable to take an audible part in her meetings for mutual edification, prayer and counsel-taking. A man may be full of devout feeling or wise suggestion, but if he lack the power of expression he is indeed "like a fountain sealed." To himself also this lack of expression is a constant source of trial; he is nervous to be called on for an expression of his thought and desire. But you will never be conscious of this if you become an active member of a Christian Endeavor Society. Almost without knowing it you will become familiar with the sound

of your own voice, and be able to express yourself easily to God and man.

It is an excellent part of our covenant with God and one another that, in his strength, we will take some part, aside from singing, in every meeting, unless hindered by some reason which we can conscientiously give to our Lord and Savior. It will at first cost us a little time and thought in selecting the text or verse which will be appropriate to the subject chosen for the meeting. It may drive us to our knees for very special help from him who made the mouth and the faculty of speech. It may cost a little effort—shall I ever forget how my knees shook in my first sermon?—but the end will abundantly repay us. Young men and women are not over-critical of a beginner's first attempts. The memory of their own is all too recent.

6. Join it because it is a useful method of promoting the well-being of the church of your choice.—All young Christians should be members of some Christian community, to which should be given the best thought and energy of their lives. We may love and respect every woman, but our mother and sisters have the first claim. As far as my experience has gone, it has been the almost invariable opinion of all the ministers with whom I have spoken on the subject that no agency has entered into their church life which has been more useful, when rightly organized, than Christian Endeavor. Of course, where the minister has shown no interest in the movement, or has refrained from giving it his personal supervision, it is not surprising that it has failed of its highest benefits; but where he has been its leader, fostering it with his personal interest and presence, the results have been the very best.

7. Join the Christian Endeavor Society because it constitutes a bond between all churches.—What little pools at ebb-tide are to the ocean, what the folds are to the one flock, that the churches are to the church, and one of the most blessed gains of Christian Endeavor has been to bring together young people from every branch of the Church of Christ in great conventions and district meetings, teaching them to respect the conscientious convictions of others, and laying deep in their hearts the foundations of catholicity of spirit and comprehensiveness of view which are among the most precious equipments for a strong and useful after-life.—S. S. Times, quoted in Our Young Folks.

REPLY TO THE FOREGOING.

M. C. KURFEES.

I have been requested to write for THE WAY a reply to the foregoing "reasons." That any intelligent and well-informed man with the New Testament open before him can be persuaded to rely on such "reasons" for such a course, only shows how easy it is for men to become blinded to both truth and sound reasoning when they once commit themselves to a departure from the principle of a "Thus

saith the Lord" for every item of religious faith and practice. A complete answer to any one of these "reasons" would be sufficient in substance to cover the ground of the whole seven; but, in deference to the request submitted to me, I will notice them all in the order adopted by their author.

Be it observed, first of all, that the claim that "Christian young men and women can not do better than join the Christian Endeavor movement," however well intended, is itself a daring presumption. What kind of a "movement" did young men and women "join" in the very act of becoming Christians, if not a "Christian endeavor movement?" Any intimation that they need, after becoming Christians, to "join" anything at all in order to be in a "Christian endeavor movement," is both unreasonable and presumptuous in the extreme. The Church is God's Christian endeavor movement in this world.

But let us give attention to the "reasons." It was my privilege and pleasure once to listen to Mr. Meyer in one of his public discourses. He is a cultured gentleman, a pleasing and forceful speaker, and has written several books. With unbiased minds and due deference to him, let us examine his "reasons" and see what is in them.

1. He says young Christians should join the Endeavor Society, "because its pledge suggests a noble service." But did not the pledge God required of young persons, when they became Christians, "suggest" an "ideal" sufficiently "noble?" That pledge is: "If thou shalt confess with thy mouth Jesus as Lord," etc. (Rom. 20 : 9, 10). In the very act of becoming Christians, men solemnly pledged themselves to take Jesus as their Lord, their Leader, their Guide, and it is a solemn promise to follow him in all things, and to do whatever he would have them to do. The "Christian Endeavor" pledge is, therefore, not only a superfluous appendage, but a reflection upon the perfection of divine wisdom.

2. His second "reason" is that in joining this society, "you enter into a covenant with God." But what conceivable "covenant with God" is there that one should enter, that one did not enter in becoming a Christian? When persons have solemnly pledged themselves to take Jesus as Lord and to follow him in all things, is not that entering into a most solemn "covenant with God?" Thus, precisely as the Jews, by their tradition, "rejected the commandment of God, that they might keep their tradition" (Mark 7:9), so the "Endeavor Society" is founded on the assumption that the "covenant with God," entered into on becoming a Christian, is not sufficient, that young Christians should enter into another, and thus God's order is proclaimed insufficient by man's order.

3. The third "reason" is that "it will introduce you to Christian companionship of the right sort." There it is again! "Christian companionship of the right sort!!" Behold the presumption! Did not young persons enter into "companionship of the right sort" when they became Christians? If not, why not? If it be true, on the one hand, that becoming a Christian does not introduce one into "companionship of the right sort," and, on the other

hand, that joining the "Endeavor movement" does introduce one into "companionship of the right sort," then, of course, it follows that there is more in becoming a member of the "Endeavor movement" than there is in becoming a Christian. Any scheme which thus exalts the human over the divine is a gross and flagrant presumption.

4. The fourth "reason" is that "it will educate you for Christian service." According to this author, "young men and maidens," who are simply Christians and simply members of God's society—the Church—can not be "like the sun with its attendant planets," nor can they do "their work tastefully, energetically for the glory of God, and for the help and blessing of those around them," but let them be placed on any one "from five to a dozen committees" appointed by the "Endeavor Society," and then, as if by divine magic, these "young men and maidens" are at once where they can be "educated for Christian service" and suddenly flame out "like the sun with its attendant planets!!" Such presumption would do credit to Lucifer himself.

5. In the fifth place, "it will teach you to express yourself." The author certainly speaks correctly when he says "it is a great loss to the church when her members are unable to take an audible part in her meetings for mutual edification, prayer and counsel-taking;" but when the New Testament was written, all Christians, both young and old, were taught to "express" themselves as members of the Church, and to do all their work "for mutual edification, prayer and counsel-taking" in their capacity as members of the Church; and why not continue to follow these instructions to-day? Can not Christians, both old and young, "express" themselves on all subjects and in all ways acceptably to the Lord in this capacity alone? If not, how did they do it for nearly two thousand years before Francis E. Clark, on February 2, 1881, in Portland, Me., founded the "Endeavor Society?"

6. The sixth "reason" is a slight variation from the others, and informs us that the "Endeavor movement" will help in "promoting the well-being of the church of your choice." In the days of the apostles, the only "church of your choice" was the one Church established by Christ and the apostles, the exponents of infinite wisdom, and the "choice" that God then gave was between that church and none at all. But the "Endeavor Society" says this ancient arrangement is defective, and so proposes an amendment by having different churches with the right of "the church of your choice" as a substitute for the divine arrangement with only one church and the limited right to choose between it and no church at all. But this "reason" may be further considered in connection with the last one in the series, which is as follows:

7. "The Christian Endeavor Society constitutes a bond between all churches." There, now, we have it in full! The "Christian Endeavor" concern is not only so constituted as to perpetuate the numerous and different churches, by offering to the world "the

church of your choice," but is itself a "bond between all churches." Thus, it becomes a stay and support to the cause of denominationalism. Of course that which is a "bond" to hold together and preserve intact can not do anything to disintegrate and destroy them, for to do this would be to contradict itself. Thus, the "Endeavor movement," so-called, is constitutionally and squarely against the Savior of men and the Word of God, for they are both squarely against division among Christians. The members of every "Endeavor Society" are bound by a solemn "pledge" to "support their own church in every way;" but, if the "Endeavorers" of each denomination keep this pledge, then, of course, the Endeavor concern, as such, is bound to support all denominations as far as it is adopted. In other words, the presiding genius of the "Endeavor movement" demands, by a solemn pledge, the support of Presbyterianism through the Presbyterians adopting it, the support of Congregationalism through the Congregationalists adopting it, the support of Lutheranism through the Lutherans adopting it, and so of every other denomination adopting it throughout the whole denominational round. It creates a "bond," according to Mr. Meyer, by which to hold together and perpetuate the very state of things which God's Word commands us to disintegrate and destroy.

"Reasons for joining the Christian Endeavor," indeed! We see that every solitary "reason" he presents for joining it, becomes, from the Bible point of view, a strong reason for staying out of it. An open Bible confronts us with the fact that the Church is God's society for both sexes, for all ages, for all classes and for all work.

Louisville, Ky.

THE DIVINE PATTERN IN MISSIONS.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

"Thus saith Jehovah, Stand ye in the ways and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

A SKETCH OF THE BEGINNING.

It was more than nineteen hundred years ago that a crucified and risen Lord began to be preached as

the Savior of man. It was in the city of Jerusalem, about ten o'clock on Lord's day, or the first day of the week. On that day three thousand became obedient to the faith and the Church began. Soon the number increased to more than five thousand. This prosperous beginning was soon interrupted by a persecution so violent that before the joyful message had spread beyond the city walls, the Church was scattered to the four winds, save the apostles. This certainly looked discouraging. How could the Lord's commission to preach the Gospel to the whole world ever be carried out, with no constituency upon which to rely, or source of supplies from which to draw. No doubt the opponents of the new faith were jubilant over their success in putting an end to the heresy.

But let us follow this fleeing army of the Lord's people a little further. Into the inland towns and villages they enter. Many of them perhaps with only the clothes they wear, with no place to lodge save at the hospitality of some friend. Naturally the question would soon arise, "Why have you fled from the feast at the capital so hastily?" "We had to flee for our lives. You have perhaps heard of one Jesus, who was crucified a short time ago. Well, he was actually the promised Messiah and has risen from the dead. We have accepted him as our Savior; but the Pharisees hated him and they are trying to stop people from believing in him." And thus one question would lead to another till a late hour, when all would retire for the night. Thus in this conversational way no doubt much of the early preaching was done.

Soon the unwelcome news began to pour in upon the Scribes and Pharisees at Jerusalem from all quarters. "Those heretics that fled into the country on account of the killing of that man Stephen, are going everywhere preaching this doctrine."

The Gospel continued to spread throughout the provinces of Judea, Galilee and Samaria. Next we hear of the conversion of the Ethiopian eunuch from Northeastern Africa, where the Bible has remained from that day to this. Philip next preaches the glad tidings to all the intervening cities between Azotus and Caesarea. Turning north we find that the Disciples are already sufficiently numerous in Damascus to attract the attention of the persecuting Saul, who proceeds thither with authority to bind all who call on this name. But Saul himself is converted to the faith he had sought to destroy; and in the very city where he had hoped to bind Christians and cast them into prison, he himself was taken captive and made a prisoner of Christ. He was baptized by one Ananias. All that we know about Ananias is, that he was "a certain disciple." Just a common disciple among all others so far as we know. Yet he did not hesitate to baptize Paul. There was no waiting to send for an "ordained clergyman" to come and do the baptizing. It seems that this was a work any disciple could do. Thus we see the freedom with which all God's people engaged in leading souls to Christ.

Saul, also, himself without seeking the permission of any man, began at once to proclaim in the synagogue, the Christ whom he had persecuted.

We next hear of the fruits of the Gospel in Phoenicia, the Island of Cyprus, and in the city of Antioch. In Antioch great numbers believed and turned to the Lord. The church at Jerusalem, which seems in part to have gathered together at this time, hearing of this, selected one of their number, Barnabas, and sent him to Antioch to strengthen the newly planted church. This is important to us, since it is the first example we have of a missionary being regularly sent out by the church. Barnabas finds the work too great for himself alone and goes to Tarsus to seek Saul, who joins him in it.

The Antioch Church soon rises from being a mission point to that of a missionary church. Their first work in this line is to send aid to those who had brought them the Gospel. There being a famine in the land, the church made a collection, each "according to his ability," and sent it to the poor saints in Judea by the hands of Barnabas and Saul, who gave it into the hands of the elders for distribution.

But the Antioch Church does not stop here. They seem to realize that the life of the church is the missionary spirit; so, being directed by the Holy Spirit, they set apart two of their number, Barnabas and Saul, and sent them to regions beyond. These were the same two who had formerly come to Antioch as missionaries from the Jerusalem Church. Barnabas and Saul went first to Seleucia; from there they sailed to Cyprus, an island in the Mediterranean. Preaching in the town of Salamis, they set sail from Paphos and reach the continent again at Perga, in Pamphylia. From thence they proceed to Antioch, in Pisidia, where many turn to the Lord, "and the Word of the Lord was spread abroad throughout that region." Next we find them in Iconium, where they create a great stir among the people and have to flee for their lives to Lycaonia, Lystra and Derbe, "and there they preach the Gospel." From here they retrace their steps as far back as Antioch, in Pisidia, confirming the souls of the disciples and appointing elders in every city. Passing through Pisidia and Pamphylia, they went down to Attalia and set sail for Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled.

Among the disciples of Antioch there is some excitement. Brethren stop each other on the streets for just a word. "Have you heard the news?" "No! What?" "Our missionaries, Barnabas and Saul, returned last evening and are going to meet with us to-morrow and tell of their labors. Be sure and come; tell all the brethren in your neighborhood about it." Lord's day dawns, and at the appointed hour people are seen on their way to the place of assembly. It is not hard to imagine the interest manifested in the thrilling stories of these returned missionaries as "they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles."

After some time Paul and Barnabas and two other co-laborers, Mark and Silas, start on their second missionary journey. They visit some of the same places they had visited before. Barnabas and Mark passing through the island of Cyprus, and Paul and Silas through Cilicia, confirming the churches. At Derbe he meets the faithful Timothy, who, by invitation, joins in their missionary labors, being commended by the churches. Passing through Galatia and Asia Minor, they reach the seacoast town of Troas, from where they set sail for Macedonia. At Philippi they find an opening for the Gospel, where the two households of Lydia and the Philippian jailer are converted. This is the beginning of a faithful and prosperous church, which becomes a supporter of Paul in his subsequent missionary labors. Writing back to these brethren, some years later, he says: "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in the furtherance of the Gospel from the first day until now" (Phil. 1 : 3, 4). At first this church was the only one of Macedonia that had fellowship with Paul. Concerning this, he says: "And ye yourselves also know, ye Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only" (Phil. 4 : 15). But while laboring at Corinth we find other churches of Macedonia also contributing to him. What was lacking he supplied by manual labor rather than be dependent on, or in any way subject to, the churches at Corinth. Some peculiar weakness of the brethren there led him to do this. Concerning this, he says: "I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and in want, I was not a burden on any man, for the brethren, when they came from Macedonia, supplied the measure of my want, and in everything I kept myself from being burdensome to you, and so will I keep myself" (2 Cor. 11 : 8, 9).

Without attempting to follow further, consecutively, the labors of the first missionaries, I pause here to note some of the facts learned from this sketch of their history. I wish in my next to emphasize the following points: (1) The Gospel began in poverty; (2) All were missionaries; (3) The newly planted churches were self-supporting from the first; (4) They supplied the needs of those who planted them; (5) They sent out missionaries direct; (6) They were all of one faith; (7) They trusted God.

WORTHY OR NOT WORTHY.

A brother writes as follows:

"Let me tell you that a short time ago Bro. K. called on me, and he called my attention to one of your mission notes where you recommended Tam-maga San as one worthy of the aid of the churches, while at the same time she is a Presbyterian."

If I catch the brother's meaning by the above suggestion, it is that the churches ought not to assist one who is a Presbyterian. Let it be noted in the outset that I did not recommend the young lady as being

a Christian, but stated plainly just what she was; but that while she was still wearing a denominational name, and did not see the necessity of being immersed, yet she was a young woman who was of good character, was striving to make her own way, and to get an education, and, further, that she had no desire to be denominationally affiliated. It was in these points that I recommended her. If it is wrong to help a girl because she has not learned any better than to be a Presbyterian, what about the school for poor children, who are yet considered heathen? The churches have been aiding these children for a number of years, and I have not heard of any objection to it on the ground that they are not Christians. "As ye have opportunity, do good unto all men" and while it add, "and especially unto them of the household of faith," it does not read "exclusively to them of the household of faith." I often help those whom I know to be idolaters. Sickness or some other misfortune has brought them to want; they are worthy of my assistance. I did not suggest the young lady under consideration "as an object of charity, however. She does not so wish to be considered. My suggestion was that if any wished to assist a worthy girl I would assist her in finding suitable work and pay it to her as wages. Along with such business relations it affords a good opportunity to teach her the way more perfectly. "Wherefore let us not judge one another any more; but judge this rather, that no man put a stumbling block in his brother's way."

MISSIONARY NOTES.

Miss Gertrude Remington is ready to start for Japan. Send offerings to James A. Harding, Bowling Green, Ky.

Bro. Fujimori writes August 17: "I baptized two young men yesterday. One of them has been a member of our Sunday-school for the last six years."

The writer spoke to an audience of missionaries yesterday, August 23, on "The Divine Pattern in Missionary Work." It may be a surprise to some to learn that we used the organ. It came about like this: The meeting was in a private house. All understood me to be opposed to the organ in the worship. It was a baby organ, about large enough for a pulpit. So it was wheeled around in place, a small box put on top, and a red cloth thrown over the whole. It made a very convenient book stand. For the first time I found the use of the instrument in the worship quite in harmony with my convictions. I hope to give the substance of my talk soon.

Higher Criticism is now attracting much attention. It is really alarming how feeble a hold many missionaries have upon the Bible. A common way of stating it now is that our religion does not depend on intellectual belief. This conclusion is easily reached by those who have been taught to rely on feelings as a guide in religion. When we give up intellectual belief which rests on the intelligent acceptance of rational facts, facts that commend themselves to a sound mind, our faith sinks into a mere superstition. I am glad to see THE WAY and other papers

giving space to this question. It is one that faces the churches. There are two sources from which the Bible is attacked: From a literary point of view, and from a scientific point of view. It is the duty of every Christian, so far as he is able, to study these questions, and be able to give an intelligent answer to the objections that may be made against his faith. I asked an Episcopalian missionary, a few days ago, why he read the Apostle's Creed. He said because he had been taught to do so by his forefathers. A Christian should be able to give a better reason than this for his faith.

BIBLE WINES — NO. III.

N. P. LAWRENCE.

In commenting on John 2:10, Dr. A. Clarke says, "The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo* from *meta thucin*, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint. (Gen. 43:34; Canticles 5:1; 1 Maccabees 16:16; Ecclesiasticus 1:16. And the Prophet Isaiah (55:11), speaking of the abundant blessings of the godly compares them to a well watered garden, which the LXX. translate *oos keepos methuoon*, by which is certainly understood, not a garden, drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little."

By reference to Donnegan's Greek-English Lexicon, before me, I find the above quotation corroborated as to the meaning of *methuo*.

In the "Standard Dictionary of the English Language," the latest and best, we find "leaven" thus defined: "1. Fermenting dough, used to lighten or raise other dough; 2. Any substance that sets up, or is intended to set up fermentation." Sap from trees and juices from vegetables and fruits, under favorable circumstances, will ferment. Flour or meal, mixed with water, will also ferment, or become leavened.

The fermenting process requires time; hence it is possible to make "unleavened bread." The grain and fruits are so constituted that we may use them and be benefited by their use or otherwise injured. Grape-juice, fresh from the cluster, is unfermented, or unleavened, and consequently uncorrupted. Our Paschal Lamb never was corrupted in any sense. Leavened emblems can not represent his body and blood. If used with such an end in view, it is a gross misrepresentation.

CONCLUSIONS.

1. "Tirosh," in the Old Testament, is "new wine," and consequently "unfermented wine."
2. "A blessing is in it" (Judges 9:13; Isaiah 65:8).
3. Men have kept wine unfermented for use from early ages.
4. From water Jesus made wine. It was

"new," of course, when "the ruler of the feast" pronounced it "good."

5. Mockers (Acts 2:13) said the apostles "were filled with new wine" (*gleukous*) Donnegan, "new, unfermented wine—must." Peter said they "had not been drinking." (See quotation from A. Clarke above.) If they had meant to charge the apostles with being intoxicated, they would, doubtless, have used a different word to describe the beverage.

6. At Corinth the misuse of the commemorative feast resulted in one being hungry and another "filled with food."

7. Timothy was advised to use "medical" wine from unfermented grape-juice.

8. Chemical analysis shows that in the process of fermentation the "fruit of the vine" is radically changed and ceases to be what it was. From wheat, in the process of grinding and bolting, we obtain flour, middlings and bran. If we take the two latter and mix a quantity of rye flour and cornmeal with them, no one would call the mixture "wheat," or even wheat flour.

9. Leaven is found where fermentation has taken place. What may, in a sense, be called the "seeds" of leaven pervade the animal and vegetable worlds.

10. Fermentation is a process of decay, or decomposition; hence injurious to animal organisms generally.

SAMUEL AND THE LAW OF SACRIFICE.

PROFESSOR J. OSCAR BOYD.

This is part of a much larger subject, embracing all phases of the ceremonial law, and all ages of Israel's history. The question at issue is this: Do the recorded infractions of that law imply its non-existence at the time they occurred? Much might be said from the *a priori* standpoint in answer to this question. But our task is rather to approach the question with the historical spirit, and having first collected and examined the alleged infractions, to determine whether all or any of them are of such a nature as to raise the presumption that they are not in fact violations of law, but only the customary procedure of the time; that is to say, whether they afford any sound evidence for the non-existence of the ceremonial law as we know it.

Samuel's part in this inquiry may be examined most easily by propounding these two queries: *who* was Samuel, that he should be the *de facto* head of the national cultus during his career? and why did he sacrifice *where* he is reported to have sacrificed? For the two most important topics in the whole debate about Hebrew worship are the personality of the sacrificer and the place of the sacrifice,—the priesthood and the altar.

First, Samuel is presented to us as celebrant at the public sacrifices of the nation. So before the second battle of Mizpah (1 Sam. 7:9), at Gilgal when Saul was made king (11:14, 15), and at the same place later when Saul usurped priestly functions and was rebuked (13:8-12, cf. also 15:14, 21). Besides

this, we find Samuel presiding at local sacrifices. So at the unknown city where he anointed David (16:5). Finally, we hear of his building an altar at Ramah, his residence, on which presumably he frequently offered sacrifice. Now all these instances occur within a definite period of Israel's history, the period of Philistine sovereignty and the war for independence. That period began with a great event whose importance is habitually underestimated by historians of Israel, the first battle of Mizpah, related in 1 Sam. 4. By the Biblical writers its significance is not undervalued. On the contrary, the historical narrative presents it as the bitterest calamity that befell the nation. The prophet, centuries afterwards, uses the same disaster as type of the destruction that impends over Jerusalem (Jer. 7:14; 26:6, 9). In the view of the psalmist also, this was the outstanding event in the whole period from the wilderness to the monarchy (Psa. 78:60-64). It is only as we look at the stricken nation in its real condition, that we can form any just notion of the exigencies of the time, and of the anomalous situation in which the whole national life was placed.

And yet it is hard for us, even by an effort, to appreciate the effect of the great disaster upon the minds of the Hebrews of that day. The heart of Jehovah's sanctuary, the core of Jehovah's worship, was the ark, above whose cherubim Jehovah sat enthroned (1 Sam. 4:7; 2 Sam. 6:2). And the ark was taken. The only authorized mediator between Jehovah there enthroned and the people was the hereditary high-priest together with those associated with and subordinate to him (1 Sam. 1-3). And Eli and his sons were dead. The world Ichabod has come down to us as a heritage of that dark day. It may fairly be regarded as, in the writer's intention, the cry, not of one woman alone, but of the stricken nation: "The glory is departed; because the ark of God was taken and because of Eli and his sons."

At such a crisis Samuel steps forth into an unrivaled prominence in Israel. Who was he? In the first place, he was by birth a Levite, of the family of Kohath, the most honored branch of that tribe after the Aaronic priesthood. (See 1 Chr. 6:28, 33.) The fact that in 1 Sam. 1:1 his father is called an "Ephrathite" indicates no more than that his permanent residence was on "Mt. Ephraim," the great middle group of the hills of Western Palestine. (For the manner of stating a Levite's residence, compare Judges 27:7.) In the next place, he was especially "given to Jehovah" by the vow of his mother, and from early childhood, in an altogether exceptional manner, devoted to the ceremonial service of Jehovah at the Shiloh tabernacle. Still further, to him was committed Jehovah's word concerning the rejection of the house of Eli from the priesthood (1 Sam. 3:11-14). And finally, an enduring gift of prophecy was granted Samuel, which rendered him now, in the eyes of all the nation, the acknowledged mediator between Jehovah and the people. Immediately preceding the account of the national disaster in Ch. 4, are these words, which are worthy of special notice: "And Samuel grew,

and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself in Shiloh by the word of the Lord. And the word of Samuel came to all Israel" (1 Sam. 3:19-4:1).

Consider, then, the man and his time together. Both were exceptional. The priesthood rejected and the only adults of the high-priestly family dead; Samuel trained to the ministries of the ceremonial from childhood, at once under the tutelage of the departed and as yet unreplaced sacerdotal line, and at the same time set above them all by Jehovah's entrusting to him the tidings of their rejection. It was a clearly-marked interregnum in the priesthood; who so fit to be during that interregnum the nation's pontifex, as this high-born Levite, dedicated from birth to Jehovah's worship, endowed with prophecy, and specifically Jehovah's agent in the reintegration of the priesthood? We are told that "no man taketh his honor," that is, the high-priesthood, "unto himself, but when he is called of God, even as was Aaron" (Heb. 5:4). But we may be sure that Samuel was not the man to usurp such dignity without the divine call. The sacred historian shows Samuel's high valuation of the honor, in his account of the affair at Gilgal, where Saul, unauthorized, usurped the post of celebrant. And at the same time Samuel exhibits his freedom from any such slavery to ceremonialism as would make him grasp at a function to which he was not called, in his noble words to Saul 15:22: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

The second question that presents itself concerns the place where Samuel sacrificed. As grouped together above, the national occasions were at Mizpah and at Gilgai; the local occasions were at the unknown city of ch. ix. and at Bethlehem; at Ramah also he built an altar, presumably for stated sacrifices. Now why did Samuel offer sacrifices at these places?

In the first place, negatively, he did not offer sacrifice at the central sanctuary of Jehovah, because there was none. Shiloh had been that place, but Shiloh was destroyed, with a destruction memorable, as we have seen, even centuries later. It is absurd to talk of violation of the law of "the unity of the altar" as given in Deuteronomy (e. g. ch. xii.), at a time when "the place which Jehovah chose" had been swept away by the flood of war. If it be asked, why did he not sacrifice at the ark, or at the arkless sanctuary, the question can not be answered because of our ignorance. There are many things that we do not know. One of them is, why the ark was so long allowed to remain at Kirjath-jearim, while the sanctuary, like an empty shell, stood near at hand. Another thing we do not know is, the exact history of that sanctuary from the death of Eli on. We find it at Nob (1 Sam. 21, 22) and later at Gibeon (1 Kings 3, 4, cf. 2 Chr. 1:3). Before the battle

of Michmash we hear of Abijah, a great-grandson of Eli, being present with Saul at Gibeah, with the high-priestly ephod (1 Sam. 14:3, 18, 19, R. V. margin), and it is possible that all the Mosaic tabernacle was there at that time. Some have also maintained that it was for a time at Bethel (1 Sam. 10:3), and at Gilgal. But this is merely conjecture, insusceptible of proof.

In the absence of statements that would enlighten us on these subjects, we are forced to fall back on theory. Two theories face us: the theory that makes all these localities idolatrous shrines deriving their sanctity from immemorial idolatrous usages, inherited quite largely by the Jehovah-worship itself; and the theory in harmony with the Biblical writers, that whenever sacrifice was offered elsewhere than at the one divinely-appointed national sanctuary, it was an exceptional proceeding, justifiable only for exceptional reasons.

While considering Samuel himself in his role of sacrificer, we have already seen the exceptional nature of the times in which he lived. The same remarks have quite as practical an application to this question of localities. Where the people should hold their national gatherings must now be determined by exceptional considerations. Samuel summoned them to Mizpah the first time (7:5) in order to retrieve their earlier defeat by the Philistines on the very scene of that disaster; the second time (10:17), because it now was the scene of the victory that began the struggle for independence. A variety of reasons may be suggested for the choice of Gilgal as the place for the establishment of the kingdom: sentimental, in view of the first encampment there under Joshua; practical, in view of its proximity to Eastern Palestine, the scene of Saul's first success in arms, and at the same time its distance from the Philistine overlords. Thenceforth it naturally became the rallying-point for the new kingdom there established.

Yet it must be remembered that none of these national gatherings was in the nature of a religious festival. The sacrifices could be quite as well offered, under the exceptional conditions of this period, at the home town as at a national assembly. Consequently we see Samuel officiating at local ceremonies, like that of the citizens of the unknown city of ch. ix., and that of Jesse the Bethlehemite chief. And similarly we find Samuel erecting an altar for the local use of Ramah, his home town, and its vicinity.

Summing up these instances, therefore, we conclude that, positively, Samuel did sacrifice anywhere and everywhere, according to need and occasion. The whole land was the "mount" of God, "the place where he dwelt," "the sanctuary which his hands established" (Ex. 15:17, the song of Moses). When Jehovah's sanctuary was rejected, and the ark, the symbol of his local presence, was in retreat, then must the people fall back upon the primitive and eternal principle of worship, underlying and preceding all the Mosaic ceremonial, that "God is nigh unto them that call upon him" (Psa. 145:18).

This theory may also furnish us with an adequate

answer to the question, why did not Samuel restore the ark to its place in the neighboring empty tabernacle, and so renew the conditions existing at Shiloh in his youth? It was because of the people's sin, the same cause that had led God to forsake them and deliver the symbol of his presence into the hands of their enemies. Until this sinfulness had been repented of, and there had been a whole-hearted turning away from idolatry to Jehovah, on the part of the nation and its leaders, all the sacrifice at the sanctuary could please and appease him no more than they had when offered at rejected Shiloh. A fundamental moral and religious change must precede the re-establishment of a ritual that presupposed a loyal, worshipful people.

That Samuel was a man who appreciated the superior claims of inward repentance over ceremonial correctness, is abundantly evidenced by his remarkable formula quoted above (1 Sam. 15:22). In the light of this well-known attitude of Samuel, we can see the folly of those who make use of his career to disprove the existence of the Deuteronomic law of sacrifice. One eloquent fact protests against such a perverted interpretation of his acts: he never sacrificed before the ark. "If Samuel's conduct," writes Dr. W. H. Green, "can be justified notwithstanding his acquaintance with the ark, which can not be denied, it is equally capable of being reconciled and in the very same manner with his knowledge of the whole round of Mosaic institutions." It is the wholly exceptional character of his time that furnishes the key to Samuel's career. To disregard its exceptional nature is to exhibit either a lack of the historic sense, or a perversion of the only records of that time that we possess.—Bible Student.

Princeton, N. J.

WAYSIDE HELPS
LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

TRAINING FOR LONGEVITY.

"Oaks that flourish for a thousand years do not spring up into beauty like a weed."—G. H. Lewes.

"A 'good constitution,' in order to be thoroughly good, must apply to the mind as well as to the body. No one's physical structure can be healthy when his intellect is sick."

As Herbert Spencer ranks as one of the profoundest philosopher-scientists of our age, his words on the duty of good health are entitled to consideration. "Few seem conscious," says Mr. Spencer, "that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to nature's dictates they regard simply as grievances, not as the effect of conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime,

yet they do not think themselves in any degree criminal. It is true that, in the case of drunkenness, the viciousness of a bodily transgression is recognized, but none appears to infer that, if this bodily transgression is vicious, so, too, is every bodily transgression. The fact is that all breaches of the laws of health are physical sins. When this is generally seen, then, and perhaps not till then, will the physical training of the young receive the attention it deserves."

It is one of the most hopeful signs for the present and the future of humanity that the more enlightened and intelligent no longer regard preventable sickness as a necessary evil, "a dispensation of Providence," or "the will of God." We have grown wiser and less superstitious than were our ancestors, though ignorance and criminal carelessness are still engendering disease and transmitting it to posterity. Parents ignorant of, or indifferent to, the laws of health not only doom themselves to intense suffering, but, worse still, also condemn their children perhaps to lifelong invalidism, or hamper them mentally or physically, or in both respects, for life. We see examples of this everywhere, — chronic sufferers from hereditary gout, rheumatism, consumption and alcoholism.

Those unfortunate transmitted conditions can, in many instances, be wholly overcome, if the sufferer has patience, courage and a strong determination to be well. Here is an account of a cure effected by a self-treatment which should give hope and courage to the worst afflicted, and which suggests preventive as well as remedial measures. A New York paper recently arranged a prize competition in which the award was to be given to the strongest and most perfectly developed boy. The winner in the contest was a youth of nineteen, who thus wrote of himself: "If I had been told fifteen months ago that I was to be declared the most perfectly developed boy in America, I should have treated the prediction as a cruel joke. At that time I was a rheumatic cripple, unable to crawl out of bed in the morning without suffering excruciating pain; I was very weak. My arms and legs were like drumsticks, and that, coupled with my short stature, convinced my friends that I was going to be an invalid all my life. I was about the most unlikely youth to win in a 'strong-boy' contest that could have been found in the wide, wide world." How did he change those conditions? First of all, he gave up the use of tobacco, coffee, tea and flesh foods. Then he began a systematic course of physical exercise, with the result that in less than a year and a half he was physically perfect.

Many who have come to regard themselves as hopeless invalids, whose mental sufferings, because of their helpless condition, are, perhaps, more acute than their physical pains, might become well by adopting just such a simple regime as this youth followed. There is no doubt that over-indulgence in the articles which he eliminated from his diet causes a large proportion of the ailments from which people suffer. Excessive smoking has caused, and is causing, frightful evils, and no valid argument can be advanced in favor of even moderate smoking. It is a luxury which the poor man can not afford, and one in which the rich

man would better not indulge. As for tea and coffee, while positive harm may, not result from their use in moderation, more healthful beverages can be substituted for them. The ever-youthful Adelina Patti goes so far as to class them, in their perniciousness, with alcoholic drinks.

Excessive meat-eating, particularly by urban populations, is one of the great American sins against the laws of health. Many sedentary workers, whose occupations prevent them from taking sufficient outdoor exercise and air to digest even one heavy meal a day, believe that for them meat three times daily is an absolute necessity. Their abused stomachs naturally refuse to do the enormous amount of extra work imposed upon them, and the result is nausea, headache, indigestion, and various other ills. To remedy these, they pour patent medicines and nostrums down their throats, swallow headache tablets, pills, and other foreign substances, which make matters worse instead of better, while the causes of all the trouble are assiduously nourished. All progressive physicians are agreed in the opinion that the average American city dweller eats too much pie. "We are now, as a race, suffering from an excessive meat diet," says E. Elmer Keeler, M. C., in "The Clinic." "Ask any well-informed physician as to the cause of Bright's Disease, rheumatism, and obesity, and see what he has to say. People in general think they do not have a 'dinner' unless meat is on the menu. They must have 'cold meats' for supper, and what would breakfast be without chops, ham, or sausage?" Doctor Keeler is not a vegetarian, but, in regard to a widespread fallacy among opponents of vegetarianism that one must eat meat to develop strength, he says that he can "point to those who for half a century have not tasted meat, and who to-day present sound muscles, sturdy limbs, keen eyes, and clear brains." He concludes with the emphatic warning—"Eat less meat."—Success.

THE COST OF AN ESTATE.

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he had ever borne the sacred name of him who said: "It

is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened, and died. Just before he died he remarked: "My prosperity has been my ruin." What a price for which to barter away immortal joy and everlasting life! Yet how many do it!—Selected.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a fact that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs! yet love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether young or old, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life is good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by things sinful, low, and gross. It is because Paul knew this that he says so earnestly, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report . . . think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—Scottish Reformer.

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SCRAPS.

J. A. H.

At this writing there are only four or five vacancies in the boarding department of Potter Bible College. We have the best school we ever had—about one hundred boarders. It is possible that when our readers see this those vacancies will be filled. No one should come now without writing to learn if there is room for one more. We believe we could enroll quite a number more, if we had the room for them. We are hoping and praying for enlarged facilities. We feel sure God will do for us that which is best.

* * *

We want to ask a favor of every friend of THE WAY—of every one of them. It is this: Do what you can to send us one new subscriber within ten days. We want to add five hundred new subscribers to our list at once. Surely among the thousands of people who read THE WAY, there are five hundred who will do this much. Now is the time of the year to do the work. If we do not enlarge our list within the next five months, we need not expect to do it for a year. Send us one new subscriber at least; if you send twenty, we will not complain.

* * *

An Interesting Note.—A sister from Nashville, Tenn., writes as follows:

"Dear Brother Harding: Some time ago I re-

ceived a notice from THE WAY, stating that if any subscriber would send one new name and one dollar, his subscription would be advanced six months. While I was in the country last summer my youngest daughter staid with her cousin, Miss W., who has been a member of the C. P. denomination for many years. She attended prayer-meeting and the night services at College Street with my daughter, and read THE WAY, which largely influenced her to become a Christian. She was immersed Wednesday night. We wish to send her THE WAY, for which we enclose the money and her name and address."

Letters like that fill us with joy and hope. Remember, we want five hundred new names within ten days from the time you read this. What a small matter, if only our readers will take it in hand! What a great one in the accomplishment of good it may prove to be!

"IS THERE BUT ONE CHURCH?"

D. C. DEWITT.

Under this heading the Cumberland Presbyterian expresses surprise to hear "a Baptist claim that the Baptist Church is the only Church of Christ." Now I am surprised at your surprise; and especially so if the senior editor wrote this, since he has lived much of his life in Texas and surrounded by Texas Baptists. Why, the Episcopal and Roman Catholic Churches are not more "strenuous" in their claims on this subject than are our Baptist friends. As a rule they do not engage in union meetings. If some widely known and very successful preacher comes to hold a meeting, they will occasionally join in such an effort; but nineteen times out of twenty when asked to unite by the pastors of other denominations in co-operative meetings, you will hear something about "sacrificing principle," etc., and they let you severely alone. Their pulpits, for the most part, are closed against us, for the reason given me by one of their preachers, who said: "I could not ask you to preach for me, because you have not been baptized; you do not belong to the Church, and I can not recognize you as a minister of the Gospel." I heard another Baptist preacher say in his pulpit: "We have the truth, the whole truth and nothing but the truth,

and on Baptists alone is laid the responsibility of giving the Gospel to the world."

The Cumberland Presbyterian is usually so well informed about things ecclesiastical that its statement above quoted is, to one who has lived among Texas Baptists thirty-eight years, very surprising.

Mesquite, Tex.

COMMENTS BY J. A. H.

The foregoing extract is from the Cumberland Presbyterian, of Nashville, Tenn. The writer, Mr. DeWitt, is a minister of that church. I wonder how many churches Mr. DeWitt supposes Christ has on the earth. It is certain he built only one. "Upon this rock I will build my Church; and the gates of hades shall not prevail against it" (Matt. 16:18); there is no intimation that he would build a second one. "Narrow is the gate and straitened is the way that leadeth unto life, and few are they that find it" (Matt. 7:14); no intimation of two gates and two ways. "Take heed unto yourselves, and to all the flock in which the Holy Spirit hath made you bishops to feed the Church of the Lord which he purchased with his own blood" (Acts 20:28 A. R. V.). "The Churches of Christ salute you" (Rom. 16:16). Here "Churches of Christ," in the plural, are mentioned, but they are manifestly all of the same faith and order, different congregations of the same great body, the Church of God. Paul was a minister of them all, and taught them all the same doctrine and the same practices. There were no warring sects in those days, all claiming to be guided by the Holy Spirit of God. Paul directs his first letter to the Corinthians "unto the Church of God, which is at Corinth" (1 Cor. 1:2). In it he says: "Give no occasion of stumbling, either to Jews, or to Greeks, or to the Church of God" (10:32). Again, he says, in the same letter (12:28), "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues" (12:28). All these apostles, prophets, teachers, miracle-workers, healers, helpers, governors and speakers of tongues, though in many different congregations, were members of the same Church, the Church of God, the Church which Christ built. At the time he wrote these words, Paul was at Rome, James doubtless at Jerusalem, and these many other workers scattered in Europe, Asia and Africa, but all in the same Church.

By the way, this passage utterly uproots the idea that the term "the Church" never includes more in its meaning than one local congregation, as the Church of God at Corinth, the Church of God at Rome, and so on; for in this passage the term in the singular evidently includes all the congregations of Christ's disciples. All the apostles, prophets, teachers, miracle-workers, etc., were not members of the local congregation at Corinth, to which Paul was writing, nor of any other one local congregation; but they all were in "the body of Christ, and severally members thereof." J. N. Hall, the distinguished

Baptist editor and debater, and many of his brethren, hold that the phrase "the Church of God" never includes more than one congregation; but this passage, and a number of others as well, make it very plain that their contention is erroneous.

Paul says: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God" (1 Cor. 15:19). He had persecuted the Church at Jerusalem, we know, but this is not all; for he says, "Being exceedingly mad against them [the disciples of Christ], I persecuted them even unto foreign cities." So, when he says he had persecuted the Church of God, he includes the congregations of Jerusalem and of other foreign cities. I wonder if Mr. Hall thinks, when he affirms that a member of the church of God can never so far apostatize as to be finally lost, of one local congregation alone? When he says "the Baptist Church holds to this position," he does not have in mind any one congregation of Baptists, but all of those of the same faith and order. The name Baptist Church is applied not only to the local congregation, for we speak of the Baptist Church of Kentucky, the Baptist Church of America, the Baptist Church of the world. When we speak of the Regular Missionary Baptist Church, without limitation, no one for a moment thinks of any local congregation as the church referred to. So of the Methodist Church, the Presbyterian Church and of the other denominations: and so of the Church of God.

Speaking of the resurrected Christ, Paul says that God "put all things in subjection under his feet, and gave him to be head over all things to the Church, which is his body" (Eph. 1:21-23). Christ, the one Head, has not ten thousand bodies; no, indeed, for in the same letter the apostle says: "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (4:4-6). So Christ is head over one body, which is expressly said to be the Church, the Church to which he referred when he said, "On this rock I will build my Church," the Church in which he set apostles, prophets, teachers, miracle-workers, healers, helpers, governors and speakers of divers kinds of tongues — the Church of God.

Paul says he was made a minister "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God" (Eph. 3:10). It was not through the congregation of Ephesus alone that the manifold wisdom of God was to be manifested, nor through the Baptist Church, nor through the Methodist Church, nor through any or all of the denominations, but through the Church of God, which includes all who are in Christ Jesus, and excludes everybody else. This is the Church that Christ built; it is the only one that existed, professing to belong to Jesus, when the last apostle died, when the last book of the Bible was finished. Every denomination in existence has arisen since then, and is a faction that has split off

from the body, or from some other faction. Every one of these splits took place in opposition to the expressed will of God, and every one of these denominations exists contrary to his will. If every professed follower of Jesus would strictly follow his Master, without adding to his Word or taking from it, without turning to the right hand or to the left; if they would all abide in his Word and refuse to go beyond the things that are written, as he commands us to do, every denomination in existence would quickly disappear from the face of the earth; but the Church of God would remain without a vent, without a discord, beautiful and grand, strong and glorious. What a pity that the folly and wickedness of man have brought about such confusion and discord, such anger and strife!

Yes, the Church of God is here. Daniel prophesied concerning it, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). It has the same marks, the same characteristics now that it had when Christ first built it. Its names, its faith, its law, its doctrine, its practices are the same now that they were then. They change not, nor will they, till Christ comes again. Any Church that differs from it in these particulars is an apostate body which ought not to exist; and any and all Christians, who may be in it, should come out of it quickly, lest they be partakers of its sins and fall under the wrath of God.

The names of the Church are these: The Church of God, the Church of Christ. They are virtually one name, as Christ is God. (See John 1:1.) Its faith is this: "Jesus is the Christ, the Son of the living God." (See John 20:31; Matt. 3:17; 17:5; Rom. 10:9, 10; 1 John 5:1; compare also with verse 4.) He who believes this indeed and in truth believes all that Jesus has taught, and all that his apostles and evangelists have written; hence the law of the Church is the New Testament.

Its teaching or doctrine is the whole Bible, all inspired of God and all profitable "for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

Its practices now are what they were then: When people have believed that Jesus is the Christ, the Son of the living God, when they are ready to take him as their Lord, their Master, they are prepared to be baptized into him. (See Matt. 28:19; Mark 16:16; Acts 2:38; 8:12; 8:34-39; 18:8; Rom. 6:3, 4; Gal. 3:26-29, etc. Then, when people had thus been born again (John 3:5), "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42); they continued in these things; they did not add to them nor take from them. And this covers the whole ground. Steadfastness in the apostles' teaching consists in the faithful study of the Word, meditating in it day and night; the fellowship means the partnership, the

doing of our part of the work of the great firm of which Father, Son and Holy Spirit are the leaders, and every Christian a member. If we do our part in the firm, we will imitate Christ diligently; we will teach, preach, give and sacrifice, striving to be like him in these things; the fellowship includes these things; and he who is not a teacher, a preacher, a giver, a sacrificer, who is not faithful and diligent in these things, is not doing his (or her) part in the business of the firm. (Of course I do not mean all must be public preachers and teachers; people can preach and teach in private as well as in public. When Philip preached to the Eunuch, there were two men sitting side by side, and the one was telling the story in a conversational way to the other.) The breaking of bread should be observed every week, and on its first day. Every Christian should be present; an inconvenience should not prevent him; he should be present unless an insufferable obstacle prevents. Our convenience or inconvenience should not be considered when Christ commands, or requests.

The prayers: Daniel prayed three times each day. He would not give up, nor seek to conceal his praying, even when to do it as usual appeared to be certain death. No wonder God loved him so!

Now a Church that wears any other names than the divine ones, or that demands any other faith as prerequisite to admission than faith in Jesus as the Son of God, a faith that is determined to follow and obey him as Lord; or that teaches anything else as doctrine than that which is taught in the Bible; or that requires practices of its members which Christ does not require, has departed that far from the divine model, and is wrong. Test them by the Word of God, and refuse to belong to any Church but the one that Christ built, the one that antedates all modern denominations by many centuries. Is the Church of which you are a member identical in name, faith, doctrine and practices with that of the New Testament? If not, it is not the Church that Christ built, as he built it. The Church of which I am a member is identical with the apostolic body in all these respects. Under no circumstances would I be content to abide in it if it were not.

THE MEETING AT OBION, TENN.

J. N. A.

On the first Sunday in September I began a meeting with the brethren at Obion, a small town on the I. C. Railroad, in Obion County, about seventy miles from Memphis.

The meeting continued into Tuesday night of the third week with a growing interest. For years the church here has been in an unsettled condition. There never can be a more real division in the church at Obion than existed when I went there, although they are trying to work together.

Several years ago some brethren had a private meeting, in which it was agreed to invite the Convention, which was soon to meet in Union City, a town some twenty miles from Obion. So this Con-

vention met the next year at Obion, through the invitation of this private meeting, held by a few brethren who were in favor of these new things. The majority of the church was very much opposed to the Convention's coming to Obion, and from that time there has been no real peace in the house of God at Obion. Some time after this, Mr. Reynolds, pastor of the Christian Church at Union City, was invited to hold a meeting for the congregation at Obion. It will be remembered, also, that Mr. Reynolds was once pastor of the Woodland Street Christian Church, Nashville, Tenn., which drove out, years ago, some of its most devoted members, Bro. E. G. Sewell being one of the number, and almost the father of it.

So Mr. Reynolds came to Obion with his singer, and this singer could not sing without an instrument, so in this meeting the instrument of music went in. This caused a formal division. The brethren who desired to follow only the will of God in their worship withdrew and began to meet in the same house, but in the afternoon. Bro. F. B. S—— helped in the beginning of this afternoon meeting. This work was prospering. The meetings of the Church of God were larger than the meetings of the Christian Church, which met in the forenoon. The Bible class work was well attended and altogether it was a delightful meeting, and the brethren felt at home. The brethren proposed to the Christian Church to have the house priced by disinterested parties, and they would either pay the half of this price, and own the house, or they would sell their half and go to another lot and build; but the Christian Church refused this fair proposition, and for a time the two churches met in the same house, at different hours.

By and by a compromise was effected and the two churches met at the same hour, but with but little, if any, more real union than before. This was the compromise: The Christian Church agreed to take the organ out of the "church service," but keep it in the Sunday-school work. Of course, this was equal to saying, "We will take it half way out if you will accept it half way in." It is strange that brethren can not learn there is no compromise to be made; it is God's will, or nothing. A church that could accept the above proposition ought to be ashamed to object to instrumental music at all in the worship of God.

Why do you object to it? Is it a personal preference? Then to object from this consideration unto contention is a sin. But if you object because it is contrary to the will of the Father, then why do you compromise in matters in which you have no right? If it is contrary to God's will to have the instrument in his worship anywhere it is wrong everywhere. If I could use an instrument in the worship of God on Thursday evening, at prayer-meeting, I could also at the Lord's day worship. If the songs and prayers of the Sunday-school work is not worship to God, then it is a grievous sin, because it is done in his name.

By our consent to such a proposition, we make ourselves inconsistent and allow the worship of God to be corrupted with our permission, and also permit our own children and the children of our community

to be trained under an influence that will wreck and ruin the Church of God by dethroning Jesus in the next generation.

I believe brethren see these things sometimes, but through a desire for union and peace they compromise, and thus forsake the very principle that has led to the division.

So I believe the brethren at Obion compromised with brethren who were dissatisfied with God's way through such a desire. The organ in this case happened to be private property, so through some fleshly consideration it was taken out, and there is no organ in the worship now. But in my judgment no greater mistake has ever been made by the church there than when they accepted the compromise.

The brethren who caused the division forsook no sin, repented of no sin, made no confession of sin, and had no change of convictions. If the sin of these brethren was so great that the others were Scriptural in withdrawing from them, then the sin was grievous and demanded repentance before they could be accepted into fellowship.

But the church has existed in this united, yet divided, state until now. Under these circumstances the meeting continued. The crowds were fine from the start, and I tried to preach what the church needed, with scarcely no effort to add to it. I had my serious doubt about adding to them in their present condition. Some of those who have stood on the wrong side heard me faithfully. I do not know what they will do with the truth. I pray that they may receive it in the love of the truth. But others of them did not hear regularly. They were all very nice and kind to me, and I visited nearly all their homes.

I do not know what effect the meeting may have toward leading all the church to accept Jesus as Lord, but I can not expect such a happy result as this. But I hope that those who knew the truth already will be stronger and that some who had not heretofore seen these matters may be led to take a decided stand for the way of truth and life. But I do not believe anything will ever fix the matter and cleanse the church of the unconverted, but a division formally made. Paul said, there must be heresies that those who are approved may be manifested. I have never known a church, thus divided, ever to be "patched," and to remain "patched." You can not mix water and oil.

Most of the time the churches could be saved with perhaps the loss of one or two members in each, if the proper steps were taken in time, but we go on disregarding the important lesson that "a little leaven leaveneth the whole lump," until half the church is consumed by the eating sore. The division finally comes, no other way being to save any of the congregation, and it costs twenty souls, whereas it might have been done at the cost of one or two.

What a sacred charge is committed to the elders and those who have the oversight of God's flock! When they give account to God for these souls, great will be the grief.

I have given these facts of the Obion Church to

warn other churches. It is the same sad history that every disturbed church must tell, sooner or later, where the "little leaven" is allowed to work. Therefore, "purge out the old leaven, that ye may be a new lump."

"I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch."

Brother Johns, of Yorkville, aided greatly in the meeting by leading the song service. Brother Johns is an excellent singer, and is a very faithful Christian, and is therefore much encouragement and help in other ways. I am always glad to work with him.

LIFE INSURANCE.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

It was a beautiful moonlight night, in the latter part of August. Three missionaries, including myself, were standing at the brink of a cliff some fifty feet high overlooking the great Pacific. Our conversation was not confined to any particular subject, but changed from one topic to another, according to what might happen to suggest itself. In the drift of conversation I suggested that science had done much to correct the crude and false notions men had formerly held in regard to religion, and as an instance I cited Franklin's lightning rods, which were vigorously opposed for many years, both in Europe and America, on the ground that it was thought to be opposed to Providence. In early childhood I also knew those who were opposed to storm houses on the same ground. Not that the Bible taught thus, but because the people had false notions about it.

My neighbor to the left suggested that some were opposed to life insurance on the same ground. This led me to remark that I carried no line of insurance of any kind, neither on life nor property. The next neighbor to the right wanted to know on what grounds I took such a position. This led to a discussion of life insurance for the rest of the evening. As insurance seems to be taking the day, a few thoughts in regard to it may not be out of place.

1. Insurance Does Not Insure.—The insurance either of life or property does not make either any

more secure; it is simply placing the burden of responsibility with a business company in case of possible calamity, either in the loss of life or property. Properly conducted, such transactions are legal, and, for a man of the world, who does not put his trust in any higher power than man, it may be the expedient thing to do. But with the Christian it is the transference of trust for assistance in case of possible misfortune from God to man. God had a plan for the assistance of the poor among his ancient people Israel, and if they had transferred this responsibility to the Gentiles it would have been considered a lasting disgrace. Even so hath the Lord made arrangement for the care of his poor to-day. The obligation rests first upon the family (1 Tim. 5:4), next upon the Church (1 Tim. 5:16). Both the home and the Church are insurance companies, the only ones that God seems to recognize for the relief of the poor among his own people. The relief of the poor was one of the prominent features of the early Church and should be so now. For a Church to allow any of its poor to be supported by an insurance company, the county or any other outside source, is a disgrace. The same is true of the family.

2. Insurance Subjects to Greater Danger.—If insurance really protected against casualty, either to life or property, it would be a very different matter, but it does not. On the other hand, it really exposes both property and life to greater danger. In the siege of Jerusalem thousands of the Jews lost their lives by swallowing gold coins and trinkets in order to keep from being robbed of them. The Roman soldiers learning of this slew many of them and ripped them open for the gold. So if the newspapers are to be believed, many in modern times lose their lives for the sake of the gold they have swallowed by way of insurance, and many a house goes up in flames that would be preserved if a policy were not back of it. So in addition to transferring his trust from God to men the Christian who insures exposes both himself and his possessions to greater danger than if no insurance were on them. And while it may bring temporary gain to the individual, it is destructive to society as a whole.

3. It Tends to Alienation.—It is objected that one who fails to insure, exposes his friends and neighbors to a possible burden that is unjust and that in case of loss of life or property they are not under obligation to supply the wants of the destitute, because the man should have taken the precaution to insure. If insurance really protected against casualty, this objection might be in point, but since it only transfers the liability of having to be called on to relieve the distressed, from one party to another, it is hardly in point. And, by the way, there is a counter objection here against insurance, since it exposes both person and property to greater danger than before. Furthermore, insurance, and especially life insurance, creates a strained and artificial condition in society, and has a tendency to estrange man from man. I remember when a boy that a neighbor got his home burned. He had it insured. He re-

ceived his insurance and rebuilt; but, in conversation with him (he was a brother, by the way), he remarked that he felt sure that he received less by the insurance than without it. The community knowing that he was insured left him to his insurance; but his belief was that had he not shown distrust in his neighbors, and put his trust in an alien company, they would have come more liberally and readily to his assistance. It is as natural for the human heart to spring to the assistance of those in distress as it is to eat when hungry. To create an artificial and strained condition in society, that prevents these noble impulses of the human breast, is a sin against the purest and best of our nature. Who does not know that America was made better when a few years ago she spontaneously and gladly opened her heart and store-houses to the famine-stricken of India. But insurance deprives man of this, one of his greatest privileges and blessings. It pays a policy because the law binds it to do so, unless perchance it can find some pretence to evade it, and because it has been liberally paid for beforehand. There is not the slightest sympathy on the part of the one for the distressed, nor on the other hand is there any gratitude felt toward the company for paying the policy; it is simply a cold business transaction. No man should be a sponge on society. Each should do his very best to bear his own burden. But when calamity comes, as it must, insurance or no insurance, it should be considered a privilege and a blessing to extend a helping hand. As little as may be thought of it, insurance either of life or property alienates human hearts, degrades the true worth of man, and is demoralizing to society. Nothing is scarcely more at variance with the finer sentiments of the heart than the thought that there is a man who has so many thousands bound up in his own person; or see that man who has given his wife and children a mortgage on his life, and has allowed them to value him at five thousand dollars. He is like a borrowed horse with a pack on his back; they are apt to care more for the pack than the horse.

4. We Serve a Just God.—But again it is objected that one should lay up something against the day of old age, and that insurance is a very convenient way to do it. I thoroughly believe in laying up against the day of old age. I have been doing this from very early life. I do not know just how much I have in store, but it must be considerable. I have been drawing on it heavily for many years, but as yet have received no notice of the funds failing. The banker with whom I have deposited gives the liberal interest of ten thousand per cent., or a hundred fold.

I believe insurance bad for society at large, but for the Christian it is doubly so. He not only shows his lack of confidence in the community where he lives, but shows distrust in the God whom he serves. If God is just, to say nothing of his money, he certainly would not cast off one of his children in old age, just because he was old and feeble. Such a God would be a monster. "Whom the Lord loveth

he chasteneth, and scourgeth every son whom he receiveth," and this may come either in youth or old age; but it is always for our good and because the Lord loves us, not because he has cast us off or forgotten us. We should earnestly do our duty each day, not try to avoid the chastening hand of a loving Father, but by meekness and patience be chastened into a closer and sweeter communion with him. The surest protection against old age is to deposit with God's poor rather than with rich insurance companies. "Sell what thou hast and give alms." "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 [this includes old age]. So that with good courage we say, The Lord is my helper, I will not fear what man shall do unto me." "Be not therefore anxious, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" Even as far back as Solomon's time he recognized the divine law that "There is that scattereth yet increaseth more and more;" on the other hand, there is that withholdeth unto poverty. He that giveth to the poor lendeth to the Lord, and he will withhold no good thing from them that love him. This is true now in this life as well as the life to come. The aged Christian need have no fear. He that spends his life in faithful service to a faithful Creator, may rest assured that the Church or his kindred will see after his needs; or in case this is impracticable, the Lord has other means at command. I would be most heartily ashamed to confess that I was serving a God whom I could not trust when old.

5. Should Have More Faith in Humanity.—To say nothing of a Christian community, insurance is a kind of slander on human nature. Jesus not only believed in God, but he also believed in man. He was intent on doing the work his Father had given him to do, nor spent an hour laying up for the last days. He had not even enough at death to defray funeral expenses, nor a tomb in which to be laid; yet there were loving hearts and tender hands to supply both, and the home of a disciple became the home of his bereaved mother. So with every one who will faithfully follow him to the end. Eleven years ago we entered upon this work with nothing. Yet during all this time we have not lacked. Many have been the liberal hearts who have had fellowship with us. Suppose I should have my life insured? What then? Well, I would simply say to these faithful brethren all over the land: "During these long years you have been as true as steel, but then one of these days, when I am old and feeble, you will forsake me and let me suffer want." Or in the case of premature death, "you will forsake my wife and children and let them suffer hunger and nakedness in a stranger's land." Yes, this is just what I would say to you. Have I a right to say such a thing? Have you given me any cause to say such a thing? Would it give you more confidence in the God whom we serve or make you love me more? Would it give you more self-respect? Why, really, I would be ashamed to look my brethren in the face, whom I

should treat this way. If there is not enough true moral worth among the Lord's people to assist the poor and the aged, the Christian religion is a failure, and we should be honest enough to acknowledge it.

HIGHLY COMMENDED.

Sister L. J. Jackson, of Valdosta, Ga., writes as follows: "Miss Remington is a relative of mine, and I do not blame you for encouraging her to come that way, for she is splendid in every respect, cultured, gifted and consecrated. I will feel keenly the separation, but am greatly interested in her undertaking."

Bro. James A. Harding also, in a late issue of THE WAY, writes: "Miss Gertrude Remington is now ready to go to Japan. I do not know a sister who appears to me better fitted to do the most efficient work in that land. If it be God's will for her to go, I would like to see her go as soon as possible. The Holy Spirit says: 'The supplication of a righteous man availeth much in its working' (Jas. 5:16). I hope that every righteous man and woman who reads this will pause a moment to join earnestly in this prayer: 'O Lord, if it be best, speed our sister, Miss Remington, on her way to Japan.' Any money sent to THE WAY for her, will be promptly forwarded to her."

We are joyful in the prospect of Sister Remington's coming to join us in our labors here. For a number of years it has been my earnest prayer that many faithful workers be raised up to enter this field of labor. I believe the time is ripe for a full undenominational Gospel in Japan. May not only our sister, but also many others enter and reap. We believe our sister will be set forward on her way worthily of the saints. J. M. McCaleb.

SPEAKING AS THE SPIRIT GIVES UTTERANCE.

M. C. KURFEES.

When the Son of God was ready to return to the Father, he promised his disciples that he would send the Holy Spirit to guide them into all the truth. In the following passages, we have a clear record of the promise, with the reasons why such guidance would be needed: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (John 16:7). "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: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you" (verses 13-15). "Behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with

power from on high" (Luke 24:49). "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26).

According to these passages, the following facts, among others, are clearly affirmed by the Holy Spirit:

(1) He was not to speak from himself; that is, he was not to deliver a message emanating from himself. (2) Whatsoever he should hear from the Father would constitute his message to the apostles. (3) He would bring to their remembrance all that Christ had said unto them. (4) He would so guide them in their utterances that they would say nothing but the truth. (5) He would guide them into all the truth.

Hence, when the divine promise was fulfilled, we find that the apostles, true to the solemn restrictions placed around them, "began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4).

I wish now, in the light of these facts and considerations, to invite attention to the solemn and imperative obligation resting upon all the children of God to-day, precisely as it did upon the inspired apostles, to speak as the Spirit gives them utterance. By this I do not mean that the children of God are directly inspired and guided by the Holy Spirit to-day as the apostles were in New Testament times; but I do mean that they are, nevertheless, to speak yet to-day only "as the Spirit gives them utterance." This will abundantly appear as the investigation proceeds.

For the sake of order, let us observe:

1. The divine restrictions placed about those who were directly inspired. Those who spoke by direct inspiration were positively forbidden to take any thought as to what they should say. This meant that the apostle must deliver the message which God put in his mouth, and not his own message. Let us hear the solemn injunction: "And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit" (Mark 13:11). "Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or gainsay" (Luke 21:14, 15). (See Matt. 10:19, 20.) Thus, they were assured that God would give them what to say, and they were solemnly required to say that and nothing more.

From this it follows that every thought delivered by inspired men was a thought of God, and not of man. Man was simply the medium or mouthpiece through which the divine thought was spoken to men. Hence, every doctrine preached was a doctrine of God; every commandment that men made were called upon to obey was a commandment of God; and churches which sprang up under such preaching were churches of God. There was no place whatever for human opinion. Even inspired men were

not allowed to speak in the capacity of religious teachers, except as "the Spirit gave them utterance." This was the divine safeguard against all departures from the divine order. On the matter of man's thoughts and ways, God freely delivered himself through the prophet Isaiah: "My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). There was absolutely no place for man's thoughts and ways in preaching the Gospel or in the management of God's affairs in primitive times, except to concentrate all his thoughts and energies in following the Lord's thoughts and ways. It is a noteworthy fact, too, that inspired men were scrupulously guided by this principle in all their preaching and practice. They always gave what God said on a subject, and not what they thought. On one occasion, the Jews said to Paul: "We desire to hear of thee what thou thinkest, for as concerning this sect it is known to us that everywhere it is spoken against" (Acts 28:22); but, instead of giving them what he thought, he promptly gave them what God said. (See verses 23-28.)

We may now observe:

2. Since the close of the period of direct inspiration, precisely the same restrictions are placed around those who speak by indirect inspiration.

Paul said to Timothy: "I charge thee in the sight of God, and of Jesus Christ, who shall judge the living and the dead, and by his appearing and his kingdom, preach the Word" (2 Tim. 4:1, 2). We did not say: "Preach what you think about the Word"; nor did he tell him to preach what anybody else might think about the Word; but, "Preach the Word." The directions were simple, and left no room for misunderstanding. When Jesus commissioned the apostles to go forth and preach, he explicitly commanded them to "preach the Gospel" (Mark xvi. 15). He did not command them to preach what they or anybody else might think about the Gospel, but to "preach the Gospel." This, too, was precisely what they understood him to mean, as Paul and Peter both specifically directed: "Even as we have been approved of God to be intrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts" (1 Thess. 2:4). "If any man speaketh, speaking as it were oracles of God" (1 Pet. 4:11). An oracle is a word. The oracles of God are the words of God, and men who speak on religious subjects are commanded to speak God's words. They should give neither more nor less. Just as on Pentecost the apostles spoke "as the Spirit gave them utterance," so all who preach to-day should do the same thing. They should still speak "as the Spirit gives them utterance." It does not give them utterance directly now as it did then, but its words are on record in the Bible, and all who will can now speak "as the Spirit gives them utterance" as truly as did the apostles on Pentecost. Moreover, it is as true of those who speak by indirect inspiration, that they are not to think out what they shall say, in the sense of giving their own thoughts, as it was of those who spoke then

by direct inspiration. Preachers of the present day should give all their thought to what the Spirit has placed on record, and then be scrupulously careful, when opening their mouths on religious subjects, to give what the Spirit says. If it be a subject on which the Spirit says nothing, they should say nothing. Preachers and all religious teachers should speak strictly "as the Spirit gives them utterance." When sinners ask what they must do to be saved, or saints wish to know how to worship God and work in his kingdom, we should not tell them what we think. They do not need our thoughts. They need God's thoughts, and we should therefore give them what God says. Why should any religious teacher waste time in giving his opinion of any other uninspired man? Why not promptly tell inquiring saints and sinners what God says, and let that end the matter? If they be persons who do not know who the Savior is, we should at once preach unto them Jesus. "And Philip opened his mouth and . . . preached unto him Jesus" (Acts 8:35). We should acquaint such persons with the mission, character, life, death, burial and resurrection of the Son of God, with his gracious offer of salvation to men, and the simple terms on which it is offered. We should give them the exact words of God on all points where instruction is needed, carefully avoiding any admixture of our own opinions. Observing this rule, we would be compelled to tell inquiring sinners: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "He that believeth and is baptized shall be saved" (Mark 16:16). "Except ye repent ye shall all in like manner perish" (Luke 15:3). "That repentance and remission of sins should be preached in his name unto all the nations" (Luke 24:47). "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins" (Acts 2:38). "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on his name" (Acts 22:16). They should understand that "faith apart from works is dead" (Jas. 2:26). "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 that is of God" (John 12:42, 43). "They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:41). "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). "And Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). "And having been made perfect, he became unto all them that obey him the author of eternal salvation" (Heb. 5:9).

When saints ask how they are to worship and serve God, let the same rule be followed. Let them be told to meet on the first day of the week "to break bread" (Acts 20:7), and otherwise engage in the worship of God. They should read God's Word (Col. 4:16; 1 Thess. 5:27; 1 Tim. 4:13); pray (Acts 3:1; 1 Thess. 5:17; 1 Tim. 2:8); join in mutual

exhortation (1 Tim. 4 : 13; Heb. 3 : 13); sing the praises of God (Matt. 26 : 30; Eph. 5 : 19; Col. 3 : 16), and contribute of their means to aid the poor and spread the Gospel (Acts 2 : 42; 1 Cor. 16 : 1, 2; Phil. 4 : 15, 16).

Finally, following this rule, each Christian will be taught that a church is the divinely established society from which, and through which, the Word of God is to go forth to others. Thus we find it specifically set forth in the New Testament. "From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything" (1 Thess. 1 : 8). This is a specific declaration that the church at Thessalonica was the institution from which the Word of God went forth to other regions. It is a simple statement of fact by the pen of inspiration, and all who are satisfied with the Word of God, unmodified by human wisdom, will have no difficulty in understanding the matter. It is useless to argue the question with any other.

May the Lord help us to speak as the Spirit gives us utterance.—Gospel Review.

WHO AND WHAT MUST BE CONFESSED WITH THE MOUTH.

P. R. SLATER.

In writing to Brother Bell it was not my purpose to enter into a discussion of this question. Nor does it seem necessary that I should do so now. He says: "If we disagree at all, it is about the way this confession is made." Then he adds, "If I understand him, he says, that the penitent believer must repeat the sentence, 'Thou art the Christ, the Son of the living God.'" No, Brother Bell, not the repeating of a sentence. We are to acknowledge that Jesus, who was born of Mary, and grew up as other men, that he is the Messiah promised, and that he is the Son of God and Savior of the world. The world is full of infidels on these points, and has ever been since Christ came into the world and made himself known. And he who is unwilling to acknowledge all these facts—whatever else he may confess—is not of the material of which Jesus is building his Church. Then in some way, "Jesus is to be confessed as the Christ, the Son of God." Any form that confesses these facts with the mouth before men is a due form, as the confession of these facts constitutes a due form, and nothing short of them does. But when one says, "he wants to be baptized in order to obey Christ"—an expression Brother Bell makes use of in each of his writings—it is not a due form. It expresses a good nature, but is not a confession at all with the mouth; he has only expressed a desire to confess Christ in an act of obedience.

Johnson, referring to Peter's confession, says: "This confession not only sees in Jesus the promised Messiah, but in the Messiah recognizes the divine nature," and "is the one Christian confession of the New Testament and of the apostolic age, and the

very foundation of the Church, into which all saints are built as living stones." Since, then, the New Testament teaches the necessity of confessing with the mouth Jesus as Lord, and since the confession of Peter at Philippi covers all that is necessary to be made, and since it was accepted by Jesus himself, and the facts it contains, made the bases of the Church, it seems he who would modify it, assumes to modify an acceptable form of confession. When one confesses before men that "Jesus is the Christ, the Son of God," with a full purpose of heart, whatever else may be added, does not give it strength, since this covers all that was necessary to a complete confession. Martha, in John 11:27, makes the same confession, and then adds, "Even he that cometh into the world," but this expression does not add strength to the confession.

Jesus, as the Son of Mary, must be acknowledged as the Christ, the Son of God. Thus we say before men, that we acknowledge his authority in all things. We accept him as our Prophet, Priest and King. And a full recognition of these facts should be the foundation of every creed in the world; and he who confesses it should feel obligated to live by it. It becomes their pledge before God and man and rest on a sure foundation.

Shelbyville, Ky.

DISOBEDIENCE AND TRANSGRESSION.

No. III.

S. WHITFIELD.

The cities of Sodom and Gomorrah had become so very wicked that God determined to destroy them by fire; but, as there were a few righteous persons in them, they were told to escape to save their lives, and they were plainly told not to look back. Lot, his wife and two daughters left the cities; but Lot's wife looked back and she became a pillar of salt. Her relations, however, and friends were left behind in these cities to be consumed with brimstone and fire; hence was it not natural for her to look back? Most assuredly it was. This was certainly a clear test of their loyalty; but Lot's wife could not stand the test. Who can see any harm in what she did? You say that she disobeyed the Word of the Lord; but from a human point of view, did she not have good reasons for doing so? No doubt she thought she had; but that did not keep the Lord from showing his displeasure against disobedience of this kind. "Remember Lot's wife" (Luke 17:32). Evidently Christ meant by this that we were to remember her sin and punishment, and take warning from the same; but this does not mean anything to the majority of those who claim to follow Christ. Every necessary example along this line has been recorded for our benefit; but what do those care for this who are bent on setting aside the will of the Lord in order that they might have their own way? If there were a thousand such examples recorded to every one that is, I am sure they would not keep those

from departing from the law of the Lord who are not checked from doing so from those that we have. God has done all that he could do to show us the importance of doing just as he has commanded. It was wrong for Lot's wife to look back, not because she could see any harm in doing so, but because the Lord told her not to do it. This should be sufficient reason for not doing anything that we are told not to do; and until we can learn that it is, we will not be able to worship and serve God acceptably. As long as she moved along in accordance with the will of her Maker she was under his protection and care, and, consequently, she was safe from all harm; but the very minute she looked back, she passed out from the care of God, and went upon her own responsibility, and contrary to God's commandment; hence she fell. By remaining within the divine arrangement, we are secure, being under the protection of the Lord; but when we leave the Lord's way, and go in our own way, we are sure to make a complete failure. We can not succeed in a spiritual way without the help of God, and knowing that we can only have this by doing his will in all things, we should see the importance of continuing instant in the teaching of God's Word of truth. This is the only safe and wise course for us to pursue. When Lot's wife forsook the commandment of God she rejected God, and he rejected her. When we forsake the Lord's way, and depend upon our own strength, he is sure to forsake us, which means that we must fail; but it is not possible for us to fail so long as we keep right on in God's own appointed way. When we do this the combined forces of the great enemy of men may work against us, and still we will succeed. "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8 : 31.) One man with the Lord on his side makes a great majority. The difference between Lot's wife and her husband and two daughters was that she looked back, but they did not; she disobeyed the word of God, but they obeyed it. She became a pillar of salt, but their lives were spared. When God was good enough to them to withhold fire and brimstone from the cities of Sodom and Gomorrah until they could escape from them, told them what he was about to do, and made a way for their departure, it was only right and just that they should respect his authority.

Since God has so loved this world that he gave up his only begotten Son to rescue us from sin and Satan, and Christ has given up everything that he might do this, it is our duty to always obey their Word. We should rejoice over the fact that we have such a glorious privilege. We should move with fear lest we offend them in any way.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: All the congregation shall stone him with stones without the camp.

And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses" (Num. 15:32-36). "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Ex. 20:8-11). Gathering a few sticks upon the Sabbath day would seem a very small thing in the eyes of men; and with them it would seem unreasonable and cruel to stone a man to death for doing this. But we are forced to conclude that this was right and just. All that God does is done exactly right. Hence God does not look at these things as man does. This teaches us that we should be very careful to obey the Word of the Lord in things that seem small and unimportant from a human point of view. We should do all that we are commanded to do and stop just where divine revelation ends. It is very important for us to educate ourselves, as much as we can, to think about and look at these things as God does. We can do this by a careful study of all that God has said through his Word; by noticing God's dealings with man from the beginning of the world, and by making the principles, so clearly taught in the Bible, practical in our own lives.

Keeping the Sabbath day was a very clear test of their loyalty to God. Their own judgment could not teach them that it was necessary to refrain from work upon this day. The only reason why they could see that it was wrong to work on this day was that God told them that they were not to do it. God has always been very particular about the observance of such commands. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: for whosoever defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. . . . It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. 31:12-17). By respecting the authority of God in keeping the Sabbath day, they showed that they were willing to obey the Word of the Lord; and that they were of that character of people that could be saved. This command was a sign or a test between them and their Maker. There are certain things that we are required to do, and by doing them — not because we can see any good in them from the way that man reasons, but simply because we are required to do them — we show that we are willing to do anything that God has commanded us to do. They are a sign or a test between us and God. "Let us hear the

conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12: 13).

Walnut Bottom, Pa.

ORIGINAL GROUNDS.

JAS. A. ALLEN.

The religion advanced by the apostles of Jesus Christ is very little understood to-day. Most of the so-called Christian churches of modern times would not be recognized by inspired men as being any real part of the great spiritual structure known as the temple of the living God, judging from the doctrine that they taught and the principles which they advocated, when they once stood as the recognized leaders of the Christian people. Christianity in that day did not consist of contradicting dogmas and theological mysteries, unknown by the common people, but by the wisdom and benevolence of its Author, it was fitly adapted to the comprehension and understanding of every creature among every nation. The highway of holiness upon which the redeemed must walk, is made so plain that wayfaring men, though fools, shall not err therein. Instead of the plain simple service appointed by the ambassador of Jesus Christ, we have all the invention and devices that those "having itching ears" could devise. Primitive Christianity has been so completely disfigured, or, as is supposed, ornamented, till most of what the world now supposes to be Christianity is not the religion of Jesus of Nazareth or of the New Testament at all. Violence is done to the Bible itself in attempts made by theologians to prove the tenets of their sect or denomination. The Bible is measured by the religious ideas and religious views of the people instead of the people conforming their views and ideas to the Bible.

Now in order to meet the approval of God, the teaching of Jesus Christ must be accepted unmixed with human precepts or commandments. The "apostles' doctrine" exactly as the apostles taught it is the only God-approved doctrine of to-day. And to the extent that the Christian profession has wandered from apostolic grounds, to that extent have they wandered from the doctrine which Jesus Christ authorized the apostles to teach to the nations. Digression from Gospel truth was never, and, indeed, can never be pleasing in the sight of God. Any departure from the divinely appointed service set forth in the writings of the apostles and prophets, and practiced by the early Christians, is departure from divine authority. The faith of the Gospel was once for all delivered to the saints by inspired men, infallibly guided by the Holy Spirit, and any new idea or theory, however plausible, that has since been advanced by religious teachers lacks in a most essential element, viz.: divine approval and indorsement. All that the Holy Spirit indorsed and all that God approved was taught by the apostles, and any new theory of religion that has been originated later can not, as a matter of course, be a part of the "apostles' teaching," in which all Christians must live and steadfastly continue.

Nothing short of a complete return to original grounds in both our faith and practice will be acceptable in the sight of God. This is nothing less than to stand precisely where the apostles and first Christians stood; to accept precisely the same Gospel that they accepted; to believe it as they believed it; to preach it as they preached it, and to practice it as they practiced it. When inspired men were done delivering the religion of Jesus to the world, and when inspiration was ceased, the church of Christ stood forth as a perfect and complete institution, and every man or woman in any quarter of the globe, who had bowed their knees in humble submission to the authority of King Jesus, and had complied with the conditions of salvation presented by the apostles, was a member of it. The world has nothing to-day that is profitable for doctrine, reproof, correction or instruction in righteousness that they did not have. And when the beloved John had written the last Amen in Revelation, the last syllable in the revelation of Gospel faith was pronounced. It follows, then, that in order to meet God's approval we must stand precisely where the apostles and primitive Christians stood, and be guided in our works of faith and love, as well as our public worship, by the same rule that they observed. In other words, we must occupy original grounds in all things. As a people we must make all men know that we are simply for the Bible, and that we are for the religion of the Bible in all its parts—its facts, its commandments and its promises—its faith, obedience and hope—its rewards and punishments—the whole of it without addition, subtraction or change. "Now unto the King eternal, immortal, invisible, the only wise God" may we ever give the "honor and glory forever and ever. Amen."

Nashville, Tenn., August 25.

FAITH.

Faith! What is it?

Some one has well said it is audacity—daring to believe God. And this is true. Faith is simply believing; taking him at his word and trusting him to do as he has promised.

How, then, can any professing Christian say that he has no faith?

We should always believe God. Even in the hour of darkness and sorrow, we should trust him, believing that it is his plan and purpose to lead us safely through and teach us of his tender, loving care.

Surely it is comforting to know that nothing can happen to a Christian but what God permits. Let us, then, believe that present circumstances are God's best for us now. We should not fret and fume and plead for deliverance, but rather rejoice in his presence with us—glorifying in our tribulation, and knowing that when the time comes for deliverance he will deliver.

We lose many blessings because of our unwillingness to receive at God's hand the times of testing. "Fear thou not, for I am with thee," should be enough to quiet us, and bring to us the sweet assurance of safety.

Oh, for the spirit of submission that enables us to look into his dear face, and say, "Thy will be done."

Let us, then, rest in the secret place of the Most High, safe in the shadow of his wing, drinking in of his sweet spirit, and breathing forth little benedictions to many weary, troubled hearts.—C. F. Ladd.

Springwater, N. Y.—Selected.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

AWAKE.

G. P. WILBANKS.

"Wherefore, he saith awake thou that sleepest and arise from the dead and Christ shall give thee light" (Eph. 5 : 4). Was the above language addressed to aliens or to people that had once been Christians? We have only to turn back to the first chapter, first verse, and read Paul's salutation and learn that it was addressed to the saints that are in Christ at Ephesus. Then the commandment to awake should be heard by every one that has fallen asleep, or quit active work for the Lord. But many are the excuses rendered for not living in humble obedience to God's will. Will their excuses stand in that great day? I fear not.

The promise to be clothed in white raiment is made only to those that overcome. (Rev. 1 : 5). Then, my brother, or sister, awake; arise; and Christ will give thee light. You surely know that James 4 : 17 says to him that "knoweth to do good and doeth it not, to him it is sin."

Now, arise, and confess your faith that you may be saved in the day of the Lord Jesus, when Jesus shall be revealed from heaven, taking vengeance on them that know not God and obey not the Gospel of Christ. (2 Thess. 1 : 7, 8). Then if you are one of those that are punished with everlasting destruction, you will have to confess that Jesus is Lord to the glory of the Father (Phil. 2 : 14), and that his judgment is just, for you have had your lifetime to reform your evil ways.

But you have said, by the life you have lived, "I like the way of sin better than the way of life." God forbid that you should continue your slumber! God is willing that you might be saved; Christ is ready to make intercession for you; all that is pure and holy cries aloud, "Awake! arise! that Christ may give the light."

"If ye then be risen with Christ, seek those things which are above" (Col. 3 : 1). Remember that Christ said: "If a man abide not in me he will be cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned" (John 15 : 6).

This gathering will take place when the angel that John saw stands upon the sea and upon the earth and swears that there should be time no longer. (Rev.

10 : 5, 6.) Awake to righteousness, and sin not, that you may have a right to the Tree of Life and enter in through the gates into the city, is the prayer of your humble brother.

Hollis, O. T.

THE BIBLE AND ITS CONTENTS.

There are no less than 3,566,480 letters in the Bible, 773,697 words, 31,198 verses, and 1,189 chapters.

The number of verses in the Bible commencing with A are 12,638; B, 2,207; C, 183; D, 17; E, 207; F, 1,797; G, 209; H, 1,164; I, 1,449; J, 158; K, 65; L, 411; M, 437; N, 961; O 592; P 149; Q, 4; R, 127; S, 1,088; T, 5,286; U, 83; V, 37; W, 1,396; X, none; Y, 356; Z, 17.

To read the Bible through in a year means reading three chapters every week day and five chapters each Sunday.

All the letters of the alphabet are contained in the twenty-first verse of the seventh chapter of Ezra.

The Bible was not divided into chapters, as it is now, until the thirteenth century. Early Hebrew Bibles were marked into sections and verses by means of accents, which served as marks to be observed in the Eastern manner of reading. The work of dividing the Bible into chapters has been attributed by some to Stephen Langton. The division into verses was made by a printer named Robert Stephens, in 1548, and was adopted throughout all editions.—Selected.

NOT PEACE, BUT A SWORD.

He sets forth the things that are more painful, and that with great aggravation; and the objections they were sure to meet him with, he prevents them by stating. I mean, lest hearing this they should say: "For this, then, thou art come—to destroy both us and them that obey us, and to fill the earth with war." He first saith himself, "I am not come to send peace on earth." How, then, did he enjoin to pronounce peace on entering into each house? And, again, how did the angels say, "Glory to God in the highest, and on earth peace"? How came all the prophets, too, to publish it for "good tidings"?

Because this more than anything is peace when the diseased is cut off and the mutinous removed. For thus is it possible for heaven to be united to earth. Since the physician, too, in his way, preserves the rest of the body when he amputates the incurable part; and the general, when he has brought to a separation them that were agreed in mischief. Thus it came to pass in the case of that famous Tower of Babel; for their evil peace was ended by their good discord, and peace made thereby. Thus Paul also divided them that were conspiring against him. And in Naboth's case, that agreement was at the time more grievous than any war. For concord is not in every case a good thing, since even robbers agree together.

The war is not, then, the effect of his purpose, but of their temper. For his will indeed was that all should agree in the Word of godliness; but because they fell to dissension, war arises. Yet he spake not so; but what saith he?—"I am not come to send peace," comforting them. As if he said, "For think not that ye are to blame for these things; it is I who order them so, because men are so disposed. Be not ye, therefore, confounded, as though the event happened against expectation. To this end am I come, to send war among men; for this is my will. Be not ye therefore troubled when the earth is at war, as though it were subject to some hostile device. For when the worst part is rent away, then, after that, heaven is knit unto the better." And these things he saith, as strengthening them against the evil suspicion of the multitude.—St. John Chrysostom's "Homily XXXV. on Matthew."

SHE COULD SING.

"I well remember," says Rev. G. Campbell Morgan, "in some special services some years ago a woman came to me at the close of the first Sunday morning service, and she said:

"'Oh, I would give anything to be in this work actively and actually. I would give anything to have some living part in the work that is going on here next week in winning men and women for Christ, but I don't know what to do.'

"I said, 'My sister, are you prepared to give the Master the five loaves and the two fishes you possess?' She said, 'I don't know that I have five loaves and two fishes.'

"'Well,' I said, 'can you sing?'

"'Well, yes,' she said, 'I sing at home, and I have sung before now in an entertainment.'

"'Well now,' I said, 'come away. Let us put our hand on that. Will you give the Lord your voice for the next ten days? You shall settle with him at the end as to what you do then, but will you let the Master have your voice for the next ten days?'

"She said, 'I don't think I can.'

"I said, 'You can sing at an entertainment—can't you sing in order to fill hungry men?' She said, 'I will,' and I shall never forget that Sunday evening I asked her to sing, and she sang.

"She sang a gospel message with the voice that she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry-room one man. I had been staying with that man within the last three months. That man that night said to me afterward that it was that Gospel that was sung that reached his heart, and from that day to this—that is now eleven or twelve years ago—that man has been one of the mightiest workers for God in that city and that county that I have ever known.

"How was it done? A woman gave the Master what she had, and he put his hand upon it and blessed it, and then she had to take it and use it, and the harvest was reaped right there, and has been going

on ever since. Will you give him what you have?"—
Classmate.

THE VILLAGE PREACHER.

BY NELLIE SHACKELFORD.

There once stood where garden flowers bloomed, in a quaint old English village, a modest homestead, where lived an aged man. He was known throughout the village as the "Village Preacher," and was loved by every one who knew him. His liberal salary was forty pounds a year, or \$200 in our money, and this was generally used in charity funds. His home was known to all the vagrant throng. He seemed to have an inward power to comfort the weary, and relieve the pain of the suffering. He gladly welcomed the wicked, the beggar was his guest, the spendthrift, whose weary steps had led him to that remote and modest mansion, was welcomed, forgiven, and made as comfortable as a highly esteemed friend.

He would sit for hours conversing with some worn-out and hungry soldier, weeping at the description of the sad and bloody battles, and smiling at the victories won. His whole ambition was to raise and relieve the deserted.

Each Sunday he was seen in his accustomed place. Although he was unpracticed and might have been awkward in his speech, yet he did not need the eloquence of man to express his thoughts, for he spoke from his heart, and not merely from his lips. Those who came to criticise remained to pray. Even little children walked beside him to receive his kindly smile. Their love for him was pleasing, and he gave them his heart and love in return.

Although he was generous and fatherly, yet in his religious way he was as firm as an immovable rock, serene as an unblemished morning; his smile, the music of his voice, the radiance of his generous face, were almost enchanting. Good, virtuous, and true, he lived on, sharing his blessings with the needy; praying for those who had gone astray, and watching by a sick bed until the last flickering ray of light had passed away. He thus lived, a friend, a guide, a father, to every one, while eternal sunshine settled on his head. Tarkio (Mo.)—Ram's Horn.

THE LESSON FROM A BLACKSMITH.

Rev. Samuel Chadwick, of England, throws new light on the uses of Satan in this world by the following anecdote:

"I have seen a blacksmith stand on one side of his anvil, while the striker with his sledge-hammer stood on the other. The blacksmith would turn the iron over and over and touch it here and there with his little hammer, and the heavy blows of the striker would mold and shape it to his will. But I could never see the object of the little hammer until I one day asked a blacksmith, and he told me that with his small hammer he directed the blows of the striker, touching the iron to show where the blow was to fall. God uses the devil to hammer the saints into shape,

and makes him sweat to perfect the saints for glory. Instead of murmuring and complaining at our trials and temptations we should thank God for them, for they are the necessary means for our perfecting."—Selected.

SORROW'S USE.

But the sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah, brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come in your daily life, mar you instead of mending you. See that they send you nearer to God, and not that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wail over any of us: "In vain have I smitten your children, for they have received no correction."—Alexander Maclaren.

THE TRAGEDY OF A WASTED LIFE.

A young man died in San Francisco the other day at the age of 26 years. The papers chronicled the fact, and told a story of a life wasted and wrecked—a piteous, heart-rending story. George M. Pullman, son of the Pullman car magnate, plunged headlong into the maelstrom of dissipation, but nature, outraged, disregarded, abused for a few years, exacted at last its full and bitterest penalty. No man ever paid more dearly or more clearly exemplified the inflexible law that claims the last drop of blood as the fee of the wages of sin.

As a boy he was the pride of his father, who hoped that he would carry on the work his own great brain and tireless energy had builded. Endowed with perfect physique, sound in body and mind, this son of wealth and influence stood on manhood's threshold favored by the gods of fortune as few are. Had he lived for the best that was in him there was nothing to which he could not have aspired in America—long life, honor, great wealth, the opportunity to make himself a creditable figure in the life of his country—all these were in his grasp and he threw them away; for what?

The privilege of vicious indulgence, utter disregard of every moral law, a steeping of splendid faculties in the "flesh pots," a high roller, a drunkard, gambler—a man who respected not man, woman or his God, and whose wild escapades were notorious from New York to San Francisco.

With his twin brother, Sanger, this young man "set a pace" in Chicago that made people say "that everything that could happen to the Pullman twins had happened, except death." Their shrewd, sober old father, shocked and heartbroken over his sons, died, leaving them only \$1,000 per annum. But it did not check them. George Pullman is dead, and it is said Sanger can not long survive.

Sometimes, too often we grieve to say, it is a curse to be the son of a wealthy father. There is a deep lesson in George M. Pullman's brief span of life and his tragic death.—Rome Tribune.

IMMORTALITY WITHOUT KNOWING IT.

Raphael, the artist, was so conscientious in everything he did that he could not be induced to do anything half way, even for temporary use. His famous "Sistine Madonna," which has been the admiration of the world, and which the great art critics of the century have classed among the few marvelous pictures in existence, was painted for temporary use—for a banner to be carried at the head of a procession. Millions of dollars would not buy this banner to-day, because Raphaël put the best of genius into it; he put immortality into it, because he painted it just as well as he knew how, even though it was for temporary use. And to-day, in Rome, even in the corners of the Vatican, high up on the ceiling where no one is supposed to ever look for its existence, the traveler finds the same exquisite touch, the same perfection of finish as in his great masterpieces. Everything Raphael did he did for immortality; half-done work can not be found in any of his pictures. It would take many millions of dollars to buy his works to-day, not only because he transferred his genius to the canvas, in a masterly way, but because the minutest detail is finished with the same exquisite pains as attended the chief figures.—Selected.

The possibilities of a block of uncut marble are limitless. You are the sculptor. An unseen hand places in your hand the mallet and chisel, and a voice whispers: "The marble waiteth; what will you do with it?" In this same block the angel and the demon lie sleeping. Which will you call into life? Blows of some sort you must strike. The marble can not be left uncut. From its crudity some shape must be evolved. Shall it be one of beauty or of deformity, an angel or a devil? Will you shape it into a statue of beauty which will enchant the world, or will you call out a hideous image which will demoralize every beholder? What are your ideals, as you stand facing the dawn of this new century, with the promise and responsibility of the new life on which you have entered awaiting you? Upon them depends the form which the rough block shall take. Every stroke of

the chisel is guided by the ideal behind the blow.—
Success.

A gentle man who is uniformly kind, gentle and just, carries with him a charm that is irresistible. This is the possessor of real "personal magnetism" in its highest degree. Emerson said: "Repose and cheerfulness are the badge of the gentleman—repose in energy." Frequently going into the silence with the Silent One will make one well-mannered and abolish worry, hurry, scurry and flurry in all one's acts and deeds—make one refined, gentle and cultured.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. W. A. Cameron has been doing some good work in Florida of late. He visited Butler, Lake City, Midway, and says the prospects are good for future labors.

Mt. Park, O. T. — I recently closed an interesting meeting at Nida, I. T., which resulted in much good. Seven were baptized, three restored and a good congregation set to work after the apostolic order. The calls are many and urgent, and I must have another young man to help in this work. I want one who is willing to go to hard places and "endure hardness as a good soldier of Jesus Christ." The experience to be gained by a faithful young man will be worth much. Ask Brother Friend about me. He has known me personally for eight years. Your brother,
J. H. Lawson.

In a letter to Bro. Don Carlos Janes, written by Bro. Fred Little, of Pikeville, Tenn., a very urgent request is made for Brother Janes to return to that field next season. As Brother Janes is not going, here is an opening for some other person who is willing to get out in the highways and by-ways and work for the advancement of the Redeemer's cause.

Brothers B. F. Rhodes and F. H. Woodward have just closed an interesting meeting at Canmer, Ky., which resulted in five additions to the congregation. Brother Rhodes is now spending a few days at Potter Bible College, with his old acquaintances, prior to going to Hewins, Kan., for a meeting.

Bro. G. E. Claus has just closed a good meeting at Stouffville, Ont. He will leave soon for Valdosta, Ga., where he is to assist Brothers Jackson and Houston in conducting the new Bible school at that place. We wish for them the greatest success.

Bro. H. C. Shoulders, a student in Potter Bible College, preached at Rich Pond Saturday night and on Lord's day. There were two confessions and baptisms. This was Brother Shoulders' first trip to

this point, and it is hoped that he will soon return and preach some more to the people who assembled there.

Brother Friend:—I left home July 22 and began a meeting the fourth Lord's day at Mt. Zion, Lincoln County, Miss. I found the congregation there, that two years ago was in union and peace, quarreling and fighting. Preached thirteen sermons, baptized six persons and got the brethren to resolve to live in peace, if possible. Next meeting I began at Big Springs, on Fair River, Lincoln County. Preached ten sermons, baptized four and admonished the brethren to meet every Lord's day, to keep the commandments. These meetings closed too soon. Began another meeting the second Lord's day in August, at Mt. Olive, Miss. Baptized five and admonished the brethren to forgive one another and pray for one another. My next meeting was at Palestine, Miss. Had good attention, full house; however, some of the members living close to the place did not attend. This is the mission established by the labor of Bro. N. L. Clark. My next meeting was under a grove of trees near the house of Charles Johnston, Mt. Vernon, Miss. Sickness and prejudice kept many from attending. Baptized two. From there I went to Rosetta, Wilkinson County. There are only a few brethren at this place. They do not seem to realize the importance of obeying the Lord by assembling on the Lord's day to continue steadfastly in the breaking of bread, fellowship and prayers. My next meeting was at Friendship, Wilkinson County, Miss. A great deal of sickness also hindered this meeting, and I find that politics was a great hindrance to all these meetings. I am thanking God for his help. All glory to him, through the Church.

Era, Tex.

Joseph Baumann.

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

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

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SCRAPS.

J. A. H.

As a rule, our printers are so accurate in getting what we write in type, we do not notice the few typographical errors that do occur; but occasionally an error occurs that puts the writer in a false light. For instance, some weeks ago I wrote the words, "for aught I know;" or, at least, that is what I intended to write; the type made me say, "for I ought to know" which not only marred the sense of the passage, but gave an egotistical tinge to it not becoming.

In the last issue I am represented as saying, "If every professed follower of Jesus would strictly follow his Master, without adding to his Word or taking from it, without turning to the right hand or to the left; if they would all abide in his Word and refuse to go beyond the things that are written, as he commands us to do, every denomination in existence would quickly disappear from the face of the earth; but the Church of God would remain without a vent, without a discord, beautiful and grand, strong and glorious." I wrote, "without a rent," instead of "without a vent." But I suppose the printer would say that this scribe ought to learn how to write, if he wants his ideas to appear in print. No doubt he has some ground to make such a complaint, whether he does or not. We hope our readers will be merciful to both of us. In hurried literary work

the type will get things awry occasionally. When such things do occur in my writings, lay it on the printer; for you do not know who he is (neither do I); and it will not make any difference to him, while it might make some difference if you attribute the blunder to me. Put it where it will do no harm.

By the way, that is no bad rule to follow in all our judgments of the words and deeds of our fellows; let us always, if possible, form and express (if we express them) judgments that will harm nobody. Jesus says, "Blessed are the meek" (the gentle); "blessed are the merciful;" "blessed are the pure in heart;" "blessed are the peacemakers;" he says, also, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Again, he says: "If ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them who do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you: good measure, pressed down, shaken together, running over shall they give into your bosom. For with measure ye mete it shall be measured to you again" (Luke 6: 32-38).

* * *

What a lesson to us! Very carefully, very eagerly, should we learn it. Just think of it! God forgives us, as we forgive them that sin against us; he is merciful to us, as we are merciful to those who do us wrong; he judges us, as we judge others; he condemns us, as we condemn others; he releases us, as we release others; he gives to us, as we give to other; and as we measure to others, so shall it be measured to us again. Surely these thoughts ought to make us kind, gentle, forgiving, helpful, patient, merciful. We ought to be glad of every opportunity to bless, to help, to give, to be patient;

portunity to put a kind construction upon the editor's words and deeds, instead of the opportunity that might have been placed; glad of opportunity to do good to the unthankful and evil, for thus we become more and more like our Father and like his holy Son; and only by growing into this likeness do we make our calling and election sure.

* * *

As it seems to us, it is particularly important that we should receive five hundred new subscribers between the dates October 17, 1903, and November 17, 1903. You will read this "Scrap" perhaps about November 5. Have you sent us one new subscriber, since we first made this appeal? We appealed to you to help us in the last issue; you have perhaps received a letter from us calling attention to this important matter again; and now we give you this third reminder. Four hundred and ninety-nine subscribers would not do; nor would five hundred and ten, if the last eleven of them were received on the 18th instead of on (or before) the 17th of November. That is, there must be received at least as many as five hundred new subscribers by November 17, if the end is accomplished that seems to me to be very desirable; an end for which I am most earnestly praying, if it be God's will to grant it. I am sure the matter will come out just right, and I have no anxiety about it; but I am striving to do all I can to bring about what seems to me to be a good end. I expect to make full explanations after November 17. Do what you can for us, if the work we are doing is worthy of your love and fellowship. Send us one, two, ten, a dozen, a score, or a hundred subscribers. We believe we are doing a great work, that is destined to become a much greater work, through THE WAY; and we want your help now, and we believe we will get it.

FALLACIOUS ASSUMPTIONS.

J. B. BRINEY.

Some papers among us are trying very hard to renew the organ controversy, and put fresh life into that defunct theme, and the vehemence with which they are making the effort is somewhat remarkable. The old arguments that have been exploded again and again, are being put forth afresh as if they were entirely new and thoroughly convincing. One of the most ardent journals declares that the Savior and the inspired apostles "purposely left the use of an instrument out of the service of the Church of Christ," and that whoever introduces it forsakes Christ and forfeits the fellowship of the Church! And the editor of said journal is engaged in the work of dividing churches and casting brethren out of the church because they can not see that his opinion in the matter is infallible. But for the serious nature and consequences of such conduct it would be extremely mirth-provoking. But when it is considered that it rends asunder the body of Christ and tears it to pieces limb by limb, and leaves it bleeding at

every pore, destroying the unity for which the blessed Lord prayed, it is enough to make angels weep.

The foundation of this divisive work is composed of two immense and unsustained assumptions. That the use of instruments was left out of the primitive churches has no sort of positive proof. The best that can be claimed for it is that the Scriptures are silent in regard to the matter; but the weakness of the argument from silence is made manifest to conservative minds when it is called to mind that this is one of the main pillars in the contention of the higher critics. They claim that some of the institutions spoken of in the law of Moses are not mentioned as being observed for centuries after the death of Moses, and they draw the conclusion that such institutions did not exist, and hence Moses did not write the Pentateuch. If the argument is unsound in the mouths of the critics, it is equally unsound in the mouths of those who oppose instruments of music in the churches, even to the disruption of congregations of the disciples of Christ; for the principle is precisely the same: If not, will some one please point out the difference?

But there is strong circumstantial evidence that the apostles themselves participated in worship in which instruments were used. It is well known that instruments were used in the temple service, and it is equally well known that the apostles attended that service, and the strong presumption is that they took part in it. We find them going up into the temple at the hour of prayer, and as a matter of course their purpose was to engage in the worship that was enacted there. They were "continually in the temple praising God," and the praising of God in the temple was accompanied with instrumental music. These considerations seem to indicate that there is no solid ground for the assumption that the primitive disciples abandoned the use of instruments in the praise of God—a thing that they had always been accustomed to. But if it could be shown that they did not participate in the praising of God in connection with the use of instruments, it has not been shown, nor do we believe that it can be shown, that their failure to do so grew out of opposition to it—and here lies the second immense assumption in the case. That the apostles ceased praising God when instruments were used, because they believed it to be contrary to the divine will and sinful, is an assumption so extremely improbable that it requires a vast amount of credulity to believe it. That they would have done this and yet not leave one word on record to indicate it, is too violent a proposition to be received as credible by a well-poised mind.

A bitter strife arose among the primitive disciples about circumcision, because some of them taught that it was no part of the Christian system, and we know the sentiments of the apostles on that subject. Now, circumcision was no more common among the Jews than was the use of instrumental music in the worship of God, and it is scarcely reasonable to suppose that the apostles taught that the use of instruments in Christian worship is sinful, and provoked no controversy. Why a controversy about

circumcision, and no controversy about instrumental music which was as well established and as universally practiced as circumcision? The silence of the Scriptures shows that the use or non-use of instruments was a matter of indifference, and hence no dispute arose in regard to it. We may rest assured that if the apostles had taught that instrumental music in worship is not allowable, the Jewish Christians who made a disturbance about circumcision, would have been heard from. They made no disturbance, however, but left that honor to those of later years who, in the absence of all Scripture teaching on the subject, are able to see that the use of instruments in Christian worship is sinful, and feel invested with the authority to cast out of the Church all who do not bow to the mandates of their opinions! To all such we commend a careful perusal of the ninth and tenth verses of the third epistle of John.—Briney's Monthly.

A REPLY TO "FALLACIOUS ASSUMPTIONS."

J. A. H.

THE WAY is the journal, and the writer of this article is he who holds that the inspired apostles, guided by the Holy Spirit, purposely left instrumental music out of the church service of the New Covenant. And if this contention is correct, and about its correctness I have no doubt whatever, he who puts it in is guilty of reflecting upon the wisdom or the goodness of the Holy Spirit; and such a reflection is as great a crime against God, it seems to me, as that of Nadab and Abihu in offering their strange fire, of Uzza in defiling the ark, or of that of Moses in smiting the rock to bring forth the water when he was only told to speak to it. In the first and second of these cases instant death followed the crimes; in the third Moses so provoked the anger of God as to be forever debarred from entering the land of Canaan with the children of Israel.

Let us then for a few moments briefly consider the question: Did the Holy Spirit purposely leave the instrumental music out of the New Covenant as a part of the church service of Christians? That he did leave it out is simply a matter of fact. Not one word can be found in the New Testament about instrumental music in the churches. There is a most radical and striking difference in the language of the two covenants concerning the musical services. In the Old we read thus: "And he [Hezekiah] set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David, and of God the king's seer, and Nathan the prophet; for the commandment was of Jehovah by his prophets" (2 Chron. 29:25). In the New Covenant we read thus: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord

Jesus, giving thanks to God the other man of him" (Col. 3:16, 17).

In the Old Covenant the instruments in churchly mentioned, and instrumental music is religiously required in "the house of Jehovah," by the commandment of the Lord. This much is certain. The Old Testament plainly teaches it in many places. On the other hand, in the New Testament with equal clearness we are told to teach and admonish one another "with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." Nothing is clearer than the use of instrumental music under the Old Covenant; and nothing is clearer than the requirement to teach and admonish one another by singing, under the New. It is also certain that in many places instrumental music is referred to as a part of the worship in the Old Testament; but not one time is it so mentioned in the New. It is also certain that under the New Covenant we are cautioned to do all we do in the name of the Lord Jesus (Col. 3:17), to abide in Christ's words (John 8:31), "not to go beyond the things which are written" (1 Cor. 4:6, A. R. V.); and we are told that "whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John 9). It is a further fact that seven centuries of the Christian era had passed away before instrumental music was used in any church claiming to be a Church of Christ, so far as the records of time show, and when it did come in it was brought in by the Roman Catholics. Moreover, it is clearly established that the Greek word *psallo*, which is used in the New Testament of the music of the church, from about one hundred and fifty years before Christ to fourteen hundred years after Christ had but one meaning, namely, to sing; that is, for a period twelve times as long as the United States have been an independent nation, *psallo* has had this one meaning, a meaning recognized by all the standard translations.

Brother Briney argues that the apostles may have engaged in worship in the temple in which instruments were used. If they did, no man knows it nor can know it; and a talented and learned man, as J. B. Briney is, is in a great strait when the best he can do to maintain the scripturalness of a cherished practice in the churches is to draw his conclusion from a premise concerning the truthfulness of which he and all other men are in absolute darkness. Moreover, the apostles themselves, as well as all other Jewish Christians of their time, were gradually educated out of their Jewish practices. Paul took part in the ceremonials of the Nazarite's vow on his last visit to Jerusalem, a thing he could not have done after writing and understanding the letter to the Hebrews. It was about ten years after Pentecost before the apostles themselves understood that Gentiles were to be received into the Church. If it could be shown (a thing that is impossible) that the apostles in a body attended and took part in some Jewish temple service in which instrumental music was used, it would not follow that instrumental music is now to be used in the churches of Christ; no, indeed, not more than that the offering of the animal sacri-

under the Old Covenant with the law, is now allowable in the churches of Israel, because Paul took those four men, and "purified himself with them, went into the temple, doing the fulfillment of the days of purification, the offering was offered for every one of them." (See Acts 21:17 and Num. 6:1-21.) No, indeed, the question would still remain: What is the teaching of the New Testament concerning the music to be used in the churches of Christ? Do not forget, however, that there is no proof whatever that any inspired man of the New Covenant ever took part in any Jewish service in which instrumental music was used. Brother Briney is guessing about that, I suppose, because there is nothing better for him to do.

In changing from the Old Covenant to the New, God took nine of the Ten Commandments written on the tables of stone into the New, and left one out. Did he do it on purpose? The infant membership of the Old Covenant he left out of the New. Did he do this on purpose? When he came to the question of music, he was clear and specific about the singing, again and again commanding it, but he is perfectly silent about the instrumental music. Did he purposely leave it out? Is it possible that God accidentally left out a thing so good, so necessary to the welfare of the churches that J. B. Briney and others are justifiable in putting it in even when thereby they divide into fragments hundreds of churches? What man of faith could believe such a thing? Jesus said to his apostles: "When they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:19, 20). The Spirit of God was to direct them as to the "how" and the "what" of their speaking, as to the manner and the matter of it. Speaking of the Holy Spirit, Jesus said: "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 he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (John 16:13). If instrumental music were as good for the churches, as necessary to their most successful operation, as some of these folks seem to think, it would be a clear case in which the Holy Spirit had failed to lead the apostles into one very important truth; a failure that was not discovered, or at least not corrected till the Roman Catholics discovered and corrected it about seven hundred years later. Excuse me, Brother Briney; don't ask me to go that far; I still believe in the infallibility of the Holy Spirit and in the fallibility of the pope. I am sure the one is from heaven, and I am equally certain the other is not.

It is certain the Holy Spirit does not teach and require the use of instrumental music in the New Testament as he did in the Old. How did it come to pass that it is left out? It seems to me there is but one alternative: either he did it on purpose, or he did it by accident. But it is incredible that he did it by accident; Christ told his apostles that the

Spirit would guide them "into all the truth." If Christ's words are true, the Holy Spirit left instrumental music out of the New Covenant intentionally; and it is a high crime against God to put it into the services of the church. And, as Brother Briney says, "It rends asunder the body of Christ and tears it to pieces limb by limb, and leaves it bleeding at every pore, destroying the unity for which the blessed Lord prayed; it is enough to make angels weep." Yes, indeed; it is frightful, it is awful, it is enough to make the heart sick and the head faint; but who is to blame for it? I can remember well, and so can J. B. Briney, when every church in America that was striving to return to apostolic purity in doctrine and practice, purity in speech and in deed, was a unit on this music question. In every one of these churches they sang, in not one of them did they play upon instruments. On this subject sweet peace reigned, till some arose among us who were wise above that which is written, who were not content to abide in the teaching of Christ, who were unwilling to worship just as the Holy Spirit had directed. An organ was put in, and a church was divided; another organ was put in and another church was divided; and so it has continued till great numbers of churches have been divided, and now there are two distinct religious bodies where once there was one united brotherhood.

Brother Briney tries to comfort himself with the thought that this is a dead issue, that but few now oppose the instrumental music in the churches. He does not see the matter from my view point. I am sure there are more men, stalwart, vigorous men, men in young manhood and in middle life, men who are well informed on the subject, fully equipped for the war, who are now opposing this apostasy, than there have been before for twenty-five years; and the number is rapidly increasing. Brother Briney must not judge all America by that Proctor-Longan-Haley-Jones-Christian-Evangelist afflicted set, among whom he lives; for there are many people on earth who breathe a purer atmosphere. He reminds me of the blind man who formed his judgment of the elephant by feeling of his tail. He thought an elephant was much like a rather small rope. There are many more than seven thousand who have not bowed the knee to Baal (nor to the pope either) on this music question.

Brother Briney's argument from the silence of the New Testament on this question can be paralleled by the pedobaptist at every point in his contention for infant baptism; and it is as valid for the one as it is for the other.

It is the struggle, and not the attainment, that measures character and foreshadows destiny. Character is not determined by faults and weaknesses and periodic phases of life, nor by limitations and accidents of present existence; but by the central purpose, the inmost desire of the heart. If that be turned towards God and his righteousness, it must at last bring us thither.—Dr. Munger.

"REBAPTISM."

R. C. BELL.

On another page of this issue is a paper by Dr. Jenkins, calling in question what I have written recently under the above heading. At the close of this paper he says: "If the brother will answer the foregoing questions, we will then take pleasure in further investigating the matter with him if he so desires, and we can secure space."

It is not customary to hold an oral investigation at a place where there is no division in the minds of the people concerning the disputed question; neither is it customary to have a written one under such circumstances. Half of the "space" is ready. Now, if the Doctor will get an equal amount of space in a "Rebaptist" paper, then we can proceed, but not before. And as he makes my answering these questions a condition, I shall do so, but nothing more will be published until he gets his half of the "space."

In answer to the introductory paragraph I will say that, before we can proceed, the term "sectarian" must be defined. The Doctor seems to make "sectarian" include everything taught by the sects today, while the word has no such meaning. A sect is "a body of persons distinguished by peculiarities of faith and practice from other bodies adhering to the same general system; especially, an organized body of dissenters from an established or older form of faith" (Standard Dictionary, Twentieth Century Edition). The sectarian world (the Christian Church included, and I understand the Doctor belongs to it) holds to the same general system as the Church of Christ. The truth and Bible teaching that the sects have in common with the Church does not make them sects nor their members sectarians; it is their "peculiarities" and "dissensions" from this truth that make sects and sectarians.

The Doctor is very bitter against sectarians, for he makes them wholly wrong—with no truth at all; but as a matter of fact they have a great deal of truth, and this truth can not be swallowed up by the "peculiar" sectarian part of their doctrine. A church may be sectarian in a few points and hold to the teaching of Christ at other points; and the sectarian churches of our land do this very thing. He uses the term "sectarian baptism," and it must be defined as a baptism strange to and dissenting from the baptism which Christ taught. Some of the baptisms performed by sectarian preachers are not sectarian, but they are Bible baptisms, because they are not strange to the Bible teaching. A man's baptism may be all right, and some other peculiarity of his may make him a sectarian. From the very meaning of the word a sectarian can not be wholly wrong if the general system is right. Perhaps all of us are more or less sectarian, and if a man is to be lost because he has erroneous ideas, none of us can be saved. But whoever believes with all his heart that Christ is the Son of God is pleasing God and will be saved eternally if he continues in this course. He

other man of will continue to grow in grace and knowledge and can never become perfect. The test is faith in Christ as the Son of God and not knowledge of religious of salvation or knowledge of anything else. the Doctor asks, then, Does "sectarian baptism" induct into Christ, I answer: "No, it can not and may not be accepted. We must reject it both in debate and in practice; reject all that is sectarian, but nothing that is Bible."

Let us now take up the questions in order. When we get the word "sectarian" defined though, the questions are about answered.

First—In this question two blessings are named, viz., remission of sins and induction into Christ. Induction into Christ is just as much the doctrine of Christ as is remission of sins. The Doctor fails to make any distinction whatever between the part of the doctrine that is to be obeyed and the part that is to be enjoyed as blessings coming from the obedience. Does obedience save? Certainly. Now let the Doctor prove that a knowledge of what obedience is for, must be had before a person can obey. He has this one passage only as a proof text and it does not even hint at such a doctrine, much less teach it. Here is the Doctor's argument: Baptism is for the remission of sins (Acts 2:38). Therefore the baptized man must know that his baptism is for the remission of sins before it is for remission of sins. Has he not added to the words of Peter? God without qualification says it is for remission of sins to the penitent believer, but he says, Not so, Lord, unless the man knows that it is for remission of sins. A plain case of "making" the Bible say what it does not say. I tremble for the man who does it. The very men who make the biggest fuss about taking just what it says in Acts 2:38, are the men who do not take just what it says; they read into it an idea that is not there nor anywhere else in the Bible. They are the worst kind of sectarians themselves. Let it stand as it is, viz., that a man must be baptized for the remission of sins. If the validity of baptism depends upon the knowledge that it is for the remission of sins, surely we would have some teaching to that effect by the other apostles and by Christ, for they all taught people how to be saved. Surely Peter would have told these people at Pentecost plainly that they must know that it was for the remission of sins.

Second—No sectarian doctrine will induct into Christ.

Third—The "so-called religious exercise" will not prepare for baptism, neither will it make it impossible for a man to believe, repent and be baptized scripturally, if he gets enough Bible into him. The "so-called religious exercise" is the sectarian part; the Bible part, if obeyed, will save in spite of the sectarian part.

Fourth—Yes, that is what it is for; no one questions it who believes the Bible. But why doesn't the Doctor affirm his proposition, viz., that a "knowledge" that baptism is unto the remission of sins is essential to its Scripturalness.

Fifth—Sectarian doctrine and baptism does not

MR. "If a sectarian church teaches the truth to be saved from past sins, this truth will teach sectarianism at this point, this will damn. If, after obedience to the truth, a man joins the Christian Church, or any other sectarian church, it is a sin, just like it is a sin for a Christian to join the Masons or Oddfellows.

Sixth—I know what this question means because I know the position of "Rebaptists," not because it is in the question. The Doctor has salvation expressed twice; he has baptism for salvation for salvation. Of course, baptism is for remission of sins (salvation). No, I will not dispute that, for it is the very point I want to make. But that will not do as proof that a man must know that baptism is for salvation before he can be baptized. I believe in baptism for the remission of sins (for salvation) and you may repeat it again if you want to, but I will believe it still. Don't forget what you are trying to prove.

Seventh—Here is what this question says: If baptism for salvation is essential to salvation, will baptism not for salvation secure salvation? Any such a question! Just remember that being baptized is man's part and that the salvation is God's part. When a man is baptized he certainly is saved from past sins, for Peter says that is what God will do; but I don't know, nor do I want to know anything about baptism "not for remission of sins," for God promises to give remission for *his* baptism (I care for no other), and when the man accepts this baptism he gets the salvation, because that is what it is for, God says. The Doctor may be a "Rebaptist," but he is not talking about "rebaptism" in these two last questions.

Eighth—The truth obeyed will save the soul. The man through whom it comes has nothing to do with its saving power. If we must know that the man who baptizes us is a true Christian, not one of us can know whether he has obeyed the Gospel or not. This is absurd.

Ninth—Whenever a man believes in Christ as the Son of God, repents of his sins, and is baptized to honor God, he gets the forgiveness of past sins and is in God's kingdom. It makes no difference who baptizes him, it is the same process for all, and puts all who do it into the body of Christ. If the man is not sincere in it, he has not obeyed from the heart and is not saved. If he is honest, he is saved from past sins because he has obeyed. If, after obedience to the Gospel, he finds that he is in a human church, he must get out. If he has not been conscientious at every point, he must repent of that, too, but he does not have to be baptized again, for he has already been baptized into Christ.

Tenth—I don't see how it could, for not a word is said about a "formal" confession. I have never denied that the confession must be made with the mouth, but I do deny that there is a passage which teaches that every convert must make it in the same words. I am surprised that anybody will argue for a "formal" confession.

Eleventh—Yes; I agree with the next two para-

graphs, I think, completely. But if the Doctor would prove his doctrine, he had better stick to it.

I have found no neutral ground, and the Baptist Church is not the Church of Christ. Every man who has been baptized because Christ requires it is in the Church of Christ, and some of them may be so poorly taught that they belong to the Baptist Church too, just like some brethren belong to secret orders. It takes more than mere induction into Christ to save a man eternally.

When I find a man who says that he was baptized to obey God and now wants to give up his human name, I gladly welcome him as a Christian only. When I find a man who says that he believes that Christ is the Son of God, and that he wants to be baptized, I gladly baptize him. Both of them may be hypocrites, but I am not responsible for that. In both cases I have the word of the man, and am going by feelings no more in one case than in the other. It is my duty to teach both men, and when I do that my skirts are clear.

Well, I guess that we will have to follow the Doctor into the "hazy realms of supposition." ("To illustrate" means to make bright, and this may be done just as well by supposed cases as by real ones. Christ and the apostles illustrated largely by supposition.) I never supposed any such absurd, foolish thing as the Doctor does, either. Worse than this, he says that sectarians universally baptize people who positively refuse to be baptized for the remission of sins. This is not true. I do not believe that he can put his finger on one solitary case. A man who positively refuses to take the blessing of God on God's condition can not obey, for he has not submitted to God. No, Peter did not force infidels to be baptized on that day. They had to want to obey God, and to all such God gives salvation from past sins. There is an absurd contradiction in his supposition, and no such thing ever happened, or ever can happen, for those people could not have honored God as his supposition says and at the same time rebelled against God's plan of salvation by refusing to be baptized for the remission of sins. Perhaps it is a bad thing to suppose an impossibility.

I will baptize anybody who demands it; it makes no difference how much he knows or how little. If he knows that Christ wants him to be baptized, he knows enough to be baptized, and will be lost if he does not do it.

I think when the Doctor gets the meaning of the word "sect," and when he gives sectarians their dues, then we will not be so far apart. The point of difference between us is whether or not a person must know at the time of his baptism that baptism is unto the remission of sins. Or, at least, I suppose this is the difference. If he has come squarely down to the issue in any one of his questions, I do not know in which one he did it. This is a characteristic of "Rebaptists" though, I believe. I have had to state his position for him all the way through. One not knowing the Rebaptist position will not get it from his paper. If he gets "space," and we continue the discussion, he must affirm his doctrine.

If he said all he meant in his paper, there is not enough difference to dispute about. I believe that baptism is for the remission of sins with all my heart, because God says it; but with all my heart, too, do I believe that a man can be baptized without knowing this fact. If he disagrees at this point, let him say so.

ITEMS OF WORSHIP.

HARVEY S. NELSON.

"And whatsoever ye do in word or deed, do all in the name (by the authority) of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3 : 17.) "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit; and they who worship him must worship him in spirit and in truth (John 4 : 23, 24).

In a previous article we have shown that to worship in spirit is to worship according to the words of Jesus, for he says his words are spirit (John 6 : 63). Also, to worship according to the words of the Holy Spirit and the apostles (see Matt. 28 : 19, 20; Luke 24 : 46-49; Acts 1 : 8; 1-4, 29-47). Also Paul says, (in Col. 3 : 17) that "whatsoever ye (we) do in word or in deed do all in the name (by the authority) of the Lord Jesus."

Now we all know there are many religious words and deeds which should be said and done by every Christian between Monday morning and Saturday night, all of which should be done by the authority of Jesus, and according to spirit and truth, without addition to, subtraction from, or substitution for the divine law; but instead of speaking particularly of those words and deeds at this time, I shall set forth those specific "acts of worship" which every disciple should engage in during the "first day of the week." Any good that any Christian can do during any other day may also be done during this day; but in addition to these various Christian duties which may be done during any day, there are certain items, acts, to be observed during "the first day of the week," some of which we should not observe during any other day, which, if we should, would make us adders to, and changers of, the divine law, pattern.

Now what I want to do is this: Determine what specific acts of worship the first Christians engaged in during "the first day of the week"; learn how the Church Jesus built conducted itself in its primitive form during apostolic days, during "the first day of the week." Now, if I can show just what the Church of God especially engaged in during "the first day of the week," and can find congregations now practicing—observing those same acts during the same day, can we not truthfully say they are apostolic in practice in this respect? Moreover, if any congregations, churches, fail to observe the acts, can we not truthfully say they are not apostolic in practice in this respect? Surely so. The first thing to do, now, is to locate the establishment of the Church of Christ,

so to this I proceed. Jesus said 'Christ' will build (establish) my Church, showing plainly that the establishment of a religious was future from this statement. Now on in the New Testament from Matt. 16 after baptism will not find the Church of Christ, or "Church" the complete institution, building, to which people added, until we come to the Acts of Apostles; on part of second chapter; the time which expired between Matt. 16 : 18 and Acts 2 : 47 being about fifty three days, or something over fifty days. Pentecost (see Acts 2) was the fiftieth day from the Jewish pass-over feast. This day, Pentecost, was "the first day of the week," as seven times seven Sabbaths were to be numbered from the passover, which would be forty-nine days; then one more day to make Pentecost would be what we call Sunday, the first day of the week.

Now during this day the Church of Christ became a complete church—was finished as a complete building, to which people were added, the number, "about three thousand" (Acts 2 : 41), being the first to be added after the commission (Matt. 28 : 19, 20; Luke 24 : 46-49) began to be preached by the apostles.

What have we now? We have this: The first congregation of Christians, organized into a complete church, this being fully accomplished by the Lord Christ, Holy Spirit and apostles, in Jerusalem, during the day, Pentecost—"first day of the week." Now, the acts of this complete congregation, church, becomes the precedent for every New Testament Church, congregation, since that time; hence, is our precedent. Every church that is identical with the New Testament Church in doctrine and practice observes the very same acts of worship during the very same day of the week as are set forth in Acts 2 : 42. Now let us look closely to see just what acts, or items of worship, this first Church of Christ—these first to obey the teachings of commission—observed. In Acts 2 : 42 the acts of worship which should be observed by every church are itemized: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The "they" means the disciples who constituted "the church." The apostles' doctrine was the teachings of the apostles, which constitute a great part of the New Testament (1 Cor. 15 : 4). The fellowship was that spiritual and material assistance, in which every disciple took part. We usually call it the contribution, collection or laying by in store (1 Cor. 16 : 1-4). The breaking of bread was the observing of the supper Jesus instituted (see Matt. 26; 1 Cor. 11.) The prayers were expressed desires to God for his care, and thanks for all blessings received.

Now, since there is one other exercise—act—in which Christians take part upon "the first day of the week," which act is not mentioned in Acts 2 : 42, it is well to speak of it, else some may accuse us of adding to the divine plan. This act is singing, which is not mentioned in our text, for which reason I believe it is not absolutely essential to the worship of the church during "the first day of the week," but rather a privilege for every Christian to enjoy any and every day,

MR. If a when it would cause disturbance to be so act may be observed any day — it teach first day of the week, in connection with the items. Moreover, we have one New Testament example which occurred before the establishment of the Church, while Jesus was on earth, at a certain time "they sang a hymn and went out." (See Matt. 26 : 26-30; also, in Eph. 5 : 19, 20; Col. 3 : 16.) I hold exhorts disciples to sing, and since he specifies no special time, it leaves us the liberty to sing when we choose to do so, without disturbance; hence, we sing on "the first day of the week," when the church meets for worship.

Now I claim and affirm this: that these five acts, or items, observed during the first day of the week "worship, viz.: (1) Teaching God's Word; (2) Fellowship; (3) Breaking of bread; (4) Prayers; (5) Singing, completely and absolutely cover and include every act of church worship to be done during "the first day of the week," and exclude every act and thing not specified, or necessarily implied therein. I hold, further, that we have no more right to leave off one of these items in Acts 2 : 42 than to leave unobserved another. The same argument that would prove the right to dispense of the fellowship, or any other, would prove the right to leave undone any one, or all. Neither have we any right to add one thing not specified or necessarily implied. When we do we incur the displeasure of the divine lawgiver. (See Matt. 15 : 7-9; 2 John 9 : 11; Rev. 22 : 18, 19; also 2 Tim. 3 : 16, 17.)

Any church which does these acts of worship during the first day of the week—every act, without addition, subtraction or substitution—is apostolic in practice this far. Every one that does not observe the acts of worship as the New Testament directs, is not the Church of Christ, in its apostolic form.

Those who enter heaven will be those only who do the will of God (Matt. 7 : 21).

Boxville, Ky.

MISSION WORK REPORT.

J. H. LAWSON.

Eighteen months ago I began work in this new country, known as the Kiowa-Comanche County. It had been open to settlement on six months at that time, and there were but few houses outside the county site towns. The people lived in tents and dugouts. There was no preaching of any kind and not a Church of Christ in all the country. I felt that this county presented an excellent opportunity to practice what I had preached—mission work, after the apostolic order.

I began work under very unfavorable circumstances. First, I was a poor man, with a large family; second, there were no houses in which to hold meetings; third, the people were strange to me and to each other, and fourth, there had been two crop failures in Texas. Several of my very best friends urged that I should not come, saying that the work would not be supported. But I came, believing that

God careth for his own, and that his people would gladly help those who put their all in the work. I made a statement of the needs of the field through the Primitive Christian, Firm Foundation and Gospel Advocate, and at different times reported through the Gospel Missionary, THE WAY, Octographic Review and Christian Leader.

The churches were urged to regular giving, and in a short time several churches and individuals had signified a willingness to help each month to the support of the work. The contributions increased, until I was enabled to get a young man to assist me, and through the increased liberality of the faithful, I have been able to keep two faithful preachers as helpers.

We have set in order ten congregations after the apostolic order, and have made many hearts rejoice. We have tried to be systematic in the work that the cause might be firmly established. The following Christians and churches have contributed once each month for the last six months, and some of them from the first: Brother Rutherford, Kansas; Brother Thompson, Kansas; Brother Richardson, Kansas; Brother York, Kansas; Brother and Sister Robinson, Kansas; Sister Pearl Smith, Kansas; Brother Dr. Settle, Indian Territory; Brother Sams, Texas; Brother Probst, Arizona; churches at Whitewright, Savoy, Lott, Gainesville and Dalhart, Tex.; Eden View, Valley View and Pleasant Valley, O. T., and Bruceville, Ind. The combined contributions of these churches and individuals have amounted to forty-five dollars each month.

There are those who have given one or more contributions, amounting to about twenty dollars per month, while to my Timothy and Titus has been sent about sixteen dollars each month, making a grand total of about eighty dollars per month. This has been sufficient to meet expenses, and we rejoice.

I thought that by October the work would be sufficiently advanced to be self-supporting, but a great drouth began June 1 and has continued until now, and there is but little made. The brethren here will hardly be able, many of them, to support themselves, and I am sure that some of them will have to seek employment away from home to support their families. There are hundreds of towns and communities where the Gospel has not yet been preached, and the calls to "come over and help us" are many and urgent. I feel that it would be wrong for me to leave or neglect this field at this time, and so I have decided to do all in my power during another year to build up these waste places.

I believe that the faithful who believe in mission work, as directed by the Lord, will gladly help, that fruit may abound to their account. Some of those who have stood by the work from the first will not help longer, on account of other work in which they will engage; but I hope to enlist others to take their places. We should do more work than we have ever done.

I need another young man to help in this work. Who will come? None but faithful, earnest workers wanted. We will see that food and raiment is given.

That is all we get and all we can use. Paul says, "With it be content." We ought to be willing to sacrifice for the cause of Christ. Brethren, we need a few more churches and individuals to give one contribution each month. Can they be found? I am sure they can, if one half who read this will only make a small effort. All that is given will be used in preaching to those who know not the way of life. If we are able, I would have six men at least in this new country. They are needed, and should be here. We should take this country for Christ before denominationalism get firmly planted.

Mountain Park, Okla., September 3, 1903.

"REBAPTISM."

M'H. JENKINS.

Having carefully read and studied Bro. R. C. Bell's articles on the above subject, we come respectfully asking for more light. We understand that Christian baptism is for the remission of sins (Acts 2:38), and secures the salvation of its subjects by induction into Christ (Gal. 3:27), in whom we have redemption, even the remission of sins (Col. 1:14). We know that Christian baptism inducts people into a state of salvation. Does sectarian baptism secure like results? If no, why accept it? If yes, why reject it in debate?

We know that in order for a baptism to be valid in the sight of God, it must induct its subjects into Christ.

Will Brother Bell claim that sectarian baptism does this? If yes, why make any fight against it? If no, why not baptize them? As a basis for a little further investigation, will Brother Bell please answer the following questions?

First—Will the acceptance of the doctrine of Christ, including baptism for the remission of sins, induct men and women into Christ?

Second—Will the intelligent acceptance of sectarian doctrine, including baptism as an outward sign of an inward grace, induct men and women into Christ?

Third—Will baptism secure the salvation of men and women who, in a state of excitement, ignorantly, or otherwise, go through a so-called religious exercise preparatory to baptism unauthorized by the Bible?

Fourth—Is baptism for the remission of sins a part of the doctrine of Christ?

Fifth—If sectarian doctrine and baptism saves people, do they then become unsaved by uniting with the churches whose doctrines saved them?

Sixth—If "baptism for the remission of sins" is not essential to salvation, why have so much strife over the matter?

Seventh—If "baptism for the remission of sins" is essential to salvation, will baptism not for remission of sins secure salvation?

Eighth—If a sectarian not in Christ can baptize

a candidate into Christ, can not any other man of the world also baptize men into Christ?

Ninth—If a man unites with a sectarian church without believing its doctrine, is he not a religious fraud and in need of regeneration?

Tenth—If Mark 16:16 places salvation after baptism, does not Rom. 10:9 place salvation after the "formal confession with the mouth?"

Eleventh—If Acts 2:38 (R. V.) places remission of sins after baptism, does not Rom. 11:10 place salvation after the confession?

This is not a matter as to whose conscience is to be satisfied, but is a matter of obedience or disobedience to God's law. If God's law requires men and women to be baptized for the remission of sins, then we have the option to do or die. If God's law does not require baptism for the remission of sins, then somebody is in danger of condemnation for creating so much strife and discord over a matter of no importance.

Brother Bell seems to be fond of illustration by supposition; but we are not wandering in the mazy realms of supposition when we say that the Holy Spirit commands people to be baptized for the remission of sins, and that to fail to do so is not only to fail to obey the Spirit, but is an active rejection of its teaching.

Brother Bell seems to have at last discovered a sort of neutral territory, occupied by a lot of people in possession of baptismal salvation. They are not in the Church of Christ, and never have been, unless the Baptist Church is the Church of Christ. Brother Bell is ready to receive them into the Church of Christ if they feel like their baptism is all right. If they are not satisfied with it, he is ready to baptize them. If this is not accepting feelings as an evidence of pardon, the brother will please rise and explain the difference.

For Brother Bell's benefit we will suppose that half the converts at Pentecost had said, We are willing to be baptized as an "outward sign of an inward grace," willing to be "baptized just to honor God;" but we are not willing to be baptized for the remission of sins. We will let the brother imagine the result. His teaching commits him to the idea that St. Peter would have said, "Oh, well, that is all right. It makes no difference whether you believe what I have said about baptism or not. The acceptance of my teaching is not in the least essential to the validity of baptism." Does the brother really believe St. Peter would have thus talked under such circumstances, or would have baptized a man who positively refused to be baptized for the remission of sins, as sectarians universally do to-day?

Will the brother please tell us what he would do for a man asking baptism at his hands, claiming that his sins were already pardoned? Could he consistently do anything but baptize him, since he is ready to receive into fellowship people who have been so baptized? If he will receive men baptized upon such a claim, must he not also be willing to administer such baptism?

If Brother Bell will answer the foregoing ques-

tions, we will then take pleasure in further investigating the matter with him if he so desires, and we can secure space.

Desiring to know only the truth as it is in Christ Jesus, and granting like honesty of purpose to others, I am, in Christ, fraternally,

Walnut Shade, Tenn. McH. Jenkins, M.D.

A BURNING OF BOOKS.

JAMES A. ALLEN.

"Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed."

Ephesus was an idolatrous city. In it was a statue of the great goddess, Diana, an ancient goddess of heathen superstition. Craftsmen had become rich by merchandising silver shrines for Diana, just as priestcraft and preacher-craft enjoy a life of luxury and wealth by exercising a dominion over the Bible in the hearts and consciences of the people. But an inspired apostle visited the city and began preaching a message from the true and living God. Much opposition was met, for religious people were then, much the same as they are now, opposed to everything, whether Scriptural or not, that contradicts their opinions, ideas and notions of things. Those who considered their "craft is in danger" took it upon themselves to put a stop to the labors of the apostle. The great temple would soon be despised and her magnificence destroyed if they permitted the Word of God to have free access to the hearts of the people. Demetrius made a speech to them, "and the whole city was filled with confusion." It has ever been thus, more or less, when the word of God and sectarianism, skepticism or infidelity came to an open conflict.

But all of the citizens of Ephesus were not thus minded. Prior to a description of this transaction, in the nineteenth of Acts, we have an account of where many were converted to Christ and to his Gospel, by the preaching of the same apostle. They had the honesty and candor to investigate the arguments presented by the apostle, and see whether the things that he preached were true or not. As an honest investigation always results in the conversion of those who seek to do what is right they believed in Jesus of Nazareth as the Christ, the Messiah, of God, to the salvation of their souls. Now it was that they had no more use for "their books" of "curious arts," and as about the best way to get rid of them was to burn them they were brought together and burned. The price and the cost made no difference to them when truth and righteousness were at stake.

The temple of God has no agreement with that of Baal. Inspired apostles made it plain that the religion of Jesus Christ, which they taught was one thing, and that the precepts and commandments of men were quite another. But it is insisted that these "books," these disciplines and confessions of faith,

contain the "essence" of what is in the Bible. What presumption! God's Book has been "condensed" and improved upon! The fact that such things are taught is proof enough that the systems which contain them are wrong. An apostle once affirmed that "all Scripture" was profitable to be held to as "doctrine," and that it was all, in its entirety, profitable to be taught both at home and in public, and was profitable for reproof, for correction and for instruction in righteousness.

There is safety in believing what the Scriptures teach. The Apostle John informs us that he saw the dead, both small and great, standing before the tribunal of God, and that the books were opened. It will be fearful to be judged according to a book that does not contain, and even condemns, our religion. Wisdom suggests the propriety of brushing aside everything that is not authenticated in the Scriptures, and standing simply upon the teaching of inspired men, as contained in the Bible.

Nashville, Tenn.

THE SIMPLE LIFE THE BEST.

MAYOR SAMUEL M. JONES.

The only worthy "goal" or object in life is life itself. Jesus said, "I am come that ye might have life?" If there had been some other thing of more importance doubtless he would have named it. The aim of each soul should be to live the largest possible kind of a life, and to do this one should have the healthiest, strongest, soundest kind of a body to live in; one must be true "to the bone" to every high and noble conception of life.

Two roads seem to open out before every one; one is labeled Principle, the other Policy; one is the "strait and narrow way" of being true to conscience, to the highest impulse of the soul; the other is the broad way that leads unto death.

I do not understand how the idea that wealth, possession, position, ease, luxury, indulgence, idleness, are desirable has possessed the world-mind; but it certainly does. It is equally true that the converse idea that lack of wealth, "moderate circumstances," "plain living," and simplicity are undesirable, also possess the world-mind. Both of these notions are wide of the truth, as the prophets, the poets, the dreamers, the masters and saviors of all ages have testified. "Give me neither poverty nor riches, feed me with food convenient for me," the prayer of Agur, expresses the loftiest longing of the human soul. "A man's life consisteth not in the abundance of things (property, money, stocks, bonds, big houses, cushions, luxuries, gew-gaws) that he possesses," was the way Jesus emphasized the unimportance of the very things that the popular teaching of to-day asserts to be all important. Andrew Carnegie has discovered that it is a disgrace to die rich; then it must be a greater disgrace to live rich.

Wealth is a curse to the man known to possess it, just as the tattered garb of poverty is a curse to him who must wear it. This is because their condition in

life violates—nay, more, outrages the idea of the law of unity, of oneness, of brotherhood, of equality. One God must mean all mankind a brotherhood. It follows then as a logical sequence that the highest goal that the human soul can strive for is to so live and adjust itself to every relation in life as to make a brotherly life possible for all. Some years ago I boiled my philosophy down on this point into two lines. Here they are: I claim no privilege for myself or for my children that I am not doing my utmost to secure for all on equal terms.

I believe those people who are living simple lives—simple in word and thought and dress and action, and are working with their hands, with no thought that they can save the world with money or by getting rich so that they “can give money to the poor” are nearest the Christ ideal of life.—Ram’s Horn.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

“Build thee more stately mansions, O my soul.”

SPIRITUAL LIFE THE HIGHEST GOAL.

In speaking to the graduating class of Yale College President Hadley warned the young men against the temptations of the world to-day. He advised them to put their trust in religion as a means of withstanding evil. In the college, he said, a man finds himself in a community where each bears part of the other’s burdens, but in the world outside it is every one for himself. Materialism is the first thing that the young man has to face.

“It is written, ‘Man shall not live by bread alone.’ If you have it in you to give men more than this, be sure that any failure to account for the added talents will be heavily visited upon your soul when you have to make up the final account. There is no more pervasive danger than the danger of thinking that the money standard is everything; that ability and business honor, and love and marriage, are all marketable commodities. The stress of hunger may excuse the wrong; the blinding influences of modern life may explain the commonness of the error; but nothing can condone the error or undo the wrong.

“More than ever do we need to take to our own hearts the lessons of Christ’s temptation in the wilderness in each of its several forms. The world to-day is full of dazzling possibilities in every direction. To him who is tempted by things material there is a keener struggle for possession, with more wealth at the end and infinitely more possibilities of use of that wealth.

“A man who is overanxious to accomplish specific results, however noble, who has fixed his whole heart thereon and his whole purpose therein, has fallen short of the full conception of the Christian life. The greatest things that a man can do are quite as likely to result from his failures as from his successes. He who sets his ambition on the actual accomplishment of things which he can see and understand places him-

self at the mercy of chance. For the sake of some good that he may or may not realize he abandons those habits of mind and qualities of heart which do good every day, and perhaps most good of all when their effect is wholly unconscious to him who exercises it.

“If your education is worth anything, and if your Christianity is worth anything, let it teach you thus to live for the people; not to go into life for the sake of what you can get out of it in wealth and influence and the accomplishment of any of those things by which the world measures success—but to take life for what you can put into it, to be a part of the world about you, and subordinate your wants and ambitions to its needs and purposes. Thus can you make yourselves independent of the accidents of life; thus can you have the assurance that, whether in success or in failure, in life or in death, ye are Christ’s and Christ’s is God’s.”—Selected.

IGNATUS’S DESIRE FOR MARTYRDOM.

Ignatus, Bishop of Antioch, one of the Apostolic Fathers of the Church, was one of the earliest successors of the apostles, and is supposed to have been a native of Syria. According to Eusebius he was a disciple of St. John, and was made Bishop of Antioch in the year ’69. Among his writings he has left us a letter written to the Romans, in which he informed the disciples at Rome that he was being conveyed thither with the full expectation, and even longing, to be thrown to the wild beasts in the amphitheater; and he beseeches the Christians at Rome to make no effort to prevent this martyrdom. The following is an extract from this letter:

“I write to all the churches, and impress upon all that I shall willingly die for God unless ye hinder me. I beseech of you not to show an unseasonable good will toward me. Suffer me to become food for the beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God. Rather entice the wild beasts that they may become my tomb, and may leave nothing to my body, so that when I have fallen asleep I may not be found troublesome to Jesus Christ, when the world shall not see so much as my body. Entreat the Lord for me that by these instruments I may be found a sacrifice to God. I do not, as Peter and Paul, issue commandments unto you. They were apostles of Jesus Christ, but I am the very least; they were free as the servants of God; while I am, even until now, a servant. But when I suffer I shall be the freed-man of Jesus Christ, and shall rise again emancipated in him. And now, being in bonds for him, I learn not to desire anything worldly or vain.

“From Syria even unto Rome I fight with beasts, both by land and sea, both by night and day, being bound to ten leopards. I mean a band of soldiers who, even when they receive benefits, show themselves all the worse. But I am more instructed by their injuries; yet I am not thereby justified. May

I enjoy the wild beasts that are prepared for me; and I pray that they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some whom, out of fear, they have not touched. But if they be unwilling to assail me I will compel them to do so. Pardon me; I know what is for my benefit. Now I begin to be a disciple, and have no desire after anything visible or invisible, that I may attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let breakings, tearings and separations of bones; let bruising to pieces of the whole body; and let the very torments of the devil come upon me; only let me attain to Jesus Christ.

"All the ends of the world, and all the kingdoms of this earth shall profit me nothing. It is better for me to die for the sake of Jesus Christ than to reign over all the ends of the earth. 'For what is a man profited if he gain the whole world, but lose his own soul?' I long after the Lord, the Son of the true God and Father, even Jesus Christ. Him I seek who died for us and rose again. Pardon me, brethren, do not hinder me in attaining to life, for Jesus is the life of believers. Do not wish to keep me in a state of death, for life without Christ is death. While I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light. When I have gone thither I shall indeed be a man of God. Permit me to be an imitator of the passion of Christ, my God. If any one has him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

"Remember in your prayers the Church which is in Syria, which, instead of me, has now for its shepherd the Lord, who says: 'I am the good Shepherd.' And he alone will oversee it, as well as your love toward him. But as for me, I am ashamed to be counted one of them, for I am not worthy as being the least of them, and one born out of due time. But I have obtained mercy to be somebody if I shall attain to God. My spirit salutes you, and the love of the churches which have received me in the name of Jesus Christ, and not as a mere passer-by. For even those churches which were not near to me in the way have brought me forward, city by city.

"Now I write these things to you from Syria by the Ephesians, who are deservedly most happy. There is also with me, along with many others, Crocus, dearly beloved by me. As to who have gone before me from Syria to Rome for the glory of God, I believe that you are acquainted with them; to whom do ye make known that I am at hand." — Translation of Roberts and Donaldson.

Every Christian is or should be a lighthouse on the shore of time, and he should see to it that his light is kept constantly burning day and night. There are very many voyagers on the great sea of time, and there are surfs and rocks and whirlpools to be avoided, and the responsibility is on the keeper of the lighthouse to so light up the way that these dangers may be seen and escaped.

One strong point of the early church was, she was so poor. One weak point of the modern church, she is so rich.

FAITH IN GOD NOT DYING OUT.

Lately a religious census of Cleveland was taken. It was found that there were nearly two hundred thousand persons who either belonged to or expressed a preference for the Protestant churches, and nearly ninety thousand who were Catholics. There were also several thousand Jews, and many who had no special leaning in religious matters. A curious feature of the census is that only twenty-four persons were found who reported themselves as infidels. Poor two dozen! They belong to the forlorn hope of that class which has always been just on the point of driving the Bible from the world, ever since there has been a Bible. There was a time when, even in this country, it was by many supposed to be a mark of intellectual vigor and training to doubt the Bible.

True, the devil is not idle in finding enemies to make war on revealed truth, but they wear uniforms for the most part to-day; they are the followers of imitation religions, those who seek teachers that soothe the conscience instead of quicken it. There is a musty smell about the word "infidel" that savors of times past, when open scoffers were in sufficient numbers to make weak folks grip their Bibles the firmer, lest they should lose their only copy of a book that would soon be out of print.

Only twenty-four in a city of four hundred thousand who reported to the census takers that they did not believe in a God! There are in this city almost ten times as many churches as infidels, who acknowledge their spiritual condition. This is an age, too, as everybody says, of special enlightenment and progress. It certainly is far ahead of the French Revolution, when infidelity ruled in France, and was greatly in evidence elsewhere. In matters of faith at least these twenty-four men live long after their time, interesting relics of a condition that is passing away.—Union Gospel News.

TRANQUILITY.

Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, for they are always sweet, serene and calm.

That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul. It is as precious as wisdom, more to be desired than gold—yea, than even fine gold. How contemptible mere money-wealth looks in comparison with a serene life—a life which dwells in the ocean of truth, beneath the waves, beyond the reach of tempests, in the eternal calm!

How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character by bad blood! In fact, it is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well-balanced, who have

that exquisite poise which is characteristic of the finished character!—Selected.

BE COURTEOUS, BOYS !

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me, and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then, you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or a man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down." — *Wellspring*.

"AS UNTO THE LORD."

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn, yet, day by day, as she busily plied her iron, many an humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G——, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah, my dear lady," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and, while my iron smooths out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Green, in the room above me, has a weakness in his back, and lies on his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely, and sick with the pain, he pounds on the floor with a

stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture papers that come wrapped round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all his mercies to us? — *Christian Life*.

THE PATH OF LEAST RESISTANCE.

ADA MELVILLE SHAW.

The approach to my cellar is from the outside of the house — down four steps from the yard. A double door folds down over the steps to protect them from the weather. Beside the cellarway is a bed of nasturtiums. They have been aflame with beauty all summer.

I had occasion yesterday to open the seldom-used doors of approach to the cellar-way. There, across the steps, and still pushing its feeble way further into the darkness, lay a trailing nasturtium branch nearly a yard long. The leaves should have been broad dark-green disks, closely set on a sturdy green stem. They were, instead, dwarfed things, almost white, several inches apart on the well-nigh colorless branch.

"You silly thing!" I said in apostrophe, as I laid the weakling back among its sturdy brothers in the sunshine. "You had as good a chance of life as the others. What a blunder you made! Across your way lay a crevice — light on this side, darkness on that. You did not know enough to turn aside. Just a little swerve, just an uplift of your head, and you could have flung a banner of green and gold across the ugly doors. But you followed the path of least resistance, and through the dark crack you went to a living death and a flowerless fate."

What danger in the path of least resistance! What fatal results may follow the careless "Why not?" "Where's the harm?" "Just this once!" "What's the use?" "Too much trouble!" "Next time I'll do better!"

A little habit of idleness, a push of selfish indulgence, a foolish slip of tongue or act, a little wrong habit begun — soon it is too late. We are in the cellar way. We have of ourselves no power to draw back. The virility of our spirit is lessened. There is no more ruddiness of health in us. Unless some one comes to our prison and leads us out we shall die there before there has been one lovely blossom of promise in our lives.

Suppose Helen Keller had followed the path of least resistance — had refused to be led out by the way of struggle unceasing into her present life of wonderful inspiration to others? Suppose Miss Alcott had accepted the conditions of poverty of her early years, and been content to do housemaid service and sewing because at first these brought easier returns? Suppose — to take a great leap into sacred history —

Peter had never gone back to the *via crucis*, after that cry: "I go a-fishing?"

The way of flower and fruitage does not lie by the way of least resistance. Of everything that grows the principle is onward, upward, outward! "Look up!" cries the Epworthian, and with his eyes on the sky lends a hand to his comrade, climbs over the obstruction, away from the darkness into the light of righteousness — the light of the life worth while.

PRAYER IN TROUBLE.

We have been encouraged to bring all our troubles to the Lord in prayer. We are not sure that he will see fit to relieve us of the burdens that oppress us. Paul was afflicted, and besought the Lord three times for the removal of the pain. His prayer was answered, but not in the way he anticipated. The answer which came from above was, "My grace shall be sufficient for thee." The thorn was not removed. The pain was not banished. For some good reason the Lord saw it fit to permit his servant to suffer on. But he gave a satisfactory answer. He can deliver us in many ways.

Our heavenly Father is well pleased to have his needy children cry unto him even when they know not what is best for them. He is full of pity and tender compassion, and even when he sees fit to deny our request he does not forget our prayer nor disregard our pain. "He knoweth our frame; he remembereth that we are dust." Jesus cried to his Father when a bitter cup was pressed to his lips. His quivering flesh shrank from the agony. We also may tell him what we want, and if in his infinite wisdom he should not give us the thing we long for he will answer our prayer.

He supplied Paul with grace sufficient. This was even better than the thing asked for. It met the case in another and better way. Afterward the apostle understood the case more fully, and exclaimed, "Most gladly, then, will I rather glory in my infirmities; that the power of Christ may rest upon me." — *Christian Advocate*.

Speaking of the value of prayer, Professor Drummond said:

"Five minutes spent in the companionship of Christ every morning — aye, two minutes, if it is face to face and heart to heart — will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake, or for any one's sake."

What is time? The shadow on the dial, the striking of the clock — the running of the sand — day and night — summer and winter — months, years, centuries — these are but arbitrary and outward signs, the measure of time, not time itself. Time is the life of the soul.—Longfellow.

"Watch ye; stand fast in the faith: quit you like men; be strong."

AN ARTIST'S FIDELITY.

Leonardo Da Vinci had just finished his great painting, "The Last Supper," and a friend came in to look at it. The friend admired a goblet on the painted table. "How wonderful it is," said the friend, "it stands out like solid silver." The painter dashed his brush over the goblet in an instant, and exclaimed, "Nothing shall draw men's eyes away from my Lord!" It is with that spirit that we should keep Christ in the foreground, and ourselves, our plans and our reputations in the background.—Selected.

IF OTHERS ARE TO ENJOY.

If we wish others to enjoy our conversations, we must talk of pleasant subjects. Politeness or sympathy may lead people to listen to ill-natured or complaining words, but those whose minds are healthy and well-balanced do not enjoy that sort of conversation.

One of the last, slowly murmured sayings of Whittier, the poet, as he lay dying was this: "Give — my love — to — the — world!" And this is the world's supreme need to-day; more than our eloquence or our knowledge or our wealth or all else besides, it needs our love. True, even love may sometimes err; but the cure for love's mistake is just more love. We never blunder because we love; we often blunder because we do not love enough. God help us all that, like Whittier, we may live and die giving our love to the world! — Rev. George Jackson, B. A.

The *Christian Observer* says: "Lack of money is no reason for doing nothing for Christ. Christ does not always call for money; he calls for service. The deeds of loving hearts and willing hands are the instruments for the advancement of the kingdom of God. The money given by some enables others to render these services. But those who have not the money to give can themselves give service in the homes of suffering, and poverty, and ignorance, that God will bless as richly as the princely gifts of the millionaire."

Every time you surrender to doubt, anger, fear, jealous envy, or whatever you know to be wrong, you simply augment the fault you despise. You are adding more fuel to the flame, instead of putting it out. If you keep the fuel away from the fire, it will go out, because there will be nothing on which it can feed.—Selected.

A light shines with the same brilliancy on the inside of a smutty lamp chimney that it would have if the glass were clear, but it can not light the room with the same brightness. So a man may have burning within him a conscience clear and bright, but the windows through which it looks may be clouded with prejudice and ignorance.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

F. L. Young closed a meeting October 11 at Dodd City, Tex. He baptized five.

Bro. George Klingman is now located in Columbia, Tenn. We wish for him the greatest success in his new field of labor.

Jennings Lake, Fla.—I began a meeting at Le-canto, Fla., October 8, and continued twelve days. There was one addition to the church by confession and baptism.
S. W. Colson.

Bro. H. H. Hawley preached to the congregation at Bowling Green last Lord's day, morning and evening. Two baptisms after night service. These made the confession at a mission point in the city, at a meeting conducted by Brothers Fox and Holloway. Every church should have its mission points.

Brother Friend.—I have just closed a good meeting at Bradley, near my home. Had the very best of order, splendid audiences and two additions, and the members promising to make a new start. Will begin to-night at Seven Gums. Bro. S. H. Jones had one confession last night at New Liberty.
Boxville, Ky. H. S. Nelson.

Prairie Plains, Tenn.—Bro. Jas. K. Hill began a meeting with the brethren at the Brick Church, September 17, continuing over two Lord's days. Eleven more were added to the congregation. Nine of them made the good confession and were baptized, and two came from the Baptists. The audiences were large and the attention was good throughout the meeting. Brother Hill is the ablest preacher of the Gospel that has ever preached at that place. The brethren were greatly edified by the earnest and kindly lessons on "Christian Duties," which were drawn from the Word of truth. May God bless him in his efforts to proclaim the Gospel.

W. C. Ralston.

Alto, Tenn., October 17.—Bro. Jas. K. Hill closed a two weeks' meeting at Morris schoolhouse, two miles west of the above place, Sunday night, October 11. Brother Hill preached the Gospel as God's power to save in a plain, forcible and impressive manner. Consequently, fifteen souls were added to the one body by baptism. Of this number, four came from the Methodists. The meeting was a success in every respect, being largely attended and much interest manifested. However, we thing the query box proved to be the most interesting feature. About fifty questions were presented during the meeting, and the Bible answers given each night seemed to draw the people from their homes and

thus the seed was sown. We truly hope they fell into good ground and may spring up and bring forth a bountiful harvest.
Lucy Partin.

"Double-mindedness is abnormal and unmanly. God made us to sail by a pole star and a chart that he has given us. He made us to rule our spirits, to keep the lower nature in subjection to the higher. We have no business to let the stokers from the hold come on the quarter-deck or go into the pilot-house and take control of the ship. They are to serve, and not to rule."

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in his light and by his grace. Let us pray to him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to him who is the fountain and center of all mercy, loving kindness and joy.—John Henry Newman.

An eminent surgeon used to remark to his assistants, when everything was "laid out" ready for an operation, "Don't be in a hurry, gentlemen, for we have no time to lose." One can accomplish so much by keeping steadily at it, and not trying to do more than one thing at a time. "One step, and then another, and the longest walk is ended." The housekeeper or home-maker, more than any other, should cultivate a habit of self-control. A lady who has charge of a number of servants told me recently the secret of success in managing them. "I manage myself," said she, "and the rest is easy." This is just as true of the management of children. When everything goes wrong, take a moment to get self in order, and see how quickly all else will become orderly.

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SCRAPS.

J. A. H.

THE RIGHT KIND OF A LETTER: "Dear Brother, I send you some subscribers for THE WAY. I think THE WAY a grand paper, and pray God's blessings upon it. I do not ask anything of you for what I do in getting subscribers for it. I hope to see it enlarged, and expect to do all I can to extend its circulation. May God bless its faithful editors is the prayer of your friend and brother, J. B. Reynolds." This nice letter came with a good list of new subscribers.

* * *

Remember, we are making an effort to get five hundred new subscribers by November 17. For a special reason we want every one of the five hundred by 6 o'clock on the evening of that day. Have you done your part in enlarging the list. Almost any friend of the paper could get one. Many could get as many as Bro. Reynolds did. At this writing I have not his list before me; but as I remember, there were five names on it. You will probably read this by the 13th or 14th. Only three or four days are then left in which to make out the list of five hundred new names. The whole number could easily be made out in that time, if all who read this would take it to heart and act promptly. I am writing this on the 2nd of the month. We have been receiving daily additions to our list that are very encouraging

indeed. Now all that is needed is for every true friend to do his part.

* * *

Bro. Harding: Will you please state what "overt act" was performed by the thief on the cross in order to the blessing, "This day shalt thou be with me in paradise"?—E. W. M.

Answer — "Overt" means "open to view, public, apparent." A bodily act may be an act of the hand, foot, tongue or of any member of the body; and this act, if directed and controlled by the will, is an act of the inner, the real man. He performed a number of such acts when he rebuked his fellow thief, saying to him: "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the reward of our deeds; but this man hath done nothing amiss"; and when he said to Jesus, "Remember me when thou comest in thy kingdom." (See Luke 23 : 39-43.) And, remember, no man knows that he had not been properly baptized. We have good reason to suppose that he had been. No man has a right to build an argument on the assumption that he had not.

* * *

A correspondent from Alto, Tennessee, says: "Through the influence of one of your students we have been taking THE WAY for three years, and think it one of the best papers published. We have also had the pleasure of having a number of your students in our community; and we find them to be good teachers, and the most devout young people I have ever met. May the Lord bless you in your work of faith and love." The daily study of the Word makes every honest heart more faithful and devout.

THE CREED OF SIXTY COLLEGE GRADUATES.

"The sixty men in the last senior class of Bowdoin College were asked by President Hyde each to formulate exactly what was his religious belief or unbelief. President Hyde then took these individual confessions of faith, and omitting everything that was special and retaining only what every one of the sixty statements contained, he formulated a composite creed to which every student was willing to subscribe.

As a curiosity it is interesting, and as an indication of the trend of the times it may be suggestive. So orthodox a paper as the Presbyterian, of Philadelphia, says that on the basis of this creed most Presbyterian church sessions could receive applications for membership, a statement which may mean much or little, since it is not at all improbable that the church officers of almost any congregation would receive the Pharisee into full fellowship if he proved to be as good as he said he was. But here is the Bowdoin Composite Creed for what it is worth: "I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal. I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the church as the fellowship of those who try to do God's will in the world. I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."—The Cumberland Presbyterian.

The creed of the New Covenant is this: "Jesus is the Christ, the Son of the Living God."

"If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God hath raised him from the dead, thou shalt be saved."

BIBLE SCHOOL AT BARNARD, MO.

J. H. D. TOMSON.

We have agreed to teach a Bible school at Barnard, Mo., beginning December 15, of twelve weeks' duration. There will be a forenoon and afternoon lesson each day (except Lord's days), from beginning to close of the term. The brethren of the Barnard congregation think that they can board persons, who may wish to attend said school, at two dollars per week. Write them for all information pertaining to board and tuition. (Write Brother D. M. Cliser, Barnard, Nodaway County, Mo., for all information you may wish, and he will give it with pleasure. Don't forget to enclose a two cent stamp or a postal card for his reply when you write him.) Now is the chance for all those who wish a better knowledge of the Bible, to obtain it, at a very small cost of board and tuition. The Bible will be analyzed, read, studied and taught, and every effort put forth to acquire a more thorough knowledge of its sacred pages. We would prefer to use the American Standard Revision, as it has many advantages over any other. It can be bought for two dollars per copy in good flexible leather binding. Brother Homer E. Moore, Panama, Nebr., can furnish this, the best Bible in the English language.

THOUGHTS SUGGESTED BY BROTHER TOMSON'S ANNOUNCEMENT.

J. A. H.

It is a great pleasure to us to make such an announcement as the foregoing one. Twelve weeks devoted to such work can not but be of great benefit to those who attend and properly use the time. One of the most encouraging of the signs of the times is the marked increase in the appreciation of Bible study that is so manifest in many directions. The Valdosta (Ga.) Bible School, which opened a few weeks ago, now has about one hundred students, with three teachers, who give all of their time to the work and two who devote a part of their time to it. They have a nice, good building with four rooms, which has recently been erected for the school. Brother L. J. Jackson, who edits our Wayside Helps Department, was the chief mover in getting up the school. The brethren of the Church of God at Valdosta joined heartily with him in the work. It was necessary to send their children to school, and during all of their school days they want them taught the Bible. The favor the enterprise has received from members of other churches, and from people of the world, has been very pleasing, though unexpected, to the brethren there. The school, however, is undenominational—that is, the Bible is taught just as it is, in its own words. I often tell my pupils I am little concerned whether they know what I think a passage of Scripture means or not, if only they know what that passage says, and what the Word of God says at all other places on that subject; for every responsible human being who knows well all that God in the Bible says on any given subject, and who is fully determined to do God's will with all promptness and energy, will surely do his will in this matter without mistake or failure. When a man knows all God has said on a given matter of duty, and is eager to do his will, he will never fail in the performance of his duty from a lack of understanding. God always gives the understanding heart to the faithful student of his Word who is eager to do his will. The people who misunderstand, who do that which is wrong, thinking it to be right, either have not been faithful in learning all that God has said on the subject, or they are unwilling to do what he requires. The man who knows well all the divine teaching on the subject, and whose chief aim in this and in all other matters is to do God's will, will understand it well enough to obey it. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:17). "If ye abide in my Word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the

Lord; a double-minded man, unstable in all his ways" (James 1:1-7). "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3:21, 22).

With one exception all the teachers who are engaged in this work at Valdosta have been themselves student, either of the Nashville Bible School or of Potter Bible College; Brother G. E. Claus, one of their teachers, has attended both schools, and is the first to receive a degree from Potter Bible College. He was graduated as Bachelor of Arts last June.

It would be a glorious thing if every church of Christ in all the land had a similar school. By all means we ought to educate our children in the Word of God from the time they are old enough to learn till they pass from under our control. In the kindergarten, the primary, the grammar school, the academy, the college, the university, the Bible ought to be taught by faithful Christians to every student. The Bible itself ought to be taught; not the theological writings of men, not commentaries, not things written by men about the Bible, but the very words of the Bible, just as they occur in the Bible, in English, in Greek, in Hebrew. Blessed indeed is the man, thrice blessed, who is very familiar with the Bible in English, with the New Testament in Greek, with the Old Testament in Hebrew. To become thus familiar with the Holy Book requires many years of diligent, painstaking labor, but it is paying for itself all the time by making him who faithfully engages in it a greater, wiser, better man—a man constantly growing into the likeness of Jesus, a man who is ever exerting a greater influence for good in an ever-widening field. The perfection of success, as well as of duty and of happiness, is "to fear God and keep his commandments."

God bless the Bible school work everywhere! To train our children in the way of the Lord from babyhood is the mightiest way in which we can work for the civilization, the enlightenment, the Christianization and the salvation of the world. If it were not for that scheme of Satan, denominationalism, doubtless we could have the Bible taught in nearly every public school on earth by faithful Christians. But as this dreadful curse prevents that, let us see to it that we have schools in which our children shall be taught the Bible, and to which all who wish to come are invited.

The Roman Catholics are wise in their generation on this subject. They have their parochial schools wherever they have churches strong enough to support them, and they insist on educating their own children. They are eager, too, to educate Protestant children, and some Protestants are foolish enough to send to them. They know well that if a child is thoroughly trained in any way from his babyhood to manhood, or womanhood, he will almost certainly abide in that way all the days of his life; and so they educate all the young they can, and they make mighty sacrifices to do it. God forbid that the

Master should have to say to us at last, "The Roman Catholics were wiser in their generation in the education of the children than were ye children of light." Sad indeed will it be if we see any of our children lost forever because we did not teach and train them in the way of the Lord from youth, as we might have done, as we should have done. And very sad indeed will it be, if we ourselves are lost forever, because we did not take proper care of these precious treasures that God committed to us!

HIGHER LIGHT.

J. A. H.

It is rather common now for those who have been deluded by that supremest of modern follies, the destructive criticism fad, to claim a kind of inspiration for men, especially great men, which with them is on a par with the inspiration of the Bible writers. To them Shakespeare, Homer, Milton, Dante, Savonarola and other men of like ability were very highly inspired; and that even much smaller men, if they are seeking light, are also inspired. The "certain writer" referred to in the following extract from J. W. McGarvey's Department of the Standard, is clearly one of these men. Bro. McGarvey says:

Bro. Kendrick, of Downey, Cal., reports a certain writer as having said that the guidance of the Holy Spirit guiding us into all truth, is really better for us than miracles; and he asks, 'If this is so, how may we recognize the guiding influence so as to follow its lead?' In answer that if it were true that the Holy Spirit guides us into all truth as it was promised that he should guide the apostles, this would be no substitute for miracles, seeing that miracles were employed as proof of the inspiration of those that wrought them, and not as a means of guidance into truth. He, the Holy Spirit, doesn't guide anybody into truth now except through the record given in the apostolic writings of the truth into which he guided them. He guided the apostles; not into all truth absolutely, nor perhaps into all religious truth absolutely, but only into all the truth which Jesus wished them to know while they were in the flesh. And as all the truth into which he guided them has been written down in the Scriptures, when we are guided by the latter we can properly say that we are guided by the Holy Spirit; and this is the way in which the promise made to the apostles extends to us."

Just so! Let no man suppose he is being guided by the Holy Spirit except as he is following the teaching of the Word of God. In that is all the truth the Lord wants us to know so far as our duties as members of his Church are concerned. This "inner light" business is from Satan, not from God. If we are faithful, and ask him, God will give us wisdom to understand and to do his will; that is, to understand and to do the things that are written; but the knowledge of what we are to believe and do can only be secured from the study of his Word. There

is no other righteous basis of unity, no other competent guide.

JOHN W. MCGARVEY—THE CHRISTIAN CHURCH AT LEXINGTON, KY.

No. I.

(Unity-Idolatry.)

While at Bethany College (1854-5 and 1855-6) I became familiar with the name of John W. McGarvey for the first time. It seems to me now it was the Missouri boys who kept this name before us. I rather have it in my mind that he was then making this State his home, or at least had been doing so. Anyway, I gained the impression somehow that he was very popular with the disciples where he lived and was one to whom others looked for counsel and instruction. From that day to this, I have had the idea that he is a scholar, a Christian, a wise counselor, a wise man, and that is much. When it was published in the papers that this same John W. McGarvey was driven from his own home church to the planting and upbuilding of which he had given his time, his best manhood and money, or that he was even allowed to leave it, I was made to do some thinking, which I have a mind to pen down.

I want to say in the outset that I was brought up believing that Kentucky is the home of reformation, not simply of the reformation. It was the home of Barton W. Stone, the stone-wall of the reformation. The history of the early reformers of Kentucky deserves to be classed with that of those who "were stoned, were sawn asunder, were slain with the sword, wandered about in sheepskin and goatskin, being destitute, afflicted, tormented" (Acts 11:37). What was the high crime and misdemeanor of Raccoon John Smith, when he had to preach to the people from his gig right under the shadow of a comfortable church? Nothing, nothing, save he wanted to get a little closer to the Word of God and invite others to go with him. What was the awful offending of John W. McGarvey, the aged, that he had to turn his face, wrinkled in the service of the Lord, from the stand from which his words of wisdom had flowed for half a century, and his body had to make a forced march from the place it had bowed and praised and prayed and grown old in the service of the great Jehovah? Nothing under the heaven, except it be that he was trying to hold the ground gained for him by the heroism of Raccoon John Smith, John T. Johnson, John Allen Gano, the Creaths, the Rogers and a host of others.

Now the greatest slander on consistency, truth and honesty, decency and common sense is for those, who drove John W. McGarvey from the church, to claim that they are the same folks with the above named servants of the Most High, and those who suffered with them for the cause of the Master in the dark and bloody ground. Did they claim to be the same as those who inaugurated the inquisition and worked it in all its heinousness, or those who plied the torch of fagots piled round the stake, or

those who poured hot lead down the throats of Christians, or cast delicate women among mad bulls, or even the devil himself, I would trouble myself to hunt up the likeness, but I do not feel encouraged to search with the expectation of finding a single spiritual characteristic likeness to the Kentucky heroes of the cross, who fought for the truth all through the earlier part of the past century up to the 60's.

It may be that those who forced John W. McGarvey from the church, flatter themselves that their loss is compensated for in the opportunity to show their zeal. The great question with man should be, "What pleases God and his Christ?" Much zeal is offensive to God, not pleasing. He has told what he likes. The children of Israel had a cloud by day and a pillar of fire by night to guide them, but those who were led by these walked by sight; now we walk by faith. There is nothing in man of higher order or more noble and more ennobling than his mind. The religion of Christ is addressed right to his mind, his intelligence. The greatest man on earth is he who moves before his God by faith. It is a grand sight when a man dares not go beyond the bounds of faith or stop short of it, but moves before God and man with Jehovah's "Thus far shalt thou go and no farther" ever in his mind. In direct contrast with the pillar of cloud and fire, Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you with all truth" (John 16:13). Pilate was not the worst man in the world. He asked, "What is truth?" Whereas there are millions to-day who pose as the pious saints of God, but never stop to ask or find out what is the truth. I am glad, in the first place, I live in an age when the Spirit guides those who will learn into all the truth. In the next place, I am delighted that Christ tells us himself what is truth. "Sanctify them in the truth: thy word is truth" (John 17:17). What is written in the New Testament, then, is distinctively and emphatically the Spirit's work in guiding us into all truth. Then there is no truth in religion outside of the New Testament. Then the New Testament contains all truth to the man of God. He that has anything in his religion that is not in the New Testament, it is not the truth, and that man is not led by the Spirit. We can understand Christ—John 1:17, "The law was given by Moses, but grace and truth by Jesus Christ." Let us stop and reflect. Is it not strange that so many persons are not satisfied with the truth the Spirit of truth gave? Is it not strange that so many run after the law that Moses gave, in preference to grace and truth that Christ gave? Hear Jesus talking to the church that drove John W. McGarvey out in Lexington, Ky.—John 8:31: "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." Notice, to know the truth, the Lexington disciples must continue in Christ's word. What truth of Christ was it that made them put the organ in? They continued in some one's word, for they did not originate the idea of having an organ; whose was it? Was it Christ's or the Mother of Harlots?

This great maternal wonder began the use of the organ after God left it out of his Word; there is no use of denying this. It is true, if those who believe continue in Christ's word, they will be his true disciples, know the truth and be free; but what if they do not? Is it not too clear to be doubted that they will not be his disciples, will not know the truth and will be servants of the Great Whore? Did some say, "Oh! they had instrumental music in the Old Testament"? Yes, and if I were to join the synagogue, I would fiddle, toot horns, beat drums, tambourines, thump pianos and organs with a high hand and an outstretched arm. But grace and truth came by Jesus Christ, and the Spirit guides into all truth, if we will be led by him and if we are not led by him we are not Christ's. "For as many as are led by the Spirit, they are the sons of God" (Rom. 8:9-14). Now if any man have not the spirit, he is none of his.

I would like to have a talk with these Lexington saints. I would put this question: "Do you believe Christ would have taken the organ in preference to John W. McGarvey?" You do not? Then where did you get your spirit? Not from Christ, surely. Then whose are you? You belong to him whose spirit you have. Paul said, "Destroy not him with thy meat, for whom Christ died" (Rom. 14:15). Is that not what you did with your organ? Did you not drive out an aged disciple? Did you not bar with your organ him from all the fellowship you had to offer. Did you not go just as far as you could with the work of destruction? Whose spirit did you have? If you had had the only church in the world, the only fellowship, would not have barred him from worship altogether? Did you not deny him all you had?

THE SACRED TRUST COMMITTED TO PARENTS.

J. N. A.

There is no more sacred trust committed to human responsibility than that given to fathers and mothers. Neither is there any other trust so generally betrayed unless it be the trust committed to elders of the flock of God. I suppose there is not one mother in every fifty, even in our "Christian land," that realizes her responsibility to God for her motherhood; and fathers are more lax in these duties than the mothers. These facts are appalling when we remember that the children of these fathers and mothers are to be the parents of the next generation—the supporters and makers of the home, the Church and the nation, of fifty years hence. What may we expect? Those who appreciate, to some degree, at least, the value of early training in children, can not fail to shrink with dread from lifting the veil that hides this secret.

Solomon says, "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6). The original here is much more expressive. It means to straiten (restrict), and

firmly establish a child upon the entrance of his way by deeply imbedding in his heart principles that will lead him on in the way in which he has been fixed; and then the spirit adds, that not only when young will he follow in these principles and walk in the way, but "also" when he is old he will not turn from it. Thus in one word Solomon declares the indispensable means (the switch and teaching) of firmly fixing the feet of the child in the way of righteousness. Without these means it is impossible to fix the child in the entrance of his way; and the neglect of either of them will bring sorrow and shame to Christian parents. It is God's way of developing the human heart and fitting it for the reception of Christ.

The law through Moses was given to man in his child age to train him for Christ. Paul says it was a schoolmaster to bring us unto Christ. Man had so drifted into sin that it was necessary for him to be developed before he was able to have written on his heart the New Covenant, before he could receive Christ. Throughout the law of Moses the influence of "the switch" is felt. It was an age in which God fenced them in (straitened them) by his "shalls" and "shall nots," and whipped them when they climbed the fences; but all through this age God was working on their hearts, imbedding principles that would firmly fix them in the way that led to Christ, and every one that received this straitening and teaching was ready to receive Christ.

The child is predominantly fleshly. This nature develops and shows itself much sooner than the other nature. His desires are chiefly fleshly and very strong. This nature must be restrained while the other nature is being developed. The teaching alone will not do. "He that spareth his rod hateth his son; but he that loveth him chasteneth him diligently."

We see this truth demonstrated every year in our school work. Every student studies and recites a lesson daily in God's Word, besides other daily teachings and admonitions, and yet this is not sufficient government for the school.

We must have some "rules" to straiten or restrain the stronger nature. We have a number of students, indeed the larger part of them, who need no "rules." They could be left absolutely free because they have been so developed, and principles have been so imbedded that they are governed by these principles rather than by fleshly desires. We, as teachers, would be unjust to parents, unjust to their children, and untrue to God were we to depend on teaching alone to govern the school. Many young students, too young, I think, sometimes are placed under our care who are not established, who are not governed by principles of truth and righteousness, imbedded in the heart, but whose fleshly desires are much stronger than other desires that might be found in these hearts, and "rules" are absolutely necessary to the development of character in them. We would be sinners before God were we not to "fence" these desires in while we strive to imbed principles in their hearts by which they may form characters. This work must be done for the children sooner or later,

if they ever become men and women — real men and women.

Sometimes children are sent to our school (children of different ages, from 13 to 25 years old) who never have been restrained. They have always had their way at home, and they want it still. Thus the parents of these children have been hating them. They are unfitted to receive Christ, for the very essential to the reception of Christ is submission, giving up your will for God's.

Neither are "rules" alone sufficient for the training of children. "You must not do it," "dout's," "I will wear you out," "you shall," and "you shall not," and other such anathemas are the sum and substance of child training (?) in many of our homes. At the age of six years, these children are placed in the public school, and oftentimes their teachers are men and women who are unfitted to train children. They are here taught "books," and turned out into the world without being established in the way they should go; and by them the world, the home and the Church are cursed.

There is, so to speak, no teaching done to-day by fathers and mothers in the home. I do not see how God can save me and yet damn my child for the lack of training that I ought to have given him. It is a fact that every Roman Catholic child, almost, becomes a Catholic, and even when old he does not depart from the "Holy Catholic Church." Yet Christians with the words of the Eternal One have children committed to them that grow up and never become Christians, or go off into sectarian churches and into other places worse. Why is this? Is it because the Catholics can excel us in teaching? No. Is it because they have better and stronger teaching? Not so. It is because we do not teach our children the principles of God. They teach and we do not.

There is not one home in every dozen in which this article may be read that teaches in a regular and established way the Bible to their children. More, the majority of these children never heard their fathers pray or offer thanks in the home; neither did these children ever have their fathers gather them around his knees and formally teach them one lesson from the Bible. I believe such a course on the part of Christian parents is criminal before God.

"Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates" (Deut. 11: 18-20). Timothy was brought up under this Scripture: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 15).

"Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Eph. 6: 4). Again, these parents say

that they believe that no man can come to Christ except God draw him and that the Gospel is God's drawing power. They believe (so they say) that the laws of Christ must be written on the heart and mind and put within the inward parts, that they may become the power of God unto salvation. Yet, with all this faith they depend upon one lesson a week, perchance, in Sunday-school, with, perhaps, an annual meeting of ten days' or two weeks' duration to write these laws of Christ on the hearts of their children.

Oftentimes this lesson in the Sunday-school is taught by a teacher (?) that could not teach intelligently the first principles of the doctrine of Christ and, perhaps, has barely read the lesson that he proposes to teach. Such parents hate their children and do not believe in God, and are going to be lost, it seems to me, because they do not believe unto the saving of the soul. Those children of yours are going to be lost because they are never drawn to Christ, and they can not be drawn without teaching, and God has committed to you, first, the duty of teaching them. You can not shift this responsibility. If you had Sunday-school work every day in the week in your community and the best preacher in the brotherhood of Christ to preach to them daily, still the obligation is on you as high as heaven to teach your own children, and you must do it. Nobody can do this work for you. You must see to it that your children are taught the Word of God in the home. Talk it when you sit in your house, when you walk about, and when you rise up — yea, constantly and regularly teach God's Word to your children, than you may be saved yourself and that they too, may be saved.

Parents must give account at last for this sacred trust, and they will do it with great sorrow unless they repent of this grievous sin they are committing against their own children.

WORSHIP

R. C. BELL.

Man is a religious being. He everywhere worships. A man with no system of worship is an exception, for all peoples have their gods and their temples. Go to the heathen countries or to the lonely islands of the sea, or wherever man is to be found, and you find him worshipping something. He was created thus. He seemed to feel "that the way of man is not in himself; it is not in man that walketh to direct his steps," so he, a dependent creature, looks up to an independent god.

This religious nature of man is his distinctive peculiarity. No other animal worships. And man will sacrifice everything else for his religion, whatever he worships. I do not suppose that there is a nation or a tribe on earth that would not rather cease to be than to deny its religion. They will pour out their last drop of blood for it. Worship has such influence over man that it makes him what he is.

Whoever can direct man's religious thought can mould his character. His religious faculty is the key to his very self, and whatever holds the key can have the heart.

And now, from the very nature of worship, the man rendering the worship becomes like the god worshiped. Hence idolatry has a degrading influence always. When men make the form of their idol out of wood or stone, they also form its moral character. This character must be corrupt, for it is the embodiment of his own corrupt nature. Man can not form a perfect ideal. By worshiping this idol the worshiper is made still more corrupt, so when the next generation makes an idol, its moral character is still lower; and so on down through the succeeding generations. That idolatry is ever leading downward is confirmed by history. After falling from the true worship men first worshiped the sun and stars; then they deified their heroes; then they worshiped objects in nature; then beasts and creeping things; and then stocks and stones.

God knows his creatures. He knows that man must worship something. He further knows that for man to be lifted up and fitted for heaven he must worship a pure God. Therefore he says: "I am Jehovah your God. . . . Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them" (Ex. 20:1-5). The reason for such legislation is that man necessarily becomes like the God he worships. Can we not see the wisdom and goodness of God in requiring man to worship him only? God requires nothing at the hands of man, by the way, but such things as are good for him in this world and in the world to come. If God asks man to do something, that something is the very thing man needs to do; and if God asks us not to do something, that something is the very thing that we do not need to do and the very thing that will prove a curse to us if we do it. Not only is God our King, but also is he our Father and our Friend.

Are we worshiping the God of heaven and earth? If so, we are growing into the likeness of God. But what is God like? "Jehovah is slow to anger, and abundant in loving kindness, forgiving iniquity and transgression; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation" (Num. 14:18). "But thou, O Lord, art a God merciful and gracious, slow to anger, and abundant in loving kindness and truth" (Psa. 86:15). "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Peter 3:9). If we are worshiping God — and we can not honor and worship him unless we do it by faith in the New Testament Scripture — we are growing in the above points and shall be fitted finally to live with God throughout eternity.

Are we worshiping and serving the devil? If so, we are becoming more like the devil every day we live. Are we living for this present world only? If so, we are becoming more worldly-minded every day.

Notwithstanding the truth of this principle, many of us will not worship God. We set up an image and a likeness of something in the earth beneath. And consequently are becoming more and more like it. Many into whose homes this paper comes are living for worldly pleasure, worldly honor and gold. These are popular gods; their followers are legion; but their worshipers are the worst kind of idolaters and are becoming more worldly-minded and less spiritually-minded every day. This form of idol worship stamps out the finer feeling and corrupts the moral nature just as surely as does the worship of gold after it is made into the form of some hideous beast. In both cases it is gold and gold worship, and will lead to the corruption and destruction of all the good within man and unfit him for heaven. We can not rise above the god of our choice because of the very nature of worship. No idolater can go to heaven (Rev. 21:8), and more of us are going to miss it because of idolatry than we think, perhaps. Why, oh, why are we so foolish!

No Christian parent can think of making a golden calf and teaching his children to love it and pray to it and worship it. But he had just as well do that as to teach them to love gold and to worship gold in any other form. It is one and the same thing. It is alarming to see how far seemingly devoted Christians are worshipers of money. He who loves it and gives the time and the talent to the making of it that he should give to Jehovah is an idol worshiper, whether he lays up anything or not. Christian (?) parents who are money worshipers themselves and teach their children from earliest childhood to love it and value it above everything else almost, are practicing and teaching one of the very worst forms of idolatry, and that, too, with an open Bible in their hands! How can they expect to be saved, or to teach their children the way of salvation? They are trusting in stocks and stones. Christ is not trying to frighten us when he says not many are going to be saved, he is telling the naked truth. Let us practice and teach the Gospel at this point, for the Church is sadly in need of it. Let us ourselves give not less, at the very outside, than one tenth of our income to the Church. I can't see how a man who is worth five or ten thousand dollars can give only twenty-five or fifty, or even one hundred dollars to the Lord a year, and persuade himself that he is worshiping God. Is he not loving that money and clinging to it? Is not his treasure there and not in heaven? Let's not deceive ourselves by persuading ourselves that we can have the heart set upon both God and money. We must be like the God or gods we worship only. We can't be like both Jehovah and gold at the same time; they are too different. Therefore we can't worship both.

What are you worshiping, my brother, my sister?

Tell me. Then I can tell what you are and where you are going.

THE RESURRECTION.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

Mr. Pentecost, an evangelist of world-wide reputation, has visited Japan. He spent most of the month of June in Tokio. It was not my privilege to hear him throughout; the speeches I did hear were sensible and good. In person he is large and heavy set, with a broad, round face, smoothly shaven. His manner is plain and simple. He resorts to nothing that is sensational. His words are selected from the simplest and are such as the common people can readily understand. The illustrations he uses are of the same nature. I have been told that he is a Presbyterian, but nothing in his speech would betray it. He has certainly outgrown much that is peculiarly Presbyterian. The Word of God, so far as I heard him, is his final appeal in all matters of faith. On June 9 I heard him on "The Resurrection of Jesus Christ from the Dead." The Japanese people were much pleased with him. I think this is due to the fact that he spoke in a way that they could understand. His visit to Japan, I am sure, will do good. A brief of his speech on the resurrection is as follows:

Christianity is not a speculative inquiry by which men reach a knowledge of God through philosophic reasoning. It is a direct revelation out and down from God to man. This revelation began to be made many years ago by inspired men, and was completed in Christ. He himself is that revelation in its fullness. We must not study philosophy, but the person of Jesus Christ, to understand what Christianity is. Christianity is a fact. The great central fact on which Christianity rests is the person of Jesus Christ. Growing out of this are four other great facts:

1. The Incarnation. The Word became flesh and dwelt among us.
2. His public ministry, or the teachings of Jesus.
3. His sacrifice; Jesus, through the eternal Spirit, offered himself as a sacrifice to God.
4. On the third day he rose from the dead according to the Scriptures.

The Gospel of Jesus Christ consists in his person.

At this point I am not insisting that Christianity is true. This is for you to ascertain later.

By the resurrection of Jesus Christ from the dead is not meant the survival of his spirit. He ate and drank with his disciples. He said to them: "Feel me and see that a spirit hath not flesh and bones as you see me have." Nor is it meant that he simply lives in his teachings. His body did not see corruption, but actually came forth from the grave according to the Scriptures.

Little by little, through his teachings and personality, his disciples came to believe in him as the promised Messiah. But when he was crucified on the cross they were dumfounded; they lost all hope of him as their Savior, and returned to their former occupation. They said, We had hoped that it was he who would deliver Israel; but now they are in despair.

But if his death was their despair, his resurrection was the rebirth of their hope, which was to abide evermore among men. The news was to relate the fact of his resurrection. They ran together, full of hope, at the open grave of Jesus Christ. All the opposing powers combined can not destroy that hope. The first message delivered to the world was not a set of speculative doctrines. With boldness the disciples of Jesus declared his resurrection. For two thousand years this has been the great underlying truth of Christianity.

That I have not overestimated this great fact, let me call attention to what Paul the apostle says about it. (1 Cor. 15.) He says if this is not true, our faith is vain, our hope is also vain, and we are yet in our sins. If this is not true, faith hath taken hold of a bubble, which bursts in your hands. It is the keystone on which the whole structure of Christian faith rests, and without it all falls to the ground.

Christianity is not a religion which has lived in a hermit nation; it has plunged into the highest civilization, and has been subjected to the sharpest criticism.

Western rationalists deny the facts of the resurrection; but every one of them admits that if the first disciples had not believed it, it could never have spread outside of Jerusalem. Why did they believe it?

Four classes deny the resurrection: (1) Those who crucified Jesus; (2) Ethical teachers who flourished later; (3) Those who deny the supernatural; and (4) Those in the East at the present day who wish to bring Christianity down to a level with their own beliefs.

That which does not include the resurrection is a spurious Gospel.

The resurrection is said by some to be incredible. Huxley declared that no amount of testimony was sufficient to create a belief in it; that no matter how much testimony might be brought to bear upon it it would only be testimony to an incredible fact.

There are three lines of proof for the resurrection:

1. Its historic proof by honest and competent witnesses.

2. It is not incredible to believe that God, who created the world and gave life in the beginning, is able also to raise the dead.

3. Christianity, as a moral force to reform the lives of men, is proof that there is a risen Lord back of it. We come to you with a Gospel, behind which is the living God, who raised up Jesus Christ from the dead. You must accept death as god, or accept Jesus Christ from the living God.

THE RELIGIOUS VALUE OF THE BOOKS OF SAMUEL.

PROFESSOR JAMES A. KELSO.

In a certain sense the Books of Samuel are historical. They present the forces and movements which culminated in the establishment of the Hebrew monarchy. Very graphically they portray the careers of the first two occupants of the throne. From another point of view, the narratives of these books may be characterized as biographical, containing as they do incidents and situations in which the personal element comes almost exclusively to the forefront. The modern reader is often at loss to decide whether the author had composition of history or the writing of biography as his main purpose.

With a keener insight into their true nature, the Jews have classed these books with the prophetic writings. The author unfolds many of the ethical and religious principles, so strenuously advocated by the great prophets of the eighth and seventh centuries B. C. These great ethical and religious teachings of the later prophets may be summed up in the terse and stern demands of Hosea and Micah. "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings." "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly before thy God?" Centuries earlier Samuel had set the same lofty ideal before the weak, misguided and wayward Saul in those immortal words: "Behold to obey is better than sacrifice, and to hearken than the fat of rams," and the creative genius of Christianity, although giving a higher motive, has never said anything grander in the sphere of practical ethics. This sentiment in no small degree indicates the religious value of these Books. The Jews, therefore, understood their true inner nature in terming them prophetic.

These two points of view, historical and biographical on the one hand, and prophetic on the other, were identical to the minds of the Hebrew writers. They wrote biography and history with an admonitory purpose and in a parnetic vein. This had led the advocates of the distinctively modern view to discount the historicity of their narratives and the faithfulness of their biographical portraits. Yet the Books of Samuel are a perennial source of religious instruction, for the very reason that they possess these characteristics which have brought upon them the censure of the scientific historians of modern times. It is what may be termed the prophetic presentation of history and delineation of character that invests them with the deepest religious significance. To the Hebrews history and biography

were not wrong writing unless they inculcated either an ethical principle or some religious truth.

There are one or two very common errors in regard to the practical use of the Books of Samuel, in common with other Scriptural writings of a similar character. Students commonly regard it a very easy task to read these works, so as to learn all the intended religious lessons. In one of his writings, the great English divine, Frederick W. Robertson, remarks that the books of the Old Testament most difficult to understand are those in which the historical and biographical elements predominate. This view is antagonistic to current opinion. But a little thought will convince that no class of Scriptural writings require more patient reading and demand more careful meditation than those of the historical and biographical type, if the reader desires to obtain from them something more than a superficial acquaintance with the external facts.

A companion error is the view that these and similar Old Testament writings are suitable enough for the instruction of children and youth, but entirely inadequate for the edification of maturer Christians. This is not the clearly enunciated theory, but a true description of the practical attitude of not a few religious teachers. Those who hold such views either avowedly or tacitly, have failed to give them the study and attention which they deserve. They are like the great ocean along whose shores the little child may wade, and in whose depths the man may dive for pearls.

Not only is their value discounted on every hand either explicitly or implicitly, but there is a strong tendency to neglect them as a source of religious teaching. In preparing this paper, the writer, to satisfy himself on this point, turned to Hastings's Bible Dictionary ad loc., and was surprised to find not even a brief paragraph on the religious ideas or teachings of the Books of Samuel. The writers of the articles on Genesis, Deuteronomy, Joshua, Kings et al. do recognize the ultimate purpose of these books to teach religious and moral truth. This omission and the emphasis that is laid upon the purely critical study of the Old Testament prove that Biblical scholars are criticism-mad, if such an expression is permissible. If those who devote their time exclusively to the study of these books find nothing in them that is worthy of attention, except the sources of the compiler, parallel accounts, and variations between the Massoretic Text and the versions, it is not strange if the pulpit and the general Christian public will neglect them. When the editor asked us to write on this subject, we thought we had a well-worn and threadbare subject, but a careful search revealed no recent literature on this theme.

The Books of Samuel are worthy of the most careful and prolonged devotional study. They are an almost inexhaustible source of homiletical material.

Emerson once significantly wrote: "The student is to read history actively and not passively; to esteem his own life the text, and books the commentary." This pregnant saying of the sage is the key

to the situation. The reader is to turn his eye inward on his own life, while he follows the careers of Samuel and his contemporaries. The achievements and failures of Samuel, Saul and David in the spiritual life are to cast their lights and shadows across the soul of the reader. The bright light shed by these Titanic characters will bring to his consciousness his own virtues, and make his sins stand out black and hideous across the background of their noble lives. Their failures and sins will act as a wholesome check on self-assurance, and will give him warnings of the dangers which lie across his path. In order to derive the greatest good, the student should endeavor to transfer himself to their situations and face the problems which they meet. Impossible, is the popular verdict, as their age is so very unlike ours. Very unlike in external life and civilization, but strangely similar in many of the social and spiritual problems, which are forced upon earnest Christian men to-day.

The Christian pulpit has too often made the mistake of regarding the characters of these books as symbols and types, or in indulging in allegorical exegesis. The heroes of the book thus become unreal and lose their fascinating power. Let the principles of grammatico-historical exegesis be followed. Let us live with real men and women, so that we may feel the Spirit of God acting upon us through their lives.

Truly the Books of Samuel take us into a goodly fellowship. Towering above all others is Samuel, one of the greatest figures of Hebrew history. The last representative of an old order, he is equally at home in a new era. Judge, founder of the monarchy and prophet of Jehovah, he is equally great in all three spheres. One so great that we find it easier to admire and indulge in hero-worship than to emulate. Ewald compares his work with that of Martin Luther, in his bringing to a conclusion an old order and ushering in a new era. It is good to be in his presence and to learn the power of that austere and great spirit. Carlyle has said: "That great men, taken up in any way, are profitable company. We can not look, however imperfectly upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near." It is with this spirit, in which Carlyle gave to the world his study of "Heroes and Hero Worship," that we should enter the presence of Samuel.

No theme has been more attractive to essayists and philosophers than friendship. The Hebrews have had no Cicero, no Laelius; they can boast no essayist who has set forth the beauties of friendship portrayed in a sublimer spirit than the pages of Cicero breathe. In the heart of the son of Saul, the Spirit of Christ is manifested with touching and pathetic power.

There are other characters as instructive as Samuel and David; there are other scenes and situations as inspiring and uplifting as those in which the nobility of Jonathan shines. It lies without the scope of the writer to treat these in detail, but if they are approached in the spirit and by the method outlined above, they will be a source of spiritual refreshment

and religious instruction.—Bible Student, Columbia, S. C.

Allegheny, Pa.

PAUL'S RULE—A SERMON ON MISSION WORK.

C. W. SEWELL.

"But we will not boast of things without our measure, but according to the rule which God hath distributed to us, a measure to reach even to you. For we stretch not ourselves beyond our measure as though we reached not unto you; for we are come as far as to you also in preaching the Gospel of Christ, not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (2 Cor. 10:13-16).

We have been requested to give the apostolic way of doing missionary work. In the above passage we find, (1) Paul had a "rule"; (2) that this "rule" was a rule "which God hath distributed to us." (3) that according to this rule Paul hoped "to preach the Gospel in the regions beyond"; (4) that in this he hoped to be "enlarged" by the Corinthians "abundantly." To enable us to understand these points we shall study the preaching of Paul and the work of the churches that "enlarged" him "abundantly." We note here that this rule which God distributed to him was for the "preaching of the Gospel in the regions beyond," "not of other men's labors"—"another man's line of things made ready to our hand," hence was for missionary work.

Taking up the history of this apostle's work, according to this "rule," we find him going to Philippi (Acts 16) and preaching the Gospel. This was about A. D. 55. From thence he "passed through Amphipolis and Apollonia, and came to Thessalonica." (Acts 17:1.) These towns are in the country called Macedonia. Thence he passed through Athens and came to Corinth (Acts 18:1). Corinth was in Achaia. According to Paul's rule, he hoped to be enlarged by Corinth to preach the Gospel in the regions beyond. If this was his rule, then it seems Philippi and Thessalonica should have done the same. Did they? "I thank my God upon every remembrance of you . . . for your fellowship in the Gospel from the first day until now" (Phil. 1:3-5). Paul established the church at Philippi A. D. 53, and wrote this letter from Rome A. D. 64. Thus for eleven years Philippi has had "fellowship in the Gospel." But we will make it more definite yet: "Now ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only" (Phil. 4:15). Thus, when he left Macedonia they "enlarged" him "to preach the Gospel in the regions beyond." Not only that, but

"for even in Thessalonica ye sent once and again unto my necessity" (Phil. 4 : 16). Thessalonica was in Macedonia. When he left there he went to Corinth in Achaia (Acts 18 : 1). "And when I was present with you and wanted, I was chargeable to no man; for that which came from Macedonia supplied" (2 Cor. 11 : 9). Philippi was in Macedonia, and was doubtless the one meant. But what did Thessalonica do in the matter? (1 Thess. 1 : 7, 8). "So that ye were ensamples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

Let us here note that Paul says they had "fellowship in the Gospel." Fellowship means partnership. Thus they became partners with Paul in preaching the Gospel. "Not because I desire a gift, but I desire fruit that may abound to your account" (Phil. 4 : 17). They were not only partners, but the fruit abounded to their account. Then was not the rule which God distributed to Paul that when he established a church that church was to "enlarge" him to preach the Gospel in the regions beyond? Did not Philippi do this? Did not Thessalonica do the same? And Paul says he hoped Corinth would, but it seems they did not, and he reproveth them for it.

Now, when we see that God gave Paul this rule, and see how he and the churches worked by it, ought not preachers and churches to work by it now? Can we change this rule given by God for the preaching of the Gospel with less impunity than we can change the rule of God for the conversion of the soul? What is the difference? The sectarians have changed God's rule for the one, and now do we change the other? "May it not be." — Gospel Review.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Five weeks of the third session of Potter Bible College have passed away. Our rooms have been nearly full from the beginning. The students seem to be unusually earnest and diligent, and with a few exceptions are doing excellent work. That is what we are here for. Our motto is, "Thorough Work," and those who are unwilling to do that kind of work may as well not come, — we have no room for them.

Last week we enjoyed a visit from Bro. B. F. Rhodes, a former student of Potter Bible College. He had been at Salem, Ky., where he held a very interesting meeting. After remaining with us about two days he left for Kansas, where he expects to evangelize during the coming winter. We miss him very much, but are the more willing to give him up because of the need there is for his services in the evangelistic field.

While Bro. Rhodes was here, his former roommate, Bro. G. E. Claus, also spent a day with us. Bro. Claus has been in Toronto, Canada, since school

closed in June, but has now gone to Valdosta, Ga., where he will assist Bro. Jackson and Bro. Houston in the Bible school recently opened there.

Among other visitors whom we have had during the past week we mention particularly Bro. R. B. Draper, of Jackson County, Tenn. After spending about a day with us he left for Georgia, where he has several appointments to fill. Also Bro. Riley, of Allenville, who came last Monday to call on his daughter; and Mrs. Demas Gill, of the same place, who is spending a few days with her daughter, Mrs. D. H. Friend.

The students are enjoying some very interesting and instructive meetings in the chapel. Besides the regular Lord's day services, there is a meeting of the entire school each Monday night, for the discussion of some Bible topic, and on Thursday night prayer meeting is held. Last Monday night the subject for consideration was, "Is the Bible God's Book?" and at the close of the meeting one young man came forward and declared his intention of living a better life from that time. We trust that he will, and that others will follow his example, and walk in the footsteps of the Master. The Gospel is God's power unto salvation, and it can not fail to influence those who will listen to its teaching.

DEPARTED.

At the old home farm, where sixty-seven years ago she first saw the light of day, and where forty-eight years ago she was joined in matrimony to her husband, there passed from the scenes of this life a loving mother and a sister in Christ in the person of Mrs. Margaret Buck, the beloved wife of Bro. George Buck, of Omagh, Ontario, Canada.

Her last illness was of but a few days' duration, and although the physician and nurse thought her getting well, a Loving Father allowed her to suddenly and without a pang of pain pass into her blissful rest.

Some forty-six years ago, after listening to the earnest proclamation of the Gospel by Bro. C. J. Lister, she confessed before angels and men sublime faith in Jesus of Nazareth as her Savior, and was buried with him by baptism into death, and raised to walk with him in newness of life; since then she has been a loving, faithful follower of the Master.

She leaves to mourn her departure, a husband, seven sons and two daughters, and many grandchildren, besides a multitude of friends as her loving, thoughtful disposition drew such around her. She was spared to see all her children grow into manhood or womanhood, and start in the battle of life for themselves, and was also spared the grief of seeing any of them depart, as this is the first break in the family.

The remains were taken to the Old Church House, where she in life loved to remember Christ in his appointments, and the large concourse of sympathizing friends who followed listened to an earnest, eloquent appeal to the living, presented by Bro. W. D.

Campbell, of the Church of Christ, Bathurst Street, Toronto.

She proved faithful unto death, and shall receive a crown of life.

"Call not back the dear departed,
Anchored safe where storms are o'er.
On the border land we left her,
Soon to meet and part no more." G. E. B.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

PARALYZED BY A LITTLE PROSPERITY.

It is remarkable that nearly all of the great achievements of the world have been accomplished by men under the stern spur of necessity. Very little has been accomplished by men and women of leisure, or by those who have not been spurred on by want. There is something in ease, and comfort which draws the energy out of a man. Necessity, in a way, takes the exertion out of effort, and not only makes it endurable, but even, after a while, pleasant.

We often see a poor but ambitious boy from a farm work his way through school or college under the greatest difficulties, and establish himself in business in a way which challenges admiration and raises the hopes of all who know him for a most brilliant future; yet, strange to say, as soon as this young man has got fairly well established and secured an income large enough to support a family upon comfortably, his ambition begins to wane, and his energy gradually to ooze out. He likes to take a few days off to go fishing or hunting in the country. After a while he does not rise so early in the morning as he did, or stay quite so late at his office at night. In other words, there is a general letting down of standards or release from the strenuous life.

A young man would not for a moment admit that he is not just as ambitious as ever and determined to reach the goal he has first marked out for himself, but everybody who knows him realizes that there is a gradual suspension of activities, like the cessation of a volcano after a violent eruption. He seems to take life easily. In fact, he gradually becomes like a locomotive which has been running at a frightful speed until the fires have cooled under the boiler, and speed has been gradually slacking until the engine has come almost to a full stop.

This is one of the great dangers of a youth who starts out to become a self-made man, — the danger of losing energy, — the temptation to allow comfort to rob one of ambition, until a promising life becomes a common life, and great ability is doing the work of mediocrity.

Somehow, when the spur of necessity is withdrawn and a man finds that it is a little easier to get a living than it was formerly, and that he is not absolutely obliged to stick quite so closely to business, it requires

great resolution, persistence and determination to run with the same head of steam as when pushed on by want, and spurred forward by expectation.

Under the softening influence of comfort and the withdrawal of necessity, all except very extraordinary characters become listless and drop to the commonplace. It takes a great deal of staying power, grit, and determination to keep up the race after the withdrawal of the spur.

It is a remarkable fact that the greatest work people ever do is done when they are climbing the ladder, not after they have reached the top, or what to them is the top. After this there is a sort of self-satisfaction, a certain patting oneself on the back for having done so well, and a gradual cessation of energy.

When a young man feels that his position is thoroughly established, and that he has solved the problem of caring for a family, — when he feels that he is in a good position with a good salary, or is making enough money to get along, — he is in danger of paralysis of effort.

There is great danger in an established position. Though one climbs to it with determination and energy to go beyond it, yet, after once tasting the comfort and luxury of ease, it takes great strength of character to get up and go on.

Ask the young men who are in fairly comfortable circumstances if they work as hard as they used to, and they will tell you that they do not, but are taking life a little easier, which, in a way, is all right. We are merely discussing the paralyzing influence of comfort, ease, and an established position. It is a curious fact that we slacken our pace when the load goes easier.—Sel.

LINCOLN AND THE DYING SOLDIER.

One day in May, 1863, while the great war was raging between the North and the South, President Lincoln paid a visit to one of the military hospitals, says an exchange. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy about 16 years of age, who lay there mortally wounded.

Taking the dying boy's thin, white hands in his own, the President said, in a tender tone, "Well, my poor boy, what can I do for you?"

The young man looked up into the President's kindly face and asked: "Won't you write to my mother for me?"

"That I will," answered Mr. Lincoln; and calling for a pen, ink and paper, he seated himself by the side of the bed and wrote from the boy's dictation. It was a long letter, but the President betrayed no signs of weariness. When it was finished, he rose, saying: "I will post this as soon as I get back to my office. Now is there anything else I can do for you?"

The boy looked up appealingly to the President.

"Won't you stay with me?" he asked. "I do want to hold on to your hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist, so he sat

down by his side and took hold of his hand. For two hours the President sat there patiently, as though he had been the boy's father.

When the end came he bent over and folded the boy's thin hands over his breast. As he did so, he burst into tears; and when, soon afterward, he left the hospital they were still streaming down his cheeks. — Selected.

IT WILL COME OUT RIGHT.

Whatever is a cruel wrong,
 Whatever is unjust,
 The honest years that speed along
 Will trample in the dust.
 In restless youth I railed at fate,
 With all my puny might;
 But now I know if I but wait
 It all will come out right.

Though vice may don the judge's gown,
 And play the censor's part,
 And fact be cowed by falsehood's frown,
 And nature ruled by art;
 Though labor toils through blinding tears,
 And idle wealth is might,
 I know the honest, earnest years
 Will bring it out all right.

Though poor and loveless creeds may pass
 For pure religion's gold;
 Though ignorance may rule the mass,
 While truth meets glances cold —
 I know a law complete, sublime,
 Controls us with its might,
 And in God's own appointed time
 It all will come out right.

—Ella Wheeler Wilcox.

MEN WHO DELIVER MAIL.

Heart Tragedies That Line the Route of Letter Carriers.

"Tell you a story? Why, yes, I might tell a good many stories if that was in my line." The letter-carrier blew a pearly wreath of smoke upward and flecked the dead ash from his cigar, says the Denver News. "Let me see. There's an old lady on my route down in Alabama who sits knitting the livelong day by the front room window. Every morning and afternoon when I whistle at the door of her next-door neighbor she lays down her knitting and peers with a tired, eager face out of that window until I go by. She's got a boy somewhere out West. He doesn't write to her but twice a year, yet twice each day the whole year through she sits there, with that anxious look, waiting, waiting, waiting. I feel a twitch at my own heart every time I pass by and see the look of expectancy fade into disappointment. Sometimes I'd give \$50 to be able to stop and give her five lines from that good-for-nothing boy of hers for whom she's eating out her heart."

"That reminds me," said a younger man who heard the letter carrier's story, "of a pretty baby on my route in a Louisiana city. She's a dainty tot about four, or maybe five years old. She has blue gray eyes like a wood violet, that look a fellow straight to the heart. Some little girls can do that after they are older. This tot's mamma died six months ago, and for a month afterward she used to come tripping down the walk to meet me with a little white note in her hand, and, looking me to the heart out of those big trusting eyes, she would say, 'Mr. Postman, won't you please take this letter to my mamma in heaven?' I used to take the dainty missive from the wee pink hand. I couldn't tell her how far away her mamma was. One day she came without a letter, and there was pain in the great, sweet eyes. 'Mr. Postman, baby wants a letter from mamma. Please, Mr. Postman, tell my mamma me wants some letters too.' And, boys, every day for a week I had to pass that baby with the pain in the gray blue eyes, and I wondered the angels did not find some way somehow to make her baby heart understand."

"I LED THEM STRAIGHT."

A pathetic yet highly inspiring little incident occurred during Lord Wolseley's campaign against Arabi Pasha in Egypt, in 1882. The rebel was strongly entrenched. The British commander decided upon a night attack. That meant a long night march through the misty desert. Slowly but with grim determination thirteen thousand soldiers plodded through the sands hour after hour. Near daylight the enemy was found, and action began at once. The army that night was led by young Lieutenant Rawson, a British naval officer. He guided his comrades by the stars. In the opening of the battle he was the first to fall. As death stole upon him he looked up into the face of his chief, pressed his hand, and with his expiring breath exclaimed: "I led them straight, sir." — Selected.

A BEAUTIFUL IDEA.

"Why, auntie," exclaimed the children, as they found the dear old lady out of doors, "you are putting some of your choicest rose bushes out here in the back yard."

"Yes; and I'm going to put geraniums and pinks and other things that will bloom all summer out here, too, children," and a tender look dimmed the twinkle in the kindly eyes, while she nodded towards an upper window in the dingy wall of a tenement house opposite.

"I know they'll be almost out of sight from our house, but there's a woman sits sewing at the back window, day after day, week in and week out, and I'm fixing this corner for her. No, I don't know her; only she's always busy and tired-looking, and maybe the flowers will put a bit of brightness into her life."

Who can tell what memories, what hopes, what lessons the beauty of the blossoms and their fragrance

bore to that poor little upper room through the long summer days? And how many ways there are of making pleasant corners to gladden tired eyes, if only we were not too selfishly busy to notice the eyes or plan the corners! — Ram's Horn.

WHAT IS WORTH LEAVING BEHIND.

Dr. J. H. Kellogg, the famous physician and surgeon, recently said: "I have been impressed with the thought that I must not spend my time doing anything that I can not leave behind me — that will not endure when I have passed on. There is nothing worth working for except that which counts for character building.

"We can build a house, but it may be torn down. We can write books, but many of them may be destroyed. But that which we can do by coming in personal contact with people, changing their characters and making them different men and women, that is something which goes on forever. Character is the one thing that is eternal. I thank the Lord that he has given us such wonderful opportunities and such a beautiful work."

THE HIDDEN SIN.

A majestic tree fell at its prime — fell on a calm evening, when there was scarcely a breath of air stirring. It has withstood a century of storms, and now was broken off by a zephyr. The secret was disclosed at its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. There at the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through and fell of its own weight when it seemed to be at its best.

So do many lives when they seem to be at their strongest because some sin or fault of youth has left its wounding and its consequent weakness at the heart. — Dr. J. R. Miller.

IN CONVALESCENCE.

What gladness there is in the household when the sick, who have been, as we say, at death's door, are on the high road to recovery. Avaunt, thou dull, dread specter, and retreat with the shadows. Life is victorious over thee. The whole atmosphere changes. Mother is better. Father is getting well. Sister, who was despaired of last week, will soon be sitting up. Oh! the joy of returning health. Yet let the convalescent tread softly, for these first faltering steps are full of peril still, and a relapse may be danger renewed. And let nurses and doctors be vigilant still, and, above everything, guard the patient from too many visitors. A sick room must never be a reception room for callers. Every one is not discreet. Even dear friends should wait a little until

their presence can do no possible harm, but only good to the one who is climbing back to health again. — Christian Herald.

The saddest thought we have as we look out into human faces of the world's greatest procession going by our window is this: that we all want pleasure, and chase madly after it as though it lay before us, beside us, around us, outside of us; as though it could be found in wealth, in a fortunate marriage, in a new house, in a political office, in a bigger pulpit, a larger circulation. What bad psychology has taught us this? Pleasure springs from the pure emotions which are stirred only deeply by the profound impulses of religion and moral obligation. The pleasure which we follow is a phantom thing, fair but delusive. It awakens appetite and feeds it just enough to whet its edge and make appetite more ravenous. It is before us and yet out of reach. Indeed it is not a reality. It is only the shadow of our baser selves, our carnal natures, which, pursued rashly, and too long, will lead us into carnal graves from which there is no resurrection.

J. Wilbur Chapman, speaking of the importance of making our lives conform to what we profess, says: "There can be no abiding power until that day comes when we keep our conduct abreast of our profession; there must be something back of our profession; that something is a consistent life. It is a beautiful thing to hear one who is gifted in speech and in prayer in the prayer meeting, but I am persuaded that there is something far more beautiful, and that is, for one to be able from Monday morning until Sunday night to live Christ. Here is a power infidelity can not assail nor unbelief deny. If you are traveling through an orange country you are sensible all the time of the fact that the orange blossoms are about you; the fragrance is wafted to you the last thing at night, the first thing in the morning, and it even makes your sleep the sweeter, and there is a sweetness like that about the life that is truly 'hid with Christ in God.'"

God keeps a school for his children here on earth, and one of his best teachers is Disappointment. My friend, when you and I reach our Father's house we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries, but that only made us travel the freer and the faster on our heavenward way; he sometimes led us down into the valley of the death shadow, but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often or teach us such sacred lessons as at the cross of Christ. Dear, old, rough-handed teacher, we will yet build a monument to thee, and will crown it with garlands and inscribe on it: "Blessed be the memory of Disappointment." — Cuyler.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

The editor of THE WAY spent the last Lord's day in October with the church on Portland Avenue, Louisville, Ky.

J. F. Love preached three weeks at Pensacola, Fla., and baptized four persons.

W. L. Karnes recently made a trip to Oil City, Ky. This is the home of Bro. B. F. Rogers, a worthy preacher.

Bro. Petty, when last heard from, was at Bay Minette, Alabama, preaching and baptizing.

H. C. Shoulders preached in Bowling Green the last Lord's day in October, and R. C. Bell preached at Potter Bible College in the evening. Several different persons took part in the morning meeting, which was interesting and profitable.

The organ has been removed from the church house at Roberts, Fla., and W. F. Tracy, of Pensacola, is to visit the brethren at Roberts once each month. It is highly commendable that this instrument of division has been removed.

J. N. Armstrong preached at Bethel, near Franklin, Ky., on Lord's day, October 25, and the editor of this department spent the day at Hopkinsville, Ky. R. R. Hays and A. J. Rhodes were at Rocky Hill, Ky., on the same Lord's day.

In a recent letter Robert H. Boll reports a good meeting in progress at Shochoh, Ky. At the time of his report eleven persons had been baptized and one restored to the fellowship of the church. Bro. Boll is a young man of much ability.

Riverdale, Kan., October 26, 1903.—I held a meeting of sixteen days with the little band at Dorchester, Ill. Four persons obeyed the Gospel and one was restored. The brethren seem greatly encouraged. I came to Riverdale to-day, where I am to hold forth the word.
Frank Ellmore.

Bowling Green, Ky., October 24, 1903.—The first Lord's day and night in October I preached at a mission point—a private home. I was at Rich Pond Saturday night and Lord's day following. Two persons have been baptized.

Sentney Adamson, of Springville, Ind., is spending the winter in Southern Alabama. At present he is conducting a meeting at Zeru, in Conecuh County.

There is a wide field for evangelistic work in Alabama, and the brethren there, as elsewhere, should do all they can to have the seed well sown.

Robert H. Boll is expected to begin a meeting with the church in Bowling Green, about the 1st of December. He will also preach some at the Bible College if his time will permit.

Santa Cruz, Cal., Oct. 8, 1903.

Dear Brethren in Christ: I have been an evangelist of the Christian Church for thirteen years, and have immersed 1,500 people; but after careful and prayerful consideration, have come to the conclusion that the Christian Church is a sect, and one of the most dangerous kind, because of the storehouse of truth they carry along with their innovations. Therefore, I am no longer a member of the Christian Church, but will be identified from this on with the Church of Christ, only God being my helper. Therefore wherever there is a band of disciples in reach of me who are standing on the Book alone I would be pleased to visit them and preach for them, money or no money.

Your brother in Christ. W. V. BOLTZ.

The above letter was clipped from the Primitive Christian. We are truly glad that Bro. Boltz has been able to see the errors of innovationism and to rise up nobly and leave them behind. We wish him abundant success in contending for the ancient faith in California. That is another wide field much in need of evangelistic work.

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SCRAPS.

J. A. H.

I am writing these "Scraps" on the 9th of November. I expect, if God wills, to write the next ones on the 16th; but not until the night of the 17th will I know just how our effort to secure the five hundred new subscribers has terminated. I will let you know about the matter with full explanations as soon as I can do so. But I say this now: If all of us would do as we should in paying off our subscriptions promptly, it would save a lot of work, weariness and trouble. I have not been as prompt as I ought to have been in this matter, because, until I began to publish, I did not realize the importance of it. If our readers would keep their subscriptions paid up they would save THE WAY hundreds of dollars each year in postage, clerk hire, and so on. A one-cent stamp does not cost much; but sometimes I buy thirty or forty dollars' worth at one time. Once, while I was at Nashville, I had occasion to buy and use about four hundred dollars' worth of two-cent stamps within a few days. Some advertisers, I suppose spend many thousands of dollars in this way every year. As much as possible I would like to be excused from spending money in that way.

* * *

Bro. John Hayes, of Mooresville, Ala., writes of the death of his wife. He says: "The angel of

death has visited my sweet little house and robbed me of my beloved companion, my wife. She suffered much physical pain for many weeks, but through it all she never once complained. Her life was worthy of imitation. She loved the service of the Master. Her devotion, her life of labor and love to me and the children, were noted by all who knew her. I will miss her more than all, for she was one of the best of wives. The burden is heavy; but I know "The Lord doeth all things well."

* * *

Bro. Hayes was one of the students of the Nashville Bible School in its first year. He attended for several years. The limited acquaintance I had with his wife leads me to believe he has been reserved and modest, rather than otherwise, in speaking of her excellent traits. She seemed to me to be an admirable wife, a most loving and lovable Christian woman, faithful to her husband and children, devoted to her God. I am sure her husband has the deepest sympathy of all who knew them both.

* * *

A brother asks us to "Please give Scripture, showing what the Lord's day contribution was used for by the early Christians, and for what purpose they were commanded to lay by in store upon the first day of the week." The question is from Brother J. V. Davis, of Deckerd, Tenn.

ANSWER.—Only once in the New Testament do we find the words, "Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come" (1 Cor. 16: 1-3). This order was given to the church at Corinth, and before this time, as the context shows, had been given also to the churches of the region of Galatia. The context also shows that the first day of the week, as a rule, and not any particular first day, was meant, for the order had already been given to all the churches of a vast extent of territory, and is now given to another without any specific reference to any one first day. The context also shows that the money was to be sent to the saints at Jerusalem. The passage shows that when Paul wanted to raise money from the churches he taught them to lay by in store on the first day of the week as God had prospered them. Of course in this he was guided by the Holy Spirit. There is no better way in which to raise money for

any church work. The word "fellowship" (Acts 2 : 42) means "partnership." This is how they raised money for the partnership business when they wanted to minister to the needs of the poor saints of Judea. It is a good way to raise it when the church needs it for any holy purpose, any partnership business.

J. B. BRINEY TO THE GOSPEL ADVOCATE
AND TO THE WAY.

Some time ago the Gospel Review attempted to lay responsibility for evils in the church, which we commented upon a month or so ago, at our door, because of our co-operation in organized missionary work, and our defense of the liberty of the churches in the matter of the use of instrumental music as an aid to the worship of song. We pointed out the fallacy in the reasoning of our contemporary, and proposed to discuss the matter in our respective journals. We have seen no response in the Review, but two other journals — the Gospel Advocate and THE WAY — have taken it up. We suggest to the brethren on that side of the line that they will last longer if they come one at a time. One of the papers referred to mentions the fact that something was said a few years ago about a discussion of this question between Bro. J. A. Harding and this writer, and intimates that we were to blame because the discussion did not materialize. Unfortunately people will talk sometimes about things that they do not understand. The question of such a discussion arose between Bro. Harding and the editor of the Christian Courier, and the latter selected us to represent his side of the subject. At this crisis in the matter Bro. Harding declined to meet us, on the ground, as we now remember it, that he did not regard us as belonging to the same church as himself! We dislike to formally debate such matters with those whom we regard as our brethren in a special sense, but it sometimes comes to pass that it is necessary to do what one dislikes. We have for a long time been hoping that the brethren who are making such an ado about a very small matter would grow out of such issues; but they seem to be pressing them with unusual vigor just now. In view of this we suggest that there be a formal oral discussion between two competent and thoroughly representative brethren in, say, Nashville, Tenn., where brethren from a large district of country can attend. We believe that such an investigation conducted in the proper spirit would contribute much toward the settlement of this question.

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Here is the proposition we offered to discuss with the Gospel Review: "The American Missionary Society, and the use of an organ in church music are anti-Scriptural and sinful," the Review affirming. It is alleged by the outside papers that have vaulted into the ring that we are logically in the affirmative on the issue involved. We think otherwise. Things that are not anti-Scriptural and sinful may be used in church work and worship, and when a man declares that a given thing is sinful he assumes the laboring oar in the matter, and should bring forth the proof.

If we were to affirm, we would have to undertake to prove that the things mentioned are not sinful, thus affirming a negative. It is somewhat remarkable that men who take the ground that the matters involved are so sinful that they furnish justifiable ground for withdrawing from a church, would hesitate for a moment to affirm it in discussion, and such hesitation is calculated to suggest a lack of confidence in the position assumed. Do these brethren believe the things mentioned to be sinful? If so, then let them manfully affirm what they believe, and not ask another to affirm a negative. But to show that we are willing to meet the other side more than half way, we are willing to divide the proposition as follows: We will affirm that the American Missionary Society is a legitimate means of spreading the Gospel. Will the other side affirm that the use of an organ in church worship is sinful and a justifiable ground for withdrawing from a church? We ask the Gospel Advocate and THE WAY to let their readers see this paragraph.—Briney's Monthly, October, 1903.

A REPLY TO THE FOREGOING ARTICLE.

J. A. H.

Brother Briney's recollection of the reason why the proposed discussion between himself and me did not occur is different from mine. As I remember the matter, the phrase, "instruments of music," not "instrumental music" was used in the proposition which the Courier wanted discussed. I did not object to this till Brother M. C. Kurfees, in whose home I was stopping at the time, suggested that they might include the tuning fork in "instruments of music." I replied, "Surely not; for they know we use the fork, and have no objection to it." He answered: "It could be so classed, and you should have the matter settled beforehand; the meaning of the terms of the proposition should be clear, and the same to both parties to the controversy." It did not seem to me to be worth while to write to the editor of the Courier about such a matter, as no honorable man, certainly no Christian, would want an opponent to affirm what he did not believe or practice, or to deny what he did believe and practice; but, out of deference to the judgment of Brother Kurfees, and that the matter might be made clear beforehand, I wrote, asking that the words "instrumental music" should take the place of "instruments of music;" or, that the phrase, "instruments of music," should be defined to mean "instruments by which music is made." To this the Courier's editor would not agree; in other words, he would not have the discussion unless I would affirm what he knew I did not believe, or would deny what he knew I did believe. This is my recollection of the affair. It is proper to add that the present editor of the Courier did not have charge of the paper at that time. Nor do I suppose Brother Briney was in anywise responsible for the Courier's position.

Brother Briney says: "We have for a long time been hoping that the brethren who are making such an ado about a very small matter, would grow out of such issues; but they seem to be pressing them with unusual vigor just now."

How can any man call such an issue "a very small matter?" For nearly twelve hundred years, ever since the first organ was brought into a church professing to be a church of Christ, it has been a source of discussion, division and strife. From the time of its admission till now, it has been one of the causes of division between the Greek and Roman Churches, just as sprinkling has been. Among those who started, about the beginning of the nineteenth century, to return to the simplicity and purity of the apostolic church in their doctrine and practice, instrumental music in the worship has been the greatest bone of contention, division and strife. Does J. B. Briney call that "a very small matter?" To my certain knowledge, he has lived to see a great, harmonious brotherhood, which was striving for the restoration of the Church of God to the fullness of knowledge, the purity of doctrine and the faithfulness of practice exemplified in the lives of the noblest men of God of the apostolic age, a brotherhood five hundred thousand strong, ardent, eager, flushed with victory and hope, rent into two antagonistic bodies, which in many localities have even less fellowship for each other than do the Methodists and Baptists. Does he call that a very small matter? Is it a small matter to put into the worship of God that which the Holy Spirit purposely left out, and see such wreck and ruin follow? To me it appears to be a frightful thing, one in comparison with which the wars, pestilences and famines that occur among men are small matters, very small ones.

But Brother Briney does not think the Holy Spirit purposely left out the instrumental music; as he intimates in another article, such an idea would provoke him to mirth, if it were not for the serious results that follow. Now to me it seems to be a fact that can not be reasonably questioned by any man who believes the Bible to have been written by the Holy Spirit of God, that the Holy Spirit did purposely leave out instrumental music from the music of the New Covenant. These are the facts: Instrumental music was a part of the worship under the Old Covenant, made so by the commandment of God (2 Chron. 29 : 25-28); God proposed to take this covenant away, and to make another one that should not be like it (Jer. 31 : 31-34); he did take it away, and in Christ he established the New one; while the New is unlike the Old, much as the picture of a man is unlike the man, very much that was in the Old Covenant has been brought into the New; music, vocal and instrumental, was required by law under the former; music, vocal (1 Cor. 14 : 16; Eph. 5 : 19; Col. 3 : 16, 17), is required by law under the latter. The change was certainly made, and that, too, by a Being infinite in knowledge, wisdom and power; by a Being who sees every sparrow as he falls, who knows every hair on the head of every one of his saints; by a Being who does nothing by

accident, who makes no mistakes, who overlooks nothing, forgets nothing; by a Being who in both covenants, in many forms of speech, teaches us to follow his law exactly, not to dare to add to it, nor to take from it, nor to turn from it to the right hand or to the left; but to abide in it, and not "to go beyond the things that are written." Moreover, this change of law made such an impression on the apostles, prophets, evangelists, pastors, teachers and members of the primitive Church, that, so far as the records of time show, no instrumental music was used in any church for the first seven full centuries of the Christian era. Moreover, from the day of the introduction of this innovation on the apostolic order, it has caused such strife and trouble. Brother Briney himself suffers with deep distress of heart, and could weep indeed if weeping would relieve the pain; the works of the flesh, "enmities, strifes, jealousies, wraths, factions, divisions, parties and envyings," follow in its train. (See Gal. 5 : 19-21.) It is certain that instrumental music was left out of the New Covenant. Brother Briney will not deny it. In the light of all the facts just mentioned, including the awful results, who can say it was left out from indifference? It was left out purposely, accidentally or from utter indifference; but all who have a proper conception of God believe that he does nothing by accident; to say that he left it out from utter indifference is but another way of saying that God knew it would not be of the slightest use in his worship, not of the least benefit for the advancement of his cause, that he left it out because of its worthlessness; so this theory of indifference resolves itself into the idea of purpose; God would not have been indifferent to it if it would have been useful under the New Covenant in his worship; he left it out from cause, because it was worthless for the accomplishment of his ends. How dare mortal men to put back into the worship of God that which he left out because the time had arrived when it was worthless there! Who could hope to attain to a home in heaven who would cause such enmities, strifes, divisions, by putting back into the worship that which God had left out because of its worthlessness there, in the light of the fact that Christ had prayed so ardently for the unity of his people, that the world might be saved? He who causes divisions by putting into the worship what God left out because of its worthlessness, strikes a powerful, a deadly blow at the salvation of the world. And the man who puts the worthless thing in, not the one who opposes its incoming, is the man guilty of fomenting strife and everlasting death.

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As to the proposition to have an oral discussion in Nashville, that is a matter for the brethren of that city to consider. But if they do have it, I hope it will also be published in a book. I am sure a sufficient number of such books could be sold to pay all expenses of publication.

As to a newspaper discussion of the matter, I imagine it would not be hard to get one, if Brother Briney is willing to discuss these propositions:

1. According to the teaching of the Word of God, it is lawful to use instrumental music in the worship of the churches of Christ.

2. According to the teaching of the Word of God, it is required of Christians to withdraw their fellowship from those who persist in using instrumental music in the worship of the churches of Christ.

Briney's Monthly is requested to let its readers see this article.

IS HIGHER CRITICISM SATISFACTORY AS A METHOD OF BIBLICAL STUDY?

W. A. LAMBERT.

Bible Study has for its object the understanding and appreciation of the Bible. The Bible originated and for almost two thousand years has maintained itself as a religious Book. Its distinctive characteristic is not its form, but its contents, and these are distinctive because they brought to men a new conception of man and God. Not until men were steeped in these teachings did the admiration for them and the wonder at them grow less. Not until the last century or two, when their influence upon men had become so general as to be no longer striking, did men begin to think them merely human. For a hundred years the effort has been made to draw them into the sphere of purely human products, and to consider the Bible as a purely human Book. The older admiration has largely given place to a scientific study of the form. Interest no longer centers in the great truths fundamental to Scripture, but in a host of minor points of history and criticism.

Is this modern and critical study of the Bible proving satisfactory? A calm consideration seems to lead to a negative answer. It is unsatisfactory in so far as it directs attention away from the great teachings of the Bible which have influenced the ages to secondary matters. In so doing it is no doubt scientific; but the question remains whether science is the highest form of study or of knowledge. Take for example the botanist. Does he come nearest to knowing the flowers who scientifically plucks them to pieces, can tell the names and function of all parts, and is able by his scientific knowledge to produce new plants, or he who leaves them whole and enjoys their beauty and fragrance? Science is, after all, the small boy's curiosity, taking things apart to see how they are made. Men by and by learn to use and enjoy things which they can not explain or understand; and the knowledge of their use becomes far more valuable than the knowledge of their structure.

There must be scientists in all branches of learning, men who will pull apart in order to understand, and so to construct more elaborate and still more useful things. But the number of such scientists is comparatively small. Edison may study the mechanism of sound and produce the phonograph; the

millions who use the machine would be foolish if they took it apart to see how it is made, or if they refused to enjoy it until they knew its exact structure and the theory of it.

So there must be scientific study of the Bible. But that study need not be popularized, its results need not hamper the ordinary student's appreciation of the truths of Scripture any more than the chemist's conclusion that the strawberry is 87 per cent. water need change his appreciation of the fruit. All the scientist's conclusions will not change the fundamental truths writ large in the Bible.

But the scientists who study the Bible are continually directing the attention away from the flavor of the berry to the water they have found in it. They no longer let the Bible speak for itself, but write all over it their disparaging conclusions or else their remarks concerning matters of almost absolute indifference. Who wrote it, when, under what circumstances, from what documents? These are questions of intense interest to the scientific student, but they hinder rather than help the ordinary reader. They supply the bases for introductions and prefaces. Has anyone ever investigated as to the number of ordinary readers who pass by prefaces, and want to know what a book says, not what the author or some one else says about it? Scientific study has made it impossible for the ordinary student to master the preface; he despairs of getting to the Bible itself, and with all the Bible study the Bible is studied and read less than ever.

But the unsatisfactoriness is not limited to this attention to side issues. The results of scientific study in any line are probabilities, not truths. Modern science is perforce as skeptical as Pilate. With Lessing it prefers the eternal search of truth to truth itself. Truth can only be obtained as a deduction from all facts; but facts are infinite and can never be comprehended by the human mind in their totality. Hence the deductions or inductions from any given number of facts are always subject to revision, always probabilities. One new fact may upset a hundred theories. Add to this that the mind must first more or less form its theory before it looks at facts, and so is never free from bias. Not only are facts infinite, the observation of facts is imperfect. "Reason understands only that which it itself produces according to its plan; it must always proceed with principles of its judgment according to fixed laws, and must compel nature to answer its questions, but must not allow itself to be led by it as by leading-strings." So Kant lays down the scientific principle (preface to "Kritik der reinen Vernunft, 2d Ed.). All that science ever can reach is approximation to the truth. That is all that the critical study of Scripture can give. Its probabilities weary the student, although the critic may boast of them as being scientific.

These probabilities in themselves are not injurious to the scientist, any more than the view that man is an evolved ape is injurious to the manhood of the anthropologist. The probabilities become dangerous only when they are used against facts. For example,

if the view that man is an evolved ape be presented to the non-scientist, and he be thereby led to believe himself less a man, or if the probabilities of the Biblical critic be used to weaken man's appreciation of and respect for the truths of the Bible. Biblical criticism popularized, by its continual probabilities, whether conservative or radical, positive or negative, lessens men's faith in the eternal truths which really are independent of the probabilities.

The purpose of the Bible, according to most critics, is to reveal the true nature of God and man. How does this correspond with the critical study of Scripture? A relation which has been concealed, misunderstood for centuries, and in its details is to be understood only upon the basis of long preliminary study, analysis and synthesis, must be a very poor revelation indeed. If it is true that the Sermon on the Mount can only be appreciated when reformed into a logical and literary unity by excision of editorial comments and misplaced materials, and a recombination satisfactory to personal taste; if the Sermon on the Mount has waited eighteen hundred and seventy years to be understood, then the Bible in which it forms so prominent a part has been a most unsuccessful revelation. But the Bible, misunderstood and unappreciated as it has been before the advent of Higher Criticism, has produced a new civilization, has changed the course of history completely, through the teachings ignorantly ascribed to it by uncritical students who read it without all the critical knowledge and apparatus. And Higher Critics must acknowledge that the critical study of the Bible has been at least a temporary injury to the Church, a temporary drawback to the influence of the Bible upon the life of men. It may be that the inference appears unjust, but it seems also the only possible inference, that the Higher Criticism, in making obscure what seemed clear, difficult what seemed easy, is not satisfactory as a method of Bible study for the people, and is not necessary to, but rather hinders the effective study of the Bible among the people.—The Bible Student.

Columbia, S. C.

JOHN W. MCGARVEY—THE CHRISTIAN CHURCH IN LEXINGTON, KY.

No. II.

UNITY—IDOLATRY.

Paul said to the Galatians, 3:1-3: "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit are ye now made perfect by the flesh?" It is only necessary to substitute Lexingtonians for Galatians, and we have it just as it is, word for word, down to the dot of an "i" and the cross of a "t." What truth is it they did not obey? Was it not the Mosaic law?

Paul's surprise at the Christians for leaving grace and truth and going after the law, was so great and the action of the Galatians was so preposterous, that he imputes it to the witches. But the conduct of the Galatians is not so wonderfully absurd as that of the disciples at Lexington. We have found that the truth is what the Spirit taught. Now have not Lexingtonians done worse than the Galatians? For they claim to be reformers, have great advantages, have tasted the blessings of freedom, and have gone right back either after the law or Rome, or both. Then they see Paul calls people foolish if not fools, that do this way; still, they do not profit by his counsel. When John said, "The law was given by Moses, grace and truth came by Jesus Christ," is there so little difference that one can be substituted for the other? Can they be mixed up? Can the elements of the two be intermingled? Can Mr. Overwise take from each the thing he likes and make something new? Something catchy? Something that will please the flesh? Be made perfect by the flesh? Rome did this; Henry VIII. did the same; the church at Lexington did this, and the Spirit calls them fools. Is there a fool outside of the lunatic asylum greater than he who swaps something of incalculable value for that which is not only worthless, but actually harmful and deadly? Yes, the organ was in the temple, but what could emphasize its dangers more than its presence there and its absence from grace and truth? What could accentuate the perniciousness of choosing Moses in preference to Christ, the way, the truth, the life, more than the organ's being in the last Psalm, and never from Matthews to the amen in Revelation? Yes, the organ was in the Old Testament, but the finger of God points at it unerringly and calls out, "Touch not, taste not, handle not ordinances [of the Mosaic law] which all are to perish with their using, after the commandments and doctrines of men, which things have a show of wisdom in will worship." Is this not true indeed? The Catholics put the organ in their church as an exhibition of their wisdom, in a worship after their own will. The Lexingtonians put it in their church like apes, because they are more pleased with the commandment and doctrines of men, Catholic men at that, than with the "law of the spirit of life, which would have freed them from the law of sin and death," the law that had the organ in it. Yes, the Lexingtonians were so bewitched by the philosophy and vain deceit of Rome after the traditions of men after the rudiment of the world, and not after Christ (Col. 2:8), that they despised the simplicity that is in Christ, and were corrupted from it, as the serpent beguiled Eve (2 Cor. 11). I am astonished that reformers are making greater haste Romeward, Jerusalemward, infidelward and hellward, than any other denomination of sects now on earth. They were so high and have fallen so low. "Thus saith the Lord for all faith and practice" places man upon the highest pitch of perfection in this world, always did. When some pious old sister in the Lexington Church reads this, if any read it, she will say, "Why, Brother Barnes, we did not get the organ from the

Pope." Did you not, my sister? Where did you get it? Did you get it from Christ? Did you make it yourself? (Read Cor. 11:3.) But I fear lest your minds be corrupted from the simplicity that is in Christ.

Does the organ belong to that simplicity in Christ? Tell, church at Lexington! When you put that organ in, were you striving to keep from being led away from the simplicity that is in Christ, or were you trying to gratify the flesh, to be like other folks and follow the traditions of men? Did you put that organ in to make any one better? Did it make you better? Did it not make you worse? Are you not a little Catholic, a whore following the big whore? Remember that whores in the Bible are those who love other things better than God idolaters. We must not forget to come back to this point. I want to tell the young generation that I myself lived far enough back in the past to know the time when only the Catholics in Montgomery used the organ, may be the Presbyterians. In the Methodist Church the fight over the organ was bitter, and might have given only the right it has there. The people of Rome put it in the Methodist Church. Since the war, Glenn, a circuit rider, to keep his congregation from using the organ, lined his hymn. The organist tried to mete out music to the preacher's lining for a while, but finally gave up in disgust; but the devil and the Catholics do not stay disgusted long. So to-day there is not a frown or a wriggle over its use. The fight in the Baptist Church, in my day, was bitter, but the Pope put it in and the Baptists wear the yoke and seem not to know whence it came.

TO WED A JAPANESE PREACHER.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

A correspondent of the Chicago Chronicle, under date of July 4, writes from Lexington, Ky., as follows:

"A forthcoming marriage that is attracting considerable attention in society in this city and Paris, is that of Yutaka Minakuchi, of Japan, and Miss Olive Buckner, of Cane Ridge, Bourbon County, Ky. The groom-to-be has been a student of Kentucky University for the last three years, and graduated from that institution with high honors, being or-

dered a minister of the Gospel. Mr. Minakuchi is highly connected in Japanese social circles, being related to the royal family. He has traveled extensively in this and foreign countries and converses fluently in five different languages. Before coming to this country to enter college, Mr. Minakuchi spent two years in St. Petersburg, Russia, with his uncle, who was Japanese Minister to the Russian Court. Miss Buckner is a member of one of the oldest families of Kentucky, and resided with her widowed mother and brother on a fine blue-grass farm in the heart of Bourbon County. The first meeting of the young Japanese student and Miss Buckner took place during Christmas holidays of last year, he attending the services at the village church at Cane Ridge with Rev. Mr. Brooks, who was also a student of the University here. Miss Buckner and her mother are devoted members of the Christian Church and attended services on that day, and after church they invited the pastor and Mr. Minakuchi to be their guests for dinner. The invitation was accepted and the young couple both acknowledge that it was a case of love at first sight. The wedding is set for July 9, at the home of the bride's mother, and will be largely attended by friends of the couple."

This all sounds very nice, and I for one, sincerely hope these two young people, in their new relationship, may ever be as happy as the happiest. When they come to Japan, as I suppose they will, we shall be glad to give them a most hearty reception at our home, No. 12 Tsukiji, Tokio. I hope they will consider this a standing invitation.

But while I have nothing whatever of a detrimental nature to offer against Mr. Minakuchi, yet on general principles I have a few suggestions that, as a true friend both to the young people of America and Japan, ought to be made. No one is a greater friend to the Japanese people than I, but for this very reason I am constrained to discourage marriages between Japanese young men and American young women. My reasons are as follows:

1. The gap between the customs and languages of the two countries is almost antipodal at every point. No young man can, in a few short years, become sufficiently nationalized according to American language and customs to be able to fill successfully the place of a husband and be to an American girl in that intimate relation what she will naturally expect, and which not to find, is certain to bring regret. In the marriage relation each must know everything of the other; they are one flesh, and there will be many things to develop in this close relation that must be shocking, though not so intended.

2. In case of the parties coming to Japan, matters are only made worse. If they should remain in America, the wife would still be among her own people and friends; she could make her home American; there would not be that tendency on the part of her husband to drop back into native customs, and if in him she occasionally found a national eccentricity, he would be only, and that, a husband whom she loved and whose failings she could bear with. But coming to Japan it is different. She is

in a new environment, which not even her own husband will be able to successfully stand against. At first they will try to be American, but it will not last long. Old customs by friends and relatives, and questions of economy, will soon make inroads upon the superficially Americanized home, and in a very few years the American wife and mother will find herself a kind of prisoner in a strange land among a strange people, whom she almost despises, and with an estranged husband and several little ones—neither Americans nor Japanese—all of whom she may have to provide for with her own hands. There are many just such cases now in Japan that can be pointed out:

3. The Japanese people are very much attached to themselves. Their national feelings run high. It would be a very rare thing if a Japanese with a foreign wife should be able to do the same amount of good among his people that he could do with a Japanese wife. I often think of Brother Fujimori in this regard, and try to picture to my mind what he would do away out in Shimousa with an American girl, where she would not see one of her own people for six months at a time, and hear nothing from day to day but the jabbering of Japanese. With household duties and the care of the little ones, a woman never gets fully into the customs and manners of the people, and she and her little ones are looked upon as foreigners. Our brother has a faithful Japanese woman for a wife who is a devoted companion, contented and happy in the midst of her own people; but with a foreign wife I am sure his labors would be greatly hindered. They expect us foreigners to have foreign wives, but there is a prejudice against their own people doing it.

4. Another consideration which should lead us to discourage Japanese marrying Americans is the offspring. Children are the result of marriage, and this is right; but we are to consider the conditions under which our children are placed. Eurasian children are just as good by nature as American or Japanese children, but there is a very strong prejudice in Japan against such children. Their condition is really pitiable. They are a kind of outcast class, being neither Japanese nor foreigners. Neither Japanese nor Europeans receive them into full fellowship. There are so many such children in Japan that are illegitimate that it has cast a shadow upon all. Knowing what I do, this consideration alone would prevent me entering into such a marriage, if I intended to live in Japan.

In all the history of missions in Japan, I have never heard of the child of any missionary who married a Japanese. This is significant. There is not a missionary of my acquaintance who favors such marriages. The Bishop of the Episcopal Church is so strong against it that he will not perform the ceremony for such.

A CONVERSATION.

Last evening there were three of us sitting on the little front porch of a fellow missionary. A few rods away the waves of the great Pacific were rolling

and splashing their white foam upon the shore, while the moon that had just risen from behind the clouds was casting its silvery rays down through the green pine branches. Naturally, the conversation turned upon mission work. My two companions, each representing a different mission, were discussing the problem of native evangelists, schools and subjects related thereto.

Self-support formed the burden of conversation. How to get the churches and their "pastors" financially on their own feet was a question. I listened to them in silence for some time, when one of them turned and asked how I managed such matters. I began by saying that my method was different from that of various missions; that I employed no evangelists, but started the people who were converted, on an independent basis from the start. When first coming to the country, I fell into the mistake of employing "evangelists," but seeing my mistake, gave it up; since which time I had attempted to do what I could in a personal way, leaving all results with God.

One of my friends remarked that if this had been done by all from the first, it would have been much better. The other suggested that if one mission now should adopt such a method and dismiss all of its "native evangelists," it would be necessary to get all others also to do the same, else it would simply result in all the "native evangelists" of that mission being absorbed by the other missions who continued to pay salaries.

These things are quite significant. They show in the first place that there is a common feeling among the missionaries, that their methods are seriously defective; and again, it shows the estimate the missionary places upon the moral worth of the "native evangelist." He stays with his mission for the pay. The missionary himself is conscious of this and feels that to stop the pay would result in losing the worker to the diminution of his denomination. Hence the matter simply resolves itself into this. The various missions are holding their work together by the force of money furnished by the various mission Boards. There is a great blast of trumpets among the various mission enterprises as to the great work they are doing, but when the real nature of that work is known no true Christian can rejoice at it.

UNTO ALL THE WORLD.

The following extract shows both a growth in the Christian Standard, and also a tendency in the right direction:

"We are glad to be able to furnish on this page the pictures of L. W. Spayd and E. H. Keller, who have been prominent in inaugurating the work of planting the simple Gospel of Christ in South Africa. Brother Spayd is a leader in this movement, and it speaks much for his influence and standing among the brethren, that he has been able to enlist other men of conspicuous ability in the South African enterprise. As is well known, the Standard is free to support every form of missionary activity. With us, method is incidental; the vital thing is preaching the

Gospel throughout the whole world. We would greatly regret to see the brethren at large become satisfied with any particular form of missionary activity. The regular missionary societies have their own field, and are doing a work that would likely remain undone if they had not come into existence; but their organization does not mean the discouragement of individual effort, or of any combination to promote the planting of the Church of Christ throughout the earth. Southern Africa is destined to become the home of another great Anglo-Saxon nation, like Canada, Australia and the United States. The best part of the African continent, from the Cape to the mouth of the Nile, will be dominated by the English-speaking race. Along with the farmer, the trader, the miner and the explorer, should go the missionary; and we greatly rejoice that godly men in this country are taking the matter into their own hands, and instead of waiting to be called by some society, proposing with sturdy American independence, to inaugurate the work themselves in Southern and Central Africa.

"The character of the men undertaking the work, and the nature of their mission, commend themselves to the confidence and the liberality of the brethren in general. Contributions to this important work should be sent to E. H. Keller, Carrollton, Mo., as we understand that before this appears in print, Brother Spayd, accompanied by J. M. Crockett, will have sailed for South Africa, to spy out the land and select certain points for the inauguration of the new mission. The prayers of God's people will go with them for the divine protection and help in their laudable enterprise, and, before many months, we hope to be able to print reports from these brethren, and to record the first fruits of a great missionary success."

DISOBEDIENCE AND TRANSGRESSION.

S. WHITFIELD.

No. IV.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10: 1, 2). "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. . . . Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon" (Ex. 30: 1-9). Thus we see that Nadab and Abihu were burned to death for offering strange fire before the Lord. This is another example that clearly shows God's disapproval of all disloyalty to his Word. We should learn from these things that it is absolutely necessary for us to do just what we are commanded by the Lord, and do it in the way that we are told to do it.

Nadab and Abihu offered this strange fire that

they might worship the Lord; but their worship was not acceptable. It was rejected because they did not worship God in his own appointed way. It was true upon this occasion that these men were put to death for attempting to worship God contrary to his will. From this we know that it is possible for people to do things that will condemn them, and at the same time they may think that they are worshiping Jehovah. How sad it is to think that people will be lost forever for doing what they call worship! We should remember that the only way that we can worship God is to do just what he commands us to do. When we do something that he has not told us to do we may be worshiping ourselves or some other person; but we are not worshiping God. There is great need for carefulness on our part concerning these things. There is no danger as long as we keep on the safe side of all these questions. When it comes to dollars and cents we are always careful to be on the safe side; and much more, we should take the sure side in spiritual matters.

"And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: And the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20: 7-12). Moses smote the rock instead of speaking to it, as the Lord commanded him, and for this sin he had to die in the wilderness, and was not allowed to lead the children of Israel into the promised land. "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Ex. 17: 5, 6). It was right upon this occasion for ~~Moses~~ to smite the rock, for God told him to smite it; but it was wrong upon the other occasion for him to smite it, for God told him to speak to it. So what was right for him to do at one time was not right for him to do another time. Again we should be impressed with the truth that God's Word must be heard, respected and obeyed.

We are often told that as long as people are sincere and in earnest, God will hear and bless them. They mean by this that God is not so particular what we do, or just how we worship him, as long

as we mean well. Who will dare say that Moses was not in earnest and sincere when he smote the rock instead of speaking to it? This was not the trouble, and there was no such charge brought against him. He certainly meant all right, but he did not do what God told him to do.

While it is true we must be sincere in what we do, it is equally true that we are required to do the very things that God tells us to do. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For 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 : 1-3). These Jews had zeal enough and were sincere in what they did; but they did not do the right things. They had left God's way, and they were going their own way. They had forsaken God's plan of making men righteous, and they were trying to be righteous according to their own plan. They made a sad failure; just as all do that are determined to have their own way. The idea that God will accept anything, as long as we are in earnest, leads men and women to everlasting ruin. Let us take warning, and not rush madly on to destruction!

King Saul was told to destroy utterly the Amalekites and all that they had. He destroyed all the people but Agag the king, and all of the flocks and herds but a few of the best of them. A few of the best were kept to offer a sacrifice to God, or to worship God with. While it was true that when God required the people to make an offering unto him he wanted the best—those without spot or blemish; but at this time he did not want an offering, and would not accept it when it was offered. Hence Samuel said to Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15 : 22). God is not dependent upon our sacrifices. Sacrifices have always been for the good of man. God requires obedience at all hazards.

Not long before this Saul forced himself and made an offering as Samuel did not come at the appointed time. He was going from bad to worse. This is the way that the devil leads people from the truth. He does not ask man to make a great change all at once. He leads them little by little, so that he will not likely be conscious of making any change. The devil well knows that if he tries to lead man astray too fast, he would see his danger and become alarmed.

Let us remember that this is another case where a very serious mistake was made by trying to worship God in a way that was not according to his Word. What a terrible mistake this was! Saul was never forgiven. His destiny was sealed, and he was hopelessly lost, simply because he tried to worship God contrary to his will. Just think of the people that are now drifting in this same broad road to endless night and suffering! They will not take warn-

ing from these lessons of the past that are written for our instruction.

"O Lord, I know that the way of man is not in himself; it is not in man that waiteth to direct his steps" (Jer. 10 : 23).

Walnut Bottom, Pa.

AN OPEN LETTER.

PAUL HAYS.

Doubtless you will be interested to know what we are doing away out here in California. Brother Fred Hays and Brother Earnest Love and the writer are all located here in Fresno. We are giving the most of our time to the work of the Lord. We are going from house to house, and by the wayside and in the synagogues of the sects, taking every opportunity to press the claims of Jesus upon the people. We are using the "slipshod ways" of the New Testament. We go about everywhere doing good. Especially do we endeavor to preach the Gospel to the poor and see after the needs of the widows and orphans, maimed, halt and blind. The people in the outskirts of our city, without any religious privileges, deserve our special attention. We could not get the people to come to us, so will go to them. The commission says, "Go."

We ought to break all denominational pen and meeting-house bounds, and go. The most effective organization is "scatteration." (See Jerusalem, Acts 8.)

Many brethren oppose going to the conventions. Jesus and Paul used to "make haste" to be there. Those big crowds at Jerusalem met for religious purposes—afforded an opportunity that no "appointment" could secure them. They boldly "blew up" the convention, and turned the world upside down. It, perhaps, was not parliamentary, but it worked.

The writer attended the State Board Convention at Santa Cruz and publicly, and from preacher to preacher, taught the way of the Lord more perfectly. They had to make some more by-laws to protect the churches from those preachers who are not indorsed by the Board. In their effort at "consistency" several of the Board were forced to renounce "baptism for the remission of sins." Many of them admitted that the way I contended for was more Scriptural and also "more expedient."

Some of them said (privately) that the eldership was only an expedient, and if they found something else worked better, they would make a change. They would accept the pious unimmersed, if they (the pious) were honestly convinced they were right, and hope to convince them afterward of their mistake. The President of the Ministerial Association taught that Campbell did not believe that baptism was for "actual remission." We found that our Fresno "pastor" is President of the Board. We got acquainted with the enemy and her strength. We also heard some good teaching. Brother McLean, of

the F. C. M. S., is a forcible and heart-searching preacher. He preached a fine discourse on "Preaching to the Conscience," showing that the apostles and pioneers "drove people to the wall," and made them cry out for mercy. There was no need to press the conditions of salvation at Pentecost. They were "gladly received."

The Christian Church in Fresno has a salaried pastor, organ, violin and horn. It also has a Sunday-school, Senior Y. P. S. C. E., Intermediate Y. P. S. C. E., Junior Y. P. S. C. E., Woman's Aid Society, choirs, socials, etc., etc. They give thanks for the loaves and the (500) cups, and pass them all at once, not communing with one another as "one body."

A few faithful brethren break bread at a private house. In these home meetings there is no leader. One is their Master, even Christ. They have no set sermon, but exhort one another to love and good works. Each volunteers without invitation to pray, talk, sing or read. They have no song leader, but every one has his own song and leads it, "speaking to one another in psalms, hymns and spiritual songs." All take part and do it fervently. We will develop preachers and elders rapidly by this means, we think. Some have been baptized, and the interest is growing.

We are all of us missionaries, giving our time, talents and means, without a salary. We go out trusting in God and seeking first his kingdom. I think I have never seen as faithful a band of believers anywhere else in all my travels, as we have here. We hope to be better, and get nearer to the Book all the time.

There ought to be an open door ahead for improvements. We should not shun the criticism of friends or enemies. We should not boast of our loyalty, or think we are perfect. We should not snub a brother who is trying to get closer to the truth, even at the sacrifice of our most sacred traditions. Let us not fear, but covet agitation. The truth will prevail. If it be of God, it can not come to naught. Brethren, what harm can come of our following the New Testament ways, even in their "accidental details?"

I am trying to learn to honor the brother who wants us to make a change even in things that seem "non-essential," if it reads that way; or dropping a cherished expedient, if it don't read that way. What if a whole church does have to yield to the "whim" of one "cranky brother"? If we make no sacrifice of conscience in so doing, and remove a stumbling block from a brother's way, what is lost? "Oh," some one will say, "we would be allowing the brother to make laws where God has made none, which is presumptuous sin." Shame on such logic! Thus you make void the law of charity by your traditions.

After all, can we get too close to the Book, even in detail? Who knows what details involve principle, and what do not? If we differ, why not follow the Book? Let me here express my gratitude for Brother W. Lipscomb's timely articles.

Fresno, Cal.

THE MAKING OF MANHOOD.

W. J. BROWN.

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim).

What an old man says to a young man is generally worth heeding; especially when it is the counsel of wisdom and the experience of the pious, and more especially when the advice comes from the heart of affection, as in the case of Paul to Timothy. Paul is thinking of Timothy's work as an evangelist, and his qualifications and character. Paul endeavors to arouse him to the utmost endeavors in behalf of the last by an appeal to four factors found in Timothy's case. The things to which he calls his attention, and from which he expects him to be a man, are his ancestry, his instructions, his personality and the Scriptures.

1. His Ancestry.—It was a ground of confidence and rejoicing to Paul to know that a young man had the advantages of a pious mother and a devoted grandmother. He had been disappointed in some whom he trusted, and happily surprised in others. In the beginning Mark was an unpromising youth, but unfolded into a faithful worker. On the contrary, some had forsaken him in time of need for the world, others were ashamed of his chains. Paul did not know the mother of Crescens, nor the grandmother of Demus; therefore he was not half so well prepared to judge as in the case of Timothy. No one can afford to despise a noble ancestry. It gives one a tremendous start in the right direction. "He is well born who is born at all" is not true. "It would have been better for that man not to have been born than to offend one of the little ones that believe in me." No one ought to be deprived of the good that he may do because of the accidents of birth. All should depend upon character. Let every one who has been blessed with the influence of a noble ancestry, and the advantages of a Christian home, rejoice in the privileges of such influences. Let every child honor such parents and be worthy of them. May their faith, zeal and love be in them also. The parents expect much of them, the world expects much of them, and God expects much of them.

2. Instructions.—The next thing that Paul calls to remembrance as a ground of confidence is the instructions of the young Timothy. The faith of mother and grandmother is found in the son and grandson. What teachers, mother and grandmother! They teach the young man the Word of God from his childhood days. Timothy's education began before he was born. But that was not all. Paul was also needed in that home to supplement the teaching of the mother and the grandmother. How fortunate the youth who counts the evangelist Paul among his friends, and sits at his feet to learn the lessons that he alone can give. Mothers and grandmothers can do much for their children, but the

young need instructions and influences which they can not give. But it is one of the great mistakes of the home to-day that the Pauls have so much of the work of parents to do. The mother of Zebedee's children brought them to Christ; but where was Zebedee? He was probably mending his nets. The boys going away had left additional work on hand. He thought, doubtless, the boys were doing well in the company of their mother and under the instruction of Jesus. And we know that the mother of Timothy did not have the co-operation of a Christian husband; for she had married an outsider. (Acts 16:1.) There is nothing, perhaps, more disastrous to the happiness of a Christian household than for the husband and father to be indifferent to the instructions and training of his children in the Christian life and hope. Nothing sadder than to see a mother struggling alone in the duty of training her children for God and heaven. As successful as the Loises and Eunices are in bringing their sons up, there are some failures. How much better to have the co-operation of the husband and father!

3. Personality.—Some people have little or nothing in their ancestry to be grateful for; and still less in their instructions. But after all, it is not having "Abraham to our father," nor Paul for our teacher, that makes us worthy of such ancestry and such teachers. Timothy might have had these and still been a failure. But it is a comfort to remember that what absolutely determines a man's character and fixes his destiny, is not his ancestry, nor what he has been taught, but the will of the man himself. Paul appeals to the will, the personality of the young man. "Stir up the gift of God which is in thee . . . a spirit of power, and of love and of fearlessness." Mother Eunice and grandmother Lois, together with the teachings of Paul, can not make a man and a preacher out of the young Timothy unless he is aroused to earnest decision of character and co-operation in the work.

4. The Scriptures.—This young man had another advantage in starting in life—the knowledge of the Scriptures. He learned his lessons from the Bible while a babe, at the knee of a mother. "And from a babe thou hast known the Holy Scriptures; which are able to make thee wise unto salvation." A knowledge of the Bible in his day stood for a great deal more than it does in our day—then it meant a complete and rounded education. We put the Bible off into a school to itself. In the dark ages the first things that were taught children, were, first, to obey and honor parents; second, to study the Bible. Now, that paganism is triumphant, we consider a knowledge of the Bible superfluous for all except preachers. The Bible ought to mean a vast deal more to us. We have not only "the Scriptures which are able to make us wise unto salvation," but we have the completed Bible.

There are four factors that may be used in making manhood: First, ancestry; second, environment; third, the will, and fourth, the ideal.

Cloverdale, Ind.

LIFE INSURANCE.

I. M. RIDGE.

I am opposed to life insurance for the following reasons:

It tempts men to commit suicide. A man has his life insured for a considerable sum. He gets financially embarrassed, pressed hard by debts, and unable to provide for his family, and finally it seems to him the easiest way out of the difficulty is to commit suicide and let his family get the benefit of his life insurance.

It sometimes causes murder. If you doubt this, read the accounts in the daily papers of murders committed to get the benefit of insurance on the life of the victim; or notice the records of our criminals' trials.

It tempts men to lie. In undergoing the medical examination required there is a great temptation to make false statements or to hold back the truth, if the truth would probably prevent the issuance of the insurance. In making these statements to the examining physician, is a man as careful to mention all his physical weaknesses as he would be if he were applying for a pension? If not, then fraud and deceit enter into the application, and the sin remains as long as he enjoys the fruits of the deceit. If he repents and confesses the sin, he loses his insurance.

I can not conscientiously encourage anything that tempts men to commit suicide, or do murder, or to lie. Hence, I can not encourage old-line life insurance.

What is known as fraternal insurance is more sinful than old life insurance, having all the objectionable features of old insurance, and others in addition.

Christians are bond servants of Christ, belong wholly to Christ and his body, the Church, and whatever of time or talent or money a Christian gives to his lodge is so much withheld from Christ that rightfully belongs to him. You can not offer your lodge fraternity to Christ, for it is a man-made institution.

Jesus came to earth to be an ensample to us, to do his Father's will. If it is God's will that his children belong to fraternal societies, why did not Jesus become a member of some such society, and set an example for us to follow? The Masons claim that their order was in existence when Christ was on earth, but he failed to set the example to us of entering into that institution.

You may say, "How do you know Jesus was not a Mason?" Because all fraternal societies require an oath as a condition of entering, and Jesus said, "Swear not at all; neither by heaven, for it is God's throne" (Matt. 5:35). The Holy Spirit, through James, says: "But, above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12). Jesus would not command us to refrain from taking oaths if he had taken oaths. God would not, by the mouth of his servant, forbid swear-

ing and then look with approval on the taking of an oath.

Fraternal societies do not honor Christ. The prayers usually offered in these societies are not offered in the name of Christ, lest it be an offense to Jews and others of the members who do not believe in the Lord Jesus. Can such prayers be acceptable to God?

These societies give dances and other worldly amusements. When Christians give of their means to support these societies, a portion of the money they pay in as dues is taken to defray the cost of these amusements. You may not be in favor of dancing, but if you are a member of the lodge you are under obligation to be governed by the majority, and if the majority decide to have a dance, you must help pay the cost, and thus be a partaker in the sin.

No Christians would be allowed to teach in a lodgeroom the Word of God in its fullness. Members of fraternal orders take oath that they will not introduce into the lodgeroom anything sectarian or calculated to cause strife, and if you should attempt to teach in a lodgeroom the way of salvation, you would be denounced as introducing sectarianism and producing dissension.

Members of fraternal societies take oath that they will observe all the rules and regulations of the society of which they become a member. Many of the members never so much as read over these rules and regulations, and, therefore, do not know whether they are keeping them or not. The rules and regulations are frequently changed by order of the General Council, and members of the lodge are under obligation to keep these new rules and regulations, whatsoever they may be.

One plea frequently urged in favor of fraternal societies is the good done by them. They do good, no doubt about that, but God has appointed a way for Christians to do all the good that is done by fraternal societies; that is, through the church, and when Christians try to do through the lodge the good works God has ordained shall be done through the church, they show contempt for God's law, count the blood of Jesus Christ an unholy thing, and rob the church of honor that should rightfully belong to it.

Perhaps the greatest objection to fraternal societies is that people risk lodge morals to take them to heaven. You hear it often said: "If you live up to the rules of the Masonic lodge you will be all right, even if you are not a member of the church." Then the blood of Christ is of no effect, and his death was a useless sacrifice. Again, it is often said: "If I should get sick and destitute, the church will not aid me, for it is destitute itself"; or, "if I should die, the church can not care for my family, and the lodge will, so I will remain in the lodge." Why is the church poor and unable to care for the sick, destitute and the helpless? Because her members give more of their means to support the lodge than they give to the church. At one time I was a member of a lodge that numbered 173, and its income was about \$400 per month. Show me a church with 173 members and a monthly income of \$400, and I will show you a

church that can, and will, take care of its sick, its destitute and its helpless ones. How can the church take care of widows and orphans when her members give liberally to support the lodge and niggardly to the church?

Why was this money paid into that lodge? It was done in order that our beneficiaries, at our death, might receive \$3,000, provided the lodge was solvent at that time. The members got nothing out of it, but it was done solely for the benefit of the beneficiaries of the members. Why do we trust the lodge instead of putting our trust in the God of heaven, and relying on his promises to care for us and ours? "I have been young, and am old, yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37 : 25). We do not trust to God's promises because we know we are not living as he directs, and, therefore, have no right to expect his care. If we are forsaken by God it is our own fault. He promises to be with us and to be an ever-present help in time of need, if we live in obedience to his commands.

We should be willing to say, like Shadrach, Meshach and Abednego, "Our God, whom we serve, is able to deliver us from the burning, fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image thou hast set up" (Daniel 3 : 17-18). There is no good thing to be found in any lodge or fraternal order that can not be found in the Church of God, if Christians would only be loyal to Christ, and give their time, their talent and their money to the upbuilding of the church instead of the lodge. If you have anything to give, give it through the church. If you must receive aid from any society, let it be the society of Jesus, the Church of the living God.

Nashville, Tenn.

THE WEB AND WEFT OF PRAYER.

In the Orient, where textures of the most exquisite colors are woven, the most primitive methods are still in use. Two straight palm trees are used for the upright timbers of the loom. The intricate and almost innumerable threads of the warp are rolled upon great beams of wood. The skillful weaver stands in the shade of the palms and silently plies his shuttle. Children are sitting on the ground at his feet, winding the rich-hued silken thread on little spools which they put into the hands of the weaver. He takes the spools, arranges them, and uses them as he needs them. He puts them into his shuttle and weaves the varied colors into the long warp, and thus works out the design which is painted upon his brain. But as fast as it is woven it is rolled silently upon the beam and disappears from sight. Not until the whole design is completed is it unrolled to reveal his plan, and to surprise and gladden the eye with its beauty.

We are the children sitting at the weaver's feet, winding our requests in prayer. We place the little spools in the Great Weaver's hands. He receives them, he uses them. Our prayers become the woof

that is woven into the eternal warp of his purpose that rolls on silent and invisible. The design is in his mind. At last, when the fullness of time is come, God will stand forth in the light, clothed in his beautiful vesture that has been weaving throughout infinite ages; and somewhere in it, as part of the weft, like threads of purple and gold, will appear our prayers, if we have prayed in faith and fainted not.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

BLOW OUT YOUR WASTE CANDLES.

LIDA A. CHURCHILL.

"As much wisdom can be expended on a private economy as on an empire." — Emerson.

"I did not expect to get a cent from you," said a lady who had gone to ask of John Murray a contribution for a benevolent purpose, and had received \$100. "You blew out one of the candles by which you were writing when I came in."

"It is by practicing economy that I save up money with which to do charitable actions," was the reply; "one candle is enough to talk by."

If we look closely at the lives of most philanthropists, and those who have acquired considerable fortunes, we shall find that they are now, or were, in a position to give largely or to carry out great enterprises, because they never lighted, or else they constantly practiced the habit of blowing out waste candles.

The people of Peabody, Mass., tell many anecdotes of the great philanthropist for whom the town was named, showing that he never burned two candles when only one was needed. Extravagance was to him a sin, which he, in the smallest things, avoided. Lydia Maria Child was never appealed to for any worthy object in vain. Her response was ever hearty and munificent for one with her comparatively small means, and yet she turned envelopes which had been used, that she might use them again, and, in every possible instance, snuffed out the unneeded candle.

Emerson used to relate an anecdote of a rich business man who, when approached for a contribution for charity, was found admonishing a clerk for using whole wafers when only half wafers were needed. When he had finished the admonition he turned to his caller, heard his story, and subscribed \$500. When his visitor expressed surprise that a man who readily gave so large a sum should be so particular about the expenditure in wafers, the merchant said: "It is by saving half wafers, and attending to such little things, that I have now something to give."

"Economy is wealth." This proverb has been repeated to most of us until we are either tired of it or careless of it, but it is well to remember that a saying becomes a proverb because of its truth and sig-

nificance. Many a man has proved that, if economy is not actually wealth, it is, in myriads of cases, potentially so.

In four years from the time Marshall Field left his New England home, he was admitted as a partner into the firm of Coaley, Farwell & Co., of Chicago. When asked how he accomplished so much without influential friends or money, he replied, "I saved my earnings."

Some one has wisely remarked that "it is not what one earns, but what he saves, that determines whether he will be rich or poor, comfortable or penniless, in sickness or old age."

It is estimated that, if a man will begin, at 20 years of age, to lay by twenty-six cents every working day, investing at 7 per cent. compound interest, he will at 70 years of age have amassed \$32,000.

A short time ago a young man was complaining to a friend of poverty, and his inability to save money.

"How much do you spend for luxuries?" asked his friend:

"Luxuries!" answered the young man. "If by luxuries you mean cigars and a few drinks, I don't average — including an occasional cigar or cocktail for a friend — over six dollars a week. Most of the boys spend more, but I make it a rule to be moderate in my expenditures."

"Ten years ago," declared the friend, "I was spending about the same amount every week for the same things, and paying \$30 a month for five inconvenient rooms up four flights of stairs. I had just married then, and one day I had told my wife that I so loved her that I longed to have her in a place befitting her needs and refinement. 'John,' was her reply, 'if you love me well enough to give up two things which are not only useless, but extremely harmful to you, we can, for what those things alone cost, own a pretty home in ten years.'

"She sat down by me with pencil and paper, and in less than five minutes had demonstrated that she was right. You dined with me in the suburbs the other day, and spoke of the beauty and convenience of our cottage. That cottage cost \$3,000, and every dollar of it was my former cigar and drink money. But I gained more than a happy wife and pretty home by this saving; I gained self-control, better health, self-respect, a truer manhood, a more permanent happiness. I desire every young man who is trying to secure pleasure through smoking and drinking, whether moderately or immoderately, to make use of his judgment, and pencil and paper, and see if he is not forfeiting in a number of directions far more than he is gaining."

Without doubt, drinking and smoking are two candles which most profitably remain unkindled, or, if already kindled, be blown out.

Every one who is living beyond his income, and incurring debts he sees no way of paying, is burning out his self-respect and the respect of others, his peace of mind, his integrity, the character which is his capital, and, inevitably, his chances of advancement and success.

Sooner or later every one must depend upon what

he actually is, and, as habits make the individual, the extravagant man and the debtor must become known as morally insolvent.

But beware of having only one candle alight when more should be burning! Niggardliness and petty injustice are even more despicable than extravagance. It is true economy to pay without haggling, underbidding, or overreaching, the face value of every honest draft or demand. True economy dines wholesomely, dresses neatly, treats friends hospitably, respects its neighbor's rights as its own, and by doing the upright, the honest, the adequate thing, sustains itself as good principle, good policy, and a great power. — Success.

EXAMPLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say —
Into still air they seem to fleet,
We count them ever past;
But they shall last —
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear. —John Keble.

AUTUMN'S FLAGS OF SPLENDOR.

And now they are waving again on hillslope, in valley, by river and swamp and bayou, autumn's banners of splendor. August saw those first gay flags on upland and lowland, golden-rod, sumac, aster, blooming, glowing, spangling, starring, covering wayside path, forgotten grave, high road and meadow, with such color as the angels know how to mingle, and nature keeps in reserve for her radiant autumn days. Magnificent beyond words grow the forests and copses, the thickets and groves as September and October come marching on. An army with banners indeed, when oak, elm, maple, chestnut, apple, peach and pear, put on the ripened richness of the year's fulfillment. To be alive in the atmosphere of an American autumn is to feel each moment a joy, to know the pulse of a high exhilaration, to drink a brew that is beaded with ecstasy.

The pageantry of the passing weeks will be a succession of delights. Spicy smells in the air, fruits ingathered, fields reaped, the tremendous wealth of the great land in its garnered harvests calling for daily praise to our Heavenly Father. What more can we do than to join in the mighty chorus of winds, seas, woods, and stars, ascribing glory, power, honor

and dominion to him who sits on the throne, and makes his footstool so divinely beautiful. — Christian Herald.

THE CHILDREN'S FEET.

The Presbyterian makes note of an English incident that is as beautiful as a Golden Text. A poor woman, crossing one of the London parks, suddenly stopped and picked up something, which she concealed in her apron. A policeman saw the act and followed her. She was ragged, and her furtive manner convinced him that she was making off with some article of value, such as is frequently dropped in public places. He called to her, roughly: "Here! What have you got in your apron?"

His threatening, official tone frightened her, and she made no answer.

Feeling sure that she had hidden a pocketbook or jewel, he told her to show what she was trying to carry away, or he would arrest her. Then the poor woman timidly unrolled her apron and revealed a handful of broken glass.

The policeman stared at it a moment, and then muttered: "What in the world do you want of the rubbish?"

"I just thought I'd take it out of the way of the children's feet," she said, meekly.

When we read the gentle Master's warning never to "offend" one of his little ones — the favorites of his kingdom — it is charming to know what verb in the New Testament language the word "offend" translates. The emblem of the child's soul history is the passing of its tender feet. Who would leave anything in their path to hinder or hurt them?

Whether she knew it or not the poor woman put a gospel of love into her thoughtful deed. She obeyed in spirit the divine command to the ancient prophet: "Take up the stumbling block out of the way of my people." — Youth's Companion.

LET THE LOWER LIGHTS BE BURNING.

Uncle Zach, coming into the house on evening, found it unlighted, and stumbled against chairs and tables.

"Oh, wait a minute!" called Molly's voice from somewhere in the gloom. "I was just watching the moon from the front window, and I forgot to light the lamps," she explained.

The old man was rubbing a bruised elbow, but he looked down at her with a kindly twinkle in his eyes:

"The moon is all well enough, Molly child, but it's up in the sky, ye mind, and the thing we need to make us comfortable down here is the lamps lighted in their own houses. There's many a stumble and fall for lack of the light near by, while the one that should have 'tended to it is watchin' for some great light afar. Don't be one of that kind, child. Look up all ye like, but be sure your lamps are lighted. God's lights are well worth studyin', but it's your own he's biddin' ye take care of." — Selected.

THE BOOTBLACK'S TENTH.

"Have your shoes shined?" sang out a small boy near the Union Station, among a group of people just from the train. A young man who heard the cry stayed his steps, hesitating; for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate was to fall into the shoe-black's hands and the brushes were soon wrestling with splashes of rural clay.

When the shine was completed the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity; for, at his heart, he did not care how his boots looked. But as he was pulling himself together for a new start, he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime into his cup.

"What did you do that for?" asked the young man.

"You see," said the boy, "that was me tenth dime terday, an' me teacher at Sunday-school told me I oughter give a tenth of all I makes to the Lord. See? An' I guess that ol' blind man wants a dime more than the Lord, so I give it to him. See?"

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

J. N. Armstrong was at Louisville, Ky., the second Lord's day in this month.

The editor of this page spent the same Lord's day at Fayetteville, Tenn.

The unsigned report from Bowling Green, in last week's paper, was from H. C. Shoulders.

A. J. Rhodes and others, from the Bible College, conducted a meeting at Memphis Junction Saturday night, November 7. Bro. Rhodes preached in Bowling Green on Lord's day, morning and evening.

J. A. Harding recently preached at a point not far from Gallatin, Tenn.

The following vivid description of a sectarian meeting is taken from a private letter from John McKinney, of St. Catharine, Mo. "They call all the Christians up around the altar and pray for the sinners. They enter into covenants to pray much every day. They also go around through the crowd talking to the people, and with all these proceedings there has been but one to hold up his hand for prayer. They preach but very little Scripture, and tell the most frightful stories you ever heard."

We herewith give a report of the work done by students and teachers of Potter Bible College during

the past vacation. It is not complete, but contains all the reports we were able to get at the time of this writing. R. N. Gardner baptized thirty-eight persons, and ten or twelve were restored to fellowship. One congregation was started, and \$250 were raised to buy a lot upon which to build a meeting-house. J. E. Thornbury labored mainly in Mississippi, and baptized about fourteen persons. Ten persons were received who were baptized by Bro. Thornbury. He held four meetings. G. E. Claus worked in Canada and baptized one person. C. C. Houston went to Valdosta, Ga., and worked there and in the surrounding country, where he baptized seven persons and received one from the Baptists. Clarence Vincent worked at printing in Memphis, Tenn., and did some preaching Lord's days. D. H. Friend held two meetings, in which fourteen persons were baptized and two restored. Don Carlos Janes held nine meetings in the mountains of Eastern Tennessee. Forty-seven were baptized, two restored, and a congregation started. W. L. Karnes also labored in Eastern Tennessee, and baptized about thirty-four people into the Church of God. He held six meetings. R. C. Bell held five meetings, baptized thirty-four people, established a new congregation, and as a result of his work a meeting-house has been erected. J. A. Harding baptized about sixty-five, and ten others were added to the fellowship of the church. He also started one new congregation. R. R. Hays assisted in five meetings, and held one by himself. In these meetings about thirteen persons were baptized. H. H. Hawley held four meetings. Eight were baptized, one received from the Baptists, and two restored. W. S. Holloway held two meetings and baptized one person. B. F. Rhodes baptized twenty-eight, and started two congregations. Number baptized, 304; received otherwise, about 40; total, about 344.

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CONCERNING SIX BIBLE SCHOOLS.

J. A. H.

Concerning the Beamsville (Ontario) Bible School, Brother H. M. Evans thus writes:

"The second session of this school was opened Monday morning at 10 o'clock, November 5. The opening exercises were inspiring. The opening speech was delivered by the principal of the school, Brother S. M. Jones, and it was followed by short addresses by Brothers Wright, Huntsman and the writer.

"At the close of the exercises thirteen students were enrolled, and since then [within three days] six or seven other names have been added to the list, with others still to come. The prospects for a good session are exceedingly bright and encouraging. For 'Announcement' giving full particulars address S. M. Jones, Beamsville, Ontario."

1891 * * *

When the Nashville Bible School opened in October, 1901, there were six young men on hand, and with these as students the work was begun. The session was continued till the following June, and thirty-two were enrolled in all. I suppose the average daily attendance was between twenty and twenty-five. The school was begun in a large, substantial, old, brick house that had been esteemed a very fine residence, no doubt, when first built. It was very well suited to our needs. I believe that was the beginning of one of the grandest movements of the nineteenth cen-

tury; and, if it continues to grow as it has during the last twelve years, before the twentieth century has closed it will, to a very great extent, have revolutionized the world.

Now there are more than a hundred students enrolled at the Nashville Bible School, more than a hundred at Potter Bible College, more than a hundred at the Valdosta Bible College, twenty at Beamsville, Ontario, and the Gunter Bible College, at Gunter, Texas, is flourishing, though I do not know how many students they have; and there are other schools of like kind in Texas whose names I can not now call. I would like to know every one of them, and to have reports of their progress made in THE WAY. This is one of the greatest works in the world, and the hand of the Lord is in it; his blessing is upon it. The idea is simple enough; it is this: The Bible should be taught to every student in school, from the day he enters to the end of his school life — taught with all energy and zeal by earnest Christians, and studied with greater thoroughness than even other most favored subjects.

It is amazing that Christians, for many generations, have allowed their children to attend schools in which not the slightest effort was made to teach them this most important knowledge, knowledge that is infinitely more valuable, both for this life and for that which is to come, than any other knowledge whatever. Doubtless millions will be cast out into the eternal destruction from the presence of the Lord and the glory of his power, because they have not been taught and trained in the Word of the Lord from their childhood.

And the school-room is the best place in which to do it. Of this there is not a shadow of doubt in my mind. There you have the student under your control day after day; he has the incentive of others getting and reciting the same lessons with him; he has nothing else to do but to study and recite; and it is common for him to devote from ten to fifteen years of the most receptive period of his life to this school work. No doubt the Apostle Paul was largely indebted for his wonderful faith in God, and his unswerving devotion to him, to the years of childhood and youth which he spent at the feet of Gamaliel, being instructed according to the strict manner of the law of God. (See Acts 22:3.) And it seems also that the most effective work he himself ever did was done

in the school of Tyrannus, where he taught the disciples ["disciple" means learner, student] for two years. So effective was this work that "all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:9, 10). This district called "Asia" in this passage, proconsular Asia, was a large territory equal to one of our States. Through his school work, without leaving the city of Ephesus, Paul evangelized a vast region within two years. His students learned the truth from him, and carried it far and wide.

* * *

During the first vacation the students of the Nashville Bible School led two hundred souls to Christ; during the second, five hundred, and planted several churches; during the third, eight hundred, and planted five churches; after this the work became so great and wide-spread, I failed to keep up with it. During its first session, the students and teachers of Potter Bible College, at nights and on Sundays, led about one hundred souls to Christ, spreading the glad news of the Christ all about them for many miles. There are now scattered abroad in this and in foreign lands about eight hundred persons who have had from one to six years each of Bible training in these schools; and no finite mind can estimate the work that has been, is being and will be done by these eight hundred souls.

* * *

GUNTER BIBLE COLLEGE.—Brother Joseph Baumann, of Gunter, Texas, writes: "We are trying to carry on the good work here which you and Brother Lipscomb began at Nashville, trying to give the instructions we received at your hands, out of our Father's treasure-house, to as many boys and girls as possible. Brother N. L. Clark is the principal teacher, an accomplished scholar, one of the grandest missionaries in the brotherhood, humble as a little child; we have labored together now for three years in this State and in Mississippi. Brethren Jones, Martin and Walker are teaching and learning also. We have a nice body of students and good buildings, but lack room for boarders. I am not one of the teachers or directors, but am simply one of the pushers and pullers, and am trying to get the brethren to see the real good, and our duty, in the work. I am sure you will rejoice with us in the noble work, and help us through THE WAY, and pray for us."

* * *

So writes Brother Baumann. Glad news indeed it is to me. I am especially glad to hear Brother Clark, whom I do not know, so highly spoken of. I do know Brother Baumann, and believe him to be indeed a child of God, one of the Lord's noble-men. With him as "pusher and puller," working and praying for the school, and such a godly man at the head of it, we have great reason to hope for abundant success. It certainly has our sympathy and an interest in our prayers. The pages of THE WAY are open to this school, or to any like it, for the advertisement of their work, without charge. We would rejoice to see thousands of such schools spring up.

* * *

It is sometimes said that parents ought to teach

their children the Word of God themselves; and so they ought; but this does not signify that they should not have others teach them also. A father says: "I built this house for my children." He does not mean that he built it with his own hands; no, he did a much better thing than that; he knew a carpenter who could build a house much more skillfully, much quicker, much better than he; while he could make the money to pay for the house much more easily and quickly than he could build such an one as he wanted his children to have. So he made the money and paid the carpenter to do the building.

So of a father in teaching the Bible to his children. He ought to teach them himself by precept and example; and, as he has opportunity and ability, he ought to have them taught by others also who can do it better than he, if there are any such people. My little boys, Paul and David, are now being taught the Bible daily, for the most part, by Mrs. Zahn. Under the circumstances, she can do it better than I can. If she were to leave us, and the duty of teaching them were left to myself and my wife, under the present circumstances, I am sure it would not be so well done. We do not leave it all to her by any means; we try to help; but we are also glad to help support her, while she helps us to train our boys in the way of the Lord. The all-important things are to get the pure truth of God as fully as possible into the minds and hearts of our children, and to keep it there; for it is the power of God to salvation.

* * *

"But," says one, "the preaching of the Word, the teaching of divine truth, is committed to the church." Yes, I am sure none can do it as it ought to be done except intelligent Christians; but Bible teaching and Bible examples show that it ought to be done publicly and privately, at home and abroad, in the church-meeting and in the private dwelling, in school and out of school, by males and by females; and that it is not only proper, but also a very commendable thing for these teachers to support themselves, at least in part, by some honorable, secular calling, that they may the more freely teach the Gospel to the poor.

Almost the last words written by the grandest of Gospel teachers, the Apostle Paul, were these:

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; preach the Word; be urgent in season and out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry" (2 Timothy 4:1-5). The noblest, the purest, the most important work of all is the teaching of the Word of God as it ought to be taught, in word and in deed.

All six of these Bible Schools, no doubt, have done grandly, but it does not yet appear that any other one

of them has done so well as did the first, the Ephesian school. Paul, the Bible teacher in that school, was filled with such faith and love, such energy, enthusiasm and zeal, he filled his students with the holy fire, and going forth in the name and power of their King, they evangelized that vast province, "Asia," in two years. What a lesson this ought to be to us!

QUESTIONS AND ANSWERS.

J. A. H.

"A Constant Reader" asks: "Do you indorse a Sunday-school? If so, why?"

Answer: It is right to teach the Word of God on the first day of the week — to teach it to old and young, big and little, male and female, white, yellow, red, brown and black: and whoever does it as he should, does one of the noblest of works. But to teach pupils is to have a school. So a Sunday-school is not necessarily wrong. Some of them are wrong.

Question: "Should a lady teach a Sunday-school class? Is it public work?"

Answer: It is lawful for a lady to teach women and children. It is not lawful for her to teach in a mixed assembly, a collection of men and women, or to address an assembly of men. A class to which none are admitted but women and children is private in the sense that it is limited, not open to all, closed against some. In proof of the correctness of these replies, read in the standard edition of the American Revised Version the following passages: 1 Corinthians 14: 33-38; 1 Timothy 2: 8-15; 1 Peter 3: 1-6.

Question: "If it is wrong to use instrumental music in church, why use the tuning-fork?"

Answer: The fork does not rank with the organ but with the watch, and such things that are not congregational, but purely private property. It is used by one person alone. It has never divided a church. No one but the one who uses it need see it, hear it, or have anything to do with it. In getting the pitch with a fork, the leader is doing a thing which God has implicitly commanded to be done; that is, God commands us to sing; in so doing he implicitly commands us to get the key-note, for there can be no singing without it; but no man can get a key-note except from an instrument or by guess; and as God does not tell us in which of these two ways to get it, the leader must of necessity choose himself which of the two he will do. When God tells us to "go," without telling us how to go, we must of necessity decide that question ourselves. When he tells us to sing, without telling us how to get the pitch, in like manner we must decide that question ourselves. It would be just as reasonable to object to a man's pitching the tune without the fork as with it. We must do the one or the other to obey the command to sing, and God has left us to decide the question, each for himself, just as we decide whether we will begin the preaching by the watch or by guess; whether we will "go" to preach on a horse, in a buggy, or in some other way.

When we use the organ, we put back into the worship of God that which he purposely left out. We assume to know better than he did what is best for his cause.

Question: "Please compare and explain Acts 9:7 and Acts 22:9."

Answer: The one verse reads: "And the men that journeyed with him stood speechless, hearing the voice, but beholding no man." The other verse reads thus: "And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me." In the one it is said, "hearing the voice;" in the other, "they heard not the voice." The explanation is simple: It is common for all of us to use the word "hear," meaning to receive the sound, even when we do not understand the words. How often has every one who reads this said: "I heard you, but I could not make out what you said." Equally often we use the same word "hear" to signify to understand. Often we say something like this: "Yes, I knew you were calling me, but I could not hear what you said." Those men with Paul heard the sound of the voice, but did not make out the words. In the one sense of the word, they heard; in the other, they did not. A man excused himself to his wife for not bringing the sugar she shouted after him about by saying: "I could not hear you." He had shortly before told the merchant he heard his wife shouting to him, but could not make out what she wanted. He did not falsify in either case, neither did Luke nor Paul.

TRAINING THE CHILDREN.

J. N. A.

Two weeks ago I wrote concerning the sacred truths committed to parents; and as I stated then, the training of children includes the restraining of their animal nature — fleshly desires, lusts and passions — while their better nature is being developed, by teaching them principles that will lead them always in the right; by drilling into their young and impressive minds the Holy Scriptures. Comparatively speaking, there is no home training done to-day. There is far more attention and devotion given to the improvement of poultry, swine, cattle and horses than to the improvement of the children. But this does not alter God's inevitable law, "Whatsoever a man soweth that shall he also reap;" and this nation is as certain as death to reap this crop. "The sword," so to speak, will never depart from the house of these parents. These coming children will lie, cheat, defraud, commit adultery and murder, and that, of their own parents.

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, *disobedient* to parents, *unthankful, unholy, without natural affection*, implacable, slanderers, without self-control, fierce, *no lovers of good*, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God" (2 Timothy 3: 1-4).

This description of "the last days" is only a

prophecy concerning the crop that parents are sowing.

If your children are unthankful and without natural affection, be not surprised, it is your own crop. If they turn you out of your own home and you are forced to "the county house," weep no more than you can help, for this is only a natural outcome of your own life. Yea, if they murder you, it increases my faith in God.

How could you reasonably expect otherwise when you allow your children to grow up as the weeds on the commons?

"No man can come to me, except the Father who sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father and hath learned cometh unto me" (John 6: 44, 45).

There is no other way revealed by which your child and mine can be saved except by hearing and learning.

Do you expect your child to *learn* by the one-lesson-a-week method? You do not expect him to learn other things that way, and what is there about the Bible that makes it so easy to learn? You are anxious for your child to be taught daily from six to eight months a year everything else. Either this hearing and learning that brings people to Christ is exceedingly easy, or you value coming to Christ of minor importance.

I am sure it is the latter reason, for the Bible is the only Book in the world that never is learned. It is always new, and one can keep on learning of the Father, though he may have studied the Bible diligently and daily for many years. Yes, the Bible requires diligent, faithful study in order that we may know its principles and have them written in our hearts. The more faithful the study, the greater the benefit derived from it. It is just like other books in this particular, save that it is never finished. Really, it requires more thoughtful study than other books. Ignorance of the teaching of the Bible is the greatest enemy to Christ among its professed friends, yea, even among preachers of the Gospel. The ignorance of the Bible in the church of God is criminal. If the New Testament were a book telling how to farm, then every farmer would know its contents, would almost memorize it.

Half of those baptized to-day are grossly ignorant of the fundamental principles of Christ. They have "joined the church," and this is all they know about it.

Every home should be a school, a Bible School in which every member of the family is a student, and every student should have a Bible as his text-book, and should recite at least one daily lesson. Think of a home in which there is a child of twenty-one years, and for the past fourteen years this child has recited daily to his parents a lesson from the Bible. Certainly such a child would be well fixed in the way he should go. Remember, this lesson must be taught by the parents. Whatever other training he may have, it will not, can not take the place of home-teaching. God holds you to an account for your children first. I could be baptized for you as well as I could do your teaching for you. A lesson taught your child by you

is worth far more to your home than the same lesson taught by me could be. God has required home training, and it is obligatory upon fathers and mothers to do this teaching, and no Sunday-school, Monday-school, or Bible school can take their places, or in the least remove this obligation. Your neighbors may see an opportunity to teach your child, and the child may thus learn and come to Christ; but unless you repent you will be lost.

I wish I could make all fathers and mothers that read this feel that they will be lost if they do not begin to teach their children the way of life. It is a high crime for parents to bring children into the world and be indifferent towards teaching them the principles of God, and God will not hold him guiltless who does it.

THE PURPOSE OF SCHOOLS.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

"Some months ago Bro. J. M. McCaleb, in The Gospel Advocate, announced that it was a duty imposed by heaven upon colleges to strive to make preachers of all who attend them. As the Book gives no special directions about the duties of colleges or peculiar assignment of work to be done, I was disposed to regard the language as a sudden burst of enthusiasm, rather than the expression of well-matured thought."

The above quotation from Bro. Wm. Lipscomb calls for a little explanation, since, as it seems, our brother takes me to mean "preachers in the popular sense of the term," such as "can entertain an audience, conduct revivals, and be called for from all parts of the country, or at least be an acceptable city pastor." Of course I did not so describe the preachers that I had in mind, and that any one else who has known something of my manner of life from my youth up should so interpret me comes with some surprise. If a college can not do any better than to make city pastors, it ought to close out and announce its failure. Nor did I even have in mind such preachers as can only preach before large audiences, hold revivals and be called for from all parts of the country; but also those that mingle with the people in their every-day affairs, and who find a door of utterance which no pulpit orator can reach. I used the term in that broad sense indicated in Acts 8: 4, where every member of the church

was a preacher. Even the pulpit orator who will not turn his hand to the plow, the saw and the hammer, the yard-stick, when occasion demands, and who will not mix and mingle with the people in their everyday affairs, is not such as colleges ought to try to make. Though not a "pulpit orator," I often speak in public; yet there is scarcely a day that I do not do some sort of manual labor. When I came to Japan, I brought a kit of carpenter's tools with me. I could show Bro. Lipscomb a number of places in and around our home where they have been used with good effect. In our back yard was an ash pile at one side and an old well at another. The old well was no longer needed, and the ash pile, as such, never had been. My little boy and I decided to fill the well with the ash pile; but shoveling ashes under a hot July sun in Japan is not as fine fun for a small boy as some other things, so in a little while I was left alone. I called a man for twenty-five cents to help me finish the job. In about two hours the old well was no more and the pile of ashes was gone, and I was "as wet as if I had been dipped in the branch." I have never got away from mixing and mingling with the people in their everyday affairs, have never tried to and never expect to. Often, in passing about in city or country, where laborers are at work, I stop and take hold a little, just to let them know I know how it is done, and am but a common sort of man with themselves. I have always fought, and ever expect to fight, the idea that the preacher belongs to a particular caste, cut off from the people.

Again, I have the utmost respect for the "homespun wisdom" of those who have been deprived, in earlier life, of school advantages. If I have ever said or written anything that seemed to reflect on such, I greatly misrepresented myself, and most sincerely regret it. Many of my dearest friends, old acquaintances and kindred are among this number. To this class belong many of God's noble men and noble women. But I think all such would have been far better prepared for life's duties had they been educated. I have seen some of them carry a notched stick as a substitute for an account book; others can not write their names or give the most rudimentary lessons to their little children, all of which only hinders their usefulness and is to be greatly deplored. It is all a mistake to suppose that a good education would have spoiled such people. Those who wish to go wrong will find some way to do it, even though ignorant of all the branches of learning.

Learning may be compared to a lamp; it does not in itself reform a man, but it puts into his hand a power of capacity which may be used either for evil or good. If we could always foresee just how a boy or girl would turn out, in some instances we might restrict the evils of the vicious by keeping them in ignorance during youth; but as this is impossible, there is but one rational course open to parents and instructors, which is to do the very best they can by the young by giving them as thorough an education as possible, and along with it develop their moral natures, that they will learn to shun evil and choose the good, and thus apply the kingdom to a high and holy end.

And this brings me again to the thought expressed in the article that has, directly and indirectly, called forth considerable discussion, namely: that every school should be a Bible school and every teacher a Christian, with the single object of making every pupil a preacher who, in whatever calling his taste or capacity may lead him, will make all subsidiary to glorifying God therein, to the salvation of his own soul and that of others. I can give no better illustration of the point here intended than Bro. Wm. Lipscomb himself. He has never been a "preacher in the popular sense," but has spent a long and useful life as a teacher. The first, and I believe the only time I ever saw him, he was teaching a class in Bro. Harding's Bible School at Nashville, Tenn. Yet our venerable brother has done some of the best preaching of any man living. He has always made the various branches which he is highly gifted to teach serve as beacon-lights along the shores of time, pointing the soul to God, whom to know aright is life eternal. He is not, as his brothers, David and Granville, known in the pulpit; but he is none the less a preacher as effective and useful as they. What is true of our brother as teacher is true of every other man of every other calling in life. It is a serious mistake, that none should longer entertain, to suppose that only such vocations as are commonly known as the profession, require an education. There is nothing a man can do but what he can do it better and be more useful in it if he is well educated. Some preachers (in the more restricted sense) and farmers, who can scarcely read, do fairly well both at preaching and farming; but both would do far better with a good education. I trust this matter will continue to be discussed till there is a more healthful sentiment in regard to it.

AFFLICTIONS.

R. C. BELL.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; cast all your anxiety upon him because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you" (1 Peter 5: 6-11).

God intends to exalt Christians; to perfect and establish and strengthen them in due time, but as a means to this strength and perfection he allows his servant, and our adversary the devil, to bring trials and suffering upon us. God chastises every son, not because he delights in seeing him suffer, but because he can not discipline and prepare his children for heaven without it. How often are our hopes blighted and our prospects blasted; how often does affliction, almost more than we can bear, weigh us down. Even Christ himself cried out: "My God, my God, why hast thou forsaken me." They who enter the kingdom of

heaven must do so through much tribulation. Tribulation worketh patience; it can not separate a Bible student from the love of Christ.

When we fret and chafe under suffering, we act very foolishly, for our loving Heavenly Father will not allow anything to come upon us but what is good for us, for he loves us, and cares for us, and pities us. In our weakness and short-sightedness we can not see the good in every affliction; but it is there. God knows; we do not. Is it not comforting to know that an all-wise and all-loving Father is leading us? When we humble ourselves under his mighty hand, casting our anxiety all upon him, all is well. What a relief to allow him to take the responsibility!

When I was a little boy not more than eight or nine years old, I heard a Christian mother make a statement that I can never forget. She had lost her first-born, and in talking about her second child, who was only a few months old, she said that if God should take it, too, she could not but hate God. I have heard similar statements once or twice since, but I can not believe that they were made sincerely. Whatever God does to or for a Christian, even if it is to take his child, it is the very discipline that the Christian needs, and something without which he can not be developed to the fullest. Sickness, suffering and death of loved ones will strengthen the true Christian, for he takes it as coming from a loving God. Such afflictions may harden a sinner, but never a Christian.

Did you ever see the miller pour the corn into the hopper, so that it could be run down between the millstones to be ground and crushed to pieces? The grains must be crushed before they can be pretty, white meal. In the same way God, the great Miller, pours us into his mill that we may be ground out, developed Christians. Corn can't become meal until the grains are crushed; neither can men and women be made God-like until the old nature is crushed. Some natures take more discipline than others to humble them before God; so God does not send the same affliction upon all. The great Miller knows just how to adjust his machine for each one of us, and we may rest assured that if we will only submit ourselves into his hand that we shall get the exact grinding and crushing that we need — no more, no less. A miller may grind the corn too much, so that it will not make good bread. Not so with God. Does not Peter say, "And the God of all grace, who called you unto his eternal glory in Christ, *after that ye have suffered a little while*, shall himself perfect, stablish, strengthen you"? This harmonizes beautifully with what Paul says: "For our light affliction, *which is for the moment*, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4: 17). This affliction, which is necessary, lasts for a little while only. Why will we rebel?

Did you ever see a party of little boys fall out, fuss and fight? Did you see that woman who came out upon them, snatch up the least boy in the party, and the one least to be blamed for the trouble, and give him a whipping? But why does the woman select the little fellow who is not to blame? Ah! she is the mother of that boy, and some day she expects to see him develop into a great, good man, upon whose arm

she may lean heavily for support and comfort. Her heart is not set on the other boys, she feels no responsibility concerning them, and so does not discipline them. God has his heart set on all who humble themselves under his mighty hand, and when they need a whipping to fit them for eternal life, he gives it. The wicked may prosper and go unpunished in this life, because God knows that he can not make anything out of them. He even uses them as switches for the backs of his children. The persecution of a wicked man often makes a Christian trust in God more and look to him as the only source of help. A life-long affliction ("only a moment, only a little while"), in the form of some disease, has saved many souls, no doubt. The child of God can know that all things work *together* for his good. (See Romans 8: 28.)

The Bible being true, God has a special love and care for his children in this world, and about worldly things, too. We can not be saved independent of our surroundings, for they weigh heavily in the formation of character; so God chooses the surroundings for his children. If there is a doctrine taught in the Bible, it is that there are special blessings for God's children, both in this life and in the world to come. In this life, some of the blessings are of a spiritual nature, and some are of a temporal nature; but they all fit for the life to come.

The Bible does not teach, however, that every Christian will be prosperous after a worldly fashion, and have all the money that he can spend. Some men (most of them) are cursed, and not blessed, by having this world's goods. The only hope of salvation for some is that they shall be kept poor. The very thing that they need to develop their inner selves is the *lack of wealth*. Others, perhaps, can use more money to the glory of God, so that they are allowed to have more. If a farm would help me to preach, and if I could be a more influential man in God's church, and if I could put my heart upon heavenly things better by owning one, I ought to have it. If the farm would retard me in my growth, and hinder me in my work for God, I do not need it. I do not know about these things, but God does; so I am willing to leave it to him. Let me make it the consuming purpose of my life to live for him, instead of making a special effort to own a farm, for the farm might send my soul to torment if I should get it. If the time ever comes when a farm would be a real benefit to me and to my neighbors, God can have things work around so that I shall get it more easily than I can move my hand. This is what the Bible promises to a Christian, and not that he shall have the farm regardless of whether it will be a curse or a blessing to him.

A sinner may get the farm, but he has no promise from God that it is for his good; it may be a gift from the devil, and serve to drag his soul deeper into torment. If I understand the Bible doctrine on God's special care for his child at all, it teaches that God will keep him from possessing worldly goods, rather than that he shall own them — that is, more than his daily needs. It does not teach that a Christian is to have everything he *needs* for *his* *own* *and* *devel-* *opment*. Most likely this is a *care* *living* *and* *afflic-*

tions. A child reared in luxury, never knowing work and hardships, will not develop into strong, sturdy, vigorous manhood; but this is more likely than that spirituality be developed without cross-bearing and sacrifice.

MISSIVES ON BIBLE LESSONS.

J. R. ROBERTS.

1. The simple reason why I call it Bible lessons is because we study and teach the Bible: (a) How to understand it, and (b) how to teach it to others.

Some object to a Sunday-school. So do I. But run the same thing under a different name, viz.: "Sabbath-school," "Lord's Day School," "Lord's Day Bible Class," "Bible Class," etc. Some oppose week-day "Bible Schools," "Bible Colleges," or any Theological Seminary, but run the same thing under a different name—"Reading," "Bible Reading," "Bible Class," etc., and on a smaller scale. When I oppose a machine, I always oppose the man who runs it, until he stops, and thereby be logical and consistent, though I freely confess that a thing abused is no sign that thing should not be properly used. I speak concerning Bible education: How and what?

1. In our reading capacity, we read and investigate one chapter at a time, taking each chapter as it should follow historically, marking out the place geographically, and interpreting it Biblically, grammatically and logically.

2. When the chapter has received proper attention, one or more of the leading thoughts in it are elicited, then stereotyped on paper and memorized. Each of the thoughts in each chapter are for oral delineation next morning. For instance, the subject in Genesis 1 is the six days' creation; Genesis 2, God created Adam and Eve; Genesis 3, (a) Temptation and fall of man; (b) Curse placed upon Adam, the devil, the earth, and a promise of regeneration through his seed, etc.

Say we read ten chapters the first day, ten or more thoughts are to be delineated by each student, in concert, next day, and so on through the Book of Genesis, and so on through all the books of the Bible, until at the end of the ten or twelve weeks any student of a medium memory can give you any event recorded in the entire Book. I confess it requires a little work and thought on the part of the teacher, but it can and is being done in our school. All that is needed is to get at it aright.

3. In addition to this, we take up the various subjects—Ark, Man, Altar, Abraham, Creation, and such like. On these students are supposed to deliver lectures.

4. On one night out of each week we have open exercises.

5. A series of lectures are delivered to the school.

6. Much written exegesis is given on different points.

7. And at the end each one is supposed to be able to give names and ages of all Patriarchs, then all the judges and all the kings, with their years of reign both

over Judah and Israel, and answer about four thousand questions.

This amount of work can only be comprehended when you view the fact that we teach nothing but the Bible, and how to teach it to others.

School commences first Tuesday in January. God bless THE WAY, its co-workers, and the Bible School at Bowling Green, and the cause they advocate.

Your brother in faith, hope and love.

Altamont, Kan.

FIRST METHOD.

Count Psalms, Proverbs, Ecclesiastes and Song of Solomon with the New Testament, and read two chapters a day in Psalms (dividing the 119th into two parts), Proverbs and Ecclesiastes, then one chapter a day in Song of Solomon and New Testament. In the rest of the Old Testament read two chapters a day.

SECOND METHOD.

Double the number of chapters in New Testament (making 520), and read one each week day and four on Sundays; reading New Testament twice a year. By dividing the 119th Psalm into eight parts you have 936 chapters in the Old Testament, and reading three chapters each week day will complete that.

THIRD METHOD.

The "3-5-15" method. Divide the 119th Psalm into seven parts, and read each week: Three Psalms (one each on Monday, Wednesday and Friday); five chapters in New Testament (one each on Tuesday, Thursday and Saturday, and two on Sundays); fifteen chapters in Old Testament (two each week day, and three on Sundays).

George A. Klingman.

2512 Montgomery Street, Louisville, Ky.

JOHN W. MCGARVEY—THE CHRISTIAN CHURCH AT LEXINGTON.

No. III.

UNITY—IDOLATRY.

Grace and truth came by Jesus Christ. What is truth? Christ prayed: "Sanctify them by thy truth; thy word is truth." God's word and Christ's word are the same. The trouble with the church at Lexington is, they do not know the truth, they are not disciples, and are not free. Prove it. Why, yes, prove it, clearer than a mathematical demonstration. (John 8:31.) To know the truth, to be disciples, to be made free, men must continue in Christ's word. The Lexingtonians have not done it. They were so anxious to keep the Pope's word that they actually parted company from John W. McGarvey. How could they have shown a greater love for the words of the Pope? Had they shown this great love for the words of Christ, they would certainly have been disciples; but they voluntarily transferred themselves and their love to Pio Decimo. Oh, foolish Lexingtonians, who hath bewitched you that ye should not obey the truth before whose eyes Jesus Christ was openly set forth crucified

among you? Before whose eyes Jesus Christ was set forth crucified!! What did Paul put this here for? Was there any purpose in its presence in this immediate connection? Did he mean to say, Oh, did you not know you are Christians, not Jews? Was Jesus not crucified for you, not Moses? Did not Moses say (Deuteronomy, Chap. 18), in prophesying of Christ: "Unto him shall you hearken, not me?" Did he not say "the prophet which shall presume (not the word) to speak a word in my name (what about the organ?) which I have not commanded (note well the word) him to speak, or that shall speak in the name of other gods (even Lord, God, the Pope), that same prophet shall die"? Did not God Almighty himself summon into his presence Christ, Moses and Elias on the Mount of Transfiguration, and then and there decide forever and ever "whom ye shall hear" in all matters of religions? "This is my Son in whom I am well pleased, *hear ye him.*" Was Peter not there, too? Were they not to listen to Christ, not Peter, not Moses, not Elias? Why do you Lexingtonians listen to the Pope? Bewitching, enchanting, charming have always had a weird association to me. A man told me he was out hunting just a short time ago. He saw a squirrel and moved on closer to shoot it, but it had disappeared in a depression. He noticed it acted strangely. When he reached the spot where last seen, he found a snake with the squirrel in its mouth, when he killed them both. The snake overpowered the animal by strange influence. This peculiar power is called charming. Some men and women have it. The Pope must have it. They exercise it in matters religious as well as others. I have been very severe on digression as well as transgression. Perhaps I should have looked on some phases of departure as Paul did, and concluded that they were "bewitched." Oh, foolish Lexingtonians, who hath bewitched you that you should not obey the truth, after all that God hath spoken or written by his prophets, apostles or his Son about the law's being disannulled, done away, nailed to the cross, abolished, taken away? Is it not strange to see a man clad in a priestly gown, wearing a mitre, lighting candles, as if in the name of the Lord? Ah, 'tis, is it not? Strange, is it not, to see men dipping their fingers in holy water, keeping feasts, observing days, governed by moons? "Now that ye have known God, or rather are known of God, how turn ye to the weak and beggarly elements (that is the law) whereunto ye desire again to be in bondage? Ye observe days, and months, and seasons, and years." I know he had reference to the law, because he said "again," which clearly implies that they had been there once, and in bondage, too. To leave the greatest institution that ever was on earth and go back to the weak and beggarly elements, seem to clearly show the man or woman who does it was charmed, bewitched, enchanted, or somehow moved despite reason and revelation. When old friendships and fellowships, when the exhortations to unity, of Christ and the apostles, when love and brotherly kindness, when everything near and all that is dear, even John W. McGarvey, will not keep men and women from turning again to the weak and beggarly elements, and have an organ as David had, what

is it that does it? Oh, foolish Lexingtonians, who hath bewitched you that you should not obey the truth, when the Spirit offers to guide you into all truth? Why, oh, why will you forsake its plain guidance and be spoiled by philosophy and vain deceits after the traditions of men, after the rudiments of the world, and not after Christ? For in him dwelleth the fullness of the Godhead bodily, and ye are complete in him, but not out of him.

BORN OF WATER AND THE SPIRIT.

J. W. M'GARVEY.

G. A. Gish propounds this question: "If being born of water means an immersion in water, why isn't being born of the Spirit also an immersion — a baptism of the Spirit?"

I suppose from the form of Bro. Gish's question, that he has heard somebody represent being born of water as an immersion in water, but this is a very mistaken conception. The Savior, in the well-known passage on this subject, does not speak of two births, one of water and the other of the Spirit, otherwise his words would have been, "Except a man be born of water and born of the Spirit, he can not enter the kingdom of God"; but he said to Nicodemus, "Except a man be born again, he can not see the kingdom of God." But to be born again does not mean to be born again twice. And to be born of water and the Spirit is to be born once, and to be born of the two elements — Spirit and water.

The word "born" all through this connection is used metaphorically, except where Nicodemus uses it for the literal birth in his first response to Jesus, and where Jesus says, "That which is born of the flesh is flesh." And observe that Nicodemus was not such a simpleton as to think that Jesus meant that this new birth must be one of flesh. He shows by his very question, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" that he could not think that Jesus so meant, and, because he did not mean that, Nicodemus could not tell what he meant.

In becoming a Christian there is no such thing as a literal birth, but there is a change which is compared to a birth, and that comparison is involved in the metaphor "born again." The change is brought about by the work of the Holy Spirit upon the man's spirit, followed by baptism; the work of the Spirit bringing about faith and repentance, and baptism being the act by which the penitent believer passes into the kingdom. It is the whole process, and not any one part of it, that is called being born again. A great many people in these days make grosser blunders over this statement of Jesus than Nicodemus did over his first statement, even if you suppose that Nicodemus thought he meant another literal birth.

I once heard a young preacher take this passage as his text for a sermon before a large and intelligent audience. The longer he spoke about it the less the people understood what he was after; and the more confused he became the longer he kept trying to get out

of his confusion. I was sitting behind him, and saw that some of the congregation were so completely worn out that they were about to leave the house. So, when he came to a slight pause, I plucked his coat-tail, and asked him if he wasn't done. He nodded his head, and took his seat; and the agony was over.

It is my custom, when a class in the college is passing through the third chapter of John, to advise the boys not to take that as a text for a sermon until after they have been preaching at least ten years.

I may remark while on this subject, that we frequently hear a man quote the Savior as saying, "born from above," instead of "born again;" and it is true that the adverb in the original, *anothen*, usually means *from above*; but in this instance it certainly means *again*, or a second time; for Nicodemus wanted to know how a man could be born a second time, and not how he could be born from above. It is true that Jesus did not speak in Greek, and consequently he used some other word than *anothen*; but the word he did use meant a *second time*, and John, by translating it *anothen*, shows how he understood the latter word. The revisers substitute the word *anew*, but this conveys the same meaning, and it seems to have been selected because the syllable *new* coincides with the expression *new birth*, which, though a household word in modern phraseology, is not once found in the Bible.—Christian Standard.

WAGNER-FUJIMORI JAPAN MISSION.

REPORT FOR AUGUST AND SEPTEMBER.

During the months of August and September we have immersed five persons into the body of Christ—three into Takahagi Church and two into Kayada Church. Brethren Benjiro Ito and Shosaku Ishikori belonged to the Greek Catholic Church, but understanding their mistakes, they were baptized and joined us, the true Church of Christ. Bro. Chojiro Watanabe was a very bad man, but he saw the Light of Christ and the darkness melted off from him. Bro. Sahichi was a Shintoist, but now he is a Christian. Bro. Zensaku Sanegawa is the eldest son of our beloved Bro. Manzo Sanegawa. He is 17 years old, and has been a student of our Helping Hand Sunday-school ever since we came to this country. He is the first boy that became a Christian from our Sunday-school. My dear Bro. Wagner loved him very much. Oh, how glad he would be had he lived to see this now! When I was baptizing Zensaku the very thought came to my mind and made my heart ache, and I cried. I saw Bro. Manzo was the same, and others also who knew the circumstances cried. We have no doubt, for many reasons, we shall have a great meeting in the Father's Kingdom. In the middle of August our brethren in Kayada and a few young brethren from Takahagi congregation went to the region of Kayada and had many street meetings. The day was a holy day for certain gods and goddesses. There were many hundreds present. Of course, some were very glad to hear the glad tidings and some were not, even speaking against the Truth there in the midst. Our brethren

did very well. They also taught many times after that meeting. We give great praise for it, notwithstanding all the opposition and trial they had. They are going to this work every opportunity they have. God bless them and this very humble work in Japan. I may say, How many follow this proposition?

Thanking you, brethren, for the goodness and kindness you have done to our work, may God bless you now and even at the coming of God's kingdom. Amen.

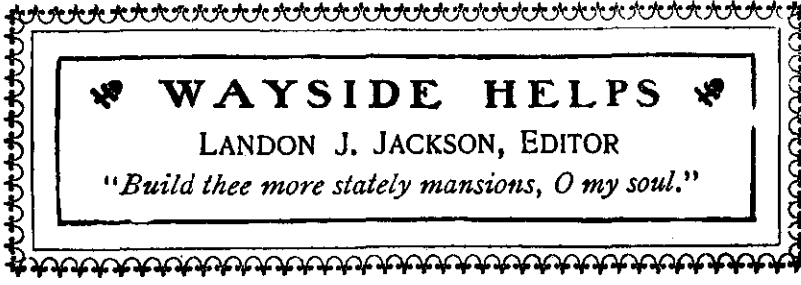
Otoshige Fujimori.

NOT CONTAINED IN THE FAITH.

DAVID LIPSCOMB.

Bro. Painter last week criticised The Gospel Advocate for so often discussing instrumental music. Yes, it introduced it last week to please Bro. Painter. Respect for his introduction of it last week demands another allusion to it this week. So two articles concerning it must be charged or credited to him. Over half of the introductions of the subject are due to persons who, like him, insist on, or excuse, the use of the organ. He says: "There is more in The Advocate on instrumental music than in all the others [papers mentioned] combined." Yes, and The Advocate modestly insists that it has done more to keep "the faith" of the gospel pure than all these papers combined. See, The Christian Standard is now charging a number of other papers, and even these Societies, with incipient infidelity and subverting the churches through the workings of the Society. Bro. Painter further says: "And, what is worse, The Advocate comes very near making it [the use of instrumental music in the worship] a test of a preacher's soundness in the faith, when 'the faith' says nothing about it." Bro. Painter gives The Advocate overmuch credit. Jesus Christ and the Holy Spirit made the introduction of everything not contained in "the faith" "a test of . . . soundness in the faith." God defined "the faith." He set the limits and bounds of "the faith," and pronounced every man who added to or took from "the faith which was once delivered unto the saints" unsound in "the faith." If instrumental music is not mentioned in the faith, it has no place in the worship or service of God. "In vain do they worship me, teaching for doctrines the commandments of men." The Advocate can not be loyal to God and fail to insist that soundness in the faith and loyalty to Jesus, the Christ, demand that it should oppose the introduction into the worship or service of God of every practice that rests upon the authority of men. The Holy Spirit said: "Touch not, taste not, handle not" the things that are "after the commandments and doctrines of men." Our brother can recall a score of other passages from both the Old Testament and the New Testament teaching the same truth—that is, that he who adds to the things contained in the faith is not sound in the faith and is disloyal to God. "The faith" says nothing about "infant baptism, sprinkling for baptism, the worship of the Virgin Mary, the invocation of saints, and a hundred other things that Bro. Painter rejects, and that he would make tests "of a preacher's soundness in the faith." Why does he make

these tests of soundness in "the faith"? Because they are not mentioned in the "faith," because they are added by the authority and the commandments of men. He rejects these because "the faith" says nothing about it." "The legs of the lame are not equal." The Advocate claims but one ground for its existence. It seeks to maintain "the faith which was once delivered unto the saints," pure, as God gave it, without addition or subtraction. When it ceases to stand for this, we pray its speedy death.—Gospel Advocate.


WAYSIDE HELPS
 LONDON J. JACKSON, EDITOR
"Build thee more stately mansions, O my soul."

GOD'S KIN.

There is no summit you may not attain,
 No purpose which you may not yet achieve,
 If you will wait serenely and believe
 Each seeming loss is but a step toward gain.

Between the mountain tops lie vale and plain;
 Let nothing make you question, doubt or grieve;
 Give only good, and good alone receive,
 And as you welcome joy so welcome pain.

That which you most desire awaits your word,
 Throw wide the door and bid it enter in.
 Speak and the strong vibrations shall be stirred,
 Speak, and above earth's loud unmeaning din
 Your silent declarations shall be heard;
 All things are possible to God's own kin.

— Selected.

CHARACTER BUILDING THROUGH
 THOUGHT.

SOME KILLING EMOTIONS.

Fear is not the only emotion that can do us deadly harm. Weak-hearted persons are warned, at the peril of their lives, to refrain from all unusual and disturbing emotions, but the injury of such emotions to sounder persons is only of lesser degree. Many a violent paroxysm of rage has caused apoplexy and death. Grief, long-standing jealousy and corroding anxiety are responsible for many cases of insanity. Emotion thus kills reason.

Grief is one of the best known and most generally recognized of these killing emotions. Many a one has known some person who, because of grief at a death, has pined away and died in a few weeks or months. Correggio is said to have died of chagrin because he received only forty ducats for a picture that is now one of the treasures of the Dresden Gallery. Keats, as hundreds of other sensitive souls have done, died of criticism too keen for his sensibilities. Instances are not rare of young girls dying from disappointment in love.

Even joy kills when its impact is too sudden. The daily papers sometimes tell of an aged parent dying on the sudden return of a long-lost child, or of the news

of great good fortune having a fatally exciting effect. A man in Paris died when his number proved a winning one in a lottery. Surprise at her son's bringing home a bride killed Mrs. Corea, of Copake, New York, in five minutes.

Even if the emotion is not strong enough to kill, its effect may be most injurious. A fit of anger will destroy appetite, check indigestion, and unsettle the nerves for hours, or even days. It upsets the whole physical makeup, and, by reaction, the mental and the moral. Just as it changes a beautiful face to a hideous one, it changes the whole disposition, for the time being. Anger in a mother may even poison a nursing child. Extreme anger or fright may produce jaundice, and these or other emotions sometimes cause nausea.

JEALOUSY IS AN ENEMY TO HEALTH AND SUCCESS.

Jealousy will upset the entire system, and is one of the most deadly enemies to health, happiness, and success. Victims of jealousy oftentimes lose their health entirely, and do not regain it until the jealousy is removed, and sometimes become so demoralized mentally that they commit murder or suicide, or become insane. A standing headline in Paris newspapers is "*Drames Passionels*," meaning tragedies from passion. A strong continual hatred will sometimes not only destroy digestion, assimilation, and peace of mind, but also ruin character.

These bodily effects of the emotions, and many others, are in part due to certain chemical products formed in the body by the emotions. Medical men say that they are analogous to the venom of poisonous snakes, which is likewise secreted under the influence of fear and anger. A snake has a sac in which to store the venom; we have none, and it spreads through all the tissues in spite of efforts to eliminate it.

Professor Elmer Gates, who has gone further than any other scientist into the investigation of emotions, says:—

"It need not surprise any one that the emotions of sadness and pain and grief affect the bodily secretions and excretions, because every one must have observed that, during these depressing emotions, the respiration goes on at a slower rate, the circulation is retarded, digestion is impaired, the cheeks become pale, the eyes grow lusterless, and so forth."

By various means and ingenious instruments, testing the "fatigue point," the "reactionary period," etc., Professor Gates determined that a person is capable of greater muscular, intellectual, and volitional activity under the influence of happy moods than under the influence of depressing emotions.

"The system makes an effort to eliminate the metabolic products of tissue-waste," says Professor Gates, "and it is therefore not surprising that, during acute grief, tears are copiously excreted; that, during sudden fear, the bowels are moved and the kidneys are caused to act; that, during prolonged fear, the body is covered with cold perspiration; and that, during anger, the mouth tastes bitter,—due largely to the increased elimination of sulphocyanates. The perspiration during fear is chemically different, and even smells different from that which exudes during a happy mood."

HAPPINESS IS A MEANS, RATHER THAN AN END.

After pointing out the part elimination of waste poisons takes in the bodily economy, Professor Gates continues:—

"Now it can be shown in many ways that the elimination of waste products is retarded by sad and painful emotions; nay, worse than that, these depressing emotions directly augment the amount of these poisons. Conversely, the pleasurable and happy emotions, during the time they are active, inhibit the poisonous effects of the depressing moods, and cause the bodily cells to create and store up vital energy and nutritive tissue products.

"Valuable advice may be deduced from these experiments; during sadness and grief an increased effort should be volitionally made to accelerate the respiration, perspiration, and kidney action, so as to excrete the poison more rapidly. Take your grief into the open air, and work until you perspire; by bathing wash away the excreted eliminates of the skin several times daily; and, above all else, use all the expedients known to you—such as the drama, poetry, and the other fine arts,—and direct volitional direction to induce the happy and pleasurable emotions. Whatever tends to produce, prolong, or intensify the sad emotions is wrong, whether it be dress, the drama, or what not. Happiness is a means, rather than an end,—it creates energy, promotes growth and nutrition, and prolongs life. The emotions and other feelings give us all there is of enjoyment in life, and their scientific study and rational training constitute an important step in the art of using the mind more skillfully and efficiently. By proper training the depressing emotions can be practically eliminated from life and the good emotions rendered permanently dominant. All this is extremely optimistic."

Nursing grief month after month, or year after year, as so many do, is a crime against oneself, and against all others with whom one comes in contact. It does no good to anybody, least of all to the grieving person, who certainly is no happier for it. The person dead or gone away can not appreciate or take any satisfaction in the perpetual mourning, and everybody who lives with the mourner is depressed and injured by the pall of lugubriousness. Such mourning is only self-pity, a form of selfishness. Pleasure and comfort from a certain source may have gone out of your life, but why not live in the pleasant memory of what was once enjoyed, rather than make yourself and many others miserable because you can not have a constant supply of this same pleasure? What would you think of a tourist who should come back from Switzerland weeping and mourning because he could not always remain in some beautiful valley, and enjoy the loveliest view he had ever seen? You expect his eye to grow bright and his manner animated as he tells of the beauty he saw and the pleasure he felt.

"In this connection," says Horace Fletcher, "the suggestion should be urged that separation—as in death,—is unessential as compared with the privilege of having known a beloved one, and that appreciation and gratitude should always outweigh regret in relation to an inevitable change.

"The attitude toward the separation called death should be such as to induce the thought, and even the expression, 'Pass on, beloved: enter into the better state which all the processes of nature teach are the result of every change; it will soon be my time to follow: my happiness at your preferment attend you; my love is blessed with that happiness; and what you have been to me remains, and will remain forever.'"

Anger has many forms and many causes, but as Mr. Fletcher has shown, it has its root in fear. One is angry because he fears bodily harm, or injury to material interests, or deprivation of some enjoyed blessing, or injury to reputation or friendship through something that some one has said or done. The self-confident, fearless, composed person does not get angry; though suffering all the trials and vexations that make another person "fly all to pieces" a dozen times a day. That common expression, by the way, exactly describes the effect of anger. One's mental and physical harmony does "fly all to pieces," and is a long time getting patched up again.

Self-control is, of course, a preventive of anger. Logic and deliberation in judging of incidents and their effects on one are conducive to self-control. A common excitant to anger is the calling of a disagreeable name. Think just what this is, and you must decide that it is silly to lose your temper over it. You are angry really because you are afraid somebody may believe the characterization is true. Were you absolutely sure of yourself and your reputation, the epithet would have no more effect than the barking of a dog, or a word in some foreign language that you did not understand. It has no real effect at all, only what you allow it to have in your own mind. It does not alter the facts in the case in the least.

Anger because some one has done work wrong does not help matters any. It does not undo the mistake, or make the erring one not less likely to repeat the error than would a careful showing of what is wrong, and the proper method of doing the thing. Your own energy could be far more profitably spent than in a fit of temper.

Whatever the cause of anger, it will usually be found to be trivial. A proof is that quick-tempered people are always apologizing the next day, when the matter looks very different. Cultivate a habit of forming this "to-morrow" judgment to-day, and your angry explosions will be reduced to a minimum. Cultivate optimism in general, and particularly loving thoughts toward all people you meet, and you will soon find it hard to be angry with any of them. Jealousy and hatred will disappear by the killing emotion that you are allowing to destroy your happiness and to shorten your life, the remedy can be found within yourself, in your own thinking and acting.—Success.

In "pastures green?" Not always, sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

So whether on the hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there.

OUR OWN.

If I had known in the morning
 How wearily all the day
 The words unkind
 Would trouble my mind
 I said when you went away,
 I had been more careful, darling,
 Nor given you needless pain;
 But we vex "our own"
 With looks and tone
 We might never take back again.

For though in the quiet evening
 You may give the kiss of peace,
 Yet well it might be
 That never for me
 The pain of heart should cease.
 How many go forth in the morning
 Who never come home at night;
 And hearts have broken
 From harsh words spoken,
 That sorrow can ne'er set right.

We have careful thought for the stranger,
 And smiles for the sometime guest,
 But oft for "our own"
 The bitter tone,
 Though we love our own the best.
 Ah! lips with the curve impatient;
 Ah! brow with the look of scorn,
 'Twas a cruel fate
 Were the night too late
 To undo the work of morn.
 — Margaret E. Sangster.

AN OLD-FASHIONED GRACE.

Have you ever noticed how much praise the Bible bestows upon humility? In one book or another, historical, prophetic, evangelical, apostolical, the Bible strikes the same note. Pride goeth before destruction, a haughty spirit before a fall. Arrogance and vanity shall be bowed down in abasement. Before honor is humility. The Sermon on the Mount is our Lord's premium on meekness, gentleness, non-resistance; on the exercise not of the warlike, but of the passive and peaceful virtues of men. Christ cautioned us to take the lowest room at feasts; if he were here to-day, his teaching would cut straight through our foolish pride of caste and race and place. Pomp of wealth, pomp of circumstance, pomp of ambition, what cared for them the Son of the Virgin, who spent his young manhood in the shop of the carpenter, who began his earthly ministry certified by a voice from heaven, as the Son of God. If any of us are anxious to live the true Christ-life on this planet, we must begin by studying humility.

Not humility always of monastic vow or badge, or dress, or assumption of poverty. The beggared monks of St. Francis may have cherished in their hearts a subtle pride in their own austerity. So may the Hindu devotee, mortifying his flesh by dirt and hunger, be proud and arrogant beneath his wretchedness. The

humility of which God approves is like that of Jesus, who humbled himself, "emptied" himself, and took on him the form of a servant, who was in fashion as a man, though Lord of all.

An old-fashioned grace, this of humility, but one worth cultivating by Christian people.—Christian Herald.

STRENGTH FOR TO-DAY.

God promises us strength to enable us to do our present duty. If we believe that, and act accordingly, we shall never, never fail. "As thy days, so shall thy strength be." That is the promise,—a promise that never fails. Yesterday has gone, not to return. Tomorrow has not come to us, and it may never come. To-day is *our* day, and it is the only portion of time that is. Men who regret that they did not do their work of yesterday, lose their present time because they are not giving their whole strength to it. Men who fear that they will not be able to do to-morrow's work are losing to-day, and are not getting ready for to-morrow. God does not promise strength for yesterday which is gone, nor for to-morrow, which may never come, but for to-day, which is here. Let us therefore trust, and use while we have it, God's promised strength for to-day. "Sufficient unto the day is the evil [and the good] thereof."—Sunday School Times.

THE CRUELTY OF FASHION.

BY CHARLOTTE TELLER.

Fashion sat on her throne and called her slaves to give her orders for the coming season. Those first to come came out of fear; they pressed in throngs of thousands, hungry looking, dingy, eager-eyed. And Fashion said: "Go, now, to work! Haste in the making of winter clothes. Work day and night in crowded tenements. Work, every one, as far as strength will let you. Work without light and work for little wages. But haste, that the fall styles may be ready for the shops."

These slaves passed out.

New thousands stood before the tyrant on her throne. To these she said: "For days you must be hurried in the selling of 'new things.' The crowd will push close to your counter, hunting bargains, looking for novelties and new fall styles. Go, stand and work and draw your weekly wages."

These slaves passed out.

New thousands stood before great Fashion, worshipful. On these she smiled, and said: "Go, now, and buy. See in the shops the things you never knew you wanted, frail things made to last for a day, useless things, expensive things, garments over-trimmed and ugly. But go and buy. And know this, slaves, that if you fall behind in style the world will think you have grown poor. Wives, dress to show your husbands' status! Girls, dress to show you get good wages—though you do not! Men, dress to keep your jobs and get them! Go now and buy!

These slaves passed out.

Then came the master of Fashion. He crept from underneath her throne and the throne fell. He stood and jeered at Fashion, humbled her and mocked her ways and words, and said:

"Thy slaves have gone, and little do they guess how weak thy power. They work to make things to sell. They work to buy the things. And in all seriousness they work, nor dream that fashions change at my will, that Fashion's throne rests on me. I own their lives, their happiness, and few know of my power. Bow down to me, thou painted slave."

And Fashion knelt before her lord and master, Competition.

IF PROCRASTINATION RUNS IN YOUR BLOOD.

There is hardly anything more destructive to effective work and high accomplishment than a habit of "putting off" disagreeable tasks. This postponing-of-the-disagreeable habit is also demoralizing to character. It produces superficial work and superficial living.

There is something lacking in the quality and solidity of character of a man who is always shirking disagreeable duties, sliding along the line of least resistance, and just trying to do those things which are agreeable and easy. It is struggling with difficulties, with boldness and determination, that gives stamina to character and backbone to life.

A man who has been accustomed from boyhood to plow straight furrows regardless of obstructions, who will not swerve a hair's breadth from his purpose, and who will not go around or over but through obstacles, has a solidity, a substantiality about him that is not found in a man who stops when he finds a hard place, and drifts along the line of least resistance. It is struggling with the difficult and wrestling with obstacles that give nerve and fiber and stamina to character.

A habit of always taking up the most disagreeable duties first, when possible, takes the drudgery out of a task, and gives a delight to life which is never experienced by those who postpone distasteful or dreaded duties.

There is a sense of triumph which comes from the consciousness that you have mastered what discomposd you and was obnoxious to you, and that you have conquered what seemed difficult and have gotten it out of the way.

A man who shirks unpleasant duties and goes around obstacles has a sense of inferiority. He has a sort of contempt for himself, his cowardice, his shirking nature, and his laziness. He does not respect himself so much as the man who sweeps everything before him, whether uninvited or not.

There is a feeling of strength and a sense of power which comes to a man who has conquered the enemies in his pathway and the obstacles that lay between him and his goal. A man who always tries to avoid the disagreeable and shirks obstacles is a weakling. He ruins his executive capacity, and is not capable of grappling with difficulties.

There is everything in making up one's mind reso-

lutely to turn neither to the right nor to the left of an unwavering aim. It gives direction, purpose, and vigor to life which never come to a man who drifts with the current.

A strong man never hesitates or wavers when he comes to a hard place, but is all the more resolute to conquer, and this very determination not to shirk or to turn aside because of difficulties half conquers them. Dreading or postponing them engenders fear and destroys self-confidence, without which no great thing can be accomplished.

If procrastination runs in your blood, and if you have come down from an indolent ancestry, you will be obliged to discipline yourself severely to overcome the "putting off" habit, for every disagreeable task that confronts you will tempt you to postpone it. All sorts of excuses will present themselves to you, and the only way to overcome this fatal tendency is to compel yourself to begin at once the thing you dread. Do not allow the argument which, perhaps, speaks in your blood to confront you.

Listen to nothing, but begin the work instantly, and you will soon conquer this unfortunate weakness, which is fatal to all achievement, and death to any effective endeavor. Force yourself to begin immediately the task at hand.

Procrastination is the greatest enemy of achievement. Nothing is more delusive than delay. The man who thinks he is going to do the delayed thing later, especially if it is a disagreeable task, will probably never do it.

People who hesitate, delay, dillydally, weigh, consider, and dread a task, never amount to anything.

A habit of delay is destructive to energy, which does things. More boys fail to get on in the world from this fatal habit of "putting off" than from anything else. It induces laziness and mental inaction, and destroys self-trust.

If this fatal tendency runs in your blood, the moment you feel a temptation to postpone a task come over you, jump up on the instant and go at work with all your might. Take up the most obnoxious thing you have to do and never allow your habit to suggest another postponement.

"Putting off" is a dangerous enemy; it is worse than a thief of time, for it robs you of opportunity. It mortgages your to-morrows for the debt that should be paid to-day. Every hour's delay makes your task all the harder.— Success.

EVERYTHING FOR SUCH A FAITH.

A certain eminent divine once related a most impressive little incident which occurred as he stepped aboard a ship in Norfolk harbor, some years ago, just after the ship had passed through a fearful storm.

A woman of the world was aboard. Discovering that he was a preacher, she said: "Oh, sir, I want to be a Christian!" He asked if this thought was sudden. She said: "I would give anything to have been as that negro stewardess in the storm. When I expected every moment to die, and was shaken with awful fear of death, she would speak to me with all possible

composure, 'Nebber mind, missus; look to Jesus. He rule de sea; don't fear de rocks. He am de Rock of Ages Hissself.' Sir, I would give everything for such a faith."—Ram's Horn.

A LITTLE GIRL WON THE DAY.

A coal cart was recently delivering an order of coal and the horse made two or three great efforts to back the heavily loaded cart to a spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow with a fierce look in his eyes, and the onlookers were chary about interfering, knowing what would follow.

"I pity the horse, but I don't want to get into a row," remarked one.

"I'm satisfied that I could do him up with the gloves on, but he wouldn't fight that way," added a second.

"I'm not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I got him down along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl eight years of age approached and said, "Please, mister."

"Well, what yer want?"

"If you'll stop, I'll get all the children around here and we'll carry every bit of coal to the manhole and let you rest while we're doing it."

The man stood up and looked around in a defiant way, but, meeting with pleasant looks, he began to give in, and after a moment he smiled and said: "Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheel will help him."

The crowd swarmed about the cart and a hundred hands helped to push and the old horse had the cart to the spot with one effort.—Selected.

GOD'S BANK BILLS.

An old woman in Scotland was living in the most abject poverty. Her neighbors thought it strange, knowing that she had a son in America reputed to be in comfortable circumstances. One day one of them ventured to ask her about the matter. "Does your son never send you money?"

"No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added: "But he writes me nice, long letters, and sends me a pretty picture in almost every one of them."

"Where are the pictures?" queried the visitor. "May I see them?"

"Why, certainly," was the answer; and the old woman went to a shelf and took down the old Bible, and there between the leaves lay the "pictures" that the son had been sending her from America through all the year.

What were they? Nothing more or less than bank notes, each for a considerable amount. During all

this time of need the woman had under her hand a sum of money sufficient to satisfy her every want, and she did not know it. She had looked at the pictures; she had thought them pretty pictures: they had been to her reminders of her far-off son, and evidence that he had not forgotten her; and that was all.

Of what does the little story remind you? Are we not often, like this woman, finding "pictures" in the Book where we should find wealth for the supply of all our needs? God's promises are bank bills; they are checks and drafts upon the bank on high. We look at them, admire them; we think of the love that prompted God to make them and give them to us; we imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible, leave them there, and go out to face the poverty and destitution of life. We do not use them, spend them, buy with them, live upon them, as we might and ought; yet the mistake is ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is not to blame if we persist in seeing only the pictures in them and upon them. What are the promises to you, "pictures" or bank notes?—Golden Rule.

JUST BE GLAD.

The following is a modern version of the Apostle Paul's command to "rejoice always":

"Be glad. When you have said all there is to say about life's sorrow, disappointment and pain, about the selfishness and wrong that sweep over the earth like dark shadows, about the shortness of its days and the certainty of its nights, it still remains blessedly true that the universe is thrilling with the song of gladness.

"Note the noble lives round you—commonplace, it may be, but unselfish, brave and true. Note the deeds of quiet self-sacrifice, the swift rush of human kindness to every place of need, the uprising of stately walls to shelter the weak and helpless, and believe, if you can, that the kingdom of Christ is not coming in the hearts of the children of men.

"Oh! put away gloom and grief and complaining! Do his work, trust his promise and be glad."

TRANSFIGURED BY HEAVENLY BEAUTY.

Andrew Murray tells as follows how a life otherwise commonplace, may be transfigured by heavenly beauty. He says:

"Let our temper be under the rule of the love of Jesus. He can not alone curb it—He can make us gentle and patient. Let the vow, that not an unkind word to others shall ever be heard from our lips, be laid trustingly at his feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others. By his grace the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity."

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

R. C. Bell preached at Berea Saturday and Sunday, October 14 and 15, and baptized two persons. Berea is about nine miles from Bowling Green.

Bro. B. F. Rhodes recently closed a short meeting at Hewins, Kan. Two were baptized.

Bro. Broaddus has just closed a fine meeting at Plevna, Kan. Eight were added to the one body.

J. A. Harding preached for the Portland Avenue congregation in Louisville the third Lord's day in October.

Ousley, Ga.—Bro. Charles Holder, of Tennessee, has located in Valdosta, Ga., to evangelize in this country. On the 10th of October he began a meeting at Mt. Pleasant. This church had been divided for some time. He was there for nine days preaching the Word of God in a kind and earnest way, which resulted in peace, union and love among the brethren. Since then he spent a few days at Kindene. No additions, but good attendance. There are but few brethren there. The Lord willing, the writer will assist them in the Lord's day meetings until they become stronger. Bro. Holder has a few weeks' work in Florida, after which he will return to Georgia. May he ever be faithful is my prayer. P. D. Copeland.

A mission meeting is now being conducted by the Bible College boys about two miles west of Bowling Green. They are having large audiences, and no little interest is being manifested. This mission was founded about twelve months ago by Bro. R. A. Zahn and his faithful wife. We can not tell how much good may be accomplished as a result of these efforts. Why is it that so many of our well established congregations never attempt to preach the Gospel outside of their own meeting houses?

Alexander Maclaren says:

"I begin my day's work some mornings, perhaps wearied, perhaps annoyed by a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty daily annoyances, and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer: 'Rise, Lord, and let thine enemies be scattered'? Do you not think there would come a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is One that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory.

"Most of us will not have many large occasions

of trial and conflict in our career; and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. 'Many mickles make a muckle,' and there are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of his presence, and are beaten accordingly, by reason of the little enemies that come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God."

Some one inquired of Dr. Lyman Beecher, in his old age: "Doctor, you know many things, but what do you think to be the main thing in life?" The sturdy old hero of forty revivals answered: "It is saving souls." Truer words were never uttered; for where is the Christian who will deny that he was right, and that saving souls is, indeed, the main thing? On God's own authority we are told: "He that winneth souls is wise." Wise men do it, and it is a wise thing to do. We are taught in God's Word that it is the mission of every Christian, of every one who knows and loves the Savior, to win others to his service, "Go, work"; "Go . . . preach"; "Go teach"; "Let him that heareth say, Come"—these are the Christian's marching orders. Have you heard? Then say: "Come." There is no disciple of Christ—no matter how feeble, no matter how lowly, no matter how old or how young—who ought not distinctly to propose it to himself, as an aim never to be lost sight of, that he will lead other souls to the Savior. It is not enough for any Christian simply to be saved; he must, in turn, be striving to save others also.—*Journal and Messenger.*

POTTER BIBLE COLLEGE,

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FOR WHAT ARE WE HERE?

J. A. H.

Jesus speaks of people who, seeing, see not, and hearing, hear not; neither do they understand. And it is a fact, well understood by every thoughtful, well-informed Christian, that the great mass of the people, including a vast majority of church members, has an altogether erroneous conception of life, of what it is for, and how it should be lived. They start with wrong ideas, which they drink in, as it were, with their mother's milk, and which they never get rid of. As a result they miss the mark all the journey through; they are continually doing what they ought not to do, and leaving undone what they ought to do. They see things in such a false light, in such a perverted way. Jesus says they are blind. Seeing, they see not; and hearing, they hear not, neither do they understand. So widespread is this dreadful misconception, this appalling darkness, even the best, the most intelligent of God's children are liable at times to be affected by it. All need to be on their guard.

One of the best helps to right living is to get, and to keep well fixed in the mind, the object of the life of man. For what did God make this world? For what did he make us? What is the ultimate destiny of this earth and of them that dwell thereon?

That he made the earth for man is plain. He said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea,

and over the birds of the heavens, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth" (Gen. 1:26). And so God created man in his own image, in the image of God created he him; male and female created he them, and gave them dominion over the earth and over all that therein is.

For what did he make man? The earth is for man, man is for what? The Bible makes this plain, namely, that man was created for the purpose of enlarging the family of God. That family, it appears, consisted at first of three persons—the Father, the Word and the Holy Spirit. But the time came for the enlargement of this family. There must be added to it a great host of "sons of God," of beings made in the image of God, after the likeness of God, being educated, trained and fitted to reign with Christ as members of the royal family, as children of the King. (See 1 John 3:1-3; Rev. 20:4-6; Rev. 22:3-5; Dan. 7:18, 27; Matt. 19:28, 29; Rom. 5:17.)

From these considerations it is clear that the earth is God's nursery, his training grounds, made primarily for the occupancy of his children, for their education, development and training until they shall have reached their majority, until the end of the Messianic age has come; then it is to be purified a second time by a great washing, a mighty flood, but this time in a sea of fire. Then God will take up his abode himself with his great family upon this new, this renovated and purified earth: "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever," or, as it is expressed in the Greek, "unto the ages of the ages" (Rev. 22:5).

So it is apparent that the one great, all-including purpose for which we were made, for which we exist, is to be educated, trained, developed, so as to be indeed sons of God; brothers of Christ, heirs of God, who will dwell with their Father forever, and will reign with him. We were made for rulers to start with (Gen. 1:27), and the faithful are to be members of the ruling family of the universe, rulers for evermore. Daniel prophesied, saying, "The saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. . . . I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came,

and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. . . . And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7: 18, 21, 22, 27). Paul indignantly asks of the Corinthians, when they were so foolish as to go to law before the unbelievers, "Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" (1 Cor. 6: 2, 3). In the parable of the talents (Matt. 25: 14-30), and of the pounds (Luke 19: 11-27), Jesus plainly shows that the faithful are to be made rulers. Referring to the time of his second coming, he says to the faithful, "Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities;" and, to another, "Be thou also over five cities"; or, as he expressed it in another place: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Again, he says (Matt. 24: 45-47), "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath."

I have seen numbers of Christians who did not seem to realize that they were in training, being prepared for citizenship in the heavenly Jerusalem, and for a rulership how vast, how extensive and important we know not; they seem not to realize at all that every opportunity should be improved, every moment utilized with all diligence in this preparation.

What becomes of those who do not get ready for this great end for which man was made? The answer is plainly given in 2 Thess. 1: 7-10, where the Lord Jesus is represented as coming "from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believed."

Malachi, referring to what will occur after the second coming of Christ and the judgment day, says: "Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch" (Mal. 4: 1). And, in the following verses, he shows that where the bodies of the wicked are utterly consumed, there will the righteous walk, the wicked being ashes under the soles of their feet. This passage, in connection with 2 Peter 3: 3-13, shows that this earth on fire is "the lake of fire" into which the finally impenitent are cast; and that this earth, after its purification by fire, is the place where the righteous will walk on the ashes of the wicked,

the new earth. Scientists hold to the judgment that the inner part of the earth is a vast lake of fire thousands of miles in diameter. It may be so, and it may be that here will be the final home of Satan and of the hosts that follow him. "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever [unto the ages of the ages]. . . . And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more" (Rev. 20: 10, 13, 14 and 20: 1).

Every father and mother, when they look into the face of their babe, should realize, "This is a most precious treasure which God has given to us to prepare for the everlasting kingdom of God." Everything they do, say and are to that child, should look to this end. This is the one all-important matter in comparison with which all other things are of no consequence. He who secures this one end has succeeded brilliantly; all others have failed, and it would have been better for them if they had never been born. The dogs and the hogs are better than they. They may have been rich, great, worldly-wise, kings, presidents, counselors, philosophers; they may have been clothed in purple and fine linen, and have fared sumptuously every day, but they have utterly failed; they are the filth, the refuse, the offal of the earth to be cast out into the awful lake, "where their worm dieth not and their fire is not quenched."

But grand and glorious are they who attain to the everlasting kingdom.

In the light of these teachings of the Holy Word, many a question of duty can easily be settled. It is as plain as light that we should let no earthly pleasure, no fleshly love, no temporal connection interfere with our race toward the eternal goal. Should a man that is a Christian go into a partnership with one who is not? Certainly not; for the sinner is traveling the wrong way, is governed by wrong principles, and he can not but be a hindrance to the Christian, who for a million dollars ought not to encumber and hinder himself in the least in running this race. To take upon himself knowingly any burden that operates against his success is a plain mark of lack of faith, of appreciation of the prize, of worldly-mindedness. "Be not unequally yoked with unbelievers" (2 Cor. 6: 14).

Ought a Christian to be married to one who is not a Christian? Certainly not; for, next to the union with Christ, this is the closest, firmest yoking known on earth. If it is dangerous to enter into a business partnership with an unbeliever, much more so is it dangerous to marry one. The one danger is many fold greater than the other. God would not allow the ox and the ass to be yoked together, because it was an unequal yoke. The ox was so much stronger than the ass; the ass so much quicker than the ox. How much worse it would have been, had they been traveling in different directions, and the yoking one

which was never to be loosed while both lived? But the Christian and the sinner are traveling in opposite directions, and the marriage bond is not to be loosed while both live, except for one cause. My sister, my brother, if you marry that sinner, will it not be because you love that human being more than you love your God?

A SCRAP.

J. A. H.

I have just seen for the first time a copy of "Primitive Christianity," a pretty little monthly, published by my beloved friend and fellow worker, G. G. Taylor, at Detroit, Mich. We bid it God speed. Brother Taylor is a man of great intellectual power, who has given much study to the Word. It can not but be profitable to any one to read what he writes. It is published at No. 70 Plum street

THE NEED OF THE HOUR.

J. H. STARK.

I do not believe I am an alarmist—at least, I do not wish to be—but I do not think there has been any time in our Restoration movement when the enemies of truth have been more active, or the friends have been more indifferent, than in the past decade.

While I am sure we have suffered less in spiritual decadence than any other people, I am equally sure we have suffered too much already, and the end is not yet, as measured by the trend of thought as expressed by some of our would-be leaders.

Time was when we appealed to the Word of God in all things, and believed it was a perfect standard; but now, in this day of elimination and "federation," it seems to not be polite to insist upon the "mere" Word, as many are pleased to term it. With that Word we formerly reprov'd and rebuked heresy in or out of our ranks, but now if we seek to do so, some brother, whose "goody-goodness" is paramount to his loyalty to the Word of God, cries out, "Too much controversy!" We would not be the power in the religious world to-day had it not been for controversy; and that brother who thinks that the day of controversy is over, certainly does not read the "signs of the times" aright. We need controversy, for as Jannes and Jambres withstood Moses, so do corrupt men oppose the truth now, and we have too many "goody-goody" brethren, who do not have the moral courage to rebuke sin themselves, and do not want anybody else to do so.

The fact is, Unitarianism, as a thief in the night, has been gradually sapping the vitality from Christendom in the last two decades to such an extent that Christ in many places has become "quite a good man." Indeed, we hear one of our brilliant leaders (?) say: "The Church of the future will include . . . those who insist upon the perfect humanity of Jesus, and those who are equally strong in the proclamation of his di-

vinity." These, he says, "will work side by side, and each will find in the other his necessary complement." If this is not saying that the one, who rejects the divinity of Jesus is as good as the one who accepts, I can not understand language. And yet, because the Standard controverts such pernicious teaching as this, and much other such Unitarian stuff, there is a howl raised by some good brethren, and it is accused of mercenary motives. In the name of all that is good, what is a religious paper for, if it is not to teach, to "reprove, to rebuke with all longsuffering and doctrine"?

Yes, Unitarianism—which is only another name for modern infidelity—is sending its tons of free literature to our preachers, and many are becoming tinctured by it.

Brethren, when we lose our hold upon the divinity of Jesus, we are gone, and we ought to be gone. God help us to have courage to defend the truth against all attacks, regardless of what good but mistaken brethren may say to the contrary. Let us speak the truth in love, but *let us speak the truth!*—Christian Standard.

Montezuma, Ia.

One who does not believe in the divinity of Jesus Christ is an infidel. The rock on which the Church of God stands is the truth; "Jesus is the Christ, the Son of the living God." No man is a Christian who does not believe God raised Jesus from the dead. What are these "Christian Church" folks coming to, I would like to know, when they harbor such men in their ranks, and honor them in their conventions, and affiliate with them in their conventions? They should be withdrawn from as the most leprous, adulterous drunkards would be. Christ says: "No drunkard shall inherit the kingdom of heaven;" but he also says, "He that believeth not shall be damned."—

J. A. H.

"I DO NOT HAVE TIME."

J. N. A.

"I do not have time" is almost the universal excuse given by parents for not teaching their children the Word of God. While people do not mean by such an excuse to reflect on God, yet they do. For it is as certain that God requires parents to teach their children, as it is certain that he requires them to be baptized; then, if in truth fathers and mothers do not have time to teach their children, God requires *too* much, something they can not do. How does this sound? I am sure that many who do not teach their children, feel as though they did not have time to do this duty; and yet they do not want to reflect on God's wisdom and goodness. But under the circumstances they do not see how they can do this teaching. I am also sure that if I knew your circumstances, I would heartily agree with many of you. But who is responsible for your circumstances? This may become a very serious question to you if you will lay it to heart. I suppose I would not exaggerate, were I to

say that the majority of homes in the world are wrong respecting circumstances; and these circumstances have been occasioned by sinful courses on the part of somebody. The only thing that will reverse, or in any way change these surroundings will be a reverse of principles of living. It must be remembered that the course of this world is diametrically opposed to God and his principles. The chief motives of the business world to-day are sinful. The very object sought by most "real" business men is wrong and corrupting.

What will you do? Will you continue in this course and thus grasp more firmly your present circumstances? Or, will you reverse these circumstances by a change in your principles of life?

I know of one father who has several children, and he rarely sees these children, except when they are asleep. Fourteen hours of this father's time each day are spent in "his office." His children are asleep when he leaves his "boarding place," and when he returns. How can he be a husband to his wife, and a father to his children? It is impossible, under such circumstances, for him to be a real, true husband and father—a Christian husband and father. But did God make for him these circumstances? Certainly he has made them himself. He has fitted himself for such a position. It took years of training to fit him for his office, and he knew, and his parents knew, that it meant such a life. They knew well that for this preparation to be profitable to the boy, he must be subject to the master for whom the training fitted him. The least refusal at this point would cost him his position—yea, the only work for which he is fitted. All of his time and money spent in preparation are lost without implicit obedience to the company. Rather than make such a sacrifice, most men will cleave unto the company and despise Christ. This is what it means.

But is it necessary for this man to hold on to those circumstances? Certainly not. It may be, to live as they now live, he must continue in them. But, if so, he is living sinfully. Nearly *all* people eat too much, and are very wasteful and extravagant besides. If people were willing to clothe their table with good, wholesome food, and no more than is necessary, the cost of feeding a family would be cut down, perhaps, more than one-half. It is estimated that the seventy millions of people of the United States put into their stomachs, daily, more than one million dollars' worth of food too much. Look at these figures! I have not made a mistake. This does not include waste nor extravagance in other ways, but actually what goes into the stomach. Thus the United States is yearly consuming, in their stomachs, more than they really need to the amount of \$365,000,000 worth of food. If the United States were to burn up this amount of money annually, the damage would be little compared to the curse that is brought upon us by the present destruction of it. Besides the cursing of unborn generations, it brings circumstances about many a home that prevents its being faithful to God.

Of course, the waste from the table and the extravagance in the kind of food bought, are far more in cost than the superfluous food put into the stomach.

Then, I am sure, the American people spend twice

as much for dress as they really need, and they furnish their homes at about the same rate of extravagance.

This high living, this extravagant living, yes, this sinful living, makes a man feel that he must spend fourteen hours in his office; that he must hold his position; that he does not have time to teach his children. He makes one hundred dollars a month, and it takes it all to support his family. How can he give up this position and do something else that will perhaps pay him thirty or forty dollars per month? Thus he reasons, and so he holds on. Yet, in this position he can never serve Christ. "No man can serve two masters."

But if he will make up his mind that he will serve the Lord at any cost, and that he is willing to live on such food, and wear such clothing as God will provide for his faithful child, then he will change these circumstances and find time to teach his children.

Many fathers are in the very place of the one mentioned above. Many of them see their families only by "candle light," and many others do not do even this well. This is not necessary for a good comfortable living, but men are not satisfied with just a living.

Many farmers are cultivating a hundred acres of land, whereas they should have fifty. They could make a good comfortable living on fifty, and have time to serve God in all of his requirements. They would live happier, sweeter lives themselves, and their families be blessed with a real father. Their homes, then, would not be their boarding places, but *real* homes.

Only last week I was talking with a man who holds a position that lets him home from 9:45 to 11 P.M., and calls him away at 5:00 A.M., just to make a living (?) for a wife and child. The defect may be in me, but I am certainly unable to see how he can hold his present work and serve Christ too.

My friend, what are your circumstances? What are your obligations to men, to yourself? Do they interfere with your obligations to God? If so, rise above them and out of them, regardless of cost, and remember that Jesus will be your Friend and Helper. He it is that says, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the Gospel's sake, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life" (Mark 10:29, 30). "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 with good courage we say, The Lord is my Helper, I will not fear: What shall man do unto me?" (Heb. 13:5, 6.)

Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth if we would wish to have the benefit of it in our old age. — Colton.

AM I MY BROTHER'S KEEPER?

R. N. GARDNER.

One of the greatest sins that Christians have to fight is selfishness. All of us are more or less selfish. This is a great blight upon the beauty and attractiveness of Christian lives. It is difficult to conceive of anything more sublime than an unselfish man. There was never but one who was perfectly unselfish, and that one was Christ. Here there is an opportunity for us all to improve ourselves, to become more like him. His life was given for the good of others, so ought ours to be. Notice how strong the following passages are on this point:

"Let no man seek his own, but each his neighbor's good" (1 Cor. 10:24). "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others" (Phil. 2:3, 4). "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good that he may have whereof to give to him that hath need" (Eph. 4:28). "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself, but, as it is written, The reproaches of them that reproached thee fell upon me" (Rom. 15:1-3). "Wherefore receive ye one another, even as Christ also received you, to the glory of God" (Rom. 15:7). "To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some" (1 Cor. 9:22). "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive" (Acts 20:35). "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. . . . And Peter arose and went with them. And when he was come they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them" (Acts 9:36, 39).

The above passages are worthy our careful study. From them we learn that our responsibility doesn't end with trying to save ourselves, but rather that our energies should be spent in helping others. Look to the welfare of others first and of ourselves last.

The cause of Christ is suffering because of our selfishness. Is it unselfish for congregations to look to their own interests without considering how much more good might be done elsewhere by the same energy? A soul saved in Europe is as good as one saved in America, and if two souls can be saved in Europe as easily as one in America, we had better save the two.

Is it unselfish on the part of a congregation to pay a preacher to work with it when there are several of their own number capable of feeding the flock, and

when much more good could be done by sending the preacher to destitute fields to establish congregations and remain with them until they can edify themselves? You say preachers are to blame for not going to destitute fields where there are hardships to endure. This is deplorably true, for preachers are human, therefore selfish, and many hunt easy places; but I am sure many preachers would be glad to work in destitute fields if only they believed they would be supported. They lack the faith to go, but that doesn't relieve congregations from doing their duty. Our best preachers sometimes hold meetings with strong congregations, where they preach to a handful of people, while if these strong congregations would send them to less favored places it would require a large house to hold the people that would come to hear them. If strong congregations would all take as much interest in having the Gospel sent to destitute fields as they do in having a man to preach for them every Lord's day, it would be a much-needed movement toward apostolic mission work.

Is it unselfish for Christians to leave a destitute field where abundant opportunities to build up the cause of Christ are offered in order to have better religious surroundings themselves?

But these suggestions will suffice to show that God intends for us to be our brother's keeper to some degree at least.

"WOMAN'S WORK."

Under the above heading I see in THE WAY of August 6 an article from the pen of Brother R. C. Bell, in which, to my mind, are some things to which I, as a Bible student, think proper to call attention. In calling attention to Aquila and Priscilla (Acts 18:24-26), Brother Bell places the wife first, and leaves his readers with the idea that she was the principal teacher, and that the reason for taking Apollos to themselves was because a woman is strictly forbidden to teach publicly.

To my mind, a better reason for the course they pursued is that they desired to avoid stirring up strife. To illustrate: If Brother Bell should go to a place and preach, and some good, well-informed brother should call him down publicly and give him a severe lesson before the audience, are not the chances that the audience would be divided in judgment on the case and strife engendered, and Brother Bell offended? This illustration describes a few cases that have passed under my own personal observation, and, to my mind, gives the true reason for the privacy of the instruction given Apollos.

In Brother Bell's reference to 1 Cor. 14, he quotes thus: "As in all the churches of the saints let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in the church."

Now the text says, "Let *your* women," etc. Mr. Wilson renders it thus: "Let your wives." Now whose wives were they, and who is the "your"? It

is evident that Mr. Wilson is right in his rendering, as Paul limits those whom he commands to be silent to apply to their own husbands at home for instruction. Now remember that Paul recognizes four classes of women in the church, viz., women with believing husbands, women with unbelieving husbands, widows and maidens; so that the silence commanded and the source of instruction offered can only apply to the wives of those men who were instructed with spiritual gifts. The expression, "for it is shameful for a woman to speak in the church," is easily understood by the thirty-sixth verse: "Did the Word of God go out from you, or did it only extend to you?" Go out from whom? From the wives of those blessed with spiritual gifts? What had been wrong with these women, any way? Let 1 Cor. 11:12-15 answer this question. In this Paul does not rebuke the women for praying or prophesying, but for the manner in which they did their worship.

Now, in conclusion, I will call our brother's attention to 1 Cor. 14:26, "How is it then, brethren?" (Brethren—"Adelphoi" means brothers and sisters.) Then we read: "How is it then, brothers and sisters? When ye come together, every one of you hath a psalm, hath a doctrine [teaching], hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Now if Paul thus instructed the brethren and sisters, that when they came together each one of them had these items which are included in the worship, how is it that any one can forbid a sister to exercise her talents to the edifying of the body of Christ?

Thus we understand Paul, 1 Thess. 5:1: "But of the times and seasons, brethren [Adelphoi], ye have no need that I write unto you." Verse 11: "Wherefore comfort yourselves together, and edify one another, even as also ye do." E. G. WILLIAMS.

The above paper is not dated at all. I saw it for the first time day before yesterday; but I do not know when it was written.

Here is the first point Brother Williams makes: "Brother Bell places the wife first, and leaves his readers with the idea that she was the principal teacher, and that the reason for taking Apollos to themselves was because a woman is strictly forbidden to teach publicly."

Yes, I left my readers with such an idea; and now I want to repeat, to emphasize, and to impress the same idea. I am glad the brother opens up such an excellent opportunity for my so doing. In referring to Acts 18:26, I put Priscilla first because the purest and best translation we have—American Standard Edition—puts her first. This worthy man and woman are mentioned five times in the New Testament Scriptures, I think. Two times the husband's name comes first. In Acts 18:2 they are introduced to us, and we must expect him first, for the wife wears the name of her husband. Then, in 1 Cor. 16:19, Aquila and Priscilla with the church that is in their house send greeting to the brethren at Corinth. The man is the head of the house in all Christian homes, so he is placed first in referring to them and to their household. In

the other three places the wife is named first. In Acts 18:26, they are spoken of as being teachers. She is placed first. In Rom. 16:3, Paul calls them "fellow workers in Christ." She is first. Then again, in 2 Tim. 4:19, she is first. Hence we conclude that she was the better teacher and the better "fellow worker;" that she was the more energetic character of the two. Aquila is put first only when they are mentioned as husband and wife, as having a house, and of course the wife's name is second in this connection.

Our brother is right again when he says that I left the impression that a woman is strictly forbidden to teach publicly. Let me strengthen it. "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve" (1 Tim. 2:11-13). Isolate this passage from other Bible teaching, and a woman is not allowed to teach a man in any sense, but take all the teaching on the subject, and she is allowed to teach him privately. This is clearly shown by the case of Priscilla. His reason for Apollos being taken aside may have some force, but is he not somewhat presumptuous in saying that it is a "better" reason than the Lord himself gives? On some other occasion, when it would cause no strife, it seems that we could find a woman teaching *publicly*. It can't be found. Christian women taught then and teach now privately, because dominion and publicity are denied the woman. Brother Williams had better get his Greek and his private translations after this passage in Timothy also.

Brother Williams intimates that I misquoted 1 Cor. 14. I quoted from the American Standard Edition, for it is truer to the original. As I said, the passage reads: "As in *all* the churches of the saints, let the women keep silence in the churches." As he said, the King James has: "Let your women keep silence in the church." The word rendered "your" is the Greek article for the English "the," and should be so translated as the revision has it.

Next, he quotes from a one-man translation thus: "Let your wives," etc. He says that this must be right, for Paul limits those whom he commands to keep silent to those who can ask their husbands. Further, he says that only the wives of the men entrusted with spiritual gifts were to keep silent.

This translation, with all that he concludes from it, is manifestly wrong. The word rendered "wives" is the plural of "guna," the very word Christ used in Matt. 5:28, when he said: "Every one that looketh on a woman," etc. When you can read, "Every one that looketh on a wife to lust after her," etc., then you can read, "Let your wives keep silent," etc., but not before. The meaning of "guna" is: "A woman, as opposed to man, without regard to age or station, both married and single" (Thayer agrees—Lyddell & Scott). Wife is a secondary meaning. Why a man should read "the" "your," and take a secondary meaning of a word, when there is nothing in the context to require it, in order to prove a God-forbidden practice, is more than I can understand.

Yes, I agree that the expression, "It is shameful for a woman to speak in the church," is easily under-

stood. It says "woman," and not the wife of a gifted man. It is to be so understood. When Paul tells women to ask their husbands at home, the command is just as broad as when he says, "Wives, be in subjection to your husbands." She who is not a wife can not perform the duties of a wife; neither can a single woman ask her husband, but she can *keep silence*, as it is in all the churches of the saints. What reason can be given for restricting this command to wives, and that, too, just to those of inspired men? Does it not seem that if any woman on earth should be allowed to speak publicly, they should? By this reasoning every woman can speak now, for none of them are the wives of inspired men. This makes this passage null and void, and sets at naught the teaching in Timothy. It applies to us, or it would not have been put in a letter that reaches down to us. You can destroy the whole epistle and, in fact, almost all, if not all, of the New Testament Scriptures in the same way.

Brother Williams says that Paul did not rebuke the women for praying and prophesying. I am not sure that he rebuked those particular women for anything, for we are not told that they had been speaking in the church. And as he legislates against speaking in the church only, certainly he does not rebuke a woman for praying and teaching. She must pray and teach, but not publicly.

Our brother's last argument is, that because the word rendered "brethren" may include sisters, that it must do it; and that a sister may do anything a brother may do, when in almost the same breath Paul distinctly separates the two by saying, "Let the women keep silence," and, too, he has just been telling the men how to speak. This contrast is kept up throughout the passage. Men were to keep silence under some conditions, but all women under all conditions. She is not permitted to speak, because she is a woman. This same contrast between man and woman is kept up throughout the passage in Timothy. Man's duty on the one hand, and woman's on the other. They are not classed together in either place. Paul could not address them together — their duties are too far apart.

R. C. BELL.

A JAPANESE OLLA PODRIDA.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

A DREAM.

The place was in one of the towns of Texas. In conversation with a young brother preaching for the church he quoted Psalm 92: 1-2, "It is a good thing to give thanks unto Jehovah and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night with an instrument of strings and with the Psaltery; with a solemn sound upon a harp."

"If you mean that to show," I replied, "that the instrument ought to be used in connection with the song service, I have this question: If we must use the instrument in connection with song, because found in the Old Testament, why not offer sacrifices in connection with the prayers? Dan. 9: 21."

"That," replied the brother, "would only be perpetuating an old Jewish ceremony."

"Then to play the instrument is to perpetuate a Jewish ceremony. Your answer does not satisfy the case, so I must repeat the question: If we must use the instrument in connection with song, because found in the Old Testament, why not offer sacrifices in connection with the prayers?"

Here some of the congregation began to gather on the lawn, and the brother said: "I think we had better not talk about that."

"Yes, I think this is just what we ought to talk about. I have not come to talk, buzu, buzu, buzu, buzu, about everything and say nothing about anything. I love you and want to help you; but a man that will come and say, How prosperous you are, and your 'church,' it is just elegant! and then goes away and talks about you, isn't worth kicking out into the middle of the road."

Here the people raised a laugh, and my dream was at an end. Thinking it was worth saving, I got up and wrote it down. If you think the language is too vigorous, remember that I was dreaming; however, although the sun is now streaming in at my window, and I am as wide-awake as can be, there is nothing in the sentiment of that dream that I can take back.

HEAVILY TAXED.

Japan is now said to be one of the most heavily taxed countries in the world. If a man owns land it is taxed; if he puts a house on it, the house is taxed; if he puts upstairs, the upstairs is taxed; if he rents the house to another, he must pay tax on the income. We have tax and then we have additional tax; tax general and special; the question has been up, whether they shall tax the dogs, and the yard in which they bark, above a certain size; if one owns a bicycle, he must pay a tax of \$3.00 a year; in eight or ten years he pays for the wheel a second time in taxes.

This is all bad enough, but Japan has a worse tax still than any enumerated above. Franklin once said, "Pride and vanity taxed the people with a heavier hand than kings and presidents." Japan is not only taxed with pride and vanity, but that which is worse still. The ordinary clerk pays from \$5.00 to \$10.00 a year for tobacco, out of an income of \$8.00 or \$10.00 per month, about \$1.00 out of every ten. Then he must spend a good sum for wine, no small amount for festival occasions, and yet more for idolatrous practices and

immoral conduct. No country has ever asked more of its subjects for taxes than they spend for that which is not only useless, but a positive injury. Money had better go to the support of even an expensive government than for tea, coffee, tobacco, worthless drugs, wines, and other things of like nature, which injure both body and soul.

JAPANESE KITCHENS.

Japanese kitchens have neither pipes nor flues; for stoves they use a kind of dirt oven, on top of which is placed the rice pot. Dishes that are fried are cooked over a charcoal fire in a brazier. The oven is heated by wood; the smoke escapes, well, just anywhere it can, as far as the owner is concerned. In the roof there is a square opening that lets in the light and at the same time lets out the smoke that is creeping about the wall for the cracks and crevices. Sometimes it rains, when the square opening must be closed. A shutter that slides up and down on top of the roof, is manipulated by a rope over a pulley, and that hangs down inside within easy reach. The Japanese kitchen is small, blacked with smoke and uninviting.

HOW, WHEN AND WHAT PEOPLE EAT.

China, Corea, Japan, India and some smaller countries subsist mainly on rice. These countries contain about eight hundred millions of the world's population; the Japanese usually eat three meals a day. In India the laboring people eat but one meal a day; this meal is eaten about noon, after which a nap usually follows. They eat with the fingers. The Chinese, Coreans and Japanese eat with chop-sticks. Certain African tribes eat also but one meal a day, which is partaken of about 4 o'clock in the afternoon; the meal consists of a certain kind of root called Cassava; the plant grows four or five feet high, and the leaves are cooked and eaten as greens. In order to keep a perpetual supply the women who generally do the labor, begin at one side of the field, and when a sufficient number of the roots are dug up, they break up the stems about a foot long, and stick them down, which begin immediately to grow, so that by the time they have gone over the field once, where they first began is ready to dig again. The root is about the size and shape of the arm from the elbow down. When first dug it is poison and must be submerged in running water for a while. The outside becomes soft and is taken off, leaving the root white; this is dried and pounded into meal; the meal is stirred into boiling water till thick enough to be rolled into a ball about the size of one's head. This dough, like bread, is eaten with a kind of gravy made from crickets, grasshoppers, grubs and caterpillars. When ready they all sit about this ball of dough bread, the men eating first, and each pinches off a piece and with the thumb of the other hand rolls it into a little ball. Then he dips it into the insect sauce, throws back his head, opens wide his mouth and drops it down.

The less highly civilized nations subsist on a very simple dish, consisting of one or two kinds of food, and this is partaken of in many cases, but once a day; while those most highly civilized eat, some as often as five times a day, and of a variety as numerous as the meals are frequent. Which is better? That western nations

have carried excessive eating to the point of injury can hardly be questioned. This evil is often aggravated by missionaries who go from colder climates to those more tropical in the east, in South America, or in Africa. Just as the fire in the grate is allowed to burn low and requires less fuel when the spring days approach, so people in warm climates need not eat so much as those in colder ones. Many are stuffing on three heavy meals a day who would be far better off, and would have to consult a doctor less if they ate but one.

MENTIONED WITH REGRET.

When we came to Japan about eleven years ago we found ourselves thrown with two young sisters differing from us in regard to the use of instrumental music in the church. We talked the matter over in the spirit of kindness; they had always been used to it, and had never had it called in question. I had always been used to the opposite. Neither party could rightly censure the other, but what was to be done about it? They said they were not compelled to use it, and for the sake of peace and to co-operate with those who opposed it, they were quite willing to set it aside. Under these conditions the work in Yotsuya Ward went on for five or six years, when Miss Scott returned to America, and the work was left in the hands of Miss Miller. I continued to visit the work occasionally, and as the instrument was never used when I was present, I took it that Miss Miller was following the same course as Miss Scott. Lately, however, Bro. Cunningham, who came to Japan more than a year ago, has joined Miss Miller at Yotsuya, and the instrument is being used in the Lord's day services. I have conferred with both Sister Miller and Bro. Cunningham, hoping that for the sake of harmony among us on the field, and for the sake of those who were supporting that work, many of whom were opposed to the organ, it might not be used. Bro. Cunningham says he never makes it a test of fellowship, by which he means that it should be held as a matter of indifference, and that those who oppose it and separate from brethren on account of it, do wrong. Really, though, our brother and all others who introduce the organ are the ones that make it a test of fellowship. If it were left entirely out of the service, it could not be made a test of anything, neither one way nor the other; to test a thing is to try it; those who try the organ in the congregation are the ones who put the matter to a test. The test shows that some usually submit, while others do not. Those who introduce sprinkling for baptism are the ones who make it a test of fellowship, so with instrumental music.

Miss Miller thinks it is an attempt to control the details of her work to object to it; that this must be left to her own judgment, and if those who have been fellowshiping her do not agree with her, she is sorry, but does not feel it due them to dispense with the instrument. I have no doubt both are conscientious in the matter; but if it be so with them, it is no less so with me; I have frequently mentioned this work and commended it to the churches. All acquainted with me know me to be opposed to instrumental music in the worship. They have a right to expect that any work I would commend would be free from this evil. If I were to go on in silence I would be as a deceiver, and

would even be worse than those who frankly use the organ.

I regret very much to have to say these things. The scriptural method of missionary work in Japan has been sailing under contrary winds from the very first; with the half-heartedness and diversity of opinions by which it has been beset, I sometimes wonder that it has accomplished what it has. I hesitate to say anything that may have a tendency to discourage interest in it. Besides, Bro. Cunningham, his family, and Miss Miller are special friends; we are sorry to say anything that would seem unpleasant. Besides, the work they are doing in pointing out to the poor, the destitute, the ignorant and degraded the way of life and holiness, is highly commendable in many ways. But the voice of conscience must be obeyed and the results left with him who judgeth all things righteously.

JOHN W. MCGARVEY—THE CHRISTIAN
CHURCH AT LEXINGTON, KY.

UNITY—IDOLATRY.

No. IV.

"Oh, Brother Barnes, instrumental music helps the singing," says Sister Weakinknees and Brother Little-faith. Now that is "men;" it is the smartness or philosophy of men; it is the rudiments or inventions of the world; it comes from a worldly desire, not a spiritual craving; it is the vain deceit of those who, for pretence of improving the music and showing their zeal, gratify an ungodly longing to satisfy the flesh and be like the world. Truth is, it does not help the kind of singing God commands. A Jew or an Israelite sang for one thing; a Christian for quite another. Psa. 28: 7; 33: 1-3, tells what a man who followed Moses and David was to do by singing. It was done to praise the Lord. The Christian has quite another object in view. The religion of Christ is addressed wholly to the spirit of man. It is a religion of heart, mind, soul, understanding. The contact of man with godly men, Christ, God, the Spirit is designed by Jehovah to make him better, wiser, more intellectual. It is the object of the builder of the ekklesia to develop the best faculties of man. Hence we read, Col. 3: 16, "Teach and admonish one another in psalms and hymns and spiritual songs, singing." Christ's followers are disciples. They are at once learners and teachers. Come to think about it, all the worship and service of the kingdom has teaching and learning. Preaching the Gospel has genuine heralding of the truth. Baptism enforces the lesson of the Gospel by picturesque demonstration. So does the breaking of bread. The meeting of the saints must have reading, reciting God's Word, exhortation to be after the example and teaching of the Spirit. Now what about singing? This is in harmony with the divine order; it is in true and tried line with the other worship, "Teach and admonish one another in psalms and hymns and spiritual songs, singing." This is far away from, far above Judaism. I do not say that in singing we do not praise God. We praise God in all we do, that is done right. I do most

emphatically say that under the guidance of the spirit of truth, that guides into all truth, we are taught to sing with an object of God's own selection in view. Now the question is not whether the organ helps the singing, but does it help the "teaching one another." This is the question. We can teach by singing sensible words distinctly, but there should be no hindrance. God's wish should not be intentionally and purposely thwarted. If the organ helps the teaching, why not have a symphony during prayer and during preaching and during reading. Eph. 5, 19. "Speaking of yourselves in psalms and hymns and spiritual songs." I love to sing to myself and in the expression of the song, speak to myself, and thus enjoy the sentiments. I sing much to myself. The new translations, however, gives it thus, "Speaking one to another in psalms," etc. I might speak to myself and hear myself while the organ was making its melodious fuss, but I certainly could not speak to another with any certainty of being heard while this instrument was at its best. But see, God has told what he wants in the order of things—shall he have his will? Now I feel like I am rather treading upon sacred grounds when I again attempt to show the superiority of Christianity to Judaism. God has done this so effectually. One is pronounced the "perfect law of liberty," the other, "weak through the flesh," weak and unprofitable; the one made nothing perfect, the bringing in of another hope did; the one is a carnal commandment, the other after the power of an endless life." If then, we have naught but new wine in new bottles, or all things new, it is not strange that the singing must be thoroughly new. And it is, and corresponds to other parts of the perfect law of liberty. "I will sing with the spirit, and I am singing with the understanding also." If one is going to do what God commands, "teach and admonish one another, or speak to one another in psalms, hymns and spiritual songs," he will have to bring his understanding into active exercise. He will have to select such songs as fill the Lord's requirements. He will have to sing understandable songs in an understandable way. Why? Because taught by the Spirit and led by the same, he is addressing the intelligence and the feeling only through the mind, heart or spirit. There is much grand work in the worship of Christians. It is intellectual, spiritual, wholly elevating, ennobling, inspiring, educating. We can understand Paul, Eph. 4, 16, "From whom the whole body fitly joined together and completed by which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Much of church work is set forth in the above text. Each member should do his part, each should strive to edify the other and increase the body. But it is not simply a numerical growth; it is an increase unto the edifying of itself in love. The body should be made strong by individual and united effort. Do you see why the singing is utilized by God's order in the grand growth and development? All members do not sing, but they should. One thing should be learned as soon as a man is born into the kingdom. That is, each has a part to do in Jesus, and it is his part and not another's. During the war men hired sub-

stitutes, but in this war every one must fight his own battles, every one must do his own duties and bear his own burdens. One man can not sing them for another. Read Eph. 1:1, "To the saints which are at Ephesus and be faithful in Christ Jesus." This is addressed to all, is it not? Now read 5:19 R. V., "Speaking one to another in psalms and hymns." Col. 1:2, "To the saints and the faithful brethren in Christ which are at Colosse." This is to all, is it not? Now, 3:16, "Teaching and admonishing one another, in psalms, hymns, singing." If any one is excused from singing it must be in some other part of God's Word. The saints and faithful ones are commanded to sing at Ephesus and, of course, at Lexington. At Colosse the saints and faithful brethren. If there are any such folks at Lexington, they have orders from heaven. They should haste to keep them. When the citizens of Lexington are "speaking to one another," do they have such conversation attended by an accompaniment of the organ, piano, fiddle, big, little and middle, horns, big, little and middle? "Oh, no, I heard some one say, 'they do not, and when they converse they do not sing about it either.'" That is so, but they could if they would sing distinctly, and God seeking every way, and the most impressive way, to get the truth before our minds and to keep it there, orders us to speak to one another in song. When I wish to speak some things that are especially important, and I desire to be heard, I order my children to stop the instrumental music, that I may be heard. Is it true the Lexington saints can speak to one another better when the roar of music is loudest? Is it so that they can be understood best when the sweetest, most stirring, and thrilling instrumental music is charming, enchanting and bewitching? Oh, pshaw!

THE GOSPEL FINAL AND SUFFICIENT.

Dives thought Moses and the prophets insufficient. He imagined that a *ghost* could do what no revelation could do — namely, convert and save man. Let us examine the answer of Abraham to the request of Dives: "If they hear not Moses and the prophets, neither would they be *persuaded* through one *arose* from the dead." A messenger from the dead would be required to prove the *divinity* of his mission before men could believe in him, for many false prophets have appeared in the country, claiming to be messengers from God, and clothed with divine authority; but they have signally failed to establish their claims, and command the attention of the more thoughtful and intelligent people. But suppose that he does all that is claimed and demanded of a messenger from the other world. Would men *repent*? Has he better *credentials* than Jesus? Have we not *better* proof of these claims already presented in the *Bible*? Did *any* man ever speak like Jesus; with more *authority*? Can you conceive of a messenger from the dead performing *greater* miracles than *Jesus* did; opening the blind eyes; unstopping the deaf ears; healing the lepers; exorcising demons, preaching the gospel to the poor, and raising the dead to life again. If you do not believe in Jesus and the Bible, what evidence would convince you of the realities of

heaven and the claims of Jesus? Can you name greater and more convincing proofs than those supplied by the Bible, and the exemplary life of Jesus? In the light of these facts, can you flatter yourself that it would be easier to believe in a *ghost* than to believe in the *Lord Jesus Christ*? Moreover, could a ghost give you more important *truths* concerning *God*, heaven, hell, life, death and sin, than those presented in the Bible? The Bible says that God is the creator of all things; that He is without beginning or ending of days; Omnipotent, Almighty. Like gravitation: present everywhere and only visible to the eye of faith; that He is infinitely better than a father; that his love surpasses the combined love of motherhood; that his fidelity is infinitely greater than the combined fidelity of brotherhood; that his mercy is from everlasting; that He desires the salvation and eternal happiness of all mankind; that to realize the great desire of his heart he gave his only beloved Son to suffer and die for the world. Could a messenger from the grave tell us more about the nature and awful consequences of sin? Could he give more important *truths*, more potent or persuasive *motives* than the hope of eternal life, and the fear of eternal death? Life is the synonym for all of heaven's beatitudes. What is more desirable than life? A rational man will give all the material wealth at his command for his physical life? What would he give for *eternal* life? Here is a problem propounded by Jesus, for the mathematician, "What is a man profited if he gain the whole world and lose his own soul?" No man ever did, or ever will, own *one-thousandth* part of the world. No man can monopolize the wealth of *one State*. Can you think of a greater inducement to seek life than this unique estimate of the soul? Could a ghost offer greater? Eternal death is the most potent dissuasive argument conceivable. Life to the righteous; death to the wicked. The reward of virtue and the punishment of vice are the strongest motives that could be presented to the consideration of man. He could tell us nothing *new*. The Bible is interpreted by Christian *experience*. He could not remove the sinner's *difficulties*. His greatest difficulties are not *doubts*, but lack of *disposition* to *obey* the truth: a positive dislike of the requirements of the Bible. The Bible requires obedience to God, and love to our fellow-man. The sinner *believes* this; but is not disposed to *do* it. He imagines that a messenger from heaven could remove these difficulties. The reason he *thinks* it so hard to love an enemy is because he happens to have so many. A good man who has none, thinks the requirement *reasonable* and easy. It condemns the bad man; therefore he dislikes it. A miracle could not remove his *hatred* of good, and *love* of evil. The ambitious dislike the Bible, because it enjoins *humility*. The pleasure seeker, because it commands *self-denial*. The miser, because it says lay not up for yourselves treasures on earth. The drunkard, because it says no drunkard shall inherit the kingdom of God. In fact no sinner is inclined to love the requirements of the Saviour, because he condemns sin, and requires holiness. No, it is not *evidence* that the world wants, but a *good* and *honest* heart. Doubts grow out of the prolific soil of *sin*. "Pull up your doubts, and analyze

them closely, and you will find on the tap-root *sin*." Could a miracle remove these hindrances and supply the sinner's wants? "Suppose at midnight a spirit arrayed in the garb of the eternal world should draw aside your curtain and address you in sepulchral language; tell you of God, of eternity, of heaven, and hell, of life's brevity, and death's certainty. Then say, "Repent of your sins and reform your life." What effect would it have? Why, alarm, confusion, and dread. *That* night might be sleepless. After a few days all impressions gone. Something in addition to miracles are needed to convince the stubborn will of man. The *repetition* of miracles only increased the hardness of Pharaoh's heart. The Israelites became familiar with the miracles of Moses, and were totally uninfluenced by the greatest miracles. Christ cleansing lepers did not convince them. Restoring sight to the blind, and casting out demons, were all explained away. The awful miraculous phenomena that accompanied Christ death failed to *convert* anybody. *Extraordinary* means fail to convince the *dishonest*. Messengers have actually come from the dead, but failed to convert anybody. Jesus burst the bars of death and brought back to life the Centurion's daughter, and the widow's sons, but no account of conversions follow. Lazarus, the friend of Jesus, is dangerously sick; the sisters dispatch a messenger at once to inform Jesus. Jesus arrives after an interval of three days. Behold, Lazarus is dead! Died the same day they sent for Jesus; and now he is buried, and the odor is offensive; but Jesus walks up to the grave, and with a voice that penetrates the dead, said, "Lazarus, come forth;" and behold, the dead restored to life again! It produced a mighty commotion. The whole country was moved, and the enemies of Jesus were greatly troubled and perplexed. They could not doubt the wonderful power of Jesus; but they did not believe him to be the Messiah. Miracles are not conclusive proof of a commission from God. Balaam was a *bad* man. They admitted the *miracles*, but denied his goodness. The Scribes muttered as they went away, "He casts out demons, and does miracles by the power of the devil." So they explained away his miracles. These reflections ought to give us a better appreciation of the value of the *word* of God. The *written word* of God is more reliable and certain than the combined and audible testimonies of men and demons. "We have a more sure word of prophesy, whereunto you do well that you take heed; as a light that shines in a dark place until the perfect day dawn." Peter is telling his brethren about the glory of Christ's transfiguration, and the audible voices heard on various occasions; in view of the confusion and misconceptions that follow the speaking of an audible voice from heaven, Peter says, "You have a more reliable testimony: the *word* of God, and you would do well to take heed to *it*. Upon one occasion when Jesus prayed, a voice was heard speaking to him; it only *confused* the disciples. Some said it *thundered*; others said it was an *angel* spoke to him. You see from this that the audible testimony of spirits is unreliable. Even an audible voice from *heaven* is not as reliable as the *written word*. The word of God has proved sufficient in all ages; to convict, convert, sanctify and save. Here is God's *own* estimate of His word.

Are we ignorant: "The entrance of thy *word* giveth light." It is that by which the darkened mind is enlightened. The word produces faith. "Faith comes by hearing the word of God." The word of God is the *seed* of the kingdom." And the first product of the seed, when sown in the good ground of an honest heart, is faith. Faith is not produced by apparitions, but by testimony. Where testimony begins, faith begins; and where testimony ends, faith ends. The word quickens the dead sinner into new life. "Of his own will begat he us, by the word of truth." It is able to convert the soul. "The law of the Lord is perfect, concentering the soul." It sanctifies the believer: "Sanctify them through thy truth, for thy word is truth." It will prevent sinning: "His *seed* (the word of the kingdom) is in him, and he can not sin." The word of God will save us: "Receive with meekness the ingrafted word which is able to save your soul." "I declare unto you the gospel, by which you are saved." "I commend you to God and the word of his grace, which is able to give you an *inheritance* among the sanctified." By it we will be judged: "And I saw a book opened, and the dead were judged according to their works." What more could we ask than is promised by the word of God? Three thousand were converted through one sermon, by the *word*, upon the day of Pentecost. How were *you* converted? By a ghost, by a miracle? No, by the word of God. The Gospel is the power of God to save. "Therefore if you will not," in addition to Moses and the prophets, hear Jesus and the Apostles, neither would you even be *persuaded*, though one did arise from the dead. Take heed lest there be in you an evil heart of unbelief.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word.
What more could he say, than to you he has said,
You who unto Jesus for refuge have fled?"
Cloverdale, Ind. W. J. BROWN.

BIBLE COLLEGE NOTES.

H. B. HAWLEY.

Under the heading, "Bible College Notes," I am tempted to suggest a few thoughts on the much-discussed question of "Educating Preachers." It is true that Potter Bible College is not an institution designed to educate preachers especially. Its purpose is to educate all classes, no matter what their occupation may be. And our claim to superiority over many schools is based upon the fact that, in addition to thorough instruction in other branches of learning, we insist upon every student spending some time daily in studying the Word of God. But since some of the students at this school are preachers, or intend to be, it is important that we consider well this question of education. For if human wisdom and learning be detrimental to them, we should either try to discourage them from coming, or else, if they come, we should insist upon their studying nothing but the Bible.

* * *

A favorite argument among those who oppose the

education of preachers, is that it tends to puff them up, and cause them to display their human wisdom to the exclusion of the Word of God. This is indeed deplorable, if true. No preacher should attempt to address an audience until he has firmly resolved to hold up Christ and his Word before the world, and keep himself and his own wisdom as far as possible in the background. And if college education causes some preachers to display any other spirit than this, there is something wrong, either with the education or with the college, or with the man himself. But let us not be too hasty about laying all the blame upon education, and thereby condemning education in itself.

There are many things in this world that in themselves are very useful, but which, if improperly used, become instruments of destruction. In this class we may mention steam. What a power it is, and what wonders it has accomplished! See it driving that locomotive at the rate of seventy miles an hour! See it propelling that mighty ship through the ocean waves! See those factories and mills that are employing so many men! Steam is the power that makes them go. But one day there is an explosion; a factory is blown up; twenty men are killed. What is the cause? Is it the steam? Certainly not. It is the defective boiler, or the careless fireman; and no one is so foolish as to cry down the use of steam because of its abuse.

* * *

Electricity is a power that is destined to supersede the use of steam. Already it is used in numberless ways, and we can hardly understand how the world could do without it. The electric light, the street car, the telephone and telegraph—where would the world be without them? But one day a man carelessly handles a live wire and is killed. Does the world cry out against electricity? No; they justly blame the man who misused it.

* * *

Education is a power that has revolutionized the world, and its influence has been felt not only in the realm of politics, where such men as Gladstone, Webster and Clay stand pre-eminent; not alone in science, where Morse and Edison rank as kings; not only in philosophy, where the names of Socrates, Plato and Aristotle hold a place of honor; but even in Christianity, this mighty power of education has wielded its influence. It was possessed by the Apostle Paul, and who shall say that it did not help him to become the greatest of the apostles. It was used by Martin Luther to aid in destroying the power of the pope. It helped to make John Wesley the mighty reformer that he was. It was used by the translators and revisers of the Bible, and enabled them to give us this grand volume in its present perfect form. It was one of the powers in the hands of Alexander Campbell and his associates in the restoration of apostolic Christianity in its pure and simple form. And it is possessed by most of the leading preachers and writers of the present day, and is being used by them with mighty effect in presenting to the people the truth of God's Word. But now and then a young man, who has graduated from some theological seminary, stands in the pulpit and displays his lack of good sense by

parading his human knowledge instead of using it to the glory of God. Then there are men who are ready to use this as an example of the evil effect of educating the preachers, never thinking, apparently, that the fault may be in the defective vessel, or in the improper use of this God-given power.

* * *

It is doubtless true that some men become puffed up through education. It is also true, perhaps, that some colleges are the means of putting this spirit of human exaltation into the hearts of men. But this is no argument against education itself; neither is it proof positive that all colleges exercise such a baneful influence. And in conclusion I would say that this argument against the education of preachers, based upon the result it sometimes produces, will condemn the use of steam and electricity, and many other useful forces. And, what is more to the point, it will condemn even the establishment of churches. For who does not know that there is a strong tendency upon the part of modern churches to drift away from Christ and apostolic Christianity?

THE WORLD'S EDUCATOR.

Not content with being the world's work shop, the United States has become the world's high school. Japan, China, India and other countries have for years sent promising youths to the United States to receive not only college and university training, but also elementary and secondary instructions.

The older civilizations of the world are not only profiting by our educational methods, but also studying our scientific, mechanic, economic and business systems. Agricultural and commercial experts, students of political economy, representatives of large manufacturing interests, managers of industrial concerns, scientists and Ministers of State visit this country to study our activities.

Sir Frederick Pollock, the distinguished British lawyer, during his recent visit here, declared that he sent his son to Harvard law school because it was the best law school in the world. Heads of great financial institutions in Germany, such as Mr. Goldberger and Dr. Salamanson, authors like Von Polenz, Ministers of State like Von Rheinbaden and other prominent men, strongly advocate a closer study of the American Republic.

Wong Kai-Kah, special commissioner from China to the United States, came to America when twelve years old. He studied for seven years in the public schools of Hartford, Conn., and was graduated from the high school there. He then entered Yale, where he remained for two years, when he was recalled by the Chinese government. His superior education has enabled him to fill satisfactorily many important positions.

Mr. Mosely, a member of the British Parliament, is now here with a commission of observant Englishmen to study our educational methods for the benefit of elementary and higher education in their own country.

The United States has, in truth, become a world power.—The Louisville Herald.

THE GREATEST AMERICAN FACT.

Lost sight of in the excitement of the elections, the Federal Commissioner of Education's report on the school work of the country for the year that ended on June 30 last was nevertheless the most important national document of the past week.

Its salient features are these:

1. The total enrollment of the common schools alone for the year was nearly 16,000,000, or more than one-fifth of the entire population of the United States.

2. Adding the enrollment of private schools of all grades, of public, high and special educational institutions, and of business schools, the grand total enrollment for the whole country was 18,980,840 pupils, or nearly one-fourth of its total population.

These figures are exclusive of the students in our colleges and universities. Obviously, then, if we include those who teach as well as those who learn, more than one-fourth of all the inhabitants of these United States are occupied in the work of education.

This is the one stupendous fact that characterizes America and differentiates it from all the countries that now are or ever have been. The world has never before seen a nation of eighty millions of free people and twenty millions of them in school.—New York World.

And this is why the United States is the most brilliant, the most powerful, and the fairest government beneath the stars. And if the Bible were taught as it ought to be, by faithful, intelligent Christians, daily to each one of these students, it would make this land almost a paradise.

FAITH AND DOUBT.

If faith in Christ were a purely historical matter, having no influence or bearing on our lives and conduct, it would be simply intellectual. Nothing but the historical testimony would decide the question of his life and death, etc.; and after fairly weighing it, a man would not be worse for disbelieving, nor the better for believing it. It could not be said then that "he that believeth shall be saved," nor "he that believeth not shall be damned."

That "saved" and "damned" marks it as something more than an intellectual question; it has a moral meaning. Faith in Christ affects our lives. It will change our conduct, our aims, our principles. And so we decide whether we *want* to believe or not, before we ever decide to give the testimony a fair hearing. Neither will men give it a fair hearing if they are unwilling to submit to its consequences, in case it is true.

The fact that "saved" and "damned" are connected with belief and disbelief, leads to another inference. Truly, if God is just and righteous, and if the Book purporting to come from him places such a promise on faith, and such a penalty on unbelief—he must have furnished evidence in plenty to convince the sincere, seeking soul; else God, not the unbeliever, would be accountable for the unbeliever's condemnation. Now, my doubting friend, if this has met your eye, let me invite you to "come and see" if a good thing has come out of Nazareth. But settle it in your

heart first that you will gladly take the cross of Christ and render due love and obedience to him in case his claims as King and Savior shall be established. Then look for God's testimony, and the Light will break into your soul.

BE FAIR TO YOURSELF.

"It seems that some people just can not believe," said an unbeliever to me once, by way of self-vindication, we may presume. One word revealed the cause of his trouble. "You have no doubt read the writings of Ingersoll and his class," I answered; "have you ever studied the other side? Have you ever read a book on evidences of Christianity?"

He said "No," openly.

'You are wronging and cheating yourself greatly. If you weigh the other side, you will find it easier to believe.'

But that is the story of many a man who "can't believe." No wonder. With what eagerness he catches at every infidel argument! With what avidity he devours the writings of its apostles—the spawn of dark, hopeless, miserable hearts! And the other side he has not taken time to examine!

There are many fine works that adduce proof from all sources, establishing the genuineness and verity of the Bible as God's word; and which, to say the least, are every whit as logical as any of the infidel reasonings. There is Everest's "Divine Demonstration." There are McGarvey's works on "Credibility and Inspiration"; "Text and Canon of the New Testament"; "Authorship of Deuteronomy"—than which no better have come from the pen of man, for fullness, clearness, logic, strength. And there are many others. To which of these have you given fair, sincere study and consideration?

WHENCE FAITH COMES.

But we do not have to delve into the volumes of Everest or McGarvey for faith. The best book on evidences was written by God himself. "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 30: 30, 31.) Faith does not come by the logic of men, but by the word of God. (Rom. 10: 17.) The claim of the Bible rests not on its external evidence; nor even on its internal evidence, if by that we understand simply the criticism of its language, styles, etc. There is indeed external evidence enough; and internal evidence more than enough. But the convincing power lies in the word itself. Study it with your heart as well as your head. Put the time and the interests on it which its importance claims. In a month or less you will be persuaded that it is not, could not be a "cunningly devised fable"; that the character of Jesus so briefly, yet so deeply and clearly portrayed, is past fathoming for grandeur and glorious righteousness—past fathoming, much more past being created by the mind of man. Read it, and you will see the touch of God in it. But take heed that you do not read it with an evil, churlish heart and intention to find fault.

Now and then a brother drops off into infidelity, or hangs on the brink of it. But in every such case I will

show you that the brother has laid his Bible aside. That is not only the symptom, but the very cause of his departure from the faith. What better can be expected when the Bible is neglected and the spirit of the world fills the heart? Faith is not only begun by the word of God, but it must be continually fed and built up by the same word.

DOUBT.

We are told that Tennyson said,

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

That may be. These "creeds" have done as much to subvert faith as otherwise. But the doubt?— Some one has said that "it is not so bad to have a doubt, but it is a shame to keep it." The kind of doubt of which Tennyson speaks is not so bad. After the verse quoted above, he goes on to say —

"He fought his doubts and gathered strength;
He would not make his judgment blind;
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own;
And power was with him in the night
Which makes the darkness and the light,
And dwells not in the light alone."

Such doubt is indeed "honest," and even honorable. It is the doubt of the upright heart, seeking after light. But of that doubt that knows not and cares not, that sneers and scoffs, and makes no step toward truth — beware! beware!— Gospel Review.

WAYSIDE HELPS
LONDON J. JACKSON, EDITOR
"Build thee more stately mansions, O my soul."

THE SEARCH FOR A MAN.

Napoleon said. "I have two hundred millions in my coffers, but I would give them all for Marshal Ney." Napoleon wanted a man when he said that. The great cry, since the world began is, "Give us a man."

The scarcest thing in the world is a man, — a man who can accomplish something, a man of force, a man with concentrated energy, a man who has a definite purpose and knows how to fling his life out to it with all the weight of his being. Such a man is needed in every calling.

This century calls loudly for men of broad and liberal culture. This is a very practical age; theories and theorists are not in demand. The cry is ever for a man who can produce results, a man possessing tact, practical ability, and executive force.

The world wants men who are well balanced, and who are not cursed with some inherent defect or moral weakness which cripples their usefulness and neutralizes all their power. While specialists are in demand there is little hope for men who are one-sided in their development, and who have sent all the energies of their being into one narrow twig, so

that all the other branches of their lives have withered and died. Men who do not take half views of things — men of completeness, and of large comprehensive ability, — are needed everywhere.

The world wants men of common sense, — those who will not let a college education spoil them for a practical every-day life. It wants men who are educated all over, whose hands are deft, whose eyes are alert and microscopic, and whose brains are keen and well developed. — Success.

WIN VICTORIES FROM MISTAKES.

F. W. Robertson uttered a truth that should bring new hope and resolution to thousands of discouraged persons, when he said:

"It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement — God's doing, though it may be man's mis-doing; and the manly and the wise way is to look your disadvantages in the face and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best General who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes."

PARADISE ON EARTH — IF.

Rev. Henry Van Dyke tells of the happiness that would result if Christians would leave off the mad race for wealth and live in simply daily trust in God. He says:

"Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infest and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they can not succeed in getting into the weary race of wealth and fashion — suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, 'plain living and high thinking.' Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and to set their hearts free to rejoice in life's common mercies, the light of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music and the blessings of human friendship." — Selected.

THANK GOD FOR DIFFICULTIES.

Theodore L. Cuyler says we should thank God for the hardships and trials that beset us throughout life:

"God knows that burdens will make his children strong. So he says to them: 'Every one shall bear his own burden. There is thy load, carry it; there is thy place, fill it; there is thy work, do it; and as thy day, so shall thy strength be.' The route to heaven is not over a macadamized road with easy grades. It has many a 'Hill Difficulty,' where the climber goeth from running to walking, and from walking to a tough clambering on his hands and knees. Let us not murmur, or vainly ask for 'elevators' to hoist us; for one, I have lived long enough in this world to thank God for difficulties. The grapple with them sinews our graces and gives us spiritual force. In God's school some hard lessons are to be learned; and there are no 'elective studies.' It is very pleasant to work out problems in addition and in multiplication; but when our Master puts us into a painful problem of subtraction — when the income is cut off, or the crib is emptied, or the staff is broken — then we cry out: 'O God, let this cup pass from me!' It requires great grace to be able then to say: 'Nevertheless, Father, not as we will, but as thou wilt!' For the hardest lesson of all in this world is to let God have his way."

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

In Lawrence, Kansas, there are two Christian churches and many infidels. There are also a few disciples, poor in this world's goods, who would love to have an apostolic congregation established there. It is thought that it would be well to commence the work by having a debate with the infidels, and then conducting a protracted meeting. This is probably a good idea, as the debate would have a tendency to stir up an interest among the people and open the way for the preaching. One brother has promised ten dollars towards the support of Bro. Joe S. Warlick in such a work. How many others are there who will have fellowship in this work? A few congregations could take up collections next Lord's day and forward enough to run this meeting, and do it without overtaxing any one. Brethren, will you act upon this suggestion? Address all correspondence to E. G. Hanna, Lawrence, Kansas.

Bro. F. W. Smith changes his address from McMinnville, Tenn., to 1105 Holly Street, Nashville, Tenn. Send to *The Gospel Advocate* for one of Bro. Smith's new tracts, "How to Praise God To-day." It is a death blow to "digression."

A debate was recently conducted at Henderson, Tenn. The subject discussed was regarding the use of the organ in the worship. We were somewhat surprised to hear of this, as these debates seldom occur.

'Tis hard to get our "Progressive Brethren" to defend a thing as being scriptural when the scriptures are so silent concerning the thing.

The meeting at Bluff Springs, Christian County, Ky., which began on the first Lord's day in November and closed on Thursday night after the second Lord's day, resulted in forty-seven additions to the one body. Seventy-two members were enrolled, and about one hundred and fifty dollars was contributed for the erection of a house of worship. Bro. Harry West conducted a week's meeting at Bluff Springs, in August, at which time he baptized five or six persons, and organized a congregation of about twenty-two members. I went there at the request of Bro. West and the brethren at Little Rivers, Ky. The congregation at Little Rivers intended to support the meeting, but it turned out to be self-supporting. On my return home I preached at Little River, where I baptized two persons who had made the confession at Bluff Springs.

S. H. HALL.

I visited the brethren worshiping near Mitchelsville, Tenn., on Saturday and Sunday, November 21, 22. This is a small congregation, but the brethren seem determined to do their duty. Some of the members of Portland congregation came over on Lord's day.

DON CARLOS JAMES.

A letter from A. J. Rhodes reporting a fine meeting in progress at Reedyville, seven additions up to date. Bro. Bolton is assisting Bro. Rhodes in this work.

The only ambition of an immortal soul is the ambition to realize the purpose of God concerning us.—Howard Agnew Johnston.

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"THE LABORERS ARE FEW."

E. A. ELAM.

There are sixteen or eighteen churches in Wilson County, Tenn.; more than that number in Davidson County, Tenn.; almost as many in Sumner County, Rutherford County, Cannon County, and other counties in Tennessee. The churches in any one of these counties, I feel sure, can be induced to support an evangelist in some foreign field—Japan, China, or elsewhere—if the suitable man were at hand. Some have already expressed a desire to do so. By proper co-operation and regular contributions these churches could easily sustain such an evangelist at the beginning, and as they grow in grace could as easily support others. The only really essential thing to the accomplishment of such a good work is to find the devout, self-sacrificing evangelist ready to go. Who is prepared and willing to go? This call and the calls from Alabama and Arkansas most seriously impress upon our hearts the declamation of Jesus: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." The constant hue and cry for money which has been made for many years has left the impression that the Church could soon take the world for Christ if it could only raise a sufficient amount of money—that is, if it had the money, it could soon get the men. This is a sad and woeful mistake, and just the reverse of the

truth. The truth is, if the Church had the men ready in faith and trust to do the work, the support would be forthcoming. It is not the money that is needed; it is men. The conversion of the world to Christ depends not upon money, but, so far as human responsibility is concerned, upon men. Let us all pray, as Jesus directs, for more unselfish, godly, Paul-like men to preach "the unsearchable riches of Christ" in all the world.—*Gospel Advocate*.

COMMENTS BY J. A. H.—Amen! We need men and women who are full of faith and good works, who are burning with zeal, and who are willing to sacrifice to the utmost for the salvation of men. Thanks to our Heavenly Father, there are now many of them who are working faithfully for Christ, who are turning many to righteousness, and are greatly building up saints in the most holy faith—more, I believe, than there have been before for many years. But the fields are vast. I have recently heard calls from the Canadian Northwest, from Northwestern Missouri, from Arkansas, from Kansas; these fields, no doubt, would furnish employment for five hundred faithful, godly men; and this would be but a very small beginning. To my own knowledge, for about thirty years, every faithful, energetic, capable evangelist in the circle of my acquaintance has had more openings for work than he could possibly enter. And, though we now have more such evangelists in the field than before for many years, it seems to me that the demand for such men is increasing at a great ratio. To me this is the most hopeful sign of the times.

Brother Elam expresses the matter just as it should be when he says: "The truth is, if the Church had the men ready in faith and trust to do the work, the support would be forthcoming." It would indeed. The trouble is, we have not the men and women for the work.

Why not? Because fathers and mothers in the Church do not bring up their children with the idea that their lives are to be devoted to the service of God, to the building up of the kingdom of God. Quite the contrary, I fear, is a great majority of cases. Christian (?) fathers and mothers do not want their children to be preachers; no, indeed, they want them to be good, substantial citizens, who have good homes,

pleasant surroundings, and to become at the least a little richer every year. They do not like the idea of their living all their days without accumulating anything much on this earth but knowledge, wisdom and goodness.

Many of us may hear something like this when we stand before the Righteous Judge to render our accounts: "What did you do with that child that I gave you to develop, educate and train for me? What has he done? Where is he?" And we may have to answer: "Lord, he became what was known as a respectable citizen, a nominal church-member, who did practically nothing for thy kingdom in comparison with what he might have done. He was for the most part a drone in the church, not particularly offensive to anybody, and of but little use to thee. He was, and is, much like the one-talent man of whom you have told us. He is there on thy left, an unprofitable servant."

What do you suppose the Lord will do with us if we have to give such an account? And he is not likely to stop with our children, but, doubtless, he will call us to account for our time, our talents, our possessions; for they are all his own, things which we have to use for him and his kingdom. If we were using all these trusts as we ought, surely there would be more laborers for the white harvest fields! Yes, indeed; the Church needs consecrated men, consecrated women, who are eager to devote themselves and all they have to Christ and his kingdom. Suppose each one of us should try with all faith and diligence, from this day, to educate, train and devote his own children to God to be used for the upbuilding of his Church. Suppose, in order to succeed at this, we should at the same time faithfully devote ourselves and all our possessions to the same holy cause, what then? We would only have done that which it is our duty to do.

One other thought: In the matter of working for Christ, let us not wait for a big job. Let us do the first thing that comes to hand, or that we come to, and do it as well as we can; that will open the way for another job; and that one, well done, will open the way for a dozen; and they, for a hundred; till it will be impossible for us to enter all the open doors. "Blessed is that servant whom his Lord when he cometh shall find so doing."

A DIGRESSIVE PREACHER'S POSITION AND BROTHER ATKISSON'S REQUEST.

J. A. H.

Brother Atkisson, writing from St. Louis, Mo., says: "We have a digressive preacher here, who justifies the use of organs, societies, and other such things, as follows:

"God left many things to the common sense of men. For example, he told Noah to build the ark, just how to build it, but said nothing about the kind of tools and scaffolding to be used in building it. God left all such things to the common sense of Noah, and he leaves such things to the common sense of men yet. He told the disciples to carry the Gospel to

all nations, to build up the Church, the kingdom of God everywhere, but said nothing about the tools (organs, boards and societies) to be used in the work. God leaves all such things to the common sense of men. What would we think of a man who would undertake to build an ark now with the crude, old-time tools that Noah used?"

"I hope you can find time to write something soon along this line, and oblige a brother in Christ."

ANSWER.

When God tells us to do anything, everything necessarily implied is commanded. If he says, "Go," without telling us how to go, we must of necessity decide how we shall go. If he says, "Build," without telling us how to build, we must of necessity decide this question also. If he tells us to "Sing," without informing us how to get the pitch, we must decide how we shall do this. But, mark you, we must do what he tells us to do, and not something else. When God told Noah to build an ark, he did it; he did not buy one, nor did he build two, nor did he try to improve upon God's plan and specifications. He did just what God told him to do, without addition, subtraction or change: using, no doubt, the very best tools and materials to be had.

When God told his disciples to "go" into all the world, they went; they did the very thing he said do, using the very best means of going available, no doubt.

When he said "preach," they did preach. They did it with pen, with tongue, at home and abroad, on land and sea, in public and in private, to male and to female, to Jew and to Greek, they did preach; they did exactly what he said.

So when God commands us to "sing," we should sing; sing bass, alto, tenor, soprano; sing the part you can sing best, or that is most needed; do the very thing commanded, not something else, or something in addition. Everything that is necessary to singing is commanded in the command to sing; but nothing else is; and to add any other music in the worship of God's house is a profanation of God's most Holy Church. People who add another kind of music, one totally different from the singing which God commanded, show that they are dissatisfied with God's music, and believe that they can do better than to do exactly what he said. It is a frightfully dangerous thing to do. It would be far better to die than to do it; or let a church die, than to try to keep it alive by adding to, or taking from, or changing God's law. It is our duty to do what God tells us—that very thing and nothing else instead of it, or in addition to it—and then to leave the consequences with him, no matter how bad it may appear to us the results will be.

When God commanded Noah to build the ark, he commanded the use of materials, tools and labor. When he commands us to sing, he commands words, pitch, tune and vocal exertion; and all these we should use our best judgment and diligence in getting; for without them we can not speak to another in song, teaching and admonishing one another, as he tells us to do. But when we play upon instruments in the worship, we are doing an altogether different thing

from what God has said for us to do, a thing which no Christian of the first century did; which no one did in the tabernacle or temple worship of the Old Covenant till God commanded it. Had he wanted it under the New Covenant, he would have commanded it. The fact that he did not command it is proof positive that he did not want it there; for had he wanted it there, he would have said so.

When God commands men to do a thing, he often leaves it to their common sense to decide in what way they can best do what he requires; but he never leaves it to their common sense to decide whether they shall do something else. Saul, the king, tried that to his everlasting destruction; so did Nadab and Abihu; so did Uzzah. We are at liberty to use all the sense we have, common and uncommon, natural and acquired, in doing what God has told us to do; but none whatever in adding to, taking from, or changing in any way the ordinances of the worship of his house. It is one thing, and a very good one indeed, to use all the sense we have in keeping God's commandments; but another thing altogether to use our sense (or want of sense) in trying to improve upon his plans, to do better than he has commanded, to be more righteous than his law demands.

God gave us societies for the evangelization of the world, his churches with their evangelists, elders, deacons and members. But men are not content with exercising their mental, physical and spiritual powers in using these societies and their God-appointed officials; no, they must have other societies and officials to do what God has committed to his church, notwithstanding the fact that the divine, and the divine alone, were used until the last inspired man died, and that this was the period of the greatest evangelistic success.

The devil's most brilliant success in leading men to perdition has been secured, it seems to me, in persuading men to try to improve upon God's appointments, to serve God better, and in better ways, than he asks at their hands. There are many people who are foolish enough and wicked enough to try it.

In conclusion, I would remind Brother Atkisson, and all who read this, that many preachers are workers in sheep's clothing, spies in the camp, traitors to our King, of whom the Master warns us to beware. How shall we know them? By this rule: "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). Let us use our sense in doing what God has told us, not in trying to improve upon his ways.

When once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all. A thunderstorm curdles the milk, and so does a passion sour the heart and spoil the character. — Spurgeon.

NOT ALWAYS TRUE.

J. N. A.

While it is true, as stated last week, that many Christians have become bond-servants of men so that they can not meet their obligations to heaven, yet this is not true of a great many who say that they haven't time to study the Bible and teach it to their children. Man, not God, is responsible for all the circumstances that hinders a full and free performance of all his duties to God. And this means that if you are not studying the Word of God and teaching it to your children, there is sin in your life that keeps you from discharging this duty. Many failures to do what God requires at our hands are attributed to our circumstances, which is only another way of excusing sin in our lives. We want to continue in our course, and the excuse we make for failure of duty is, "We can't help it; we are forced to do it." This is another way to say, "We are determined to go on in our own way and to do this; we are forced to neglect this obligation to God."

Many of you fathers and mothers that read this know well that you do not regularly study the Bible, neither do you teach it to your children, yet you know that there are no plainer duties revealed to parents. Now, whatever be your excuse for this failure, know well that sin croucheth at your door, and that sin always hurts.

Men are drenched with cares and responsibilities; yea, they are drunk on business, and I know of no drunkenness more destructive to human souls than the business current of this age. With the love of money as its source, this current to-day is going at a velocity unknown to those in the current, and is hurling thousands "into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." And in the language of Paul, I would say to fathers and mothers: "Flee from these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou (ye) wast called" (1 Tim. 6:9-12).

The only way to "flee" the temptations and snares, responsibilities and cares, foolish pleasures and hurtful lusts, of this money-loving age is to "follow (chase) after" the beautiful virtues mentioned above, and to "fight the good fight of the faith" and "lay hold on" eternal life.

Only by diligently studying the Word of God and teaching it to their children can parents pursue the course here outlined.

But it takes time to do this work effectually, and the father who spends all his time, except his time for eating and sleeping, in his store, shop, or farm, will have no time for the most important duties of life — studying the Bible and teaching it to his family. Men do not, as a rule, neglect the most important part of

their work, yet every father that fails to study the Bible and teach it to his family neglects the greatest privilege and the most important duty of his life.

Every farmer makes daily selections of his work, leaving some till a more convenient season; but he always does that work first that he deems most important, and if he fails to get through with all (and he does), then the most important and profitable work always is done. What would the readers think of a thrifty farmer who was so baptized with work that he did not have time to do all, but must let some work go to ruin, leaving a waving field of wheat ready for the harvest to trim fence-corners or feed chickens? You would certainly consider him a very foolish farmer; but not so foolish is he as the father who chooses to fill himself with work for "paltry gold," or even for food, until he has no time for the training of his family. He is more foolish than the man who would spend his time feeding chickens while horses worth \$500 were starving for attention.

A devoted father will teach his children if he must neglect his farm to do it; for every thrifty farmer knows that he can always find work on his farm to take every moment of his time, if he has a will to do it. So if a man loves God and his children, he makes out his program for each day, and "No. 1" on that program is studying the Bible and teaching it to his children, and then he does whatever else he can with the time left. This is the arrangement of a wise and understanding heart.

A good business man is a regular man, and he understands that he must be regular in any work to make the work profitable. When his children are in school, he well knows that they must go regularly, that "spasmodic going" is a profitless way to attend school. So it is in training children in Bible knowledge: the more regular, the better for the children and the home. In fact, no home is really a Christian home unless the Bible is regularly studied and taught therein.

In this age of whirl and rush, it is certain that no home can have this regular study and teaching without prearrangement and a fight and struggle for the "appointment" to stand. Every home that does not appoint an hour and set it apart for this work will fail to do this duty. Why not have a regular time to feed and nourish the minds and hearts of the home when we do have regular *times* for feeding the bodies? Why be thus regular and orderly in feeding the body, but irregular and indifferent towards feeding the inner man?

"It is high time for you (us) to awake out of sleep" that we may cease to omit and neglect the weightier matters of the law.

Let an hour be set apart for this work that is most convenient for all the family, and then let everything else be left alone during this hour. It should be an offense against the father and mother were a child to fail to be regular at this meeting. Such reverence and honor for God and his Word in a home would in itself be a great influence toward God with the children, to say nothing of work that could be done in such a work.

But in this meeting let not the father do all the work. Such a plan will not reach the children. They will get tired of it, and soon will attend because the father requires it.

The one-man system is bad anywhere, whether you call him "pastor" or "evangelist."

Let every member of the home have his own Bible, and let all read in turn, and all ask questions, and all answer, the father being the leader of the meeting. This will hold the minds of the children as no other plan, perhaps, that you could adopt. This makes every one feel that he is a partner in the work.

How many homes will begin regular Bible study at the beginning of the new year?

I would be glad to know that this article stirs many to begin. It may be awkward at first, but it will become natural, pleasant and exceedingly profitable. If your home has never done this work, but should begin and continue through 1904, it will doubtless be the happiest year of the history of the home up to that date.

It would be profitable to begin this work with a song of praise and conclude with prayer. If there are sons in the home who are Christians, train them to lead the prayer. "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. xxii. 6).

THE NEW TESTAMENT RESTORED.

JAMES A. ALLEN.

Without the work of the Messiah in the development of the grand scheme of human redemption, the Gospel plan of salvation would never have been completed. God had promised the world a Redeemer, the prophets had pointed to Bethlehem, and, indeed, the harbinger of the Messiah had appeared in the wilderness of Judea; but had not Jesus of Nazareth met and successfully overcome the arch-enemy of mankind, and conquered the serpent in the struggle for our redemption, the world would still be in wickedness. When the Savior had performed all things appointed for him to do, had fulfilled his mission on earth, which was, truly, one of mercy, he committed the work of teaching his Will into the hands of men, to his chosen ambassadors. "As the Father has sent me," said he to them, "even so I send you." They were to be the administrators of the Will and Testament of our Savior, to make known God's Will concerning man and the conditions upon which he would be accepted in the sight of the hearers.

Proceeding, then, in this work, upon the authority of Jesus, and being directed by the Holy Spirit, who spake through them, they became the only accepted authority upon subjects pertaining to the Christian religion. To them was given the sole right of legislating in religious affairs. Now, as the apostles taught in person, while yet living, just so they now teach, while dead, through the things left upon record. Through their writings and the things recorded in the Inspired Volume, they now teach the same things that

they once taught in obedience to the command of Jesus, which things are, indeed, to remain in force "until the end of creation." We do conclude, therefore, that the New Testament, the only inspired record of Christian faith and obedience in existence, is the only "creed" (if the term is permissible) that can be regarded with any assurance of divine approbation. To take this Book out of the abuses of sectarianism is to lead men to accept it as it is, as it came from the pen of inspiration, and to observe its contents as they are, independent of the canons or articles of faith drawn up and approved by any convention of uninspired and presumptuous men. This is, in substance, for what we contend.

It will not be denied, I presume, by any fair-minded person fully acquainted with the history of religious movements that the Scriptures, and the privilege of reading and studying them, had been taken from the people, and that freedom of thought, speech and press, personal obedience to the dictates of conscience, and that religious toleration were forbidden. Notwithstanding the fact that the Savior said, "My kingdom is not of this world," priestcraft had assumed so much of this world's dominion as to compel humble submission to their rule. But such a condition does not now exist to such an alarming extent. As Bible knowledge becomes more general, and the nature, character and design of the Christian Institution are better understood, we begin to lose confidence in the decrees of councils, the admonitions of Doctors of Divinity, and, indeed, in all human theology, and begin to assume that no ecclesiastical court has a Scriptural right to come between man and the Word of God, which is the only communication the creature has from his Creator. It becomes the duty of every rational and intelligent person to read his Bible for himself, individually, and, what is more, to do so with his naked eye, and not through the "spectacles" of a preconceived idea or opinion. It is the Voice of God, which is the voice of reason, addressed to the understanding, to the mind and intelligence of responsible beings.

Now, God speaks to man in his own language, in his mother tongue, in his own vernacular. The Holy Spirit, who moved holy men of God to speak and write as he guided them, is the Spirit of all wisdom and eloquence, and is the "Advocate" of Christ. One thing is certain, then, and that is, that in making a revelation of the Mind and Will of God, the best forms of speech were selected and used to convey the proper meaning to the human understanding. God, who knows man better than man is acquainted with himself, did certainly suit the only Gospel given to the world to our comprehension, and bring an understanding of its saving conditions within the powers of our mind. This admitted and down comes the foundation of every ecclesiastical body whose purpose is to legislate in religious affairs and interpret the Scriptures.

Let us look at these things candidly. God has cut off all occasion for man to say that his Word is insufficient. By its precepts we must be judged, and by its standard of Christian faith and living our religious conduct must be tried. And it is important to realize

that the smallest digression from divine authority, that one seemingly harmless departure from "what is written," is the production of a principle that will permit the entire service to be corrupted and modeled after the ceremonies and forms of ancient paganism and idolatry. The first, though smallest, step takes off the restraint, and permits the others to follow. Hence, we insist that it is in good keeping with the spirit and nature of our religion that we observe it in its purity and original simplicity, and say with an apostle: "As many as walk by this rule, peace be unto them, and mercy, and upon the Israel of God."

Nashville, Tenn. *See p. 378.*

JOHN W. MCGARVEY—THE CHRISTIAN
CHURCH AT LEXINGTON, KY.

UNITY — IDOLATRY.

No. V.

Yes, God orders us to teach and admonish one another. When one of the good old sisters of Lexington wishes to teach and admonish Joseph, Ephraim and Mary, does she order Jane to play the organ. Samuel the big fiddle, John the little fiddle, Rob the middle fiddle, and so on through the band? "No," says old Sister Amazing Grace, "and she does not sing the admonition, either." But she could, if more songs of good sentiments were sung, the boys and girls would be better with the effect. I heard a man sing once, "Where Is My Boy To-night?" I could hear every word, and when he was through, dry eyes were scarce. It might have been played on every instrument created and there would have been no such effect. God knows what he wants, and when he wants it, he orders it, and it is a sin of presumption to change it, amend it, or otherwise alter it. I love to speak of the high order of God's religion. No wonder at the civilizing, moralizing, spiritualizing influences it has on men and nations. No wonder that nations rise higher and higher in proportion as Christ reigns in them. No wonder the fishermen at Galilee, the tax-gather at the receipt of custom, the rough from the big camp, or the cowboy are refined, remodeled, toned up, retouched, regenerated, and made into the nicest specimens of humanity. Why? Why? Because the purest doctrine, the holiest sentiments, the highest order of intelligence are brought to light and forced upon the attention of man. Read Eph. 3, but especially verse 9, to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Do you see how God addresses things of importance, things that were never known before, right to the understanding of men, and the "eyes of their understanding being enlightened" (Eph. 1: 19), they know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us 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, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in the world to come, and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fullness of him that filled all in all." Such instructions, such teaching, is found nowhere else. Eyes being enlightened that they may know (1st) "the hope of his calling;" (2d) "the riches of his glory." What glory? "Of his inheritance." What inheritance? "In his saints the exceeding greatness of his power." How shown? "By raising Jesus, by placing him at the right hand above or over everything, and gave him to be head over all things to the Church." What is the Church? "His body, the fullness of him that filleth all in all. Listen: Christ's inheritance is his saints. McKnight says: "Prepared for his saints." I rather had an idea that God gave the saints to him. This is taught in John 17: 11, 12. "Keep those thou hast given me." The *ekklesia* is the body, the fullness of Christ. It takes the Church, the body, to make the head a complete Savior. He is not full without it. Yes, it is feasting upon such sublime thoughts as the Church is his heritage, his fullness, that make men and women great. If men are not wise, noble, good, learned in heavenly things, it is because they are not disciples, or will not learn of him that spake as man never spake. If men and women are not satisfied with the grand *ekklesia* just as perfected by Jesus, if they go beyond what is written (Cor. 4:6), it is not because God has not exalted and honored his Church high above and far beyond everything that has ever been on earth and given to each member of his household joys unspeakable and promises that parallel eternity.

[THE END.]

MISSIONARY NOTES.

J. M. M'CALEB.

Postal Information.—Any Christian, or Church, has every facility for sending money abroad that the Societies have. You can buy International Postoffice Money Order at the rate of 1 per cent. For example: \$10.00 will cost 10 cents; \$50.00, 50 cents, and so on. Any fraction of ten dollars, however, will cost ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks; but don't send mutilated bills or bills badly worn. Don't send silver. If you send paper money, register it. This will cost you eight cents extra. The ordinary postage on letters is five cents; on newspapers, one cent.

Addresses of Missionaries.—Mr. and Mrs. William J. Bishop, Tokio, Japan; Mr. and Mrs. Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimousa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Tokio, Japan.

The Japanese barber in toning up his razor never uses a strap, but a whetstone.

The farmers are now in the midst of an abundant rice harvest; it is perhaps the largest that Japan has had for a number of years.

To-day I stopped at a fruitstand to buy some fruit, and seeing two trays of fruit—one of pears, the other of apples, placed one above the other, and tilted so as to face the street, I asked the price. The apples are four sen each, said the woman in charge. In the tray of pears, just below, was a little board, which, though standing in the tray of pears, was reaching up in front of the apples. There being no board for the apples, one would naturally suppose that the one board stood for both trays. As the sign said only two sen, an explanation was in order, when I was told that it referred to the pears only. This is what we might call a squinting sign that seemed to point in two directions. There are many people like this sign; it is hard to tell just where they really are. They seem to be in the church, but when the test comes they are found to have really no relation to it, but are standing entirely outside.

I am forty-two years old to-day (September 25). As my mind sweeps back to the time of my childhood, I seem to have taken a leap to the age of forty-two, leaving almost a blank between. When I try to think of what I have done during these years it seems to be very little. The main work of my life, if ever done, must be accomplished in the next twenty years. Not that men are past the day of usefulness at that age, nor incapable of active service, for it often occurs that the best work of one's life is done after he is sixty-five, but the foundation for it must be laid in earlier life. As to the main choices I've made in life, I can not see where I could have acted differently if the same choices were to be made again. At the age of fourteen I accepted Christ as my guide and Savior; at the age of twenty-one I left the old farm, determined to satisfy my burning desire for an education, or spend at least ten years in the effort; at thirty-one I won the heart of a faithful woman and companion, and during the same year we decided to give our lives to the work of saving the lost in Japan. None of these things do I regret. In them all I seem to be impelled onward by a force that would listen to no alternative. Intervening between these turning points in life, I could mention many mistakes that are to be regretted, and, if another chance were given, I think, would be avoided.

I am just back from a trip to Bro. Fujimori's. I spent from Friday till Monday with him, and spoke five times to audiences varying from thirty to seventy-five. On Lord's day there were twenty-nine who partook of the Lord's Supper. Next month, the Lord willing, we will go together to his mission points on the seacoast. He has succeeded in awakening a good interest in that section of country. One brother walked ten miles to attend the meetings. He is the only Christian in the family, and meets with much opposition. He has invited Bro. Fujimori and me to visit his home next time I go out; but he suggested that he was not sure his family would receive our visit kindly, and to please not take offense if they should say anything impolite.

On Sunday morning we had soft boiled eggs for breakfast, and as it is a very unusual thing to avoid

cooking eggs too hard in Japan, I remarked that they were well prepared.

"You have heard about singing 'Rock of Ages,' haven't you?" asked our brother.

"No, what is it?"

"Once there was in America a certain preacher who put up at a sister's house. He heard her singing in the kitchen, about her cooking, and thought to himself what a zealous, good sister she was. At the breakfast table he made a remark about it. She replied: 'Oh, yes, I always sing when I boil the eggs. It takes just three minutes to sing three verses of 'Rock of Ages,' so I always sing these three verses to know how long to boil the eggs.' Mrs. Fujimori," he continued, "has adopted this plan, and it works splendidly."

Our brother has living with him a simple-minded man, who has the mind of a little five-year-old. What little sense the poor fellow has is good, however, for he is as innocent as a babe, and will do whatever he is told or do his best in the effort. This morning (for I am just home from the trip), I went out to the bath-house, as usual, for a cold bath. The man had not drawn the water, but was still asleep. The girl in the kitchen saw me and took in the situation at once. Running to the schoolhouse, where he was sleeping, she cried: "Say, the guest is up and wants a bath. Get up and draw the water; be quick." The poor fellow felt that he had almost committed the unpardonable sin; so, tumbling out of bed more asleep than awake, he ran to the kitchen for the buckets and stumbled, striking his forehead on the door-sill, and cutting an ugly gash about two inches long. By the time I got to the scene he was sitting on the dirt floor of the kitchen with the Obaasan (grandmother) holding a piece of newspaper to his head. Bro. Fujimori was soon on the spot, and we washed off the blood, cut away some of the hair, and bound up the wound. He went about his morning chores and I heard no further complaint.

The hail storm, last July, in this section, was unusually severe. There is a row of cherry trees planted on each side of the walk leading from the front door to the gate. They are now several years old, and had begun to overshadow the road quite nicely. The hail-stones, however, pelted the branches till the bark was beaten off so badly that most of them are dead. The rice and corn were both beaten down to the ground, and were thought to be entirely ruined, but fortunately both were so young that they came out again, and will make a fair yield, though not a full crop. There are two kinds of rice grown in Japan: swamp rice and dry land rice; our brother's land is suited only for the latter. There has been about a week's rain lately, and much of the rice along the rivers is partly under water. From the train I saw people standing up to their waists in water while reaping it. In such case they must take it to higher ground in boats.

On my return home to-day (September 28), both the in and out trains from Narita, a little town where there is a very famous temple, were loaded with people. As we passed on I asked a man sitting by me if there was any special occasion for it, and learned that

it was the monthly festival, when many people visited the temple to worship before the idol of Fudosama. Fudosama is one of the many idols in Japan that represents the spirits of the ancestors, called "hotoke," and pertains to the Buddhist religion. I asked my neighbor if he couldn't worship just as well at home. He said he could, but it would not make him feel so good, and there would be no heart in it.

The foreign residents of Japan, and especially of Tokio, have united to establish a high-grade school for their children; the corps of teachers is selected mostly from the missionaries who have consented to give a part of their time to the school. What may sound a little strange is, that a Japanese professor has been employed to teach English literature. The purpose of the school is to prepare our children for the colleges in America, so that they may stay here till older before having to be sent to America to be educated. The school opened to-day (September 24) very favorably. Our two oldest children attended; thus far their mother has taught them at home. If the school is properly managed it will be a great blessing to the foreign population of Tokio, also to all who reside in Japan. Already some have sent their children to Tokio to board, that they may attend. It is intended to be entirely free from denominational control.

"CONFESS THEREFORE YOUR SINS."

JOHN E. DUNN.

Many are slow to confess their sins on account of false ideas of what it takes to constitute a brave, true, and obedient child of God. We are ashamed to confess our sins. We feel that to confess our sins is to expose ourselves to the frowns of the public. People are generally given to talking about a man's sins in such a way as to injure the man in the estimation of the public, instead of going to the brother and giving him a word of encouragement. Many are like the scribes and Pharisees, of which we read in John 8:3-11, who wanted to stone the sinful woman instead of encouraging her to turn from her sin and be saved. It takes courage to confess mistakes, but a Christian should be brave. People who pull a man down when he sincerely confesses his sins, become his enemy and are sinners. Such people "shut the kingdom of heaven against men" (Matt. 23:13). In this connection it is well to consider the motives that should move men to obey God. Christ says, "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven" (Matt. 6:1). He further taught his disciples not to be like the scribes and Pharisees who did "their works to be seen of men." When the lawyer asked Christ, "which is the great commandment in the law?" the reply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . and a second like unto it is this: thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Matt. 22:36-40). The reason for the Savior's answer—"On

these two commandments the whole law hangeth, and the prophets" is plain. "If ye love me, ye will keep my commandments" (John 14: 15). "Love worketh no ill to his neighbor, love therefore is the fulfillment of the law" (Rom. 13: 10). "This is love, that ye should walk after his commandments" (2 John 6). Christ is our only perfect example. He said: "It becometh us to fulfill all righteousness." "I am come down from heaven, not to do mine own will, but the will of him that sent me." "My meat is to do the will of him that sent me." Having been made perfect, he became unto all them that obey him the author of eternal salvation. "The whole duty of man is to fear God and keep his commandments." Therefore man should obey God not to be seen of men, not for any earthly consideration, but because God commands it, because it is right, and out of pure love for God. He who thus obeys God will be blest in this world and saved in heaven.

Sometimes men confess their sins after they are caught, and appear to be very sorry for them. Such sorrow is the sorrow of the world, which worketh death. Sorrow after a godly sort worketh repentance unto salvation, a repentance which bringeth no regret. I have heard a story that illustrates this kind of confession. It goes about this way: During the days of slavery in our country, a master was charged with committing an ugly sin, and arrayed before the church for trial. The master denied his sin, and tried to defend himself till he was proven guilty. Then suddenly he became very sorry, confessed his sin, and begged pardon. After it was over, while on his way home in company with an old negro slave who had watched all the proceedings, the slave said to his master: "Master, are you really sorry for your sin, or are you sorry because you are caught?" The confession that God requires must be open, voluntary, free and frank. "He that covereth his transgressions shall not prosper; but who so confesseth and forsaketh them shall obtain mercy" (Prov. 28: 13). "Confess therefore your sins one to another, and pray one for another, that ye may be healed—freed from moral evil" (James 5: 16). "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 5). We are therefore taught that we must confess our sins and forsake them in order to obtain mercy—in order to be forgiven.

The next very important point in the consideration of this subject is to whom should we confess our sins. Of course all sins committed are violations of God's law, for sin is the transgression of law. We must confess all sins to God, and ask him to forgive us. The sins committed by brethren, with regard to whom they affect, may be divided into three classes: 1. Those in which one or more brethren are concerned personally. 2. Those affecting the church as a body. 3. Those sins that are termed secret sins—known only by the sinner and God. The Scriptures give us specific instruction on how to proceed to obtain pardon in each case: 1. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24). If my brother

believes I have wronged him, and I know it, then it is my duty to see him at once, and reconcile myself to him. But suppose my brother sins against me, what is my duty? Christ lays down the rule to govern this case in Matt. 18: 15-18. I must first go to him. If he will not hear me, then I am to take with me two or three of my brethren. If he will not hear them, I must tell it to the church. "If he refuse to hear the church also, let him be unto thee as the Gentile and the publican." Therefore all matters purely personal are to be settled by those personally concerned. It is the duty of each party to a personal matter to go to the other for a reconciliation. 2. If one member of the body commits sin and it is known publicly, the sin injures the entire body. It brings reproach upon the church, and thus injures the reputation of the church. The church, as a body, is concerned. We have examples to fit this case in the New Testament. When one member of the church at Corinth was guilty of fornication Paul wrote the church: "Put away the wicked man from among yourselves." (See 1 Cor. 5.) When the brother repented Paul wrote the church: "Forgive him . . . comfort him . . . and confirm your love toward him" (2 Cor. 2: 5-11). Another example of this class (the entire church concerned) is found in Acts 11: 1-8. The church at Jerusalem thought Peter did wrong when he "went in to men uncircumcised and did eat with them." This act of Peter was a public act concerning the whole church, and he gave an account of his conduct to the church. From the foregoing examples we conclude a brother should correct his mistakes as publicly as the mistakes are known. We now consider the third class of sins (secret sins). We have instruction covering this class in James 5: 16, "Confess therefore your sins one to another and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." If therefore a brother has besetting sins (weakness of the flesh) and desires to overcome them, let him go to some faithful man of God, confess his sins, and ask the brother to pray for him. If this is done in sincerity it will give strength, and in so doing you will find much comfort.

In conclusion, what is our duty to our erring brethren? The highest service that can be done a man is to show him his sins and point out to him the way to overcome them. Recently I was talking to a brother, urging him to confess his sins. His reply was, "Bro. Dunn, I ask you as a friend not to press me any further about my sins." I told him "as a friend I could not do that." True friendship consists of pointing out to a brother his mistakes and showing him how to correct them according to the word of God. To condone a brother in his sins and help him to cover them would be to lead him to ruin. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted" (Gal. 6: 1). "My brethren, if any among you err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." We are our "brother's keeper" to the extent of our opportunities to do him good.

GLORY AND IMMORTALITY.

D. J. WILLS.

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?" (Heb. 2:6).

Man from the beginning of time has worshiped God, or gods. When we grapple with our reasoning powers over subjects which we do not clearly understand in determining cause, we may see that in this case the cause is attributed to God. Man, from the very nature of his creation, has a desire to worship, and worship he must. Being both of a heavenly nature and of an earthly nature, he must live in the elements of both for contentment and enjoyment. Beasts, with the animal or earthly nature only, are satisfied with eating, and look for nothing higher. But man, with both natures represented by the soul and spirit, can not find contentment by eating alone, but must look heavenward. Man, seeking for contentment in earthly pleasures alone, will have what has been improperly termed an "aching void." He has always looked, or hoped, for a future existence after death. His opinions concerning these matters have varied greatly. The North American Indian has looked for the "happy hunting grounds," where through wooded glen he might roam with dog and gun, never feeling any weariness of the flesh.

The Egyptians held that the soul after death went for judgment before the god Osiris, in the Hall of Double Truth. The time required for this was infinite. After judgment it was supposed to enter the dead body again within the tomb for its future happy abode. If, however, by accident the heart was damaged in mummifying, small hopes were entertained of its future happiness.

Not until the resurrection of Christ were all differences and speculations even among God's people cleared up regarding the state and manner of life in another world. It was this "which brought life and immortality to light through the Gospel." The spirit again entering its own body; not its dead body, but its own new immortal body, at the same time realizing it to be its own body and to feel at home in it. This is called by the Apostle Paul the exceeding greatness of the mighty power of the glory of God; for which thing he also prayed to God day and night for him to enlighten Christians upon. Many to-day are ignorant of immortal being given them in their "own bodies."

The strongest and most infallible proofs which could be brought to bear were necessary to convince even the apostles themselves that Christ had arisen in his own, new, immortal body. This, however, being the case, makes it of unspeakable value to the Christian's hope.

The Thessalonians, for some reason or other, got the idea into their heads that at Christ's second coming the righteous living would in some way or other prevent the resurrection of the righteous dead.

According to the will of eternal counsels, "God created man in his own image;" not in his exact image, but in "the image of his likeness," or his appearance.

God breathed into his nostrils "the breath of life;" not the life itself, but "the breath of life;" for the life is in the blood also. God, however, did not create the spirit of man.

God taught man to speak and gave him an understanding, an intellect and a conscience. God told man that in the day he eat of the tree of knowledge of good and evil he would surely die. Let no one think that the tree spoken of here is figurative, for its fruit was good for food. Man, however, did eat, and died, by being driven out of the garden and separated from God. Death means "a separation." Man in his natural state, before he sinned, as he emanated from God, was a companion for his Father, pure and holy; but becoming corrupted by sin, the effulgence of the glory of God must necessarily depart from him.

According to the will of eternal counsels also, a scheme had been planned for his redemption. God was still mindful of him. "What is man that thou art mindful of him? or the son of man, that thou visitest him?"

Man is a part of God. "And Adam was the son of God." "For in him we live, and move, and have our being; as certain also of your own poets have said, for ye are also his offering." God created man, but the spirit of man he did not create. It is his gift. "The spirit returns unto God who gave it." It returns to God's keeping whether it be good or bad. "Hell," or "hades," meaning "the abode of the departed spirits," and which is separated into two compartments by a "fixed gulf," is its camping ground until the resurrection morn. Here God is still mindful of it. As it is not the nature of God to decrease, and in fact he can not decrease, or completely wipe out, he is still mindful of it. At the resurrection all shall be brought forth again in their bodies; the one unto "the resurrection of life," and the other unto "the resurrection of damnation." The separation still must continue; the one to the right hand of God, the other to the left.

"God only hath immortality, dwelling in the light, unto which no man can approach." To those on the left Christ will say, Depart from me and be ye separated still. To those on the right he will say, Come in the presence of my Father. He will say: "Come, ye blessed, inherit the kingdom of my Father, which was prepared for you from the foundation of the world."

Some conceive of God as a Spirit, because "God is Spirit." But God created man in his own image; and as there is man and the spirit of man, so there is God and the Spirit of God. The spirit of man is the active power of man; and the Spirit of God is the active power of God. And so it is that John the Baptist went forth in the power of Elijah, because he went forth in the spirit of Elijah. God is in the body, as also is Christ, "who shall change our vile bodies, and fashion them like unto his own glorious body." For which thing we live "in hope of eternal life."

"There are also celestial bodies, and bodies terrestrial; but the glory of the terrestrial is one, and the glory of the celestial is another. There is one glory of the sun, and another glory of the moon, and another glory

of the stars: for one star differeth from another star in glory: so also is the resurrection of the dead." "And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." As some shall "scarcely be saved," and others "abundantly saved," so shall there be different degrees of glory, differing as the stars in glory. Judgment shall be pronounced according to works; the righteous works in the one balance, and the evil works in the other balance. Many will be found wanting. A man for good works he had done in the past might weigh well in the balances to-day, but later on in life might meet with temptations which would cause his ruin. God, knowing this, is justified in cutting him off at the proper time if it be his will. When the life of the wicked is prolonged, God is simply allowing it for an example that others may fear. Sometimes, however, it is his great mercy, giving chance for repentance. Like in the parable of the barren fig-tree, the dresser of the vineyard asked his lord for an extension of three years in which to prune it and work with it that it might bear fruit, so Jesus, our great High Priest, who can be touched with the feelings of our infirmities, pleads with the Father in our behalf.

Jordan, Ont.

IMMORTALITY.

W. G. COX.

Bro. J. D. Willis, in *THE WAY* of September 3, excepts to several of my criticisms of his article on "Immortality." He accepts most of my suggestions, if I properly understand him. When I read his second article, I decided not to press my criticisms any further. But a good sister, who is a great lover of Bible studies, and a reader of *THE WAY*, insists that I write a brief review of his second article, as some points of Bro. W.'s article are not clear to her. Seems to me that Bro. W. might observe a little more system in arranging his thoughts for clearness. Possibly it is my own obtuseness. For the sake of brevity, I cull out of Brother W.'s article such of his statements as I can accept without much comment:

1. We have both accepted that it was revelation that gave us the idea of the three-fold nature of man.

2. Brother W. quotes: "So when this mortal shall put on immortality." Just so; but it was not the mortal spirit that Paul was speaking of, but the mortal body. (1 Cor. 15: 54.)

3. Brother W. says: "So spirits, with eternal existence, when separated from God, are said to be dead. Though they exist, they have not life."

Brother W., there is such a thing taught in the Bible that persons may be dead and living at the same time. "She who lives in pleasure is dead while she lives." "Men are spoken of as dead in sin" while still having natural life.

I do not think that any figurative uses of the word will sustain your contention. I will now give some unfigurative statements of Jesus that spirits of men, dead for nearly two thousand years, still live. Some

parties came to Jesus who went farther than you go in reference to spirits having life, who even denied the existence of angels or spirits. Jesus repeated to them the language of God where he said: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Jesus thus comments: "God is not the God of the dead, but of the living." Need I point you to the rich man in torment begging for aid in sufferings? Or to the wicked, whose torment is to go on forever?

4. But you say in your article: "If man has immortality within himself (or, more correctly, if man has an immortal spirit in him), what need has he for a Savior?" I add the statement in the parenthesis because the question under discussion demands it. If Brother W. had said, If man has not immortal spirit in him, what need has he for a Savior? there would be some point to his question sure enough. Then there would be but little more need of a Savior for him than for the dumb brute, for both soon pass out into non-existence. But when you look at man as the Bible presents him, destined to live on through all the ages of eternity, in misery, or happiness, according as his life shall be evil or righteous, then will begin to appear the need of a Savior.

5. Brother W. says: "Eternal life is the gift of God, accepted with the understanding that it will not be given to us unless we continue faithful till death in God's service."

6. We agree that the promise of eternal life to the Christian includes the thought of happiness and bliss forever.

7. We do not agree fully as to just when future life became so clearly settled in the process of God's revelation as to render man inexcusable for rejecting it, or not accepting it. In Brother W.'s first article he held it as settled in the days of Job. In his second article he places it back to the days of Abraham. Now even if it could be shown that men clear back to Adam had dim, feeble conceptions of a future life, I am not prepared to think that God will hold men responsible for not having accepted the idea of future life, until Christ brought life and immortality to light through the Gospel. But, Brother Willis, now that life and immortality have been brought to life through the Gospel, look to the Gospel for light, and not to Plato.

I come to the last point to be considered in this article. I take it as the one that made, to many readers, the most favorable outlook for Bro. W. Yet I am constrained to reject Brother W.'s interpretation of the passage, because (1) I think his interpretation would make the passage conflict with other Scriptures. (2) I do not think his deduction brings out all the passage teaches. Brother W. only quoted a part of the verse which he used. I will quote the whole verse: "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: to whom be honor and power everlasting." Now whatever more the passage may teach, I feel confident that there is in it a strong affirmation that God has immortality in a sense so high and exalted that no human being can approach unto. God has inherent immortality, as much an

attribute of his being as is omnipotence or omniscience. His is not derived immortality as is that of man. God is the original fountain of all immortality. He breathed into the nostrils of man, when he made him, the breath of life, and man became a living soul. I am through. I leave to others all that needs to be said further.

THE WAY.

ELLA WHEELER WILCOX.

Once as I toiled along the world's rough road,
I longed to lift each fellow pilgrim's load.

I yearned to smooth all obstacles away,
And make the journey one glad holiday.

Now that so much of life's long path is trod,
I better know the purposes of God.

As I come nearer to the final goal,
I grasp the meaning of the Over-Soul.

This is the message as it comes to me —
Do well the task thy Maker set for thee.

Cheer the despairing — ease his load a bit,
Or teach him how he best may carry it,

But do not lift it wholly, lest at length
Thy too great kindness rob him of his strength.

He wrongs his brother who performs his part.
Wake thou the sleeping Angel in each heart:

Inspire the doubting soul to search and find,
Then go thy way, nor wait for those behind.

Who tries, may follow, and the goal attain;
Perpetual effort is the price of gain.

The gods make room upon the heights sublime,
Only for those who have the will to climb.

DISOBEDIENCE AND TRANSGRESSION.

S. WHITFIELD.

No. 5.

In God's sight the sin of transgression is much worse than the sin of disobedience. The sin of disobedience is usually committed through weakness of the flesh. There is abundant mercy for the person who sins through weakness of the flesh, as long as he tries hard to do what is right. We all sin in this way. The sin of transgression is a presumptuous sin. "Whoever transgresseth (goeth onward) and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither

bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds" (2 John 9-11). When a man deliberately and willfully sets aside God's word, and goes his own way, the Lord has no mercy on him. This is clearly and forcibly emphasized all through the Old Testament, and these things are recorded as a warning to us. God has been teaching people from the beginning that they are not to set their wisdom above his. God is a great deal wiser than we are, and he knows what is best, consequently we should let his will be done in all things. He does not look at things as we do, which is further reason why we should take him at his word, and do what he says. "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts" (Isa. 55: 8, 9).

One great trouble with people is that a great many are not as anxious to be saved as they should be. If they were as much interested in spiritual matters as they are in temporal things, there would be a much better chance for them to escape the wrath to come. Another serious trouble is, that many that do seem to manifest a desire to be saved, want to be saved in their own way; they reject God by setting aside his way. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For 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: 1-3). This was the trouble with many of the Jews, and, although Paul shows that they were wrong, many are going in the same way to everlasting destruction even to-day. Since we have all this warning and admonition there is no excuse for those that are determined to go in their own way.

"If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Pet. 4: 11). When we are willing to become Christians, and live as such in God's own appointed way, we are giving all honor and glory to God through Christ; but when we are not willing to do this, we are trying to glorify ourselves or some other human being. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

God sent Christ into this world to teach the things that he gave him to teach, and it pleased Christ to do this. Christ sent the apostles to teach these same things, and the Holy Spirit was given to them that they might not teach anything else. These same things are written in the New Testament for us to follow. In these writings we find how we may become Christians, and how we may live as Christians. If we are satisfied to obey these things, and try hard to do so to the best of our ability, we shall be saved; but if we set aside God's word concerning these questions, and go our own way, God will reject us. If we draw nigh to

God by doing his will, he will draw nigh to us; but if we forsake him by rejecting his word, he will reject us.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). "And they continued steadfast in the apostles' doctrine and fellowship, and in breaking bread, and in prayers" (Acts 2:42). When the Church of Christ was established the disciples of Christ came together on the first day of each week to break bread, and to attend to the other duties of that meeting. As disciples of Christ, and Christians, we should be found doing the same things.

The Bible teaches by command, by example, and by necessary inference. We have the example of the first Christians coming together on the first day of each week to do these things, and if we want to do as they did and thereby glorify God through Jesus Christ, we must do likewise.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:9-12).

Walnut Bottom, Pa.

MISSIVES.

J. R. ROBERTS.

As dear Bro. Harding requested me several months ago to give in THE WAY an outline of how we study the Bible, or conduct our school, or "Bible Readings," as some would prefer them called, I will make an effort in that direction. First, I ask Bro. Harding's pardon for not saying yes or no to his request, long ago. But I was so very busy during our summer term. I had to speak from three to eight times each week, and am now trying to get through my protracted work. We have had some very good meetings this fall. The cause is prospering in Southeast Kansas.

BIBLE LESSONS.

1. The term runs from ten to twelve weeks.
2. I separate two or four in a class, according to their qualifications.
3. In each class males and females are given a distinct work or subject on the Bible.
4. Each student speaks five or more minutes each day, after the first week; two persons on each subject.
5. We meet at 9 o'clock A. M., have one and one-half hours' noon, no recesses and close at 4 or 4:30 P. M. Students are supposed to get all lessons assigned them during hours not at the school room.

During school room hours we read the Bible, beginning at Genesis through to Revelation, each student reads an equal amount of Scripture each day.

6. Each question introduced by teacher or student

is discussed pro and con by all concerned, until some one reaches satisfaction or runs out of Scripture.

7. At least twice a week each student who expects to speak after leaving school is trained separately for his special work and benefit. Teach them *how* to explain a proposition or theory so clearly that others are compelled to see the point, whether they believe the doctrine or not. This, to my mind and demonstration, does not only make students, but speakers, orators and debaters, or active bishops.

8. Our main object in the reading circle is to untie all knots and unravel all objections claimed by persons who claim the Bible is against reason and contradictory, or can not be understood.

In our next we will show about how we take it up as "subject studying."

Altamont, Kan.

BLASPHEMY.

G. B. HANCOCK.

Dear Bro. Harding.—I do not propose an article on the subject suggested by our heading; but what we have to communicate suggested the above heading as appropriate.

Briney's harangue against your humble self and THE WAY, and some things that we have heard since stopping here (Paris, Mo.), suggests the propriety of what we have to say. We do not say that Briney's article is blasphemous, nor that Briney would be guilty of blaspheming; but unhesitatingly we say that his and kindred writing that appear in Christian church papers foster a blasphemous spirit.

Not many miles from where we are now stopping a meeting is in progress, conducted by a preacher named Wright, who lives in Paris. A noble brother who lives near where the said meeting is in progress gave us some of Wright's statements. He says, as to ways to bring people to Christ he is not scrupulous, but favorable to any way that will succeed. "Any man," Wright says, "possessed of good horse sense now-a-days ought to beat a way that was in vogue eighteen hundred years ago." You see, the wisdom of inspiration that guided the apostles was not equal to common horse sense of this advanced age; such horse sense, of course, as modern colleges inspire their pupils with!

Wright was manufactured at Eureka, and where he is now holding forth an apostolic band has long worshiped. A true man has been preaching there this year, but his and their work has been hindered by some who long for the flesh pots, the garlic and onions of Egypt. They now have a man to their liking—a man after Briney's own heart—and, evidently, the result will be a modernized Society Church, with its organ and other unauthorized appendages. As pure and holy disciples as live on earth will be driven from their church home—be deprived of the privilege of the Lord's day meetings; be branded as fogies, moss-backs, etc. Surely, as Jesus said to the Jews, "Wherefore, behold, I send unto you prophets, and wise men,

and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Upon these moderns who manifest the same spirit that Cain did, and pursue the course marked in the words of our Savior, evidently will come all the sin of sectarianism, from the first working of the Nicholaitan spirit to the present time. Wright's wife preaches, too.

Some of these modern disciples live in a town where we recently held a meeting. Their influence was against us, though they have no congregation there. In a near-by town where we recently were, the Christian Church had a woman pastor. A brother called one of their member's attention to Paul's restrictions, but was met with the assertion that Paul was an old bachelor and woman hater.

CONCERNING PREACHING.

E. C. RICHARDSON.

Under the above head I wish to speak of the work that might be done by the churches of Christ. The most of the churches, and members of the same, do and have done, little in preaching outside of the immediate community in which they live. I believe there are many who would be glad of a chance to do better. The good that might be done by a little concerted effort cannot be told. All over this country are towns and communities in which are no churches of Christ and no gospel preached.

The Methodist recently had sixty converts in a town near here. I am told by a sister that has had opportunity to know, that the church of Christ might have done the work if an effort had been made. There are many other places where we could do much good. Indeed, the harvest is plentiful, but the laborers are not there. The plan of work is this, find some one who is willing to do such work, and then let enough of the church or individual members make regular contributions to support the work, so that a permanent work can be done. We will then have a man, or men, to look after the interest of such a work, and make it a lasting work for good.

Now what say you, shall it be done? I will find a man in the part to take up the work at once, if enough contribute to start it.

Waiting is the golden harvest,
Waiting is the golden grain,
While the Master calls for reapers
On the hillside and the plain.
Will the Master hold us guiltless
If the work be left undone,
If for lack of labor perish
Precious souls we might have won,
Loganspot, Ind.

NOTE BY J. A. H.—The quickest and surest way for

this work to be done is for the brother, whom Bro. Richardson knows, to go at it at once with all his heart and soul, trusting in God; and then for Bro. Richardson to go at it with all his heart and soul to encourage and help that brother, and to get others to join him in it, trusting in God. He who gives his life to God, and works for him faithfully, trusting in him, is just as sure to be sustained in some good way as that there is a God. The word of Jehovah is pledged for it. The simplest, quickest, best way to work for God is to go at it with all your heart right where you are, and keep at it with all your heart till you die, trusting in God to help and guide you. That is the best procedure in the world for any man or woman to adopt who wants to see the kingdom of God advanced, refining, purifying and saving men. I hope that brother won't wait for Bro. Richardson to help him before he starts; and I hope Bro. Richardson will work with all his heart, whether that brother starts or not.

WAYSIDE HELPS
LANDON J. JACKSON, EDITOR
"Build thee more stately mansions, O my soul."

THE VALUE OF PATIENCE.

WILLIAM MATHEWS.

It is said that one of the most striking qualities of the great Duke of Marlborough, who won every important battle he fought, was his inexhaustible patience. Burton, in his excellent "History of the Reign of Queen Anne," observes that, unlike most men of great self-reliance, the duke, instead of shunning counsel and discussion, courted them, and conducted them with absolute calmness and courtesy. They never changed his views, but they won him supporters. Combining with caution an unmatched promptitude of vision, he never did a rash act, or missed an opportunity for striking an effective blow. His fertility in resources was so great that, if one way was closed, there was always another opening, and therefore he was less amenable to disappointment when his favorite scheme was thwarted than men of smaller resources, who, if their one pet project is forbidden, are helpless.

Of all the lessons which the young man who would succeed in life has to learn, one of the hardest and most indispensable is that which the hero of Blenheim, Ramillies, and Malplaquet so thoroughly learned,—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is not brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievements. The fruits that are best worth plucking ripen slowly, therefore the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith, not in brilliant genius, in tricks

and devices, in occasional splendid spurts and dashes, but in regular, measured, persistent effort,—effort unvarying and never-failing,—not necessarily slow, but never made at a faster rate than can be maintained to the end, “reminding you of the steady, never-accelerated movement of a great engine’s eccentric beam.”

Partial success and temporary triumphs, instead of tempting one to relax his struggles in the race of life, should only stimulate him to redouble his efforts. The shouts of the spectators, as he passes one milestone after another, instead of deluding him with the opinion that he is sure of the prize, should have no other effect than to urge him on with ceaseless, unhurrying, unintermitting effort, over the road that lies between him and the goal. The reason why great successes in life are so rare is that men are tempted to relax their efforts when the imperative demands of life have been satisfied. There would hardly be any limit to attainment if the same pains which they were compelled to take to gain their resting-place were afterwards employed in rising to fresh heights.

It is the brilliant, quick, keen-witted man who is most likely to lack patience; therefore Frenchmen have less of it than Englishmen, and Germans and Americans less than either of the others. Want of patience is sometimes confounded with want of industry, when, in fact, the most industrious of men are frequently found to be the most impetuous. Impatient, ceaseless industry is one of the most dangerous qualities a man can have. His impatience leads him to work when he should be resting and recruiting his energies, and it drives him to scamp his work, or do it in such a way that he has to unravel as much as he weaves, to pull down with one hand as much as he piles up with the other. An impatient man is almost sure to be slovenly, and the more restless his activity, the more unmitigated will his slovenliness be.

“There is no road too long,” says that keen observer of men, La Bruyere, “for the man who advances deliberately and without undue haste; there are no honors too distant to the man who prepares for them with patience.” The enormous patience which men and women often manifest in the acquisition of comparatively low and trivial accomplishments should shame the restlessness and impatience of persons who are engaged in noble and useful pursuits. With what ceaseless, monotonous repetition, and after how many humiliating failures, do the violinist who plays a sonata and the *danseuse* who turns a pirouette acquire their dexterity! Through how many long, weary years has Paderewski sat on the piano stool from morning till night, practicing almost incessantly, except for meals and elementary instruction, before his touch of the keys seems miraculous, and his fingers, as they fly swiftly to and fro, seem almost to be instinct with thought and feeling oozing from their tips, as if his soul had descended into his hands! Young men are too apt, in this fiery and impatient age—when, as Longfellow says, we seem to live in the midst of a battle, there is such a din, such a hurrying to and fro,—to regard the virtue we have commended as “slow;” yet Count Buffon, one of the greatest writers of France, defined genius as patience; and Newton, who intellectually

overtopped, perhaps, all other men, ancient or modern, attributed his sublime discoveries to “patient thought.” Many of the greatest military leaders, from Hannibal and Cæsar to Washington, Wellington and Grant, have combined colossal patience with extraordinary readiness, vigor, and quickness of thought and action; and a friend of Frederick William, Emperor of Germany, who was rapid enough in the council and on the battlefield, said: “The great point I have always admired in him is his power to wait patiently.”

MAKING THE MOST OF LEISURE.

HAMILTON WRIGHT MABIE.

Too much can not be said of the value of the hours which most men waste. One of the prime qualities of a man of force and ability is his clear understanding of what can be done with the time and tools at his command. Such a man wastes no time in idle dreaming of the things he would do if he could go to college, or travel, or have command of long periods of uninterrupted time. He is not guilty of a feeble evasion of “no possibility” for his career by getting behind adverse conditions. If the conditions are adverse, he gets in front of them, and so gets away from them. Conditions look very solid and formidable, but a plucky man often discovers that their portentous show of strength is a sham, and that the great guns which frown upon him are merely wooden imitations. Everything yields to a strong hand.

The question for each man to settle is not what he would do if he had means, time, influence, and educational opportunities; the question is what he will do with the things he has. The moment a young man ceases to dream or to bemoan his lack of opportunities, and resolutely looks his condition in the face, and resolves to change them, he lays the corner-stone of a solid and honorable success.

A young man who ceases to dream about the things he would do if he had plenty of time, and plans the things he will do with the time he has, may go low, but he will go far.

Such a young man, thirty years ago, suddenly discovered that, by using in a continuous way the time he spent on ferry-boats and railway trains he might have a good deal of leisure. This leisure was made up of half and quarter hours at the beginning and end of the day,—the odds and ends of time which most people regard as of no account. Taking them separately, they are of little account; putting them together, by treating them as a whole, they furnished a fine opportunity for the liberal education of a young man of business. This young man saw the uses of these odds and ends of time if he could treat them as a whole. That was really a very simple matter, though multitudes of people have never found it out. To utilize these hours and make them as valuable as if they formed a continuous period of time, it was only necessary to make a little plan of work, and to have the material in hand so as to turn every quarter of an hour to account.

This young man wanted to know German. He

bought an elementary grammar and phrase book, and some simple German stories. He kept a book in his pocket, and, when a spare quarter or half an hour came he studied the book. It was not difficult, and in a little while it became very interesting. He was soon reading simple German, and from that point his progress was rapid, and the pleasure of the occupation steadily increased. In less than a year he had German so well in hand that he began to study Spanish. He became engrossed in the study of languages as an occupation for his leisure hours; he found it very enjoyable, and every language learned was an open door to more enjoyment. In a few years he was reading German, Spanish, and Italian easily and with keen enjoyment. In the meantime his business advancement had been rapid, and he had secured a very important and lucrative position in a great organization. His studies had not only given him an education, but they had also conduced to his success in practical affairs by the quickening and training of his mind. This is but one among thousands of similar achievements.—Success.

"The noblest thing a year can lay
In the lap of you or me,
The brave new year has brought this day:
It is Opportunity
Which the wise are quick to see."

—Margaret Sangster.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. Janes and Bro. Charles Klingman spent Saturday night and Lord's day, November 28, 29, at Price's Chapel, six miles west of Bowling Green. Bro. Klingman spoke on Saturday night, and lead the singing in all of the meetings.

Bro. J. N. Armstrong visited the Foster Street congregation, Nashville, the last Sunday in November. He reports a pleasant visit.

Bro. J. A. Harding preached at the Church of Christ, in Bowling Green, the fifth Lord's day in November. The audiences were good, and the congregation seems to be steadily growing. They contemplate having Bro. R. H. Boll with them in the near future.

Bro. H. C. Shoulders preached to the students at the Bible College on the evening of the fifth Lord's day in last month. One young lady, a student in the college, made the good confession.

Waldo, Ark.—Last Lord's day night, November 23, I closed a meeting at Magnolia, the county seat of Columbia County. The cause of Christ was once started in this place, but afterwards killed by digression. The brethren at a village thirteen miles away, attended and did the singing. Some of them staid, others coming and returning home each night. Notwithstanding the meeting was held during the coldest weather we have

had this season, we now know that the village brethren have faith and zeal. We succeeded in getting a few of these to leave off the unauthorized things and meet each Lord's day to study the Bible and break bread. The disciples in Columbia County are going to look after the interests we have at Magnolia and at some proper time in the future we will make another protracted effort at this place. I trust other churches will imitate the village brethren in this good work.

Brotherly, W. C. TUCKER.

Bro. B. F. Rhodes returned this morning from Reedyville, Ky. He reports twenty-six additions to the church at that place.

W. C. Brann is credited with the following statement: "The dollar is indeed almighty. It is the Archimedean that lifts the ill-bred man into select society, and places the ignorant saphead in the United States Senate; it makes presidents of stuffed prophets, governors of intellectual geese, philosophers of fools, and gilds infamy of supernatural glory. It wrecks altars of innocence, and breaks the sword of justice, and binds the goddess of liberty with chains of gold. It is the lord of the land, the uncrowned king of the commonwealth."

Shadows enough, dear hearts! Who of you have been without them? How pleasant, how needful, to turn toward the things that have kept only the sunlight and the joy. It will, after all, be easy to grow old graciously, if the rich graces of the rose can be copied into the heart, a turning toward all most life-giving and helpful, toward the helps and the blessings that come down from the Father of Lights. Cling to his hand, and drink in as to-day's fair portion the beauty and graciousness of summer time.—Sel.

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