

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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J. A. Harding, Editor and Publisher,
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SCRAPS.

J. A. H.

More than one of our subscribers have regretted that THE WAY did not come regularly—they did not know on what day to expect it. We hope they will not have occasion to make this complaint any more. We expect it to leave Nashville regularly in the Wednesday evening mails. Nearly all of our subscribers should receive their copies by Saturday morning.

One brother thinks we demand extortionate interest because we charge 50 cents if paid in advance, 60 cents after three months and 75 cents after six months. Let me give a word of explanation: most papers charge much more than would be necessary if their subscribers would pay up promptly in advance, because the expenses of collection are so great. Many papers that charge \$2. or more per year often pay at least half of that to the collector. He goes out on a tour, collects \$100 and turns over \$50 to the publisher. Now THE WAY has put down the price as low as it can afford to do it. It cannot send out a traveling collector; that is certain; it does not want your extra 10 or 25 cents; it wants you to pay up promptly; but if you do not, if you get behind and we have to employ some one to write to you about it, we want you to pay the extra expense. We are not expecting to receive one cent of interest. By the time we have paid a clerk for going over our mailing list and sending out cards and letters, we have no idea there will be one cent left of the extra charge to pay interest. We are not after

interest, nor profit; our heart's desire and prayer to God is that we may run THE WAY at the lowest price possible, that the greatest possible good may be done. What we long for above every thing else is the advancement of the kingdom of God.

To this end we would like to have a local agent in every community in the land who will look after the interests of the paper in his neighborhood, collect from the old subscribers, get new ones and remit money to us, and so on; we would give such a one a list of the names of our subscribers in his vicinity, showing when their times expire. We could allow him such a commission as would pay the expenses to which he might be put in collecting and remitting. Such an arrangement would be a comfort, convenience and saving of expense to the subscribers as well as to us. We would like to hear from any who will act as local agents. You can do a good work in that way. To-day's mail brought a letter from a man who says, "I have gained more knowledge of the Bible through THE WAY than from all the preaching I have heard in fifty years; and it will be a welcome visitor in my house as long as I live." There is no telling how much good THE WAY might do to some one in your neighborhood, nor how much good you may do in circulating it. The greatest power on earth for energising, enlightening and purifying men is the truth of God. The words of God are spirit and life, because they are full of wisdom, power and goodness of God. We hope our readers will join with us in praying that God may send it to every man, woman and child to whom it may be a blessing; and then let us work as we pray.

And by speaking of Bible teaching, I am reminded of the Bible Student of Columbia, S. C., one of our exchange. Its pages are devoted wholly to the discussion of Bible topics. The March number gives as its bill of fare:

Editorial notes, The Pounds and the Talents, The Parable of the Talents, Christ died for our sins according to the Scriptures, Pontius Pilate, The Majesty of Jesus' Presence, Annas and Caiaphas, The voluntariness of Jesus' Death, Pronunciation of the Sacred Name of "Jehovah" and four pages of paragraphs on Current Biblical Thought. "Upon all Biblical questions now under discussions, it stands for the historic faith of the church in the Bible as the written word of God."

Its writers "embrace some of the ablest representatives of all the evangelical churches of the U. S., Canada and Great Britain." While no one would agree, perhaps, with all that may appear in its columns, the reading of it could not but benefit any thoughtful Christian man. I have enjoyed the number that lies before me and expect much from its pages.

Bro. J. M. McCaleb, who has worked so faithfully in Japan, is now on a visit to this country; but hopes soon to return to his mission field, is a noble Christian, self-sacrificing and devoted man, full of faith and good works. His wife is a gentle, amiable Christian woman. He and his family were at our home several weeks last year. We enjoyed them and became very much attached to them. Brother McCaleb is not a begging preacher, he is very far from that; nor do I intend to beg for him; I just want to say this: If any brother or sister wants to help foreign missionary work by contributing to it, you cannot do better in my judgment, than by helping Bro. McCaleb. He wants to return to Japan in June, I believe; he wants to take with him a number of things that will be helpful to his work; he has consecrated his life to this field; he goes without covenant or contract with any man; as I have said, he does not beg. Miss Carmie Hostetter, who was for several years a co-laborer with him in Japan, and who afterwards attended the Nashville Bible School, always spoke of him with respect; she seemed to have the greatest confidence in his purity, wisdom and goodness. In going with his wife and three little children to Japan, he takes upon himself a burden that is by no means light; we ought to help him bear it. Remember a little from us would be a great thing for him and for the cause of Christ. Remember, our marching orders are: "Go ye into all the world and preach the gospel to every creature." We cannot all go in person, but we can help those who do, and thus go in the person of our representative.

But to return to matters concerning THE WAY, we are daily receiving messages from our readers that fill us with joy and hope. A brother in Arkansas, a faithful worker in the church, says, "It strengthens me more than any thing I read except the Bible." A Tennessean says: "I will do all I can for THE WAY; may God bless you in the noble work."

You see THE WAY is small. There were sixteen pages in the monthly, and only eight now. But you will get now twice as much matter per month. Then if our friends continue to work as they have been doing, it will not be many months till we can send you sixteen pages per week.

We call the attention of our contributors to the importance of writing short articles. Write and re-write before sending in your manuscript. Prepare it for the printer so that if he were to set it up just as you have it, you would not be astounded of it.

Our paper is not large enough; a number of articles from some of our most highly esteemed contributors are crowded out. Please help us to run up our subscription list that we may send you sixteen pages.

A brother from Montana writes, "I would rather read THE WAY than go to all the churches in Bozeman, because there is more scripture in it than you would hear in the seven churches here." He adds: "THE WAY makes me familiar with the Bible and that is why I like it." A brother who travels in Indiana and Illinois sends us a list of subscribers every few days. A brother and his wife writing from N. C., say: "We place THE WAY next to the Bible." A brother from Kentucky says: "I like it very much; will try to get some subscribers for it, if you will send a few sample copies."

Since the foregoing was written the mail has come in bringing thirty six subscriptions. They come from Pennsylvania, Illinois, Kentucky, Texas and Tennessee. Most of them are new.

Since the December issue went forth announcing the weekly, our friends have done fine work. We hope to do far more good from this time on than ever before. We should all be glad to make any possible sacrifice for the advancement of the cause of Christ, and the salvation of souls.

When payment for subscriptions comes to us, we will let the change of date on the tab on which your name is printed serve as a receipt; but when requested we will send receipt at once.

A card from Brother Winter says, "My supply of 'Bible Lessons for Bible Students' has been exhausted. I have made arrangements with F. L. Rowe, the Publisher, Cincinnati, O., to fill all orders for them at 10 cents a copy, or \$1. a dozen. — T. E. Winter, Fayette City, Pa."

I believe it is a good thing that THE WAY is to be small for awhile. Brother J. W. Shepherd, who has charge of the printing department, is a genius in that line, it appears to me; but even geniuses need time and practice when they enter upon a new work that is as difficult and complicated as setting type, making up a paper and running a printing office. Brother Shepherd is prospering in it far beyond what I would have thought possible. With out experience in such matters, he has made out the orders for the office outfit and directed the entire make up of this issue. There has not been an experienced printer in the office. I believe our readers will agree with us that this issue is a clean, neat paper when they remember that the printers and proof-readers are all new hands at the business. I believe God will enable us to enlarge it as soon as we are able properly to produce the larger sheet. In the meantime we crave the sympathy and patience of our readers.

"In the country, upon the hill top, in the valley, along the sandy intervals and in the dense forest there is stationed at every turn a guide board, with clear and plain directions as to the way painted upon it. Some one has gone before and prepared the way. So Christ has prepared for us the way to the heavenly city, and left in full view his guideboards of precious promises, precepts and commands. Can you not see them? There is no trial, temptation or sorrow that has not its guide board of directions, telling us how to bear trials, resist temptations and endure sorrow. And, 'lo I am with you' all the way." — Record of Christian Work.

THREE CONTRADICTIONARY THEORIES.

J. A. H.

There are three theories about God's care for the temporal wants of his children, one only of which can be true, as each of them contradicts the other two. The importance of knowing the truth on this subject, of believing it, and of acting upon it cannot be overestimated by a finite mind. The failure of God's children to understand, to believe and to act upon this truth has done more, I believe, to retard the advancement of the cause of Christ than any other cause—perhaps than all other causes combined. Nor does it appear to me that the subject is one hard to be understood; for, because of its importance, the Bible teaches and illustrates it more fully than any other. The three theories are as follows:

FIRST THEORY.

That God does not specially favor his children at all in temporal matters; that the child of God and the child of the devil alike have to look out for themselves in securing food and raiment and all the other blessings of this life; that these blessings come through the use of natural laws, and that each man is at liberty to use these laws with all the skill, energy, wisdom and ability he has; and that the vilest wretch on earth has as good a chance as the best man in the world to win in this race.

SECOND THEORY.

That the child of God who is faithful, honest and industrious in seeking food and raiment, and and who trusts in God and prays earnestly to him for the blessings, will get them. A wicked man may strive and yet not find them; but God's children are promised all these things, if they diligently seek for them.

THIRD THEORY.

That God says to his children:

"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 all these things. Howbeit seek ye his kingdom, and these things shall be added unto you." R. V. Luke 12: 29-31.

It is claimed that the child of God needs only to devote his time, talents and energies to doing God's will; that if he will do this with all energy, giving all diligence to add to his faith, virtue, knowledge, temperance, patience, brotherly kindness, and love, that if the all-controlling, all-absorbing motive of his life is to build up God's kingdom, he will receive every thing he needs, whether he works among the rich or poor, at home or in foreign lands, where he has few brethren, or where he has none; that his supplies will come just as surely when he has not the slightest idea whence they will come, as they do to the man who has a contract with some church or society to do so much work in the Lord's cause for so much pay—even more surely, for the churches and the societies often fail to do what they promise, but God never does.

The first of these theories is so manifestly false, so utterly contradictory of the general tenor of the Bible doctrine, it will only be necessary to refer

the reader to some sections of the word of God that he may read and see for himself how utterly untrue it is. Read Deut. 11: 13-17; chapter 28; Leviticus 26: 3-45; Malachi 3: 7-12; Psalm 34: 6-10; 37; 84: 11, 12; 92: 12-15. Now any one who can read these and not believe that God showed special favors to his faithful followers under the Jewish covenant, cannot be convinced by Bible testimony, and his case is hopeless. The books of Genesis, Exodus, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job are full of illustrations of this doctrine; the prophetic books are full of it, and so are the law books of the Bible. The lives of Noah, Abraham, Isaac, Jacob, Joseph, Joshua, Caleb, the Judges, Samuel, David, Solomon, and indeed all the Kings of Judah and Israel, Jeremiah, Daniel, Ezra, Nehemiah, and numbers of other prophets are manifest and marvellous illustrations of the fact that God blesses those who are true to him, and curses those who are not.

If we turn to the New Testament, the same doctrine is taught in as plain speech as human language supplies. See Matthew 6: 19-34; 7: 7-11; Mark 10: 28-31; Luke 6: 36-38; 12: 22-34; John 15: 7. Acts is full of illustrations of God's special care; the eighth chapter of Romans is the culmination of a great and wonderful argument written to show that to them who are faithful in Christ Jesus, and who are therefore in the grace of God, all things work together for good, that the vilest evil that can be done to them God will turn to a blessing when it comes upon them. Read 2 Corinthians 2: 14; 9: 1-11; Philippians 4: 6, 7, 19; Hebrews 13: 5-8. It will be better to read these passages in the Revised Version. Paul says, "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." He says, "Faithful is the saying, and worthy of all acceptance." Commenting on this McKnight says: "The exercise of godliness, that is, the practice of piety and morality, is profitable for advancing all our interests, temporal and eternal, having the blessings of the present life and of that to come promised to it."

The Speaker's Commentary, published by Charles Scribner's Sons, under the name, "The Bible Commentary," is the best up to date commentary for ready reference that I have ever used. It is published in ten large volumes. Commenting on the words, "promise of the life that now is," it says: "Of all that life can give and is; 'both of the life that now is, and of that which is to come.' 'The promises of the old covenant' observes Bishop Ellicott, 'are thus incorporated in the new and enhanced.' But the best promises even of the present life are spiritual."

Johnson says:

"It makes men happier, more prosperous, more healthy here, and in addition, it prepares them for the life to come." Read 1 John 3: 21, 22.

From these passages we learn that God blessed his servants in every way that we can think of while they were obedient to him, and took the blessings away when they became disobedient.

The question which now remains to be considered is this: Is it necessary for God's faithful child to seek for food and raiment? When he sees a field in which he believes he can do more good than in any other, is he justifiable in refusing to work in

it because he can not see how he can thus obtain a living for himself and family? Must he turn away from it to work in a field where he can do less good, but where he sees a prospect for getting more money? Must he forsake the fighting line in the heat of the battle because he is anxious about what he shall eat, and what he shall drink, and wherewithal he shall be clothed? Now that is the very thing that I understand Jesus tells him not to do. That is what he means when he says:

"Seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. . . . Howbeit seek ye his kingdom, and these things shall be added unto you."

Work for the government of the kingdom of heaven, according to its directions, and the government will support you while you do it. You may be sure of that.

"But," says one, "what do you say of these passages of scripture?"

'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. Study to be quiet, and to do your own business, and to work with your own hands even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing.' 1 Thessalonians 4: 11, 12."

I think they mean just what they say, that is, the Christian should labor, working with his hands that he may have need of nothing and may have to give to him that hath need. But for whom shall he work? Why, of course, for some one who is able to pay him, and who will pay him. Now who is so able and so willing to pay as our God? Why not work for him, and look to him for the pay, that we may have need of nothing, and that we may have to give to him that hath need? We must work both with head and hands, if we would prosper; that is certain. The curse of God will be upon us if we do not. No Christian has a right to be ashamed to do any honorable, worthy work; but he should work as a son working for a father and not as a hireling working for the cash. The son of a wealthy and affectionate father knows he ought to work for his father, that he should be devoted to his father's interests, more thoughtful, diligent and self-sacrificing in building up his father's estate than any hireling on the place; but it never occurs to him that he is working for food and raiment; he knows that if he should become sick, or be disabled, he would receive more care and attention than while strong and at work. His father might give him some special work to do, and he might do it with all his heart; but one thing is certain: as long as that father is rich and strong and affectionate, and the son is diligent, loving and whole-hearted in his service, glad to make any sacrifice for his father's sake, the son will be well cared for, whether sick or well, at home or abroad. A father who would not care for such a son would be cruel, and fit only for perdition. Let no man suppose the Father of our Lord Jesus Christ is such a being as that.

In working for THE WAY I work with head, hands and heart; and I do not take one cent from its income, but take pleasure in giving to it every week; I am working for the Lord that I may have need of nothing, and that I may be able to give to him who is in need. And, if I am faithful in my

part of it, there is no sort of doubt but that I will always have plenty and to spare. Yes, it is God's decree that man shall live by the sweat of his face, that he shall work with his hands, that he shall eat his own bread, that he shall strive to be ready to give to him that hath need; it is also God's decree that when he does thus work and sweat in obedience to his command, for the glorification of his name, the advancement of his kingdom, the salvation of souls, that he shall have food, raiment and every thing else that he needs; and these things will be his own, for God will give them to him as a loving father to a dutiful child.

When one says he must seek for food and raiment his speech plainly contradicts the words of Jesus; for 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. Howbeit seek ye his kingdom, and these things shall be added unto you."

It is plain that Christ did not want his disciples to seek for food and raiment; he says "not;" they do not need to; it would interfere with their service to him; he wants them to serve God, to let him reign in them; and he will see to it that they shall have all these things.

In the anti-bellum days, the slaves of a kind hearted, generous, wealthy man were a happy people, much freer from care than mortals usually are; for they were fed, clothed, sheltered, warmed, nursed when they were sick, and never thought it necessary to concern themselves in the least as to how or whence these blessings would come. Their only care was to please "ole Master," for whom, in many instances, they would have been willing to die. If only we are willing to work for our Lord, gladly to sacrifice for him, to spend and be spent in his service, if need be, to die for him, it is as certain as the word of God that he will never forsake us, nor let us want any good thing.

As I have said before, it would demoralize and ruin any army in the world, if each soldier in it were fully persuaded that he had to take care of himself and find all his supplies; that it would not do to rely upon the government for them.

And of all the armies, the army of the Lord has been more demoralized in this way than any other. His soldiers above all other military organizations seem to be anxious about what they shall eat, what they shall drink, and wherewithal they shall be clothed; about how they shall be cared for in old age, and how their children shall be kept from want when they are gone.

If every Christian in the world should run his business, whatever that may be, solely for the advancement of God's kingdom; if he should consider himself as being in the world simply and solely for that purpose, what a wonderful change we would have in the world! If preaching the gospel and ministering to the poor would save souls, we would save them by the thousands and tens of thousands.

"Trust in JEHOAH, and do good; dwell in the land, and feed on his faithfulness; Delight thyself also in JEHOVAH; and he shall give thee the desires of thy heart. Commit thy way unto JEHOVAH; trust also in him, and he shall bring it to pass. And he shall make thy righteousness to go forth as the light, and thy judgment as the noon-day."

FACING LIONS.

J. M. BLAKEY.

There are two characters in the Bible gallery of heroes, whose history every young man ought to remember. Their careers bore a remarkable resemblance. Both had a high parentage, and were subjected in their youth to strong sensual temptation; the one to a wanton, the other from a wine cup, and both had the courage to resist. Both were exiled into idolatrous countries, and obtained their influence over the monarchs of those countries by the interpretation of singular dreams. Both became prime ministers, the one in Egypt, the other in Babylon. One of them was sent, for conscience sake to a prison; the other for the same cause was consigned to a den of lions. Although their biographies cover several pages of the scriptures, no serious fault is recorded against either of them. Both have a brilliant record; but of the two, Daniel seems to have the more majestic character. He must have been fully ninety years old when his jealous rivals concocted their diabolical plot against his life. Failing to find any flaw in his administration of public affairs they attacked him through his religious convictions. The issue they made was a sharp one. Either renounce God, or face the lions. The issue was as clean cut as Martin Luther had to meet when he entered the Diet of Worms, and old General Von Frondsberg, tapping him on the shoulder said, "My dear little monk, you are taking a step such as I or no other commander has had to encounter on the field of battle." If Daniel had been willing to play the coward there were plenty of plausible pretexts and side doors of escape. He could have said, "My life is of great value and prudence requires that I should not throw it away to please my enemies." When a man wants to dodge his duty the devil will always show him a door of escape.

There are some things about Daniel's course that are worthy of special notice. First, the "Grand old Man" did not send an apology to the king. Apologies are dangerous and belittling; they often ruin the best and noblest actions of this life; the fewer of them we have to make the better. Secondly, he did not bluster about what he was going to do. He neither apologized nor played the braggart. He knew about the ferocious lions in the royal park and was thoroughly determined to face them.

So he quietly went into his house, and before his windows, which "were open in his chamber toward Jerusalem, he knelt upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." The very sight of him is as eloquent as Martin Luther's immortal "Here I stand, I cannot do otherwise; God help me. Amen."

Daniel did not ask God to muzzle the lions, nor was there any intimation given him that such a miracle would be wrought. When martyrs make up their minds to die for the right they expect that lions will bite and that fire will burn. Many men have been wrecked and ruined on the great storm-tossed ocean of life because they lacked courage to re-

sist evil associations, and temptations which drag men down to degradation and ruin.

Countless thousands will fail to enter through the pearly gates of heaven because they lack the courage to do God's will. Every child of God should remember that God and one man make a majority. With Joseph cast into prison, Daniel in the den of lions, Jesus crucified, Paul stoned, imprisoned and persecuted; and all the apostles but one put to death, it is not strange now that good men should have lies told on them, and be persecuted in various ways. It has been well said, however, "that slander meets no regard from noble minds, only the base believe what the base only utter." There is a smooth road through this world which goes hand in hand with connivance and compromise. There are no lions to be faced along this road, but on the contrary many sinful pleasures. There is still another road which goes by the side of truth and duty. This is a very narrow way, and reaches heaven at last. He who travels this road must expect to be battered and bruised and have his name bespattered with ridicule and reproach. No character can become complete without trial and suffering.

Edmund Burke once said to Fox in the British Parliament: "Obloquy is a necessary ingredient of all true glory; calumny and abuse are essential parts of triumph." Admiral Nelson, at Trafalgar, sank to the floor of his battle-ship in a dying condition exclaiming, "Thank God I have done my duty." MacMahon, at Malakoff, when ordered to fall back, replied, "Here I am, here I stay." Napoleon walked coolly among his disaffected generals, in the Egyptian campaign, when they were threatening his life and said, "You are too many to assassinate and too few to intimidate me." Completely cowed, the ringleader exclaimed, "How brave he is!" The very reputation of being strong willed, plucky and indefatigable, is of priceless value. It cows enemies, and dispels opposition to our undertakings.

It has been claimed by some that no man is so contemptible that he has no enemy. This is questionable. It is true, however, that humble creatures like caterpillars have their enemies. The true hero does not allow enemies, or circumstances to subdue him: he makes them both subserve the growth of his character. A strong man is conscious of his own strength, and in moving through the world is in no hurry to injure those weaker than himself, but is considerate of others. In this he resembles the elephant who knows his strength and massiveness, and is careful not to tread on, or injure smaller creatures.

Some martyrs are more remembered by the glory with which they invested their sorrows than by any other portion of their lives. A man will show his real character in the hour of great trial. Every man stamps his own value on himself, and need not expect to pass for more in this world. Every man who defies Satan, and all his emissaries, and is true, and faithful to God will, like Daniel, face some lions. If he does not meet full grown ones he will see some ugly whelps along the way. Paul, who "fought with wild beasts at Ephesus,"

says, "having done all, to stand."

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortal; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best;
Nor ever murmurs at his humble lot;
But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate."

PREJUDICE.

F. W. SMITH.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren I am a Pharisee, a son of a Pharisee: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided." (R. V.) Acts 23: 6, 7.

Here were two religious parties combined and co-operating for the destruction of a man who was preaching the gospel of Christ, but all at once the scene changes and they begin to devour one another. This sudden and radical change was wrought by Paul declaring himself a Pharisee, and that he had a hope of the resurrection of the dead. There had long been a spirit of rivalry between the Pharisees and Sadducees concerning the resurrection and the existence of angels and spirits. And while the bitter feelings of the Pharisees against Paul, for preaching salvation through the name of Jesus of Nazareth, were unabated by Paul declaring himself a Pharisee; yet rather than to appear inconsistent in the presence of the other party by persecuting a man who believed as they did on the main issue between them, they were willing to perjure themselves by saying, "We find no evil in this man." These facts naturally lead us to consider the subject of prejudice.

Prejudice is defined as an "opinion or decision of mind formed without due examination." This is an awful malady with which the human family is afflicted, and constitutes one of the chief causes of so much trouble. It is not confined to the religious world; but flourishes in the rich soil of the social, political and commercial realms. In the social world it draws its lines around the rich and fashionable and ostracises those who for the lack of means fail to enter. The political arena is often drenched with human blood because of the bitter prejudice existing between the contending parties. In the world of commerce there is a spirit of rivalry and bitter hatred which resorts to all kinds of dishonest methods to "drive a point." The representative of one firm in an effort to dispose of his wares is quick to depreciate and "run down" those of his competitor. But of all the fields in which prejudice operates the religious is the most fertile. Perhaps the bloodiest wars that ever cursed

the earth originated in religious prejudice. Thousands of both men and women have breathed their last amidst smoke and flame in defense of their religious faith. The awful slaughter of missionaries in China, which drew together "The Powers" for its suppression, was born of religious prejudice. We need not, however, turn to the dead past, or go to the "Flowery Kingdom" to find evidences of its destructive work, for in our own country its fruits are abundant. Religious sects abound; each trying to "out do" the others in pomp, splendor and numbers. It is true they shed no blood, but the work of leading souls away from Christ goes steadily on.

Upon what ground is prejudice founded? I answer: A spirit of unfairness which clothes itself in a spirit of unwillingness to investigate all the facts and circumstances. The fact, however, that a man opposes a thing is not necessarily an evidence of prejudice. Jesus and the apostles opposed the religious sects of their day, and we know it was not prejudice in them; but an effort to teach the truth. So it is now. A man may oppose every sect in the land and be free from prejudice.

Men often oppose a doctrine with all their might without a candid investigation of its claims. This is unfair and does the one who acts thus great harm. Candor demands a careful and prayerful investigation of all that a man teaches before undertaking to represent it before the world.

The disciples of Christ have often been misrepresented by men who are ignorant of their teachings, and who are not willing to make an impartial investigation. People who become so wedded to a party as to act thus, do not, to say the least, enhance their prospects of heaven.

Are all who oppose denominationalism free from prejudice? This would be too much to claim. I fear that a truth preached by a member of a denomination is often rejected because uttered by him; when if spoken by one of "our brethren" would be readily accepted.

What are the effects of prejudice upon the heart? First, it blinds to the plainest truth. Peter is a forcible illustration of this. His prejudice against the Gentiles was so great that it took a special miracle to teach him better. Jesus said of certain persons, "And their eyes they have closed." Even Nathaniel, in whom the Savior said was "no guile," thought nothing good could come out of Nazareth when Philip wanted to lead him to Jesus. The truth which is so plain and beautiful is often concealed from us because we are blinded by partisan prejudice. Second, it develops a spirit of intense hatred. The Pharisees and Sadducees were ever ready to devour each other, and who will dare say the same spirit is not in the denominations of this age? The work of extermination would flourish and only the stronger would prevail. Rome would deluge the world with blood if it were not for "Cæsar's Sword." Any one of her numerous offspring would lead souls to the stake were it not for the limitations of civil power. The spirit of ecclesiasticism is the spirit of intolerance, which in order to triumph would strike the death blow.

In what is called Protestantism, from the days

of Calvin to the present, can be found the same spirit that marked the steps of Rome in the days of her bloody work. To keep one's self free from a partisan spirit and recognize the truth for the truth's sake, is not altogether an easy matter; and yet candor and the interest of Christ's kingdom demands it. In seeking to free ourselves from the spirit of prejudice, let us not forget to "contend earnestly for the faith," and to realize that to oppose a thing does not necessarily mean prejudice.

THE LORD'S DAY MEETING.

H. C. HINTON.

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 24, 25.

Much has been said and written concerning these words, and yet, if you will observe the size of the audience "upon the first day of the week," when it is a little inclement, you will not fail to recognize the fact that this command is poorly obeyed.

"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." Heb. 2: 2, 3.

This shows: first, there has been two dispensations—the Jewish and Christian; second, the people under each dispensation were governed by law; and third, there was a punishment to be inflicted for the transgression of the law governing that dispensation.

The law of Moses is "our schoolmaster to bring us to Christ." The things recorded therein are for our ensamples "on whom the ends of the world are come." Now if under the Jewish law—"the word spoken by angels"—"every transgression and disobedience received a just recompense of reward," and God's dealings with the children of Israel is an example to us, what must we conclude about every transgression of the law of Christ?

Comparing the law of Moses with the law given by Christ we might say the former, to some extent, was a passive law; while the latter is one of activity. Moses law said, "Thou shalt not," while Christ says, "Do;" hence the latter is called, "a new and living way;" (Heb. 10: 20.) The life of a Christian is a life of activity—life of doing. "Not forsaking ourselves together" means a doing.

"Sin is the transgression of law," therefore, it seems to me there is no such thing as "little sins" or "big sins." It is just as important to obey one part of God's law as it is any other part of it.

Many of those who forsake the assembling of themselves together would look with horror upon a man who would kill a friend, but is their sin any less in the sight of God? They both have transgressed the law, and "sin is a transgression of the law."

Again, the Holy Spirit says: "If ye keep the whole law and yet offend in one point, ye are guilty of all." Does this mean that a man may keep the

whole law of Christ except the assembling at the house of God on the first day of the week and the duties there enjoined—does it mean that he is as wicked in the sight of God as the man who does not even pretend to obey him? Surely it does.

It might be asked why it is of so much importance to assemble ourselves together. Is a family re-union of children, grand-children, and great grand-children at the old homestead looked upon as of any importance? The head of this family is honored by the re-union. We are the family of God, he gave us the "power to become the sons of God." Then as children, should we not wish to honor our father in heaven? No earthly parent has any such claim to honor and reverence as he.

When we think of the great sacrifice Jesus made in giving his life to open up this "new and living way" that we might have hope beyond the grave, and has now gone to prepare a place for us in his Father's house; who would not crave to honor him?

When a dearly beloved friend has crossed the cold Jordan of death leaving us only a little memento by which to remember him, with what yearnings of the heart do we look upon it.

Christ has gone to his Father, but he has left us the "Lord's Supper". In partaking of the bread and wine we "show his death." He said, "Do this in remembrance of me" till he come again. Then who would not look forward with longing to see each Lord's Day approach when he can gather, with brethren and sisters, in Christ, around the Lord's table and feel that Christ is in our midst? He said, "Where two or three are gathered together in my name there am I in the midst."

He who would not sacrifice much, if need be, in order to meet with Jesus is in the same condition that Simon was when Peter said to him, "Thy heart is not right in the sight of God . . . I perceive that thou art in the gall of bitterness and in the bond of iniquity."

SPENCER, IND.

WILL YOU TAKE THE RISK?

WILLIAM ANDERSON.

"If I can just get into Heaven, I will be perfectly satisfied," is a very common expression. Now, is there really such a thought in the Book from which we learn all that can be known upon this subject? Is it true that one can live in a kind of loose, careless, slipshod service that will barely pass him in, while another can so live, giving his whole heart to the service of Christ, as to enjoy an abundant entrance into the celestial city? Jesus teaches that those who pass in to the right will hear these words, "Well done good and faithful servant enter thou into the joy of thy Lord." This is the assembly of whom he will say to the Father, "These are they that came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Not a word about another who had just passed in through the door but was worthy of no special notice from the Savior.

A certain preacher claiming to be called and sent

of God to teach the people, who ought to know whereof he speaks, if he does not, stated upon a funeral occasion, a short time ago, that he had no doubt there were many in heaven unrewarded, while others were there highly rewarded. It occurs to me to be the teaching of the Holy Spirit that all who pass in through the gate into the city of God will be worthy of the commendation, "well done good and faithful servant enter thou into the joy of thy Lord;" and those whose lives have been such as to render them unworthy cannot pass in. Paul tells us that those who by patient continuance in well doing, seek for glory, for honor, for immortality, shall be rewarded with eternal life. It naturally follows that a failure to seek patiently for glory, honor and immortality, would cause one to lose the reward—eternal life. It is so strange that human beings make such efforts to satisfy the minds of people who live in disobedience. Why should one want to be saved otherwise than by lovingly, trustingly, faithfully striving every day to do what Jesus wants him to do? When we are assured that if we love him we will keep his commandments. And his commandments are not grievous. Paul tells us that presenting our bodies a living sacrifice, holy, acceptable unto God, is a reasonable service. Jesus says that all who forsake houses, lands, riches, mothers, fathers, brothers, sisters, husbands, wives, everything, to be his disciple shall receive an hundred fold in this present world, and in the world to come eternal life. How can any one hope to enjoy the abode of the blessed by pursuing any other course?

Just how one who loves the Lord supremely can wish to dishonor him while here and then live with him and enjoy his home on the other side, I am unable to imagine. Of course a failure upon the part of one claiming to be his servant, to use every effort to do his bidding, dishonors him and reproaches his name before the people. The apostles were commissioned to preach the gospel to every nation with the assurance that those who believed and were baptized should be pardoned. They were commanded to teach the disciples to observe all things whatsoever he had commanded. "Every one therefore which heareth these words of mine," says Jesus, "and doeth them, shall be likened unto a wise man, which built his house upon the rock."

Paul says "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." Not a single intimation of a promise to those who do not obey. Jesus, having learned obedience by the things which he suffered; and being made perfect, became the author of eternal salvation unto all them who obey him. This is equally true,—each the teaching of the spirit.

Many claim that we can be saved without baptism. Why should any one want to be saved without baptism? It would be just as reasonable to argue that we can be saved without faith, repentance or confession. It is just as reasonable to conclude that we can be pardoned without faith, repentance, confession or baptism either one, or all of them, for that matter, as to conclude we may do

all of these but fail to use every effort to add virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity and still enter in through the gates into the city at the end of the journey.

Jesus, in his prayer to the Father, says: "I glorified thee on the earth, having accomplished the work which thou hast given me to do John, 17:4. This secured to him the honor of King of kings and Lord of lords. His disciples are to glorify him on the earth. This they can do only by accomplishing the work he has given them to do. Those who fall short of this work, failing to give all diligence to accomplish it as best they can, will fail to receive the crown of righteousness which the Lord the righteous Judge, shall give to those who love his appearing. Those who look into the perfect law of liberty and continue therein, being not forgetful hearers but doers of the work, are to be blessed in the deed. Jas 1:25. It is a sad thought that there should be in any of God's children an evil heart of unbelief in departing from the living God. This is certainly the condition of those who imagine that there is any other way of salvation from sin here or of eternal salvation in heaven, save by hearing what the Lord says and doing with the whole heart what he commands.

How exceedingly careful the teacher should be to give no encouragement to any course save that of faith and obedience. A preacher of considerable note and influence once said to me, that it was comforting to him to think that God would make great allowances for the weakness of the flesh, and that God had great respect for the honest purposes of individuals who might honestly accept another course than that given by the Spirit. I suggested to him, that great allowances had already been made, and as to whether any further allowances would be made we had no means of knowing; that he that honestly believes and is baptized *shall be saved*; that those who hold out faithful to the end shall enter the eternal kingdom. He thought it *safe* to so teach. I insisted that we could not dare teach any thing but sound doctrine, even the words of the Holy Spirit. Faith comes by hearing the word of God. (Rom. 10: 17.) We walk by faith not by sight. (2 Cor. 5: 7.) Whatsoever is not of faith is sin. (Rom. 14: 23.) Therefore, if any man speak he should speak as the oracles of God speak. Should it be so that God will save any one without the gospel—without running this race set before us—it will be right, for the God of all the earth does right, He has told us that he will save by the gospel, woe is to all who fail to preach it that way. "I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (2 Timothy 4: 1, 2.)

"Take the selfishness out of this world and there would be more happiness than we should know what to do with."

"When we are more anxious to please than to be pleased then we are in love in good earnest."

There are many folks whose hearts boil with charity, but whose extremities are cold. A half dollar contracts into a three cent piece by the time it reaches the end of their fingers."

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."

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SCRAPS.

J. A. H.

Well, you have seen the first issue of THE WAY in its weekly dress. What did you think of it? It is on much better paper, and is printed in larger type than formerly. The proof reading was not as good as it might have been. We hope you will find it better in this number. But do you not think it is a fine paper for a cent? Help us to double our list, and we will make it twice as large, if the Lord wills.

* * *

In the last issue there were six articles—more than many would care to read at one sitting. We hope you will read them all, and that every reader will consider himself a member of a brotherhood for circulating good literature. I suppose every one of us could, if we would, within a year secure at least one new subscriber; some a dozen, a score, fifty, and some a hundred. What a world of good can be done in that way! I hope you will think about it, and consider what you will do.

* * *

I have been asked repeatedly to write something on the Bible doctrine of election and predestination, as it is set forth in the ninth chapter of Romans. I hope to do so soon. Many questions come to us to be answered, and we are glad to receive them, but we hope our friends will be patient with us; for we are kept busier, I suppose, than any of you imagine and still the work piles up around us. But our constant prayer is that God will enable us to put in THE WAY the very things that will do the most good for his cause.

During this month (March) I have received for brother Wm. J. Bishop from a brother, Corsicana, Texas \$5; from the Logansport, (Ind.) Church \$5.50; from a sister, Brisbane, Ontario \$5; from a sister, Smyrna, Tenn. \$1.50; from a brother, Bowling Green, Ky., \$1; from a sister, same place, 25 cents; in all \$18.25. I have sent to him by registered letter today, March 30th, a draft on New York covering the amount, requesting him to write to each of the parties who have contributed. A short time ago the Bible School Church, through its treasurer, D. B. McCanless, sent to him fifty dollars. I hope the brethren will help him promptly so that he can move and put up the house that has been given to him, and equip and operate his printing office. I think he is a very worthy man, capable of doing much good.

J. A. H.

"Bro. E. L. D., of Bessie, Ill., asks us to explain Ezek. 18: 24. The passage reads thus: 'But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them he shall die.'

We think the passage means what it says. The difficulty is to put it in the right place. It does not belong under the gospel. To put it under the gospel and make it apply to God's children, saved by grace, is a grave error indeed.

It belongs under the law and as to those under the law, it is exactly true. If a man keeps all the law he is all right under the law, but when he sins, all the good he has done avails him nothing. It is counted nothing. He must suffer.

For instance, if a man keeps the law of the state in which he lives till he is 40 years old, he is all right under that law. But, if he commits murder, then all the righteousness he has done counts for naught. If the law is carried out, he must go to the gallows or to the state prison. God's law is not less inexorable. Its fiat is, "The soul that sins shall die." Law righteousness is what Ezekiel speaks of. Remember the expressions of Paul: 'MINE OWN righteousness which is of the law.' See Phil. 3: 9. 'Mine own righteousness which is of the law' can avail me nothing, because of the fact that I have sinned.

"The righteousness of the child of God is the 'righteousness which is of God by faith. Ezekiel is not talking of this righteousness, but of the righteousness which a man does himself. Because the saint has the righteousness of God which is by faith, he has a foundation which can never fail him, and when he sins, instead of being sentenced to death, he has an Advocate with the Father, Jesus Christ the righteous, and the same grace which makes him a child of God,

preserves him as a child of God forever. Jesus solemnly said, 'Him that cometh to me I will in no wise cast out.'

Many people who do not distinguished between law and grace read Ezek. 18:24 as if it were under the gospel. It does not belong there at all. It belongs under the law. And the word to the saints is, 'Ye are not under the law, but under grace.' Hence,

'I to the end shall endure.

And sure as the earnest is given:

More happy, but not more secure.

Are the justified spirits in heaven."—*The*

Baptist News.

It is true that all who are under the law, who are depending upon being saved by deeds of law, will be lost; for all sin; and there is nothing in deeds of law to save from sin. He who is saved is saved by "grace through faith." All under "deeds of law" will be lost; all under "the grace of God" will be saved. But may not one who is under law enter Christ and thus come under grace and be saved? Certainly. Then may not one who is under grace depart from Christ and go under law? Yes, the Scriptures plainly teach it. Paul and Barnabas, speaking to the Jews and religious proselytes, "urged them to continue in the grace of God." Acts 13: 33. R. V. Paul, in writing to the Corinthians, who he said, were "sanctified in Christ Jesus," says: "We intreat also that ye receive not the grace of God in vain." 2 Cor. 6: 1. R. V. It is possible, therefore, for a sanctified man to receive the grace of God in vain. God says:

"For as touching those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the world to come, and then fall away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6: 4-6.

So, we see, it is possible for one who has been enlightened, who has tasted of the heavenly gift (membership in the family of God), who has been made a partaker of the Holy Spirit, and who has tasted the good word of God and the powers of the age to come, to fall away so far as to make his repentance impossible.

True enough Jesus says: "Him that cometh to me I will in no wise cast out;" but he does not say such a man may not go out." Peter speaks of certain people who had "escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ" but who had again become "entangled therein and overcome;" and he says: "The last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it to turn back from the holy commandment delivered unto them." 2 Peter 2; 20, 21. So here we have certain persons spoken of who had known the Lord; who by that knowledge, had escaped from the defilements of the world; but who had again become entangled in these defilements to such an extent that their last state had become worse with them than the first. They had known the way of righteousness, but had turned back from the holy commandment.

"But," says one, "will not the man who is in Christ be saved? Certainly; but if he goes out of Christ, he will be lost. "Will not the believer be

saved?" Certainly; but if he ceases to believe he will be damned.

Men, we know, are liable to go out of Christ; hence Jesus exhorts his disciples: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." And he adds: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 4-6. It is true the saint has "a foundation which can never fail him," but he must stay on the foundation. No one is more secure than the obedient believer—the true believer—but if he ceases to be a true believer his security is gone. Paul speaks of some who, having thrust from themselves a good conscience, "made shipwreck concerning the faith." 1. Tim. 1:19. Paul says: "Ye are severed from Christ, ye who would be justified by the law, ye are fallen away from grace." Galatians 5: 4. R. V.

A man is safe when he can read his doctrine in the very words of the Holy Spirit. Christ respects characters, not persons; God elects characters, not persons; he foreknew, predestinated, called, justified and glorified, so far as the blessings of the gospel in this world and eternal life in the world to come are concerned, with reference to character, not to person. Those in Christ are saved; those out of Christ are lost; so men ought to enter into Christ and abide in him. Those in Christ are God's elect, foreknown, predestinated, called, justified and glorified.

The editor of *The News* thinks "the justified spirits in heaven" are "more happy" than he is but not "more secure." If he has entered into Christ and abides in him, that is true. Otherwise it is not. Jesus says: "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

But how do we enter into Christ? Listen:

"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." Gal. 3: 26, 27. R. V.

The two all important exhortations are:

- (1). Enter into Christ;
- (2). Abide in him.

How foolish it would be to exhort people to abide in him, if it were not possible for them to get out of him. As well exhort a man to abide on the earth: not to move to the moon. Such an exhortation was never given because of the impossibility of moving to the moon. Just so Christ would never have exhorted any one to abide in him had it been impossible for any one in him to get out. Surely such a man as W. P. Throgmorton, editor of *The News*, ought to see that.

"If ye believe not that I am he," said Jesus, "ye shall die in your sins." How terribly solemn are these words, not for the Jewish nation alone, but for all unbelievers of whatever nationality they that die in their sins, having rejected Christ as the Savior, will not only rise in their sins, but stand before him too, no longer as a Savior, but as a judge, in their sins."

Why Art Thou So Far From Helping Me?

J. A. H.

"A hundred times have I sent up aspirations whose only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" Psalm 22: 1. But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a very grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked: there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of.

We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord." —*George Matheson.*

So of the master's prayer of agony in the garden: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." And there appeared unto him an angel from heaven, strengthening him. The agony and the death on the cross were necessary that Jesus might enjoy those redeemed by his blood through endless millions of years. A few hours of agony, millions of years of inexpressible happiness! Thus God rewards his faithful ones for every ache and pain they endure for him. He rewards them for their sacrifices a hundred fold now in this present time, and in the world to come he gives them eternal life. See Mark 10: 28-30.

David says: "Rest in Jehovah, and wait patiently for him." We are in too great a hurry. If we are the Lord's, we need not fear nor fret. We are too quick to cry out under our burdens; let us remember, if they are great, great will be the reward, if we bear them meekly and uncomplainingly as the master did. The comfort that we need and must have will surely come in good time. God will not allow the temptation to be too great for us. The bruised backs, chains and stocks of the Philippian jail were quickly followed by a glorious deliverance, the conversion of the jailer, food and comfort.

No earthly father ever loved a child as God loves his children; no earthly father ever delighted in the happiness and success of his children as God delights in causing to prosper those who put their trust in him. If Moses was forty years waiting in the wilderness of Midian, if he passed by a decade the three score and ten years, which, according to him, was the allotment to man, it is also true that he did the grandest work God had ever committed to man in the forty years that followed; and, when the day of death came, he had just concluded the most wonderful speech that had ever been delivered; his eye was not dim nor his natural force abated. God will use us far the accomplishment of all it is in us to do, if we will fully commit ourselves to him. And there is not one of us so weak that he cannot do great things, if the Lord be his direction and his strength.

Behave Thyself In God's House.

L. S. WHITE.

"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 Timothy 3: 14, 15.

It is just as necessary to "behave" ourselves in the house of God to-day as it ever was. And to behave ourselves is not merely to be orderly at a religious gathering; but refers to every duty we owe to God, to ourselves and to each other.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world." Titus 2: 11, 12.

We are not "behaving" ourselves unless we are living "soberly, righteously and godly." To live soberly is to be self-controlled; and to live righteously is to live right; and, at least, in this particular case, refers to the duty we owe to each other: while to live godly refers to the duty we owe to God.

In the first part of this chapter Paul instructs Titus to "speak the things that become sound doctrine." Doctrine is teaching, and sound doctrine is sound teaching. Some of that sound doctrine is: "that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." Oh! how important it is that the older men be examples to the younger men in all things that are pure and good. "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things." Thus it is that the behavior of the aged women means more than simply a "moral life." They are to be teachers: "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." If the aged women would teach thus, they would bless the church and the world, and lead many souls to God.

We are not scripturally behaving ourselves when we neglect the Lord's Day service for it is said:

"Not forsaking the assembling of ourselves 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. "And upon the first day of the week when the disciples came together to break bread." Acts 20: 7. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

When you stay at home on Sunday to entertain company, or go visiting yourself, or in some other way neglect to meet with the servants of God for worship, do you believe you "behave" yourself?

Another good way to "behave" ourselves is as follows:

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24. "And be ye kind one to another tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacri-

fiice, holy, acceptable unto God, which is your reasonable service. . . . Let love be without dissimulation [deception by hypocrisy]. Abhor that which is evil, cleave to that which is good. . . . Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 1, 9, 19-21. "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

Is it not painfully true that we neglect many opportunities for doing good? And is it not true that instead of, "In honor preferring one another," we prefer "outsiders" to the children of God.

After having learned what it is to behave ourselves in the house of God, let us endeavor to learn what constitutes "the house of God." Peter says, "For the time is come that judgment begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17. Here it is clear that the "house of God" is the family of God. If you are a child of God, you are in the "house of God" wherever you are, and should behave yourself by doing as Jesus did, going about doing good. Acts 10: 38. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Heb. 11: 7. Noah's house was his family. Cornelius was "a devout man, and one that feared God with all his house." Acts 10: 4. "Thou shalt be saved and thy house." Acts 16: 31. Now it is certain that the houses of these men were their families. And the house of God is his family. This family is composed of the children of God. This is "the house of God, which is the church of the living God." This house—the church—is "the temple of God," for it is written:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Ephesians 2: 19-22.

This same church—temple—is the pillar and ground of the truth. 1 Tim. 3: 15. Why is the church the pillar and ground of the truth? One reason is, because it is built on the right foundation:

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2: 20. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

Another reason is, because of the great work that God proposes to do through the church. He intend for the church to lead the world to Christ.

"Go, 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. "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15, 16. "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; so that we need not to speak any thing. 1 Thess. 1: 8.

This was a grand work of the church in Thessalonica. The church in Philippi "held forth the word of life." Phil. 2: 14, 16.

In speaking of their relation to the world, Jesus said to his disciples:

"Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matt. 5: 14, 16.

We let our light shine by the precious truths of the word of God manifesting themselves in our lives. The church is also to exert a leavening influence for good, Matt. 13: 33. This influence is so powerful that Jesus represents his disciples as the salt of the earth, Matt. 5: 13. Salt has a saving influence, and we should live in such a manner as to exert a saving influence over others.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

"A Christian Paper In Every Christian Home."

J. N. ARMSTRONG.

This is the heading of a short article which appeared in the Christian Standard, Feb. 9, 1901, in which the writer says:

"It was the writer's joy to-day to enter a subscription to the Christian Standard, and then to say to the good brother who gave it, 'this is the last, and from this on, week by week, tidings of our Lord's great work will enter every one of our homes' If this is not true, it is because some have been overlooked in the copying and checking of the roll."

Every home in this church receives a religious journal. This is a nice thing to say. We may not be able to approve altogether the papers that go to these homes, but we can commend very heartily the interest, zeal, and earnestness manifested by this church in seeing to it, that every home gets a paper of this nature. Every church should strive to have every home in it receive weekly a religious journal, a good sound gospel paper.

Any family that desires to become more Christ-like, ought to be induced to pay fifty-cents for 52 copies (less than a cent a week) of an 8 page paper brim full of good scriptural truths. And it is my purpose to try to help those, who are interested in building up the cause of Christ at home, to see the great work that can be done in this way, that they may be moved to urge every home to take and read a true gospel paper.

In every church that I visit, I find some families who are far more spiritually developed than others. And when I look for the cause I find the difference is due to reading matter. Each home is developed according to the literature it reads. If this be true, then how diligent the church should be to place good, sound gospel teaching, in every one of its homes!

If it be true that some homes are not able to pay 50 cents a year for such a paper, then the church ought to supply their need in this matter, and be more diligent about supplying this spiritual need than the temporal needs of such a family.

Here is an opportunity for doing good. "Almost any Christian can take sample copies of THE WAY and put them into a number of homes and by so doing a few earnest workers can soon work every home in the congregation. If only those

who are zealous and earnest in the Lord's work in every church to which this issue goes would divide the work so as to let each go to the homes that he has most influence with, it would not be long till THE WAY would be going to almost every home in our country. The leaders of God's people, who are wide awake to the importance of teaching the flock, ought never to be satisfied until they have made a thorough canvass of the congregation. Any Christian family that pays one dollar for a secular paper, ought to be ashamed to intimate that it is unable to pay \$1.50 for the Gospel Advocate and 50 cents for THE WAY; for if the secular paper is really worth one dollar to a home, The Advocate and THE WAY would be worth twenty five dollars to the same home; and I feel that I am undervaluing both papers in saying this. No man can tell what these papers are worth to a home. For my part, I am always hungry for both of them. I feel very grateful that God gives me the privilege to read the writings of such mighty teachers and soldiers of the cross as Bros. Lipscomb, Sewell, Harding, Elam and many others who write for these papers. The more I read the more I like to read, and the more hungry I am to read. The only reason any Christian can be content and not read such writings is because he does not know how much he is injuring himself. Now, Christian, I am writing to stir you who appreciate these teachings, to work on others who do not appreciate them that we may give them the same blessings that you glean from the writings of these men of God. Any Christian ought to be able to talk and work for THE WAY, since he can not be accused of doing it for selfish purposes. Only one motive, it seems to me, can lead a Christian to work for it, and that is, to do good to the ones he tries to influence to take it. Not a cent of the money goes to the editor and publisher of it. He gives his time and much more.

So you do not work for the editor when you work for it, and you can assure the ones whom you enlist as readers of it, that not only do they get a paper that will bring untold blessings to their homes, but that every cent given for it goes directly to advancing the cause of Jesus. These facts ought to influence all of us to work for it, and when they are told to others, to lead them to become regular readers.

May God move those who read this to become life-workers for THE WAY that multitudes of families may be blessed by its influence. I am glad to say, though THE WAY is young, it has many friends who are working as I suggest; and they are increasing daily. One brother says, he purposes to send fifty new names this year. If one hundred friends should do as much, it would add five thousand new names to the list and, at a low estimate, fifteen thousand readers. Eternity alone could reveal the blessing that would be wrought by this "one hundred."

"Rise early, work hard and late, live on what you can't sell, give nothing away, and if you don't die rich and go to the devil you may sue me for damages."

THE MEETINGS OF THE CHURCH.

R. H. BOLL.

"What is it then, brethren? When ye come together each one hath a psalm, hath a teaching, hath a revelation, hath an interpretation. Let all things be done unto edifying."

This saying of Paul gives us a glimpse of the character of the church meetings in an apostolic church. They met, taught and exhorted one another according to their spiritual gifts; for then they had no printed or written New Testament, and God endowed the members with spiritual gifts of teaching, prophesying, tongues and interpretation of tongues, etc., dividing to each one severally according to his will. Thus the whole body began to work to the building up of itself in love. And when they came together they had, each one, a psalm, or a teaching, or a revelation, or an interpretation. This was the regular way of the church meetings then and is certainly to be preferred now. It develops the talent of teaching and exhorting in the members; it increases interest; because instruction is given in short lessons or speeches from different members and will not become tedious; and the variety, too, of presentation bids fair to reach every mind and heart. That is quite a different thing from the sweet, lazy "services" so often seen today; where good folks "come to preaching," perfunctorily, according to the traditional requirements of morality and religion, sit sleepy in their pews and listen to the weekly tread-mill sermon, and perhaps make up their minds whether it was good or otherwise; whereupon they go home in great peace of conscience, for indeed they have discharged their duty toward God!

It needs hardly be said that the sermon is approved of God, and that it is calculated to accomplish much good in its proper place; but that is not so much in the church as in the world where the gospel is preached to bring sinners to Christ. We have in fact but one instance where a church at its regular meeting was taught by preaching, and that was on the extraordinary occasion of Paul's visit to Troas (Acts 20: 7); so we must conclude that a sermon to the church was the exception, and not the rule. The rule was: "When ye come together each one hath a psalm, hath a teaching, hath a revelation, hath an interpretation. Let all things be done unto edifying." The regular Sunday sermon certainly saves a world of individual effort; and this is one great cause of its popularity. How much easier it is to pay a man to study and teach and carry on things generally, than to lay your own hand to the work! How much more pleasant to listen to a speaker and enjoy or criticise the sermon than to have the burden and responsibility of directing the worship and of teaching the congregation rest upon your shoulders! And when the church is thus comfortably fixed and reclining in the arms of "the pastor" or some equivalent, what wonder if it goes to sleep? It seems often as though congregation and individual were going on the lazy Indian's maxim: "It is better to walk than to run; better to stand than to walk; better to sit than to stand;

better to lie than to sit." Such thought may not enter into people's minds today when they arrange to have the regular preaching, but thus the custom was established. But shall we not rather, working and teaching individually, each according to his ability, stem the tide? Regular preaching is good—just like slings and bandages and crutches are good. But the sooner we can arouse the latent talents in the church and let the church take care of itself, each member ministering its part; the sooner we can fling the crutches aside and walk without them, the better it will be. We will then find fewer corpses of them that were "preached to death."

Owing to present circumstances there is but very little aspiration among the members to become good workers in the church. Paul told the Corinthians: "desire earnestly spiritual gifts, but rather that ye may prophesy;" for, as he adds further, "he that prophesieth speaketh unto men edification, and exhortation, and consolation. . . . So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church." Now what the Corinthian Christians got by spiritual gifts, we can get from the New Testament; and the admonition to them certainly applies to us, that there should be among us also earnest desire and aspiration to be able to speak for edification and consolation and exhortation of the church. But what need of it? There is the preacher. He takes up the time. He knows the Scriptures. He gives us the spiritual food, prepared and cooked and salted and peppered, and in a style that we cannot come up to. He does it all, and better than we possibly could; and we pay him to do it in our stead—that sounds plausible; but there is the disagreeable consequence that "whosoever hath not, from him shall be taken away even that which he thinketh he hath." Then they become helpless. They go on crutches and in invalid-chairs and in baby carriages, which of course carries them along in smoother style than their own awkward feet at first could do; but they forfeit all power and hope of independent walking. They live on soft, mushy food and lose their teeth in consequence. Moreover their stomachs can not assimilate or retain even that which they get, for feebleness from lack of exercise. What they have learned easily from the sermon slips away as easily. The light which God gave them was put under a bushel. He beheld and saw that they were unfaithful stewards, and took away the little they had; and it went from them as Nebuchadnezzar's dream. "What is your belief?" said an inquirer to a pastor-fed brother. "I can't tell you myself," answered he, "but up the street here lives my pastor. He can tell you all about it." Rest assured, God does not continue to put his light on a man who is not willing to serve as candlestick.

"And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. Take heed therefore how ye hear: whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath. Luke 8:16-18.

These are truths, but very unpopular truths. There was no doubt of the truth of Christ's teach-

ing and the veracity of his miracles; but opposition was all the more furious; more especially among the religious people. So efforts to arouse the church to individual action, to learn to teach and work together, and let the preacher go to the destitute fields where preaching is most needed—such efforts are often distasteful to both parties: to the members because they have neither inclination to break their sweet slumbers, nor ability, nor confidence to undertake the work; to the preacher that gets his "bread and butter" out of it, because his craft is in danger, and perhaps because to work among sinners in destitute fields is not as pleasant as "pastoring." Yet a change ought to be made, must be made, and every one who loves the church of God will do his part to bring it about. Let the members aspire to the qualifications of a deacon, of a teacher, of an elder—to be without reproach, temperate, sober-minded, hospitable, apt to teach, gentle, not contentious, no lover of money, "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." Let preachers encourage and help the churches to stand on their own feet and walk. That is their legitimate task. If then they will remain with the church, let them be as one of the members, co-workers with the rest in teaching and every good work; if they will preach the gospel let them go out into the high-ways and by-ways where men and women are dying for want of light and truth. In that way an army of laborers whose work so far has amounted to little or nothing, will be turned into the harvest-field. What their efforts would there accomplish is past calculation. The congregation, too, would grow in strength and enthusiasm. By its schooling workers would continually be developed, and the blessing of God would prosper it to "grow up in all things into him who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh increase of the body unto the building up of itself in love." (Eph. 4:15-16) Then shall we be indeed the salt of the earth and the light of the world.

THE NARROW WAY.

S. WHITFIELD.

"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 that find it." Matt. 7:13, 14.

To enter in at the strait gate and to walk in the narrow way are the all important things of this life. A person might do every thing else, and gain all of this world; yet without doing this his life would be an utter failure. This life is given to us to prepare for a higher and nobler one, and just in the proportion that we are doing this are we filling the mission that God would have us fill. In doing this our lives are a blessing to humanity; for the

best way to get others to do right is to do right ourselves.

Every thing that entered the ark had to go in through the same door. The children had to go through the passage in the Red Sea to enter into the journey in the wilderness. All the people that went into the tabernacle had to pass through the first vail. These things were types of our salvation; and just as all things pointed out one way to the people, there is one way now. The way to the Father is through Christ.

To enter in at the strait gate a person can have only one object, and that is to please Christ. No hypocrite can go in for God can look into the depths of his heart and see his motive. If a person wants popularity, Christ will not admit him. Plenty of people would enter, if they could go in their own way, but Christ is the only way, and we must follow him. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 26. If necessary we must forsake everything, and every person in the world to follow our King. We must take up our cross daily whatever it may be. Christ was well acquainted with this world, and he knew what he was talking about.

During all ages the masses have been in the broad road that leads to destruction. It is true to-day and will be until the end of time. Just as the days of Noah were so it will be when the Son of God comes again. These things ought to teach us that we cannot be like the world although we are in it. We must be a peculiar people, come out from the world, and keep ourselves separate from it. We cannot love this world and love Christ at the same time. Christians must not set their affections on the things of this world, but they must set them on things above. There are great allurements all around us to lead us away from Christ. We should examine ourselves daily to see whether we are in the faith. We must grow better and do more every day we are permitted to live. Since so many are in the broad way, we should make every effort to rescue them. Many that are drifting along to destruction, are not alarmed, for they are in a great and terrible delusion. It is a terrible thing to be deceived and lost for all eternity.

People should enter while the door is open for when the Master comes and shuts it, it will be forever too late. The Lord will not always strive with man. Christ has opened the way through which we can enter and be saved, and he is standing at the door of our hearts knocking for admittance. All have the power to open their hearts and let him come in. God has done all that he can do, and Christ has given up everything that we might be saved. Then why should any be lost? People simply will not come to the cross that they might have life, and have it more abundantly. Finally the door will be shut that Christ has opened, and many will then seek to go in, but as they continually refuse to let their Lord in he will not let them in now. Once they laughed and spurned his call but now they are crying for mercy. We should exert every energy to make our calling and election sure while we have time and opportunity.

Strngae that so many should put off the most important matter until their day has passed.

After we have entered in at the strait gate, we have to be very careful to maintain our position as Christians. We are only babes in Christ, and our work has only begun. We need to take on the whole armor of God, to fight the battles of life against every appearance of sin. Satan will entice the Israel of God to do his delusive work, and he will lose no opportunity to lead us astray.

During the past the ones that have been on the Lord's side have been in the minority. To day the way is narrow, only a very few are walking in it. It is true that many profess to be walking it, but Christ knows them not.

Only those that remain steadfast until the end will receive the reward of eternal life. Let us be up and doing while it is day, for the night will soon come.

PROMISES AND WARNINGS.

A. D. ROGERS.

We include in promises such sayings of Jesus as these:

"Blessed are the pure in heart for they shall see God." Matt. 5: 8. "He that believeth and is baptized shall be saved. Mark 16: 16. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself that where I am there ye may be also." John 14: 2, 3.

And we also include such sayings of Paul, James, John and Peter as these:

"Be not weary in well doing; for in due season we shall reap if we faint not." Gal. 6: 9. "And we know that all things work together for good to them that love God." Rom. 8: 28. "There has no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may bear it." 1 Cor. 10: 13. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1. "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter 1: 10, 11.

We include in warnings such sayings of Jesus and John as the following:

"He that believeth not shall be damned." Mark 16: 16. "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25: 30. "Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels." Matt. 25: 41. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 14, 15.

We enquire, for what were these promises and warnings given?

"Whereby are given unto us exceeding great

and precious promises that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

We further inquire, seeking to learn how the promises will enable us to escape "the corruption that is in the world through lust," and thus enable us to partake of the divine nature. You may contend that through these promises and warnings we are able to see the great love that Jesus has for us, and hence, be able to exclaim with John: "We love him because he first loved us." In fact, it is the love thus developed in our hearts, through these promises and warnings, of which Paul speaks when he says:

"For in Jesus Christ neither circumcision availeth any thing nor uncircumcision; but faith that works by love." Gal. 5: 6. And also that of which Jesus spake when he said: "If a man love me he will keep my words." John 14: 23.

If we can be led to believe that Jesus came to the earth, took upon himself the form of a man, endured all that he did, even dying upon the cross, that he might warn us of the consequences of unbelief and sin, and also free us from the curse of the law, and thus enable us to escape the temptations of the evil one, that we might be worthy to wear the crown of righteousness that he will freely give to all those who love his appearing at that day, and and that we might be prepared to enjoy living in those mansions he has gone to prepare for us. We will love him so that his will will be our pleasure through life. I have never been able to see how good and honest men could think and speak of the warnings of Jesus as "The threats of the Bible." But such is the case. Some of the very best men in the brotherhood so teach.

Recently there appeared an article, in the Gospel Advocate, by Brother E. G. Sewell, on "The promises and threatenings of the Bible, and while I dislike to take issue with him, I do not believe that Jesus ever threatened us with cruelty; but that he, being the sinner's friend, and knowing the dangers of a life of unbelief, tenderly warned him, when he said: "He that believeth not shall be damned."

When Brother Phillips was with us in a meeting at Waco, Texas, last October, his little son was quite sick with consumption, and he was receiving word each day that he was no better; and he was much depressed. One night in a strong sermon he spoke of the "threats of the gospel;" and as we rode home after service, I called his attention to the matter, and said to him: "Jesus loves the sinner as much as you love your child and if you knew of some remedy that would certainly cure your child, though he could not see how it would cure him, and if the remedy was so repulsive to him that he would refuse to take it, and you should say, 'If you do not take this medicine you shall die,' would you be threatening him?" To this he replied, "Ah, no." And so say I. Jesus loves the sinner; he knows how sick with sin he is; he sees what the unbeliever does not see. And in tender mercy warns him of the inevitable consequences of a life of unbelief, when he says, "He that believeth not shall be damned," and this is no decree from God either. The sinner would be eternally lost if

God had never revealed himself to man. God is not willing that any should perish but, that all should come to a knowledge of the truth. Let us labor to get men to love the Lord with all their heart, soul, mind and strength.

[Note. The first definition of the word "threat" which the "Standard Dictionary" gives is, "A declaration of an intention to inflict pain, injury or punishment."

It is said that the Lord Jesus will come 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 power."

Doubtless both Brothers Sewell and Phillips had in mind the enemies of God when they spoke of his threatenings. God warns his children and he both warns and threatens his enemies. J. A. H.]

TROUBLES AND CROSSES.

It is good that we have sometimes some troubles and crosses; for they will often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing. It is good that we be sometimes contradicted, and that men think ill or inadequately; and this, although we do and intend well. These things help often to the attaining of humility, and defend us from vainglory; for then we are more inclined to seek God for our inward witness, when outwardly we be condemned by men, and when there is no credit given unto us. And therefore a man should settle himself so fully in God that he need not to seek many comforts of men. when a good man is afflicted, tempted, or troubled with evil thoughts, then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good. Then also he sorroweth, lamenteth, and prayeth, by reason of the miseries he suffereth. Then he is weary of living longer, and wisheth that death would come, that he might depart and be with Christ. Then also he well perceiveth that perfect security and full peace cannot be had in this world.—*Tomas a Kempis.*

SEEK THE BEAUTIFUL AT HOME.

A man once resolved to seek and find the beautiful. He thought of the mountains of Switzerland, and the beautiful plains of Italy, and the forests of America, and other wonders of the world; but, before his plans were settled, a voice seemed to say to him, "begin at home." Yes, the beautiful is always with us. You can make the place where God has put you beautiful. If it be but an attic in a poor house, or a fireside, or a bench in a workshop, or a seat in school, or a place in your mother's heart, make it beautiful. And the sadder and the darker the place is, be the more eager to make it beautiful. Love which loves unselfishly is the great beautifier.—*Ram's Horn*

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.

VOL. III.

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J. A. Harding, Editor and Publisher,
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SCRAPS.

J. A. H.

Since the December issue went forth, December 23, 1900, THE WAY has received, on an average, about \$5.50 per day. To pay at the usual rates for paper, type-setting, press work, folding, stitching and mailing requires about \$4.50 per day. So, you see we have a margin of about \$1 per day for stationery, postage, clerical work, etc. But the best time of the year for receiving subscriptions for papers is from the first of October to the first of April. As I am pleased to think of the and readers of THE WAY-family as a brotherhood of interested workers bent upon circulating pure, gospel literature, it seems proper that they should know what our expenses are, and what the prospects are for having them met. It is probable that, as a rule, papers do not receive more than half as much from the first of April to the first of October as they do during the other six months. So, you see, we have just entered upon the dull period for newspapers—a period that generally lasts about six months. We have not been receiving too much during the favorable time that has just ended.

* * *

How will it be during the dull season? If our subscribers pay up promptly as their subscriptions fall due, there will be no trouble about it. We will be able to meet every obligation. "But," said an experienced newspaper man to me, "only about one in three will pay." Ah, but we are expecting something better than that. This paper is devoted to God. He is our patron, and by his blessing we hope to receive all we need during all seasons.

Paul says: "We are God's fellow-workers." 1. Corinthians 3: 9. "And working together with him we intreat also that ye receive not the grace of God in vain." 2. Corinthians 6:1. And they went forth, and preached every where, the Lord working with them, and confirming the word by signs that followed." Mark 16:20. Let us also be fellow-workers with God in circulating The Way, (those who think it to be a work of God) and the problem of its financial success will be easily solved. If it be God's will, I hope we shall do much more than that, so that when the fourth volume begins April 3, 1902, we shall send you a sixteen-page paper. If we teach pure truth in our writings, and keep ourselves in the way of his commandments, the Lord will work with us, and prosper us in our way.

* * *

Remember we want an agent in every community in the land, who will look after the interest of The Way; who will collect from old subscribers and secure new ones; and we would like to have those who will undertake this work to write to us at once. We have begun to receive letters already from friends who are willing to look after the interests of the paper in their localities.

* * *

And now a word to the writers for the paper: our type-setters are inexperienced men, and they are apt to follow the "copy" to the best of their ability; if you spell incorrectly, fail to use or misuse capitals, fail to punctuate or punctuate incorrectly, and make grammatical blunders, they are likely to follow you in these errors. And then the proof-reading makes a lot of additional work for the printers.

* * *

We think our contributors are a splendid body of thoughtful, devoted writers; and we thank the Lord for them; most of them furnish us well arranged copies; and I realize more than ever the importance of doing this. The printers will be thankful if we will remember that we are printing a weekly now and we need twice as many articles as formerly.

* * *

A brother at Schochoh. Ky, has give me ten dollars to send to brother Wm, J, Bishop, of Japan, which has been sent to him.

J. A. H.

"There is no real work for God possible to the church that is not doomed to encounter the subtlest opposition, even in so-called Christian States. All that will live godly in Christ Jesus shall suffer persecution, is no less true of the whole body of the saints than of the individual believer."—*Prof. W. A. Morehead.*

True enough; if a man is not persecuted for his religion, it is not worth having, neither will it save him; he may have a name to live, but he is dead. Do not imagine for a moment that the devil will let any man alone who is a vigorous worker for Christ. The best men in the world have always been hated by many of the most popular religious people of their times. The more they believe in God, and the more they are devoted to Christ, the more they are hated, reviled and persecuted by "the devout women of honorable estate and the chief men of the city." For a few illustrations of this doctrine, out of the many that could be culled from the Holy Scriptures, read Acts 4: 13-21; 5: 17, 18; 5: 33; 6: 8-15; 7: 54-60; 9: 23-30; 12: 1, 2; 13: 44-50; 14: 4-6; 14: 19, 20; 16: 19-24; 17: 5-9; 17: 13, 14. Christ was the best of all; as a result of this he was the most hated and persecuted of all. The more we are like him, the more we are devoted to him, the less are we en rapport with the world. So literally and universally is this true, the Holy Spirit say, "The friendship of the world is enmity with God. Whosoever therefore would be a friend of the world maketh himself an enemy of God." James 4: 4.

This is true not only of men, but of every work in which men engage in devout obedience to God. And the better the work is, the more it is in harmony with the divine will, the more good it is doing, the more it is hated, antagonized, reviled and worked against. If I were engaged in any undertaking in the Master's service for a considerable length of time, and it was not opposed, misrepresented and persecuted, I should begin to think it was not of much account for good.

But persecution alone is by no means proof of the goodness of any person or thing. Even the worst of men may be persecuted. But the continued lack of it is proof positive of worthlessness in God's sight. Hence the Master says: "Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets." Luke 6: 26. So persecution is by no means to be dreaded as a curse; on the other hand we are told to rejoice and be exceeding glad when it comes upon us for righteousness' sake. At the same time that Jesus promises to those of his disciples who make sacrifices for him a hundred fold, houses, brethren, sisters, mothers, children and lands, now in this time, he also promises them persecutions. Let us rejoice in them through faith in Christ, and the bitterness and sting of them are taken away.

"He that refuseth correction despiseth his own soul: but he that hearkeneth to reproof getteth understanding." Proverbs 15: 32.

IN WHOM SHALL WE TRUST?

J. A. H.

I have just read with interest an article from Brother J. M. McCaleb in the Gospel Advocate. He expresses some important truths so well that I feel like copying some of them. Brother McCaleb believes God will supply all his needs and grant to him all that he ought to have, if he will serve and trust God as he should. He asks for no collections nor gifts, but contents himself with preaching and teaching as God opens up the way for him to do so. I have met few men who seem to be so free from obtruding themselves and their wants upon others. Naturally enough the questions arise: "Do you not consider yourself an especial favorite of the Court of Heaven?" and, "Are you not egotistical in doing so?" To this Brother McCaleb answers as follows:

"I would not be understood as believing the Lord blesses me in a way that he will not bless any one else who puts his trust in him. The farmer who is a Christian is blessed especially of the Lord. (2 Cor. 9: 10, 11.) God has pledged himself in nature to him who plows and trusts. (1 Cor. 9: 10.) 'Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.' (1 Cor. 9: 14.) The Lord has just as truly pledged himself to me that if I proclaim Christ faithfully my temporal needs shall be supplied as he has to the brother who tills the soil. The support of him who preaches should be just as spontaneous as the crop that grows for the farmer. The latter solicits no one, begs no one, plows and prays and trusts God for results. The preacher should do the same."

God is no respecter of persons, as Peter says, but he is infinitely great as a respecter of character; and there is nothing in character so pleasing to him as a loving, trusting faith in himself. By faith we are saved. To believe in God is to rely implicitly upon every word he has spoken and to act accordingly. Nothing appeared to be so displeasing to Christ, so far as his disciples were concerned, as any lack of faith on their part in his power or readiness to protect and bless them under any and all circumstances. When they were terrified in the midst of a fearful storm at sea, and cried out to him in their fear, he said: "Why are ye fearful, O ye of little faith?" When they were concerned about what they should eat and what they should drink, he said: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" So when Peter began to sink in the sea (Matt. 14: 31), he said unto him, "O thou of little faith, wherefore didst thou doubt?" When they forgot to take bread with them, and Jesus began to teach them to beware of the leaven of the Pharisees and Sadducees, they reasoned among themselves, saying, "We took no bread." Jesus perceiving it said, "O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" He seems to have been distressed on account of the weakness of their faith. When, on a certain occasion, his disciples failed to cast an evil spirit out of a boy, he called them a "faithless and perverse gen-

eration;" then he cured the child. And when they inquired why they could not cast him out, he replied, "Because of your little faith."

On the other hand, no one ever expressed strong faith in him, and clung to him in faith, without pleasing him. When certain ones brought a sick man to him, lying on a bed, and let him down through the roof into the presence of Jesus, because they could not reach him in any other way, Jesus, seeing their faith, said: "Son be of good cheer; thy sins are forgiven.... Arise, and take up thy bed, and go into thy house." See Matt. 9: 1-8. The woman with a bloody issue touched the border of his garment, and he turned and blessed her, saying, "Daughter, be of good cheer; thy faith hath made thee whole." To the blind men he said, "Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you." See Matt. 6: 27-31. When the centurion thought it not necessary for Jesus to come into his house to cure his servant, but said to him, "Only say the word and my servant shall be healed," Jesus was evidently greatly pleased; he said, "Verily I say unto you, I have not found so great faith, no, not in Israel." And to the centurion he said, "Go thy way; as thou hast believed so be it unto thee." When the Syro-phoenician woman would not be repulsed, but continued to entreat him to help her, he said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt." See Matt. 8: 21-28. To blind Bartimæus he said, "Go thy way; thy faith hath made thee whole." Christ says there is nothing impossible to him that believes.

If there is therefore any word of God justifying Brother McCaleb's course, if he will depend upon it and act accordingly, he is just as certain to receive the blessings as God reigns. Is there any such word? Certainly; many of them. Consider this, for instance. "In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.... And my God shall supply every need of yours according to his riches in glory in Christ Jesus." Phil. 4: 6, 19. Here we are plainly told not to be anxious, but to lay all of our wants before the Lord; to make prayers and supplications to him with thanksgiving. And the Holy Spirit plainly says: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." What could be plainer than that? And bear in mind that Paul is here speaking to all the members of the church at Philippi.

Some people, though very erroneously, suppose that Christ's promises of temporal supplies, made in his sermon on the mount, were for the apostles alone; but even the most misguided of men cannot think that of this passage. This was unmistakably written to all the church.

A wealthy and devoted member of the church once said to me: "I cannot preach, but I can make money; that is my gift; you can preach, but evangelizing as you do and where you do, you will not receive much money. So just let me know when

you need any money, and I will be glad to let you have it."

Some time afterwards I saw that I would need about \$25 in a few days, and I saw no prospect of getting it except by availing myself of this brother's offer. So I went to him and asked for that amount, saying, I hoped to return it in sixty days. He at once opened his check book, saying as he did so: "Do you not need fifty? I would as soon write this check for fifty." I told him twenty five would be enough. He wrote the check for that amount and refused to take my note. He said: "If it suits you to hand it back, all right; if not, all right. But if you need more be sure to let me know. *It gives me more pleasure to let you have it, than it does you to receive it.*"

Numbers of times I went to him for money and he always let me have it with evident pleasure. But after awhile my mind was especially attracted by these verses in the Philippian letter, and I began to understand that God desires his children to look to him as their patron, and not to any one else. And this idea was confirmed by many other passages of scripture. In olden times the fathers were to tell their children of God's wondrous works and of his holy law, "that they might set their hope in God." And Jeremiah says: "Thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert, and shall not see the good when it cometh; but shall inherit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man who trusteth in Jehovah, and whose hope Jehovah is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." Jeremiah 17: 5-8. "O taste and see that Jehovah is good: blessed is the man that that taketh refuge in him. O fear Jehovah, ye his saints: for there is no want to them that fear him.... They that seek Jehovah shall not want any good thing. Psalm 34: 8, 9. (And by the way, that is just like Jesus talks in the sermon on the mount.) Paul 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." Heb. 13: 5, 6. And Peter says: "Humble yourselves therefore unner 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. So I reasoned, "If God cares for me, if I am not to love money, but am to be content with what I have, because he will not fail me, if the curse rests on him who trusts in man, but a blessing upon him who trusts in God, if he positively promises food and raiment to those who seek his kingdom and his righteousness, if he is readier to give to his faithful child than any earthly father ever was, (See Matt. 7: 7-12.), then I ought to go to God when I want money, and not to this dear brother."

So I resolved that I would never go to him any

more for, money and I never did. Sometimes the temptation to do so was very great, but I did not yield to it; and I got along just as well, met every obligation just as promptly, and had the consolation of knowing that I was trusting in God, not in man.

Sometime afterwards this brother said to me, "How is it that you do not come to me any more for money?" I explained to him the reason for the change—explained that I had been trusting to man rather than to God and that henceforth I expected to go to the Lord with my wants, and to look to him for what I might need.

"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.

The Foreign Christian Missionary Society.

J. N. ARMSTRONG.

This organization has recently made a very determined effort for a "March Offering." A. McLean, President, and F. M. Rains, Corresponding Secretary, have flooded the country with their literature. Some of it has been sent to me, and I know of it having gone to others, hence, I desire to offer a word of warning to all true brethren.

In their appeals they depend almost entirely upon the preacher, to whom special instructions are given as to how he should proceed with the matter. He is first called upon to promise that he will do all he can by correspondence, or otherwise, to enlist new congregations in the work.

He is next told to work to get the people to see these things as he sees them, and to get them to feel about "the enterprise" as he feels about it. He is taught not to be timid because he finds opposition; but to be determined and overcome the opposition; yet he is told plainly that he must not be a pugilist lest he might stir up a fight and injure the cause—the society cause, they mean.

Then, when he comes among you, he is generally under promise to "enlist" you if he can. This is his *mission*.

This accounts for the fact that so much trouble—strife, contention and division—exists among the disciples. For preachers exert great influences, and go far towards shaping the thought of the age. I believe it is an historical fact that no nation ever has advanced along other lines faster than its progress in religious thought. If this be true, then, the preachers, being leaders of this thought, become the leaders of the progress and development of nations. Then, the Missionary Society does not make a mistake in depending on preachers for her advancement. Neither do I believe she has overrated their influence.

But because of this influence it behooves us to be the more careful about whom we fellowship in these matters, and it is concerning this that I desire to offer a caution.

"Beware of false prophets who come to you in sheep's

clothing, but inwardly are ravening wolves. By their fruits ye shall know them." Matt. 7: 15, 16. "Beloved, believe not every spirit [teacher], but prove the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1. "But there arose false prophets also among the people as among you also there shall be false teachers who shall privily bring in destructive heresies, denying even the Master that bought them bringing upon themselves swift destruction." 2 Peter 2: 1. R. V.

The Lord has fully warned us concerning false teachers and describes them so fully that we may not be deluded by them. They come as friends, "in sheep's clothing," and will "privily bring in" their doctrine.

They do not come openly and boldly, but "privily." All of us know that most of those teachers who stand with the "new methods" of serving God denied as long as they could that they were of the "new way." As a rule, they never acknowledge it until it is proved upon them. I could mention examples that verify my statement, but I do not deem it necessary. I mention this fact to show that these teachers are fulfilling prophecy and that we ought to "mark" them.

"And in covetousness shall they with feigned words make merchandise of you. 2 Peter 2: 3. "This I say that no one may delude you with persuasiveness of speech." Col. 2: 4. "But 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: 18.

Thus they, by "feigned words," "smooth and fair speech," "delude," "beguile" and "make merchandise of the innocent."

Now, brethren, and especially you who are directing and overseeing God's flock in your community:

"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 disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among them that are sanctified." Acts 20: 28-32.

You cannot hurt the church more than to allow a false teacher to feed the flock. When brethren open the doors to these teachers, they do more foolishly than a shepherd who guards a literal flock would do, were he to open the sheep-fold to the wolf. Brethren who thus expose the flock of God to false teachers become responsible to God for the teaching that may be done by them. For they (these teachers) are but servants of the congregation, and the brethren who invite their service are teaching the congregation through them, and are, therefore, responsible for the acts of their agent; so is a church responsible for the work done by a man whom they encourage to work among them. Hence it becomes a very serious matter when we look at it from all sides.

Brethren who allow a false teacher to tend the flock permit a man in the church that will begin from the start to put a knife into the very heart of the body of Christ, which will eventually divide and cut it into pieces. And when the work is completed they will weep and lament over their loss,

forgetting, perhaps, that they encouraged it in the beginning. They have thus become partakers of the evil work done.

"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 10, 11.

This is plain, and we cannot fail to see the lesson taught. We are here forbidden to keep company with, receive into our houses, or in any way encourage, teachers, (as such) who teach contrary to the doctrine of God; and in so doing we become partakers in the work accomplished by them. And it is no little thing to help split and cut asunder the body of Christ. God hates the man who sows "discord among brethren." And no God-fearing man wants to place himself among those whom God hates. For "if the righteous is scarcely saved, where shall the" hated of God appear? "For our God is a consuming fire."

"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.

Then this scripture makes it imperative upon every Christian to note carefully and turn away from every man that is causing divisions contrary to the doctrine of Christ. It does not matter how elegant may be his language, how smooth and fair may be his speeches, how powerful may be his oratory, or how strong he may preach first principles, if he causes divisions contrary to the doctrine of Christ, God hates him and has withdrawn himself from him.

"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.

God and Christ forsake the man who does not abide in the teaching of Christ, and they command their loyal servants to imitate them in this matter by marking and turning away from every one that is unfaithful to the teaching of Christ.

Every time brethren invite a man to preach, pray, or lead God's meeting who works with, and encourages any of the missionary societies organized by man, they violate all the above scriptures; for these man-made organizations, including the question of instrumental music in worship, have caused more division and occasions of stumbling contrary to the teaching of Christ than all other causes, it seems to me. And the man who works with them and encourages them after he has been properly admonished and instructed makes himself the very character that we are to mark and turn away from. And all Christians ought to be diligent, earnest, and faithful in obeying our Lord in this matter as well as all others.

It is God's way of purging out the old leaven, lest the whole lump should become evil. I confess it is hard for me to obey Christ at these points; feelings (fleshly) are against it. I have a battle to fight with the flesh every time, I obey them. I hate to do that which men consider disrespectful to them and I would never do it except to please God.

But I would rather please him than all others.

"For if God be for us who can be against us." Let us then be loyal to God though we be hated of all men.

THE PAST AND THE PRESENT.

W. J. BROWN.

NO. I.

"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. 5:10.

(I) This language suggests the great moral change in passing from a state of sin to that of salvation; from death unto life; from the kingdom of Satan to the kingdom of Christ. Here is food for reflection. grounds for gratitude and a basis for hope. Reconciled to God, with the promise of salvation in Christ.

All Christians, whatever may be their excellent qualities of a moral nature, and their attainments in Christian virtues, were once "enemies to God."

This is the worst condition in which it is possible for man to be; yea, it is the worst conceivable attitude in which man can be placed. At enmity with him with whom we have to do; with him from whom we came; and to whom we must go! But for the incontestible fact of man's enmity to his maker, it would seem incredible in view of his relationship to God. But the majority of wicked men do not regard the matter in that light. They feel, if they ever stop to think of their emotions towards the Creator and towards God, as they feel toward nature in general. But few, perhaps, are conscious of any such feelings for God as the Bible ascribes to them; it is the more dangerous being too deep and fixed in the life for consciousness.

It is the deplorable condition of a man going over the falls asleep. But we must awake him. The fact that in a state of enmity they are not conscious of such corroding, consuming feelings burning in their bosoms, is not the shadow of proof to the contrary. What was once an impulse, a mere emotion of the heart, subsides into a habit, a fixed principle in the life; and thus becoming constitutional, a part of life, ceases to be observed.

The father's love for his child is at first an impulse, a warm emotion of the heart, but as time wears away, it takes its place with other affections and becomes a fixed principle of life that enables him to bear up under the severest trials and labors. He may go on about other affairs and pursue other objects of less attraction with ardent affection wholly unconscious of the love that he has for his child; but the love is there, stronger than the first emotions. Attention to the matter will assure him of its presence and power, but still it is not as at first, an emotion. One man injures another without just cause. The injured man's heart is filled with murderous intents. Time passes without destroying his feeling of enmity. Years afterward he may not be conscious of enmity, but attention to the matter shows him that the feeling is still there. An so it is with men in a state of alienation from God. This enmity is a

natural consequence of evil works which grow out of false views of God. "And you, being in time past alienated and enemies in your minds by your evil works, yet now hath he reconciled". Col, 1: 22.

Sinners may not be conscious of enmity toward God, but it is in the heart, and it may be beyond their power to call up such emotions.

The emotions of enmity have subsided into a fixed condition of life, a life in opposition to God and righteousness.

There are other ways, however, of testing the facts of enmity besides consciousness.

(1) If I find a man who makes it a point in life to go contrary to what he knows or should know, to be my wishes and best interests, it proves him to be my enemy, and the overt act indicates with certainty the enmity of his heart. When men go contrary to God's well known wishes, they but reveal the deep enmity of the heart to God. The commands of God, that require obedience and, condemn the evil of men's lives, show then in their true light by the attitude they assume towards the Lord.

(2) A man may prove himself my enemy by habitually and purposely avoiding my avowed friends. The enmity of heart toward God is shown by studiously avoiding and condemning his acknowledged friends. (3) If I find a man who purposely and habitually associates with those who are my avowed enemies, I know that he is my enemy. His enmity for me is shown in many ways that do not attract attention. In some such ways do men show the enmity of their hearts toward God. I may be on the best of terms with a person. I see him grievously wrong a poor widow; and I censure him for the evil deed: instantly he becomes my enemy. "Men love darkness rather than light because their deeds are evil." A man that steals does not love the truth nor want the truth told; and becomes the enemy of the man who tells the truth. That is the reason wicked men do not love the truth of God, and hate him—it condemns them. Oh, what a deplorable condition for sinful, mortal, dependent, man to be inextricably involved! It is the infant striking the mother, it is as futile as the dog barking at the moon, or the crushed reptile stinging the ponderous whale. It might be well to note in passing, that it is man, not God, who is to be reconciled. It is not that God's heart is filled with enmity for sinners. But we must not make the mistake of thinking that God feels toward sinners as he does toward the saved. I think the change in the sinner brings about a change in the feelings of God. Certainly a good man experiences a change of feelings toward the man who has changed his attitude of hatred to that of reconciliation. God is made of neither ice nor iron, but has a heart of love for the good. In a sense God "becomes reconciled" to every sinner who is reconciled to him.

"Money is like grain, it is never so well invested as when well sown."

"One of the hardest men in the world to collect a debt of, is the one who is always willing to pay, but never ready."

BEYOND THE GRAVE.

J. M. BLAKEY.

It is a consoling thought amid the trials, and perplexities of this transitory existence to believe that we will meet and recognize many of our loved ones when we pass over the dark cold river into the sweet beyond. Death is a deep dark mystery.

Poetry draws near death only to hover over it for a moment and then withdraw in terror. History knows it simply as a universal fact. Philosophy finds it among the mysteries of being, the one great mystery of being not. All contributions to this dread theme are marked by an essential vagueness and every avenue of approach seem darkened by impenetrable shadow. Death is the great antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We are in no hurry to go through the dark valley, although its pathway may lead to heaven, and with Charles Lamb we do not want to lie down in the muddy grave even with kings and princes for our bedfellows.

There is no appeal however from the great law which dooms us to the dust. We flourish, and we fade, as the leaves of the forest, and the flower that blooms, and withers in a day has not a frailer hold upon life than the mightiest monarch who ever shook the earth with his footsteps.

The tomb would indeed be full of gloom and sadness were it not for the fact that Jesus has passed through, and lighted it up. Paul says in 2 Tim 1: 10. that Christ has abolished death and brought life, and immortality to light through the gospel. Again Peter says "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1: 13. With this lively hope" the faithful Christian can approach death with that confidence which David expressed when he said, "yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me." When this hope is taken away, then the question, "Is life worth living," becomes a pertinent one. There could be but one answer, if there is no future for the soul. This life would then be an arid desert with scarcely a fountain to bless, or an oasis to gladden the heart. All would be vanity, and vexation of spirit. This earth would be a dreary waste, and the heavens would have a somber hue, over the portals of death would be written: "Ne plus ultra," (No more beyond). We would have to kiss down the eyelids of our loved and dead, and feel that we should never see them again.

Death would be an eternal sleep, and the grave would forever engulf its helpless victims. Horrors! It mocks every feeling of the human heart, it stifles every aspiration of the soul, it clouds our horizon with the blackness of eternal night, and it mantles the spirit with the robes of despair. It cannot be. Atheism does not settle the question against immortality. Atheism denies the existence of a God, but Bishop Butler says, and substantially proves, that having existed in this world without a

God, we may exist in another world without him.

The idea of immortality has been held among all the nations of the earth. The ancient Hindoos while holding to the transmigration of the soul believed in its essential immortality. Herodotus says of the Egyptians: "They were the first of mankind who had defended the immortality of the soul."

Lord Bolingbroke, though a skeptic declares that the doctrine of the immortality of the soul, and a future state of rewards, and punishments, began to be taught before we have any light into antiquity, and when we begin to have any. We find it established that it was strongly inculcated from time immemorial." The philosophy of ancient Greece and Rome did not look upon their departed friends as lost. They believed that death only separated them from each other for a time, that soon they should meet in a more happy reunion in the realms of hades. The Elysium and the Tartarus of the poets corresponded respectively to the Paradise and the Hell of our sacred scriptures.

Cicero says: "O glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits, and not with those only whom I have just mentioned, but with my dear Cato that best of sons and most valuable of men!" "If," says Socrates, the common expression be true that death conveys us to those regions which are inhabited by the spirits of departed men, will it not be unspeakably happy to escape the hands of mere nominal judges to appear before such as Minos and Rhadamanthus, and to associate with all who have maintained the cause of truth and rectitude?.. Is it nothing to converse with Orpheus' and Hermes, and Hesiod; .. With what pleasure could I leave the world to hold communion with Palamedes, Ajax and others, who, like me, have had an unjust sentence pronounced against them. In the beautiful drama of Ion, the instinct of immortality so eloquently uttered by the death devoted Greeks finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate his beloved Clemanthe asks if they shall meet again, to which he replied, "I have asked that dreadful question of the hills that look eternal, of the streams that flow forever, of the stars among whose azure fields my raised spirit has walked in glory. All were dumb. But while I gaze upon thy face, I feel that there is something in the love that mantles through its beauty that cannot wholly perish. We shall meet again, Clemanthe." In the eleventh book of the Odyssey, Homer describes the visit of Ulysses to the realms of the dead. There he meets and converses with his mother Anticlea with Tiresias, Agamemnon, Achilles, Tantalus, Sisyphus and Hercules. They are not happy it is true, but they are not strangers to him nor to each other. They are grouped together according to their characters and those who had been friends here are friends there. Virgil wrote about 800 years after Homer. In the sixth book of his Aeneid he represents himself as visiting Hades and there recognizing and being recognized by his father, Anchises. The inscription on Thomas Paine's tomb-stone at New Rochelle, New York, are these words taken from

one of his books, "I hope for happiness beyond this life." Ingersoll a short time before his death wrote the following and gave it to his daughter:

"Immortality,
With its countless hopes and fears beating against
the shores of time and faith,
Was not born of any book, nor of any creed,
nor of any religion.
It was born of human affection and, it will continue
to ebb and flow,
Beneath the mists and clouds of doubt
and darkness as long as love
kisses the lips of death.
It is the rainbow of hope, shining on the
tears of grief."

In these expressions he but voiced the natural instinct of the human soul reaching out after immortality. But they gave the lie to all his previous utterances, and showed that down in his heart he himself did not believe them.

If we are faithful to Christ, we shall "meet some sweet day" on the bright celestial shore "where the wicked cease from troubling, and the weary are at rest." We shall also know each other there. If not then our religion is not as good as heathenism, for that taught better things.

Some one may ask how can we be happy in heaven if we find that many of our friends are not there? David answers that question when he says, "In thy presence is fulness of joy, at thy right hand there are pleasures forevermore." Psa. 16: 11.

In the case of the rich man and Lazarus we have an actual case of recognition in the future world. Paul speaks of the Thessalonian brethren as his joy and crown in the presence of the Lord Jesus at his coming. 1 Thess. 2: 19. How could that be if he and they met as strangers? Take Rev. 5: 9, 10. The scene is beyond the grave, and in it you see persons, and hear them speak. They have personal identity and memory! They are not phantoms: but thinking, acting beings. They are conscious of the fact that they are now enjoying the blessings of redemption. In verses 9, 10, of the following chapter we have the same lesson of conscious identity and memory.

The Bible idea of a final judgment brings out the same fact that we shall know each other there. In Matthew 25: 31-46 it is impossible to come to any other conclusion than that both the righteous and the wicked had memory of their past lives. It is difficult to conceive of memory without recognition.

This belief has been held by such men as, Neander, Luther, Melancthon, Bunyan, Baxter, Paley, Edwards, Fenelon, Tillotson, the Wesleys, Melville, Robert Hall and many others.

After a brief stay on the bright isthmus called time, we shall not land on that evergreen shore, like pauper emigrants at Sandy Hook, or the Golden Gate, greeted by nothing with which we are familiar. If we are faithful, we shall meet and recognize many of those whom we have known and loved here below.

"Beyond these chilling winds and gloomy skies,
Beyond Death's cloudy portal—
There is a land where beauty never dies,
And love becomes immortal."

FATLIF ASLEEP.

You have seen a little bairnie in the summer-time gathering flowers in the sunny fields till perfectly tired. The little thing became very weary, sweetly weary; and you have seen the child—the fairy of the family—fall asleep with the flowers in her hand. You have let her lie, and as you bent over her, you have noticed the little grip get slackened on the flowers till they dropped, all save one, that by the force of gravitation lay on the little palm. That is a picture of Christian death. I want to fall asleep in the fields of time with a little flower in my hand. What shall I take? Shall I go in the gardens of my life and pluck from thence my good works? Are you going to fall asleep hugging your good works? Where is the man who is going to die with his hand full of his own attainments? Not I. There is just one flower that I hope to have with me when you come to see me, as I lie stiff and cold, if the Lord tarry, and it is a red rose that was plucked from Calvary. I hope you will find that in my hand, the rose of Sharon, the blood red flower of the love of God. I have plucked it, I have it ready, and I shall fall sweetly asleep with that flower in my hand. That is Christian death.—*Christian Scotsman.*

A Young Man's Chances To-day.

A young man of capacity, industry and integrity has a field for individual effort such as has never before existed in this country. And success is neither harder nor easier than it ever was. Success never yet came to the laggard, and it never will.

Let a young man be capable: have enterprise, be willing to work, and carry himself like a man, and he goes where he will. His success depends upon himself.

No times, no conditions, no combinations of capital can stop a young man who has a determination to honorably succeed, and who is willing to work according to the very utmost of his capacity and sinews of strength. The real trouble is that the average young man won't work. He has gotten the insane notion into his head that success comes by luck: that men are made by opportunities which either come to them or are thrust upon them.

And he waits for luck or a chance to come along and find him. Instead of taking a sane view of conditions and seeing with a clear mind that as trade widens opportunities increase, he takes the mistaken view that the rich are getting richer and the poor poorer. These are the conditions of mind and life which are keeping thousands of young men down, and will keep them down. The times are all right. It is the young man who finds fault with them who is not.—*Edward Bok.*

The editor makes his Bible quotations regularly from the American Revised Version. He believes it to be the best translation extant; that is, that the ideas of the apostles are more accurately expressed in it than in any other book in the world.

KEEP THY HEART PURE.

It is a wise saying of Bernard: "Nothing can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault." There is no power in the world that can really injure us. Temptation can harm us only when we let it into our hearts.

We can not evade life's ills—bodily infirmities, hard toil, adversity, trial or care—but we may so meet them that, instead harming our life, they will become means of grace to us. An enemy may do us cruel wrong, but if we keep our hearts full of love, not growing angry, not seeking revenge, not cherishing resentment, the wrong can not hurt us. We carry about with us the only possibilities of harm to ourselves. If we lift the latch to temptation, the evil will come in. If we grow bitter in suffering adversity or meeting trial, hurt comes to us from the experience; the hurt is in the bitterness, not in the experience. If we fail in the spirit of forgiveness, the unkindness of others has let ugly wounds on our spirit, but it was not the unkindness but our own wrong way of enduring it, that was the cause of the hurt.

The great problem of living is, therefore, to pass through all struggles, all sorrows, all life's experiences of whatsoever kind keeping the heart meanwhile pure, sweet, loving and at peace.

Some one tells the story of a guide and traveler crossing the Alps. As the way grew more and more perilous the traveler asked the guide to turn back. The guide halted, reached out his hand and said "This hand has never lost a man." So Christ says to the fearful, trembling, halting soul, "This Hand has never led a soul astray." Then—

"Just as God leads, I onward go,
Oft amid thorns and briers keen;
God does not yet His guidance show;
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true, He leads me still."

Touchy people have a hard time. They are always getting hurt. Somebody is always slighting them, or offending them, or doing something which vexes them. It is really better—more comfortable, at least—to be thick-skinned, so as not to feel the thousand little impacts and contacts which make such painful impressions on thin-skinned people. Truly, it is not manly to be so touchy as some people are. It only makes one miserable, and one's friends miserable, too. This is one of the childish things we should put away when we get grown-up.

I expect to pass through this world but once; if therefore, there be any kindness I can do to my fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again. What I spend I have; what I save I leave behind; what I give away in Jesus name I take with me.

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."

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SCRAPS.

J. A. H.

In building an office, and getting in our printing outfit, and in getting out the weekly on time, and so on, we have been kept pretty busy since the opening of this year; hence our printed mailing sheet has not been revised since the February issue went out; and that is why those who have paid during that time have not been able to see by the change of figures on the printed tabs pasted on their papers that they have received proper credit for their payments. We hope to have the mailing list properly corrected in a week or two.

We crave the patience of our friends; and if any mistakes are made, we will gladly correct them.

We have all the work we can do now; as we become more skillful at it, we hope to have more.

We like to be flooded with an inflow of renewals and new names. We are much encouraged and hope the flood will grow as we become able to manage it.

* * *

We hope our readers will read carefully the thoughtful article of Brother Brown which appears in this issue. It is no doubt to me that no man has ever fully understood the philosophy of the atonement. One great object of Christ's sacrifice was to win the hearts of the people back to God that he might save them. In the nature of the case, he can only save those who love him; he can and will save all who turn to him with all their hearts. But it appears to me, there is much more involved in this mighty expression of the grace of the Father and of the Son than this: God could

not be just and save men without the shedding of the blood of the faultless victim. It was necessary that the innocent Christ should die for the guilty world; without it God could not have been just, "and the justifier of him that hath faith in Jesus."

BABES AND HYPOCRITES.

R. H. BOLL.

Perfection or hypocrisy—that seems all the chance a majority of the world leaves to the Christian. "If a man professes to be a Christian let him be a Christian," is the judgment of the world. That is all well and good. But what do they mean by "a Christian"? A follower of Christ, to be sure. But Christ was perfection: though he was tempted in all points just as we are, yet in him was no sin. What man can show such a record? So if following Christ is to live in spotless perfection, there are no Christians and never have been any. It was however, for this very reason, because men were imperfect, that Christ came, that his righteousness might clothe all them who put their trust in him. This is the essential definition of "Christian"—a believer in Christ; not an abstract theoretical believer, but one whose faith, working by love, drives him on to please God, to fashion his life according to the Standard—the Lord Jesus Christ—that he by God's help may grow more and more unto the stature of the Son of God.

CHRISTIANS ARE NOT PERFECT.

That a man will never err, never commit a wrong is not to be expected; God does not expect it. But let a Christian stumble, and lo! a thousand sin-stained, filthy hands are lifted up to point in scorn at "that hypocrite." We ought to take the more earnest heed to keep our garments pure, lest by any means the name of Christ and his church be blasphemed among the sinners because of us. But to the self-constituted judges I would commend a saying of Paul: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." Rom. 14: 4. But if you have such a horror of hypocrites, the best thing is to become a Christian yourself, an earnest, sincere, humble believer in Christ; lest, being found in the

ranks of sinners, the great Judge in his day will "appoint you your portion with the hypocrites.

HYPOCRITES IN THE CHURCH.

There is no doubt that there are hypocrites in the church; but we cannot always point them out, for we know not the hearts of men. The day of sifting will come; and the harvest, when the wheat and tares shall be separated. But is not that a strange objection to the true, noble religion of the Lord Jesus Christ? A writer in a religious paper makes the following just remarks:

"There are too many hypocrites in the church.' This is a very common excuse, and we freely grant it also. With sorrow we admit that many confess who do not possess. But you do not intend to be a hypocrite, do you? And if you do not, should you refuse to confess Christ because of the false confessions? Should you judge Christianity by those who simply pretend to have it? Do you not know that every worthy thing in life is imitated? We have counterfeit coins; all-wool goods which never saw a sheep's back, and foreign counts and nobles with the commonest kind of blood running in their veins. Do you reject the genuine because of the spurious? Did you ever refuse to take a good coin because it has counterfeits? Would you judge an army by its deserters? Would you judge a physician by a patient who only pretended to take medicine? Assuredly not. Why, then, not be reasonable when it comes to Christianity and to confessing Christ? The presence of hypocrites makes your profession all the more imperative. Judas' hypocrisy increased, rather than decreased, the necessity and importance of John's faithfulness. Arnold's treachery made Washington's fidelity the more imperative. So hypocrisy in the church to-day, instead of excusing us from confessing Christ, only makes our confession the more important and imperative."

HOW MUCH IMPERFECTION WILL GOD TOLERATE?

But I am speaking more especially to Christians. This question cannot but interest us deeply. How far wrong can a man go and still remain a Christian? How near perfection must he come to be saved? Where is the line of hypocrisy?

In the first place let it be understood that there is no excuse for sin, no, none whatever. There may be forgiveness for it under certain circumstances, but never any excuse. It sometimes happens that Christians lose sight of Christ. They settle down in the satisfaction that they cannot be perfect; and therefore they have no idea of trying. If they do wrong their consolation is, "Well, we are all weak!" Their ambition is "to be as good as the common run of folks." Let it be heard loudly and distinctly—*For such people there is no growth, and, hence, no heaven and no hope.* They have left off following Christ; they are following one another and the masses. They measure themselves by themselves—not by him who left us an example that we should follow in his steps. They walk in darkness and know not at what they stumble. "I am the light of the world," said Christ; "he that followeth me shall not walk in darkness, but shall have the light of life." "If we say we have fellowship with him and walk in the darkness, we lie and do not the truth: but if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin." If we aim high and fall below the mark, there is honor; if we aim low we are worthless and wicked. If we aim at the example of Christ—not at the

example of this or that man, or of the average crowd, but at the very top, the crowning purity of love, the righteousness of Christ, himself and fall below the mark, there is grace and forgiveness, for we have followed Christ, "and the blood of Jesus Christ cleanseth us from all sin;" but if we aim at any thing less—never, never.

CHRISTIANITY IS FOR SINNERS.

The religion of Christ is for all sinners, even to the very meanest, lowest, filthiest: those reeking with the putridity of their own corruption he would cleanse by his touch as he did the lepers of yore. When the sinner has turned to him and has taken his yoke, is no trace of the old Adam left? Yes, but now he is able to overcome, for Christ strengthens his arm, and the angel of the Lord encampeth round about him. And does that convert never stumble? Yes, often, and by his own fault, too. How many of his wrongs will the Lord forgive? If he is following Christ, if his Saviour's excellency and holiness is his aim—all of them: not one will be held against him, not one even will go on record against him. Not if he follows Christ! as it is written,

"Blessed are they whose iniquities are forgiven,
And whose sins are covered.
Blessed is the man to whom the Lord will not
reckon sin."

NO FORGIVENESS TO SOME.

But that blessing is not for those who are not striving with might to attain to Christ's height; the light shines not on them, and the blood of Christ does not cleanse them. These are the branches that neither grow nor bear fruit, and are in danger of being cut off at any time and cast away; these are the fields which have received rain and sunshine from God and have brought forth thorns and thistles; which are nigh unto cursing. If we have been of that class let us hasten to repent; to behold the radiance of the glory of the sinless Son of God who went before us that he might save us and to set our hearts to be like him, that God may blot out the sullied of past pages.

His mercy is great; but no man may or can presume on it. If our hearts are right in his sight we shall strive the more to be perfect, because he is so willing to forgive us our sins. As John says, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness... My little children these things write I unto you that you sin not. 1 John 1: 9-2: 1.

GROWTH MEANS PATIENCE.

One point must not be overlooked: The Christian life is a growth. It is so represented in the Scriptures. Its end is not to be attained at one stroke. We cannot get education in an hour: many long days must we go and study and learn to grow to the desired height of knowledge; else were there no use of a school. That calls for patience and constant endeavor. Growth is gradual, and we have a long way to grow—probably would never reach it if Christ himself would not put on the finishing touches. For the perfection of a stalk of wheat is two feet or three; and a tree

reaches its height in two or three hundred; but the limit of our growth is the stature of Christ himself, for "we shall be like him when he shall appear." And Christ has 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." This is not the work of a day. But every day's task is a new determination to come up to the figure of Christ.

THERE IS HOPE.

This means another thing to us:—Hope. Suppose a little boy should lose courage and should want to kill himself, because he is not as tall as his father? Is not life worth living if it should take him ten or fifteen years to reach his father's size, and though his daily growth be imperceptible? You would say, "Little boy, just go along; eat and drink and play. By and by you will be a grown up man." That is the recipe. Did you ever single out some noble brother in whose eye the light of heaven and immortality already gleams, and sigh, "Oh, if I were only as good as he is: then I could have hope"? But there is every whit as much hope for you as for him—if you are growing.

It is the greatest praise that can be spoken of a man—not that he is good, but that he is growing. The Christian eats the spiritual food and drinks the spiritual drink which God has provided for him; that is, he feeds on the word of God—reads it, meditates in it, delights in it. His play, or rather his exercise, is the doing of the good works in which God has ordained that he should walk, and unto which God has created him as much as he created the fish unto swimming—love, mercy, benevolence. Growth is the necessary result of these things; so that we may be assured that we are growing as long as we aspire to the full stature of Christ and use in patience and hope the means he has provided.

WATCH AND ADMONISH RATHER THAN JUDGE.

Let us be watchful lest we be overtaken in faults; and let it be our care to follow Christ. Then, though we should stumble, we are not hypocrites. Not he that is weak, nor he that has sinned; but he who has no aspiration but to be weak, and fairly good, yet nevertheless pretends to follow Christ, he is the hypocrite. Some are hypocrites and do not know it; they have told their false story so often to themselves and others that they have come to believe it themselves. But we cannot always discern them.

"Who knows all hearts, 'tis he alone
Decidedly can try us.
He knows each chord, its various tone
Each spring its various bias."

The doings of a babe may shock us. Yet a babe is not a hypocrite. It is no sin to be a babe; but it is a sin, and sometimes hypocrisy, to remain one long. Wherefore let us grow in grace and in the knowledge of the Lord Jesus Christ.

NASHVILLE, TENN.

WHOM SHALL WE FOLLOW?

—J. W. ATKISSON.

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14.

In a recent issue of the *Western Preacher*, a religious paper published at Tuscumbia, Mo., a progressive preacher calls for some one "to come to the rescue and lead us preachers and churches on to success." But why not let Christ and the inspired apostles lead "us?" They were the greatest missionary workers the world has ever known.

I have been trying to follow them for several years past, and it works very well indeed, and I commend them to all others; try them, try personal consecration, individual efforts for a while.

But the same writer, in another issue of the same paper, intimates pretty strongly that the "antis" (as he calls those who will not forsake God and his word and be led by the vain wisdom(?) of the greedy money grabbers) are opposed to all the modern inventions for mankind. In this the brother is sadly mistaken. I doubt if there is an intelligent man now living who opposes the seeking out of inventions for the betterment of our race. God certainly wants man to seek out inventions, for that civilizes and refines man, and makes one of the ways by which God elevates, him to be educated, useful, and good; for if God had solved all the problems for man, the very best man would never have amounted to anything more than a mere stall-fed ox. God did not teach Adam and Eve how to make their own wearing apparel; he left all such things to the inventions of man. He encourages inventions along that line, but when it came to the worship, God invented that; and I deny the right of men to substitute for God's invention the inventions of men. Abel "walked by faith," while Cain followed the wisdom of man. He had "sanctified common sense."

God's work and worship have ever been a "walking by faith," that comes by hearing—that is, heeding the word of God. "For as many are led by the Spirit of God, they are the sons of God;" and those who have been thoroughly converted to God and his work need no other leader. Those who love God and his cause with all their soul, mind, and strength are not going to wait for some fat-salaried secretary to come to rescue and lead them on to success. They will succeed without substituting for the invention of God the inventions of men; for they will all strive to the extent of their abilities to extend the kingdom of God by individual consecration and individual effort. But the great trouble with a majority of the church members is that they have never been converted to God and his cause; they have only "joined" the preacher; hence they cannot work and worship without a preacher or fat-salaried secretary comes to the rescue, and "leads them on to success" by relegating the Bible and the church to the background, and fostering creeds and societies—the inventions of men.

Now, I insist that it is not right for Christians to

give their time and strength to such things. You cannot improve on the wisdom of God; none of the modern inventions have made any improvement on virtue and honesty, nor shortened the road to the New Jerusalem. These creeds and societies were not planted by our Heavenly Father, nor by his apostles. Think of the apostle Paul going from city to city making creeds and organizing societies and appointing fat-salaried secretaries to appropriate his hard-earned money!

Now, please do not understand me as opposing any good work done by any of the creeds, societies, auxiliaries, mourning bench, and secretaries; I rejoice in every good work done in the world, but what I mean is, that Christians do not need to spend their time and means fostering such things.

The Bible itself is as plain and as easy to understand as are the interpretations of it by uninspired men; and the church is spiritual house enough in, for us to live in, temple enough for us to worship husbandry enough for us to tend, building enough for us to work on, army enough for us to march and drill and fight in. People who contend for primitive Christianity, for New Testament Christianity, should stand for the church and the Bible, and leave others to spend their time on human societies, creeds and disciplines, if they cannot be persuaded to do better. We cannot afford to do anything that implies the necessity of an institution of a religious character other than the church of God; it is enough for us; it is broad and liberal enough for all; it is all we need. The apostles and early Christians used no other society or organization to carry the gospel to every creature in all the world.

For my own part, while I rejoice in all the good I see accomplished by the many creeds, disciplines, religious parties, associations and societies, I have settled the question that the Bible is creed enough for me, and the church of God is religious society enough for me; I organize no other Christian endeavor association or society for young or old. I have no time or energy to spend in building up any other missionary societies, with fat-salaried secretaries to live off the hard earnings of the poor.

I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.
For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.
Amen.

* * *

Where'er thou goest I will go,
Though up the mountain steep;
A faithful guide thou art, I know,
So, close to thee I'll keep.

St. LOUIS, Mo.

"Doing our best is all that God asks."
"A cheap religion is a useless extravagance."
"No sacrifice is bitter when sweetened by love."
"The mistakes of Moses were made in America."

— *Ram's Horn*

THE PAST AND THE PRESENT.

W. J. BROWN.

NO. II.

(II.) Another great fact in regard to the Christian is implied in the text—that the change from death to life has been effected by means of the death of Christ, we were reconciled to God by the death of his son. How is the enmity of the human heart destroyed? There is but one way, and in this, so far as I know, all are agreed in sentiment; but practically many ways of destroying the enmity have been tried. The ways of the world all converge into the one of destroying the enmity of the human heart by destroying the enemy: it is sometimes an easy matter to crush an enemy by superior force; it requires nothing so much as power; intelligence, wisdom, love and goodness are not necessary where physical force has the sway. But how much better to save an enemy, to destroy the enmity of the heart and to make a friend of the enemy, to bring him penitently to the dust in shame to the acknowledgment of the wrong, than to destroy him! There is no glory in the use of physical force, even though it destroy an enemy. You might occasionally find some frail person that you can crush by means of force; but how much easier can a mule lay him low! There are many ways of destroying enemies. God could have destroyed sinners in many ways, but he was limited to one way of destroying enmity and saving the sinner. The Devil has power but I do not mean to worship him. That is the way of the world. Jesus would not have us worship power though it be the power of the Almighty. The resurrection of Lazarus was followed by the triumphal entry into Jerusalem! But first was the worship of power, resurrection power.

God's plan of salvation is by love, a proper manifestation of love. Can you conceive of any other way of destroying the enmity of the alienated, and creating in the human heart feelings of affectionate love? You can conquer enemies in other ways, but can you cause them to love you in any other way? We cannot conceive of even the Creator producing love in the hearts of alienated persons in any other way than by a proper manifestation of love. And just what we would naturally expect from the nature of things we find written in the Bible and exemplified in the life of his Son. We love God because he first loved us. There never was a time since the creation of man that God did not love him. The plan for redeeming man with all the expenditures that it involves was the offspring of infinite love. God did not so hate the sinner that he gave his own son to appease his wrath and make him willing to save. In that event the affections of redeemed man would twine themselves around Jesus as the object of supreme love, but they could not be the same for the Father who demanded the sacrifice. There was nothing in the way of man's return to God save

unwillingness and sin, and it was his sin that kept him in that repulsive attitude. The sacrifice of Jesus was not the cause of God's love for sinful man, but the manifestation of what existed before it. God could have forgiven sin without his death. There was nothing in the way of God's forgiving sin so far as we can see on the part of the Lord himself. Then if the death of Christ was sufficient to make an atonement for the sins of the whole world, and God on account of that death forgives sins, there is nothing left us to do; if we have been forgiven, nothing that we can do either good or bad can ever secure the remission of that sin or bring it back upon our heads. The work of Christ in our behalf is immensely great beyond our ability to comprehend; and it is a work that no man in the nature of the case could perform; but it is not something that takes the place of obedience to God.

The death of Christ is said to occupy the first place in our reconciliation to God. But the work accomplished by means of his death do not seem to be identical with the salvation of the soul. Reconciliation contemplates the destruction of the enmity of man's heart and this is accomplished by his death. And perhaps the death of Christ reached no farther than this. Just how it operates on the heart of the sinner to bring about the result seems rather difficult to determine. We may by a careful study of the matter get some idea of its workings on the heart of the sinner.

(1) Christ's death is the grandest demonstration and effect of God's love for man; because it is the grandest and sublimest demonstration of Christ's love. We must, to get the benefit of the blessings of God, not think of them as separate in any thing that is done for the good of man; God is just what Christ is. One cannot evince greater love for an enemy than the sacrifice of his life in the interest of his welfare. To a heart susceptible of the least touch of human sympathy such a sacrifice would certainly have the effect to arouse the greatest feelings. When we remember that Jesus did all in his power to reconcile man to his God by means of what he said and did in word and in life, in order to prove the things true, his death became a necessity. In declaring to wicked men the love and law of God he encountered great opposition. The work of Jesus was of such a nature as to arouse the bitterest feelings of wicked men. Not that any thing that he taught or demanded of man was in any way unreasonable or inconsistent with their highest interest or of difficult attainment. But the displeasure incurred was owing to the fact that they were bent on having their own sinful ways. The conflict from this standpoint could issue in nothing short of the death of Jesus. He would not be turned aside from his purpose to save man from his sins, and they would not desist from their determination not to have the salvation in his way. The result was the death of Jesus. When Jesus was thus taken out of their way, the opposition had time to relax; the pent up anger soon subsided, the character and claims were viewed in another light. They saw when it was too late to save the life of Jesus, that their former attitude toward the

Christ was the cultivation of the darkest crimes of hell and earth, and inevitably worked their own eternal ruin. They could readily see on mature reflection that he was right in what he said and did and that they were wrong. The result of such reflection was a change in their attitude, called reconciliation, and it was brought about by the death of Christ.

(2) Christ's death is the most potent argument we can think of by way of conviction of sin, of righteousness and judgement to come. All arguments and conceivable disuasives meet in this one. Can you think of any other argument by which it can be proved that Jesus is the Christ of God?

(3) It exhibits both the unbounded love of God and the unfathomable depths of sin. What will the love of God sacrifice, endure, suffer, for the salvation of one of his sinful, lost children? Look at the Cross! What greater proof of his love can you think of or demand? What will sin do for the children of men? Look at the Cross again! What did it do for the innocent Son of God? "If they would do this in a green tree, what would they do in a bay tree?" "If God spared not his own Son, but delivered him up for me," what of the sinful who make no effort to do the will of the Lord and to get rid of their sins! "Therefore we beseech you in Christ's stead, be ye reconciled to God."

CLOVERDALE, IND.

The Validity And Sufficiency Of Human Testimony To The Miraculous.

PROF. R. A. WEBB.

The morning after the crucifixion the plight of the disciples was abject; their leader was dead—dead, in their opinion, discreditably; his promises, as they had understood them, had failed; their cause seemed lost: they felt themselves to be victims and a laughing-stock; they were chagrined, irritated, disgusted; they felt like dupes, and were resolved to be more cautious in the future; they would not soon commit themselves again to the discipleship of some plausible character, claiming to be a messenger of God.

On the very next morning—Monday—however, it began to be noised about that the grave, in which the remains of their late Lord had been deposited, was empty. It was being said on the streets of Jerusalem that his disciples had filched the body. Presently Mary Magdalene came running with the story that the sepulchre was really empty, but that the Lord was alive, and she had seen and conversed with him (Mark 16: 6; John 20: 14). In a little, her story was confirmed by certain other women, returning from the tomb (Matthew 28: 9, 10). The women were then confirmed by Simon Peter (Luke 24: 34); and he by two other disciples returning from Emmaus (Luke 24: 13). This sort of talk brought ten of the despairing disciples together that they might converse with one another, when Jesus himself suddenly appeared behind the closed

door in the very room where they were holding their secret council (John 20: 19). From this meeting Thomas was absent, perhaps because his very weariness of spirit had made his feet tardy and his heart indifferent; but meeting the others a little later, they joyfully cried out to him, "We have seen the Lord." But the smarting Thomas will not easily be duped, as he supposes, again. He will receive now nothing but the evidences of his own senses, nothing but the proofs of his own experience. "Except," he says, "I shall see in his hands the print of the nails, and put my finger into the prints of the nails, and thrust my hand into his side, I will not believe" (John 20: 25).

Heretofore Thomas has been relying upon testimony. He has been believing what other people say. He has had confidence in human veracity. He has trusted one person, Christ, implicitly, intensely. He has believed every syllable which fell from his lips as he understood it. He has accepted everything upon his sheer testimony, upon the naked word of his Lord. He has tested nothing by experience. He has had no desire to invoke tests of sense and experience. It has been his delight, his religion, to believe anything, everything, simply because it was said by Jesus of Nazareth. His credulity has brought him to bitter disappointment. He feels that he has been trifled with, imposed upon, outrageously victimised. Such humiliation he is resolved shall never come upon him again. He would not accept the word of any living being. He will henceforth and forever trust only his own senses and actual experience. Thomas virtually says to his fellow-apostles, "I will not believe any other man as long as I live. The only doors to my mind henceforth are my five senses. Hereafter I must see with my own eyes, and confirm seeing with the feeling of my own hands, before I credit anything. It is the only way in which a self-respecting man can protect himself against humiliating deceptions and fraudulent practices. Trust nobody but yourself; and as to yourself, trust only your five senses; and trust them only when they confirm each other."

No wise man will blame Thomas for his resolution to be cautious; particularly when he is called upon to accept the extraordinary, the wonderful, the miraculous. No man ought to believe a supernatural event as long as he can rationally and sensibly dispute it. But was Thomas' position tenable? Is it rational, sensible, practical, to discredit all human testimony?

There are three ways in which men come to accept fact: (1) by consciousness; (2) by thinking; (3) by testimony.

Knowledge by consciousness, I understand to be immediate knowledge; *scientia visionis*; internal and external perception. Mind and fact are brought into relation with each other, with nothing intervening, and the mind cognizes because it sees the fact.

Knowing by thinking, I understand to be indirect knowledge; fact is reached by climbing; premises and conclusions are the names of the rungs to the ladder which we climb; it may be long or short;

have two rungs, or a thousand; but the fath is obtained by a mental going after it.

Knowledge by testimony I understand to be indirect knowledge also. Instead of experiencing the fact as I do in consciousness; instead of going after it as I do in thinking; the fact is brought to me by somebody else. I trust the consciousness of other people.

It is a fact that I am now writing on a white sheet of paper; it is a fact that a square is described on the hypotenuse of a right angle triangle equal to the sum of the squares described on the other two sides; it is a fact that the city of London exists in England. All three of the things there referred to are facts; I am just as certain of one as I am of the other. But I got each of the facts in a different way. I got the first by consciousness or sense-perception; I got the second by reasoning; I got the third by testimony. The common sense of mankind would buffet with scorn and contempt the man who would deny the sufficiency and validity of either of these ways of obtaining fact.

This same common sense—the only true philosophy—has flailed the skeptic of the old premises of Hume, who had the temerity to deny the competency of human testimony to prove anything. The contention is now restricted to the supernatural and miraculous. It is only with respect to this class of facts that the sufficiency and validity of human testimony is called in question. The animus of the limitation is so obvious as to discount the argument in its support. Theodore Parker is quoted as saying, "Miracles hang like a millstone about the neck of many a pious man, who can believe in religion, but not in the transformation of water into wine, or the resurrection of the body." Others tell us that miracles are "the main hindrances and difficulties to the acceptance" of Christianity.

Here, then, is the "last ditch" of "doubting Thomas;" the last premise upon which he plants his feet: he admits the competency and credibility of human testimony with respect to every other fact except supernatural fact; he concedes that his fellow-men are believable about every other matter he consents to accept every other kind and class of fact from their hands; but he "draws the line" at the miracle, and, if they bring that sort of fact to him, he proclaims them impostors or fools. And why this great exception.

On *a priori* grounds; from the very nature of a miracle. A miracle is (1) an event in the external world (2) wrought by the immediate power of God.

Factor (1) he concedes to be knowable, but he denies the knowableness of (2). For the miracle to be known, however, both (1) and (2) must be cognized.

Let us test this contention at the grave of Lazarus. The first factor is his resurrection from the dead—a fact which was apprehensible by the five senses of the beholders. The second factor in the case was the cause of that resurrection; and that cause was Christ—a cause likewise apprehensible by the five senses of the beholders. In this case we have a miracle in which both the fact and the cause of the fact are matters of sense-per-

ception—a mode of cognizing, which no skeptic has any interest in disputing.

But let us further test the agnostic premise by the greatest of all miracles—the resurrection of Christ—the miracle which so staggered Thomas, who had been able to believe many others. The fact—the external fact—was in the cause cognizable by the five senses of every beholder of our risen Lord; and the cause of this event was our Lord himself. So again, in this most critical of all miracles, both the fact and the producing cause of the fact were matters of sense-perception, judged by the skeptic to be "the only trustworthy mode of knowledge.

Then why should not Thomas believe his ten fellow-apostles, seeing that the matter about which they spake fell within the range of their five senses? Certainly his unbelief could not be defended on *a priori grounds*—on the ground that a miracle is intrinsically unknowable, and so cannot be transmitted and certified to by his fellow-men.

Than all the facts of the resurrection of Christ were thus matters of sense-perception is proved by the fact that, the Sunday following the day Thomas declined to receive the testimony of his fellow-apostles, Christ presented himself again to them, Thomas now being present, and the instant he saw, he cried, "My Lord and my God." Unbelief was transmuted into faith, doubt became doctrine.

If vision convinced Thomas, it had antecedently convinced his fellow-apostles; if Thomas was justified in believing his own eyes, he would have been justified in believing the eyes of ten fellow-apostles. They could see as well as he; they were as honest as he; and if seeing was believing in the case of the apostles, seeing would be believing in our case also; and, it may be asked, if we can be right in believing our own eyes, why are we not obliged to believe the eyes of our fellow-men who can see as far and as truly as we can? The apostles, out of their own experience, send down the centuries to us the facts which they gathered with their own senses; if the story is incredible, it is because witnesses are liars or fools; it cannot be discarded on the ground that the event is intrinsically unknowable.

This was clearly perceived and fully acknowledged by Strauss, who said, "If the gospels are really and truly historical, it is impossible to exclude miracles from the life of Christ."

But the wisest of all, He who never made a mistake, put the seal of His approval upon the validity and sufficiency of human testimony when he said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believed" (John. 20: 20).—*Bible Student*, (Columbia, S. C.)

THE LAST COMMISSION.

J. PERRY HODGE.

NO. III.

It happened that Jesus heard them relate the story that had so astonished them, and he said to them: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to

suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." Luke 24: 25—27.

The apostles were not prepared to begin preaching until they themselves were better informed; and in order to their better information it was expedient for Jesus, their teacher, to remain with them until they should be thoroughly impressed with their further duties; and to accomplish this purpose Jesus was "seen of them forty days (Acts 1: 3), speaking to them of the kingdom of God, and being assembled with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which [said he] ye have heard of me." (Acts 1: 3, 4.)

We now have followed the testimony and have learned the reason why the apostles must tarry in Jerusalem, and we have learned also that they did tarry in the city of Jerusalem until the Holy Spirit came upon them, and we have learned from the same testimony that immediately after having received the power from on high they began to speak with other tongues the wonderful works of God; we have seen the effect of the magic words that day spoken. We have seen hearers crying out, "What shall we do?" We have heard the answer.

The men have now learned the story, they also now are declaring it to the sons of Abraham, they have themselves become mighty teachers, they, as their master, speak as with authority and not as the scribes.

"But tarry ye in the city of Jerusalem until ye be endued with power from on high" was a command to the apostles. "Teaching them to observe all things whatsoever I have commanded you," makes it applicable to us also. They were to tarry in the literal city of the Jews' country. We are to tarry in the new covenant represented by the son of Abram by Sarai, for the two sons of Abraham represented the two covenants; we are to tarry in the new covenant until we are endued with the inspired teaching of the power from on high. The Holy Spirit is our teacher to-day as much so as he ever was, only to-day he teaches us by the teachings once delivered to the apostles, through their word, as it is recorded in the New Testament. The apostles were taught by "the direct operation" plan, we are taught the same gospel through the preaching of the apostles.

The last commission is in full force to-day as it was on pentecost. It is the authority of Jesus to his church for preaching the gospel for all times, to the end of the age; it is prospective as well as retrospective; it includes the commands that were given before, as well as those which were given after it was given; it is complete in every respect. That part of it that says, "Teaching them to observe all things whatsoever I have commanded you," just simply at one sweep takes in the whole thing. The New Testament scriptures were written in obedience to this part of the commission. The New Testament scriptures give the commandments of Jesus to his apostles that were before the cross as well as those that are after it. It is our duty to obey all things whatsoever the apostles teach us; they

were commanded to do it by the Lord.

The apostles had to tarry before Jerusalem until they were perfectly qualified for that work, so we must tarry before preaching until we are perfectly qualified; they were qualified by receiving the Holy Spirit's teaching for they spoke as the Spirit gave them utterance, and so we must be qualified for preaching by receiving the teaching of the Spirit by the apostles through their word and only speak as the Spirit gives us utterance, that is, speak where the Spirit speaks and be silent where the Spirit is silent. If we will obey the last commission in every particular we will be safe against the last day. Let us all take it for our rule of faith and practice. Let us all take it for our discipline; it will properly discipline the soldiers of the Lord's host. It will train us for heaven and give us much comfort in this life especially when we come to die.

Let us use it to bring others under subjection to our King and ruler; in it is offered under easy conditions, an amnesty proclamation to those who now are rebels in the Lord's sight.

There is pardon in it for the sinner, if only he will obey it. There is every thing needful for spiritual life and growth.

WHAT WE HOPE TO DO.

J. M. M'CALEB

In regard to our work in Japan, I have been slow and cautious about laying any very extensive plans. I believe, however, that our field of usefulness can be enlarged, and the good we may do made more permanent by establishing an industrial training school. This has been a matter of prayerful consideration for several years, but till our plans should be more mature, we have said but little about it in a public way.

It is our purpose to sell our present home and select a plat of ground large enough for own private dwelling, some buildings for school and church purposes, and a few acres for cultivation. Other lines of industry will also be added. The religions of Japan are mere ceremonies in the temple. They need to be taught that the Christian religion is seen in the shop, in the field and in the daily life.

In the school room the effort will be made to teach that which will be useful to a well-rounded character. The Bible, of course, will be the most prominent book. In this work special effort will be made to train up young men who will go forth to proclaim the glad tidings to their own people. However, we do not deem it best to confine the work to young men only, others will be taken into consideration.

We can realize, I suppose, some seven or eight hundred dollars for our house and lot, which will be a sufficiency to re-establish our home. There will be something extra needed to secure the ground and put up buildings for school and church purposes. To make an accurate estimate as may be done now this will require about fifteen hundred dollars. However, it is our purpose to begin with whatever is in hand when the time comes, which will be soon

after our return to Japan, the Lord permitting.

It is not our intention to attempt any display to attract the people, but to erect modest frame buildings, with a view to neatness and comfort only.

"If any of you lacketh wisdom, let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him" Jas. 1: 5

"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.

"All things whatsoever ye shall pray and ask for, believe that you have received them, and you shall have them". Mark 11: 24.

Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." Ps. 37: 5.

I know of no way to understand these promises but to take them for what they say. They are just as plain and assuring as, "He that believeth and is baptized shall be saved." "Shall be saved," "shall be given him," "shall be done unto you," "shall have them," "shall bring it to pass,"—shall, all the way through. You accepted the first, and relying upon it, began well. Why do you not believe them all? They are all backed by the same authority. Why, as soon as you are inside the threshold, stop and begin to doubt, saying: "The first shall it is true, brought me in here, but I don't believe another one of them, and am afraid to trust the Lord a single step further?" "For we walk by faith and not by sight."

Trusting in his promises, the Lord has put into our hands, while laboring in Japan, above eight thousand dollars with which to do good. This has been about as much as we have had the wisdom to manage. We grow slowly, still I have the hope that we are growing, nevertheless, and are now better prepared to use larger sums than formerly, and we have the assurance that as more is needed, more will be given.

May the Lord bless you and me and help us "to make a complete sacrifice," and live as we sing, that he may use us more fully for his own glory.

It was only last night that a clipping came to me from a Catholic paper, showing what they are doing in Japan. Fifty-four thousand people proselyted to the mystery of iniquity; and I said in the fullness of my soul that swelled within me, "How long, O Lord, how long, shall this work of delusion go on, while thy people stand idly by and make frivolous excuses."

RAM'S HORN SAYINGS.

If our eyes were brighter, the stars would be brighter.

It takes both grace and grit to bear disappointment well.

Disposition is the mint that coins our comforts or their counterfeit.

Whoever kicks over a lie will find a big brood of others hiding under it.

The man who can get good out of a good book already has some good in him.

We must have both wisdom and knowledge to get much benefit out of either.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straightened 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. III.

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J. A. Harding, Editor and Publisher,
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Scraps.

J. A. H.

Brother E. L. Cambron, formerly of Bellbuckle, now lives at Winchester, Tenn. He is devoting his time to evangelistic work. I have never had the pleasure of hearing Brother Cambron, but I have heard him spoken of repeatedly, in very favorable terms, as a strong, sound, clear, gospel preacher.

* * *

There are now attending the Nashville Bible School two Japanese students, Wataru Sakakibara and Hyozo Makita. They are bright, energetic, good-humored, pleasing young men. Both of them are very good students. They have secured a good stereopticon and some excellent pictures of Japanese scenes, and they are capable of giving very interesting illustrated lectures on Japan. They delivered one lecture in our chapel, which, to me, was very enjoyable. Both of them are members of the church, and need help to sustain them while here at school. They are not a bit lazy, but are clean, honorable, diligent Christians. At least so we all believe, who know them. None of our young men are more highly esteemed for integrity and industry. When they lectured for us, we took up a collection for them. They would be glad to visit churches not farther than one hundred miles from Nashville and deliver their lectures. And if the brethren knew them as well as we do, they would be glad to help them. They expect to return to Japan, and we hope they will be great powers for good in that land. One of them came over with Brother McCaleb. A capable Japanese, a whole-hearted Christian, well educated in the Word of God, can do more work for God than any foreigner can possibly do in Japan,

other things being equal. The chief work our missionaries do in that land is to educate youths for Christ, and to influence young men to come to this country to better prepare themselves for Christian workers. The two young men can be addressed at the Bible School, this city.

* * *

We trust our friends will not forget that our expenses have been unusually great (for us) in getting the outfit which enables us to come to you as a weekly. We have met every obligation, and are greatly encouraged by the steady inflow of renewals and new names. But the most trying season is now before us, and we hope you will not forget to say and do what you can for us for the next six months. If you have not paid up please do so at once. Fifty cents or one dollar is but a very little thing to you, but such sums from several thousand people will supply what we need. We want to be ready, by the first of next April, to send THE WAY to you, a sixteen-page paper. Then, we think, it will be large enough—about as much as people will read. But to do that successfully, and to have the paper pay its way, we must have three or four thousand new names added to our list. That number can be added easily if the whole WAY family will take the matter to heart and work. We want to give you the cleanest, most wholesome, best paper that was ever sent forth at so small a price, a paper for the masses. If we do our duty, and the blessing of the Father rests upon us, there is no telling unto what our work may grow. Let us do our work with all our hearts, and commit the results to him, our Lord and Master.

* * *

Many expressions of pleasure have come to us concerning THE WAY as a weekly. A Northern brother, in a letter received by the last mail, says: "I think THE WAY is better than ever, that is, the material and general appearance. As a specimen of Biblical literature, it approximates the ideal." We appreciate these words. We hope and pray that it may be a clean, gentle, strong, true paper, wholly devoted in every line and word to the one purpose of advancing the Master's kingdom, of doing the Master's will. Then the Master's blessing will rest upon it, and that means everything that is good.

The world never rates a man very high till he gets so he puts a low estimation on its rating.—*Gospel Advocate.*

Elders Were Appointed.

D. LIPSCOMB.

The question of elders, or bishops, has been discussed by brethren. The most that has been said is good and true; but one point seems to be left indefinite—i. e., how are men to get to doing the work of elders? To do the work as laid down in the Scriptures they must be known by the congregation and the public as elders; they must know they are so recognized as elders. To do this there must be agreement among the members as to who are elders. They must know that the church looks to them to do the work. Not to do this is to have things in a loose, haphazard condition; it is to insure confusion in the church.

Relief was sent to the poor brethren in Judea, "sending it to the elders by the hand of Barnabas and Saul." They knew exactly who were elders, so they could deliver it to the proper persons. "When they had appointed them elders in every church" (Acts 14: 23, R. V.). They appointed those who had grown into the character fitted for elders. The appointing was designating those already qualified for the work. Paul "sent to Ephesus, and called the elders of the church" (Acts 20: 17). The elders were specific and recognized persons, which they could not be without agreement among the members and appointment. Paul left Titus in Crete to "appoint elders in every city" (Tit. 1: 5, R. V.). This appointing was agreeing as to who were qualified and announcing it. This must be done, or there is no appointment. The Scriptures give the qualifications of the elders, and require that those possessing these qualifications shall be selected, agreed upon, and then appointed to the work. The Bible requires this. The question, then, is: How are they to be selected and appointed? The Bible gives no specific direction as to how the selection of elders was made. When a thing is commanded, but no specific directions given for doing this thing, it would seem something is left to the discretion of the members, only they are not to violate any other principle laid down in the Scriptures. There is to be no division among them; then no method that involves a division is to be adopted. The younger members are to be subject to the elders; then the boys and girls are not to control the selection. When persons were to be selected to do a work requiring certain qualifications, the apostles told the disciples, "Look ye out among you seven men" possessing the qualifications, and we will appoint them "over this business" (Acts 6: 3). This was to agree among themselves who possessed the qualifications, report these to the apostles, and they would appoint them. This is the divine method. We presume Paul and Barnabas followed this rule in appointing elders in all the churches they visited and that Titus followed the same rule in Crete. They were to be selected for these qualifications, then appointed. —*Gospel Advocate.*

COMMENTS.

J. A. H.

It is pleasing to me to see the discussion of this subject continued; for the different views concerning it, held by thoughtful brethren, prove that it has not been sufficiently studied among us.

In the apostolic church there were elders in every properly developed congregation; the qualifications of these elders are fully given, by Paul and others; (see Acts 20: 17-35; 1 Timothy 3: 1-7; Titus 1: 5-9; 1 Peter 5: 1-4); they were appointed sometimes by apostles (Acts 14: 23), and sometimes by others (Titus 1: 5). It is not said that those who appointed them selected them. These men, Paul, Barnabas, Timothy and Titus, were accustomed to go from place to place, and from the nature of the case could hardly have known so well who had the qualifications for the eldership in the various churches as the congregations themselves. So, as in the case of the selection and appointment of the seven, Acts 6: 1-6, it seems that the apostles or evangelists made known the qualifications, the churches made the selections, and the apostles or evangelists appointed those selected to the work.

Now as the elders of that age were appointed to the work, and as we believe in following the teaching and practice of the apostles, they ought to be appointed now. This matter has been greatly neglected, and, as a consequence, there are few men in our congregations who are fit for the work. We have a much larger number of men who are fitted for evangelistic work, because that work has been magnified in the eyes of the people, and young men have been encouraged to fit themselves for it. Not so of the eldership. Who ever heard of a young man who was working, studying and praying that he might become qualified for the elder's work? The church of God cannot prosper as it ought to without competent bishops (elders), and those who are eager for its increased growth and usefulness should pray and work for its improvement at this point.

But after those having the proper qualifications have been selected, how shall they be appointed, or separated to the work to which they have been called? Of course, in this matter, as in every other pertaining to the work and worship of the church, we should be anxious to do as the apostles, prophets and evangelists of the Apostolic Church taught and did. How then, in Bible times, were men appointed to any work to which they had been previously elected or called?

In answer to this question, I desire to call attention to four passages of Scripture, two from the Old and two from the New Testament.

THE APPOINTMENT OF THE LEVITES.

The first case is that of the Levites, who were separated from among the children of Israel to do the service of the tent of meeting. Read Numbers 8: 5-22. From this we learn that God chose the Levites "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." In setting them apart to this work the Levites were cleansed (the Christian is cleansed when he comes into Christ); then, in the presence of the whole congregation, the Levites were presented before Jehovah, and the children of Israel laid their hands on them; then Aaron offered them as a wave offering on the behalf of the children of Israel for the service of the tent of meeting; then the proper offerings were made after the Levites had laid their hands on the heads of the animals; then

the Lord said, after giving these directions: "Thus shalt thou *separate* the Levites from among the children of Israel."

I am reminded here that when the Holy Spirit said, "*Separate* me Barnabas and Saul for the work whereunto I have called him," they fasted, prayed, laid their hands on them and sent them away. See Acts 13: 1-3. So, in both Testaments, when men were *separated* to a work to which they had been called of God, hands were laid on them.

THE APPOINTMENT OF JOSHUA.

The second case is that of the appointment of Joshua to take the place of Moses as leader of the children of Israel. Read Numbers 27: 12-23. The day had come for Moses to die, so he 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 the congregation of the children of Israel may obey. * * * At his word shall they go out, and at his word shall they come in. * * * 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 the hand of Moses."

Here is also a clear case of setting apart a man to a special work, and of inaugurating him into it. Moses had been the leader of Israel for forty years, but the time had come for him to die, and another must be appointed to take his place; and this is the way in which it was done.

Especial attention is called to this fact: In both of these cases those who imposed the hands were those in whose stead the others were to serve. The tent of meeting (the tabernacle of the congregation) was, of course, as much for one Israelite as for another—it was for all Israel; hence it was, in the nature of the case, as much the duty of one to serve in caring for and bearing it as of another. But here, as almost everywhere else, a division of labor was best, and God chose the Levites "to do the service of the children of Israel in the tent of meeting." Now as they were to do this for the whole congregation, it was proper that the whole congregation should lay their hands upon them. It was a formal committal to the Levites of what would otherwise have been equally incumbent upon all.

Now in the case of Joshua, Moses alone laid his hands upon him, because it was Moses' place he was to take, Moses' work he was to do; Moses was to put his burden upon him.

I believe a careful investigation will convince any one that when hands were imposed by God's servants in Bible times it was always for the purpose of placing upon the person or animal some obligation, duty, burden or blessing. Nor did the inferior (in the matter

involved) ever bless the superior. See Hebrews 7: 1-7. A burden or work might be placed upon an equal or, perhaps, upon a superior, but not so of a blessing. Spiritual gifts could not be imparted by the laying on of the hands of one who had them not himself.

THE APPOINTMENT OF THE SEVEN.

This is the first of the two New Testament cases which we wish to consider.

"Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said: "It is not fit that we should forsake the word of God and serve tables. 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. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude." And they chose seven men of good report, full of the spirit and of wisdom, whom they set before the apostles. "And when they had prayed, they laid their hands on them." See Acts 6: 1-6.

From this record it appears that the apostles were accustomed up to this time to look after the distribution of the funds that were laid at their feet (See Acts 4: 34-37). But the work had increased upon their hands, the disciples having become so numerous, and the apostles could not do it all as it ought to be done. Some were neglected in the daily ministrations. It was necessary for the apostles to put some of their work upon others. How did they appoint them? The following statements, it appears to me, make the answer to this question plain:

1. 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."
2. The church found the men and set them before the apostles.
3. And when the apostles "had prayed, they laid their hands on them."

It is sometimes suggested that hands may have been laid upon them to impart to them the Holy Spirit, that they might work miracles. To this it seems sufficient to reply, in the first place, that nothing was said about imparting the Spirit to them (they were already "full of the Spirit"); secondly, men no more needed miraculous power "to serve tables" then than they do now; and, in the third place, the church selected these men and set them before these apostles that they might appoint them "over this business." This was the specific thing for which that meeting was assembled, the one thing, and the only one, which the apostles had said they would do. What did they do? "And when they had prayed, they laid their hands on them." If this was not the appointment, then the very thing for which that meeting was convened we have no account of. We are brought to the time and place of the appointment, expecting to see it done, and it is passed over in silence, other things being mentioned. It is unreasonable to suppose that this would be.

Remember, when the Levites were set apart to serve

the tent of meeting in the stead of the children of Israel, for which service they no more needed miracle-working power than do the men of to-day, who bear burdens and kill cattle, the children of Israel laid their hands on them. And from that time on to the end of the Jewish age their part of the work was to do the service of the tent of meeting, and of the temple. When Joshua was to take Moses' place, to stand in his stead as the leader of Israel, Moses laid his hands upon him. When the seven men selected by the Jerusalem church were to take upon them part of the work which the apostles had been doing, the apostles laid their hands on them, after prayer, and they entered upon the work. These facts speak for themselves.

THE APPOINTMENT OF BARNABAS AND SAUL.

"Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said: "Separate me, Barnabas and Saul, for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13: 1-3.

Now Luke, in the book of Acts, when mentioning several persons by name, is accustomed to name them in the order in which they are esteemed in the community. This is strikingly illustrated in his account of the journeyings together of Barnabas and Saul. He calls them "Barnabas and Saul," or "Paul and Barnabas," as the one or the other is the more highly esteemed by the people at the time and place of which he is writing. He is nicely accurate in following this rule. For instance, at Antioch, whence they start, where Barnabas is by far the more highly esteemed, he says "Barnabas and Saul;" and so on till they reach Paphos, where Saul's bold rebuke of the false prophet, his pronouncing the curse of blindness upon him, and the consequent conversion of the proconsul, Sergius Paulus, brings Saul (who is now also called Paul) to the front and causes him to be regarded as the chief man, as indeed he was. From this time Luke puts his name first till they reach Lystra, where the people take them for gods, supposing Barnabas to be the big god, Jupiter, and Paul and smaller Mercury; here Luke puts the name of Barnabas first; but upon leaving Lystra this order is reversed until they come to Jerusalem, where Barnabas is the better known and more highly esteemed; there, Luke says, "Barnabas and Paul" spake, and James speaks of "our beloved Barnabas and Paul;" after leaving Jerusalem, Paul's name is put first again. This rule of putting the more eminent first is commonly followed by the other New Testament writers; for instance, Peter is always named first and Judas Iscariot last in the lists of the apostles.

According to this rule, therefore, Barnabas was the most eminent of the prophets and teachers at Antioch, and Saul was the least esteemed, when they were called by the Holy Spirit to enter upon their great evangelistic tours. Thus the people looked upon them; but, in fact, Paul was already called and commissioned to be an apostle of Jesus Christ and was the greatest man there.

Now the other three teachers, who were inferior in gifts and calling to these two eminent men, fasted, prayed and laid their hands on them and sent them away.

Before their sending away, one was a prophet, the other an apostle; they were of the two highest ranks of the spiritually endowed. Hence the idea that hands were laid upon them by the other three to impart to them spiritual gifts, or the Holy Spirit, should not be entertained. For, as the Spirit says, "Without any dispute the less is blessed of the better." Heb. 7: 7. Even in the estimation of themselves Barnabas was more highly endowed and greater than they.

Why then were these hands imposed upon Barnabas and Saul? All of these five prophets and teachers were under obligation to preach the gospel to the whole world to the extent of their ability to do so; but, as in the case of the Levites, God chose two of them for a certain work, and the other three laid their hands upon them and put upon them the work, which otherwise would have been equally incumbent upon all of them.

These thoughts are suggested in the hope that they may help some to clearer views on the subject of appointment. I read Brother Lipscomb's article with much pleasure. I believe he is right in saying elders should be appointed. And it seems clear to me that the laying on of hands was the way in which the parties referred to in this article were appointed to the works to which they were called.

But this article is long enough, and I close for the present.

What Should Be Man's Chief Business?

J. N. ARMSTRONG.

Most men keep before them some goal, toward which all their efforts and struggles are directed.

They lose sight of and forget all objects that would in any way deflect their course. Gradually, but surely, the one work consumes their life. This is true of every man that has ever accomplished much; and those who do not have such fixedness of purpose are but drift wood on the ocean of life and the world is no better by their living in it. They can be but failures.

Then, since success is found only by such fixedness of purpose, and as this purpose becomes the sovereign ruler of one's life, much depends upon the choice of purpose.

So in this article I desire to point out that purpose that should rule—yea, consume every man's life. Yes, I undertake to say that every man should have the same purpose and live to accomplish the same end. This would make an ideal world.

The word of God was written to teach men how to live and it does not fail to point out the object for which they should strive. So the Book of books shall be the only guide in our search.

We find that the Jew was taught to exalt God and his service above everything else, and to serve Him only. All other purposes and aims were to be subservient to this one. Anything that would interfere with or hinder this one work was sinful.

"Hear, O Israel: Jehovah our God is Jehovah, and"

thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."

When we sum up what God says here it takes in all of man—body, soul and heart. Solomon summed up the matter in these words: "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. The word "*duty*" in this passage is supplied by the translators; hence, the spirit really said: "Fear God and keep his commandments, for this is the whole of man." So it is plain that the life work of the Jew was his service to God. One can but be impressed with this fact in reading the Old Testament.

As you read of the *many, many* offerings and sacrifices he made to God, you are led to ask: "How could he give away so much and still have a living? Men would tell you to-day that they would starve were they to give away as much as did the Jew.

When the Jew failed to give as God directed the Holy Spirit called him a robber of God. (See Mal. 3: 7-12).

When we open the New Testament this lesson is doubly emphasized. Our Lord is presented to us as a perfect model for the Christian, yea, for man; for he was God's ideal of a man.

Then in Christ we have a perfect example as to purpose. The motive that actuated and moved Jesus should control every man in the world.

Here is his own statement of his mission to the earth: "For I am come down from heaven not to do mine own will, but the will of him that sent me." John 6: 38 (R. V.)

"My meat is to do the will of him that sent me and to accomplish his work." John 4: 34 (R. V.)

Even when but a child he asked his mother if she did not know that he must be about his Father's business. He lived to accomplish this, and this only.

Every one who desires to follow Christ should consider himself as being in the world "simply and solely for the advancement of God's kingdom."

All of his plans, aims and ends should be to attain this one object. Indeed, I do not see how one can really follow Christ who does not so live. For if we follow him not at this point, it seems to me that we fail in the essential point, for this thought—pleasing God—consumed his life. It controlled him in every thought, word and deed. "He that sent me is with me; he hath not left me alone; for I do *always* the things *that are pleasing to him*." John 8: 29 (R. V.)

Our Lord in following this purpose lost sight of his own interests—his ease, comfort, pleasure, profit, or self-exaltation—always true to his purpose. By following it he had no form, comeliness, or beauty. He was despised and rejected of men. He was led by it through sorrows, griefs, buffetings, thorns, stripes, scourgings, and finally to the cross. He became penniless, friendless, homeless and lifeless. Indeed he literally died as a grain of wheat.

Let us not think, then, that Christ was ruled by such a motive without dear sacrifices to himself. It cost him something to live the life he lived and it will be very costly for us to follow his example. For the world is no more friendly to this life now than when Christ was here. "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." Jas. 4: 4 (R. V.)

Here I dare to say the more closely one follows Christ in his purpose, the more nearly will the same sacrifices follow in his life.

He who is faithfully following Christ, living only to accomplish God's work, has no form nor comeliness to the world; he is like a root out of dry ground; there is no beauty in him; he is despised and rejected of men. Since I began this article I have learned of a disciple who would not quit the Lord's service to lead the singing of a funeral service, and when asked to go he said: "I couldn't slight or miss this service to go to my mother's funeral." Did he do right? I know of one man who had begun to follow Christ, but he wanted to stop and bury his father, and Jesus told him to let the dead bury the dead, which meant for the man to let his father go unburied. So this brother has Jesus to endorse his action.

But, notwithstanding this, I venture the assertion that this man who put the worship of Jesus above everything else has been very severely criticised for his action by nearly all who have known of it; and, doubtless, bitter speeches have been made against him. Certainly if he is a business man (doing work for the public) it will hurt his business. Many a man is afraid to preach the gospel, or speak and act for Christ, on account of his business. He is afraid his religion will make him unpopular and cut off his trade. Every such man loves his business more than he loves Christ and will be lost at last as an idolater.

Let us remember that the closer we follow Christ the more the world will hate us.

"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: 19, 20.

"The world cannot hate you (his unbelieving brethren); but me it hateth, because I testify of it, that its works are evil." John 7: 7.

As long as you compromise with the world it will love you, but whenever you condemn its wicked practices it will hate you.

"Marvel not, brethren, if the world hateth you." 1 John 3: 13.

"But if when ye do well and suffer for it, ye shall take it patiently; this is acceptable with God. For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps." 1 Peter 2: 20, 21.

The more nearly I make the motive that ruled Christ my own, the more nearly will I reproduce his life.

My friend, I am sure this should be the life-work of every man. I am sure, too, that for him who does not make it so, far better it would have been had he never lived. One may be successful as man counts success; he may be lauded to the sky by his friends, who are legions, and his name immortalized, yet if he fail to live for Christ, and make this the chief business of his life, eternity alone can reveal the length, the height, the breadth and the depth of his failure.

I would rather live the life of a beggar and die begging the crumbs of a Dives and be borne by the angels

of God to Abraham's bosom, than to live the life of a Dives, die his death, and wake up in flames.

Oh! how awful! Oh! how long!

"I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days." Deut. 30: 19, 20 (R. V.)

Some Thoughts on Faith.

L. S. WHITE.

No. 1.

"But without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). Christianity is a system of faith, and the subject of faith can never be overestimated, provided, it is not done to the neglect of some other requirement of God. We sometimes make a mistake by exalting some of the requirements of God above, or to the neglect, of others. "It is written, Man shall live . . . by every word that proceedeth out of the mouth of God" (Matt. 4: 4). Should we exalt either faith, love, repentance, baptism, prayer, or the Lord's Supper, above something else that God requires of us, we would not be living by every word of God.

* * *

When Paul said: "Without faith it is impossible to please God," did he not mean what he said? I insist that there be nothing done in the name of religion unless it be the outgrowth of faith. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name" (John 20: 31). One cannot believe, unless he has the testimony given of Christ, and he cannot have eternal life unless he becomes a believer. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12). From this we learn that people have not the power to become the sons of God till they become believers on the Lord Jesus Christ. Faith, by itself, does not make people children of God, but it gives the power, right, or privilege, of becoming children of God. "For whatsoever is not of faith is sin" (Rom. 14: 23). Are these Scriptures not enough to convince the most skeptical that we cannot be saved without faith?

* * *

As so much is said in the Bible about faith, let us raise the question, What is faith? "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). The above Scripture gives a beautiful definition of faith. Faith is the substance (standing under) the things hoped for. Jesus Christ is the foundation of our salvation; and our faith is resting upon Christ as our foundation, and hope is resting on faith. Faith looks backward to the Lord Jesus Christ, and at the same time looks forward to the "glorious liberty of the children of God" (Rom. 8: 2). So we stand, by faith, between the cross of Christ, on the one hand, and heaven on the other. My heart is filled with delight when, by faith, I look

to the great love of God, centered in the death of Christ, and there behold the Son of God suffering and dying for a sinful people; and at the same time look forward to the "home where changes never come."

* * *

The Bible clearly teaches that "faith" and "belief" are the same. In speaking of Abraham, Paul said: "Abraham believed God, and it was counted to him for righteousness" (Rom. 4: 3). In this verse it is very clear that Abraham's "belief" was what was counted to him for righteousness, but in the ninth verse of the same chapter, Paul says: "For we say that faith was reckoned to Abraham for righteousness." From this it is clear that Abraham's "faith" was his "belief," and that his "belief" was his "faith."

Christ said of the centurion: "I have not found so great faith, no, not in Israel" (Matt. 8: 11), and in verse 13, said: "As thou hast believed, so be it done unto thee." With our Savior, "faith" and "belief" are the same.

* * *

The highest type of faith the Son of God found while on his mission of love and mercy, was a man that was willing to take him at his word, and his "word only." When you reach the point that you can take the Word of God, and the "word only," believe all it says, do what it requires, and humbly and lovingly trust in God for the fulfillment of all his promises, then you have the kind of faith that God honors and blesses, and the kind that will lead you into acceptable obedience to God: You can then say: "Speak, Lord, thy servant heareth." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3: 2).

Gallatin, Tenn.

Good and Evil.

J. M. BLAKEY.

When George Alfred Townsend was going over the battlefield of Bull Run some years after the war he saw delicate flowers growing out of the empty ammunition boxes, and a wild rose thrusting up its graceful head through the top of a broken Union drum; also a cunning scarlet verbena peeping out of the fragment of an exploded shell. The writer has likewise been impressed with these beauties of nature on various Southern battlefields. This shows that God can cause the wild flowers to bloom in beauty above the crushed skeleton, and cover the very spot which has once known the loud roar of cannon, and where brave men have died, with verdure and bloom. Even so can He bring peace out of war, and cause the beautiful and graceful to grow out of that which is horrid and terrible in this changing but ever advancing world. God can likewise overrule the evil that is in this world and cause good to come out of it. As to that vexed question, "Whence the origin of evil?" we know but little. About all we can do is to theorize about the question, as we have no positive information on the subject. The fact that the devil "was a murderer from the beginning" does not prove his co-eternity with God any more than to say that the heavens and the earth are co-eternal with God because these were created "in the beginning." Eternity has no beginning. If the devil was a murderer from the begin-

ning, we inquire: What beginning? Was it not in the garden of Eden when Satan tempted Adam and Eve, and caused them to eat of the forbidden fruit, "whose mortal taste brought sin and death into the world, and all our woe?" This theory, which is called the "Two Seed Theory," is that of the Parsees revamped. Zoroaster, author of the Zend Avesta, taught that there were two gods—Oramuzd, the god of good, and Ahriman, the god of evil—one the author of light, the other the author of darkness. The rationalists hold that there is no personal devil, but what is called Satan is only the evil in man. According to John Milton, the devil was once an exalted angel, who refused to worship the Son of God, and was cast out of heaven with a vast multitude of disobedient angels. Milton paints us a picture of the whoredom between Satan and sin, and death is the monstrous progeny. What filled Satan with pride and ambition, we cannot tell. Why the "angels kept not their first estate," we have no means of knowing except that they were not worthy to keep it. Jesus "saw Satan as lightning fall from heaven," Luke 10: 18, and though he is fallen, he is God's minister to execute His wrath upon all the children of disobedience. We must content ourselves by knowing that evil does exist; that it is opposed to good, and that we should strive not to be "overcome with evil, but overcome evil with good." Man's sin is the only background on which the picture of redemption can be painted. Without it the incarnation, and the cross lose all their significance. Prof. Delitzsch well says: "If it is not a historical fact, then there is an end to all religion." It is also true that the "wages of sin is death."

Macbeth is the highest expression of this great truth in profane literature. It is the eternal law. No man, no effort, no combination of circumstances, no power can change it. It is the eternal, immutable law of the universe—crime, remorse, punishment. It is written in every bleared and seared conscience. It speaks from the ruins of Babylon and Tyre. The broken arches and ruined temples of Greece and Rome are monuments to it. It has existed at all times and all places. The sun may cease to shine, the stars fall, the germs of nature tumble altogether "till destruction sicken," but as long as there is a mortal being in the universe this moral will hold, and crime done in the pitchy darkness of the night shall be punished. Macbeth battled against the law, but could not change it. He and she after the performance of the deed could find no peace. Conscience followed them everywhere. Blood was before them. The trees, the stones, the night and the day cried out "murder." "The wages of sin is death." All of great Neptune's oceans if converted into blood could not cleanse us from the guilt of our sins; but in the fulness of time Jesus died on the cross, and through the shedding of his blood we have forgiveness of sins and eternal life. Jesus was also tempted by Satan in all points, as we are yet without sin. Heb. 4: 15. His temptation and victory were not only Messianic, but also human. He is the perfect man; and at each temptation marked an assault on humanity; it also marked a victory for humanity. In this he has set an example for us that we should resist and overcome Satan when he assaults us with temptations.

Canon Farrar's graphic description of the condition of the world prior to the advent of the Savior is indeed a gloomy one. He says "It was an age of transition, of uncertainty, of doubt. In the growth of general corruption, in the wreck of sacred institutions, in those dense clouds which were gathering more and more darkly on the political horizon, it must have seemed to many a pious Jew as if the fountains of the great deep were again being broken up. Already the scepter had departed from his race; already its high-priesthood was contemptuously tampered with by Idumæan tetrarchs or Roman procurators; already the chief influence over his degraded Sanhedrin was in the hands of supple Herodians or wily Sadducees. It seemed as if nothing were left for his consolation but an increased fidelity to Mosaic institutions and a deepening intensity of Messianic hopes. At an epoch so troubled, and so restless—when old things were rapidly passing away, and the new continued unrevealed—it might almost seem excusable for a Pharisee to watch for every opportunity of revolution; and still more excusable for an Essene to embrace a life of celibacy, and retire from the society of man. There was a general expectation of that 'wrath to come,' which was to be the birth-throe of the coming kingdom—the darkness deepest before the dawn. The world had grown old, and the dotage of its paganism was marked by hideous excesses. Atheism in belief was followed, as among nations it has always been, by degradation of morals. Iniquity seemed to have run its course to the very furthest goal. Philosophy had abrogated its boasted functions except for the favored few. Crime was universal, and there was no known remedy for the horror and ruin which it was causing in a thousand hearts. Remorse itself seemed to be exhausted, so that men were 'past feeling.' There was a callosity of heart, a petrifying of the moral sense, which even those who suffered from it felt to be abnormal and portentous. Even the heathen world felt that the 'fulness of the time' had come." Life of Christ, pages 55-6.

This shows much evil in the world then, but light shows to better advantage in the darkness. While the wars of Alexander the Great, the conquests of the Romans, and many other things which transpired before the coming of the Savior may seem full of evil to us, God was overruling them all for good, and preparing the world for the coming of His Son, and the reception of the gospel. Sometimes we view an angry looking cloud with feelings of great fear. It seems evil to us because we fear a great storm. The writer has often watched the livid lightning on a Texas sky by night, and thought of those lines in the sailor boy's dream which speak of "the lightning's red glare painting hell on the sky." These storms, though seemingly evil at the time, are in reality great blessings. On the banks of the La Plata, in South America, when the wretched inhabitants are dying rapidly with fevers, and the air is full of germs, there seems to be no relief until God sends the hurricane from the cold summits of the Andes, and the germs are blown away, and the scourge ceases. Cholera epidemics in this country are usually attended with great stillness in the atmosphere. A political commotion sometimes helps to purify the atmosphere, and even religious

commotions have been known to be beneficial in driving away cant, hypocrisy, priestcraft and fraud. The Savior produced a great commotion in the world, and died by the hands of his enemies. When God permitted Satan to afflict Job it seemed that great evil was upon him, but he had greater blessings afterwards than he had ever enjoyed before. Darkness is opposed to light; evil to good. Where good and evil exist side by side it is easy to draw a contrast. The Savior says, "by their fruits ye shall know them." An evil man will show what he is by his life. A good man will also show what he is by his life. God permitted Judas Iscariot to betray Jesus, and permitted Satan to afflict Job. He may now permit evil men to afflict His children, if so, he will overrule this seeming evil for their good. His wisdom surpasses all human understanding. Paul says, "And we know that all things work together for good to them that love God to them who are the called according to his purpose." Rom. 8: 28.

Allensville, Ky.

The One Way of Salvation.—No. 1.

S. WHITFIELD.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14: 6.) As a rule we can all agree in saying that the Bible is a safe book to follow. All that we know about God, Christ, the devil, heaven, and hell we have learned directly or indirectly from the one Book. This being true, we are safe in doing exactly what the Scriptures teach; but we are in Babylon when we leave them. If we ever learn what this one way is, we must get it from the Bible. From the beginning God has had one way for his people; he has one way to-day, and will have until the end of this world. It is true that certain laws have existed only under one dispensation, but under the same dispensation the laws have always been the same for all people.

Is it possible for us all to find out from the Word of God what the one way is? Would the Scriptures teach that there is one way; would Christ pray that his followers might all be one; and would Paul exhort to the same end, if it was not possible for us to know the way of the Lord? It is certain that with the present condition of affairs we cannot all be one; but if we would all be satisfied with God's way and were determined to walk in it we could be one people. To find out the way we only have two questions to answer:

1. How may I become a Christian?
2. How may I live a Christian?

It is much easier to answer these questions than it is to live up to the answers. In studying the Scriptures it is very important to know where to stop. Some people are more concerned about what they cannot know, than about what they can and must know if they are ever saved. We want to answer these questions as clearly as possible in these articles.

The conditions of salvation and the Christian race are all for responsible people. Children and idiots are not responsible. It is impossible for them to obey the gospel. God does not require impossibilities from any

one. Hence God will save all children and idiots. We may not all agree just what people are responsible, but one thing is certain, and that is, we are accountable beings in the sight of the Lord. When we talk to some people about obeying the Bible, they tell us that their parents and scores of others never did certain things which the Bible teaches, but they died happy and are saved. Never mind about the dead; for they are in the hands of a just God who will do what is right. People ought to think about their own individual responsibility, and not so much about those that are gone to the other world. We ought to obey the commands of God if no one else in the world does. I do not believe that we are prepared to live for Christ, unless we are ready to stand alone for him if necessary. It will not do to follow preachers. We must study and act for ourselves. The only possible way for us to know that we are right is to take the Word of God and study it carefully and prayerfully. Those that cannot read ought to get some one they can trust to read for them.

To try to be saved any other way than the one marked out in the Scriptures clearly shows that we are not satisfied with God's way. It is only through the mercy of God that any of us can be saved; and surely we ought to be glad that we can walk in the requirements of the Bible. If we will notice the people under the old dispensation that were not satisfied with God's way, we will find that God was not pleased with them; but those that always respected his way were blessed. These are examples for us, and we will be finally dealt with in the same way. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4.

Christ came into this world to open up the way for us to go to the Father, and we must go through him. We could not open the way for ourselves, but since he has done it for us, we can walk in it. "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 11, 12. We must hear and follow Christ, which we do by obeying what he says.

Walnut Bottom, Pa.

In our day it too often happens that a spirit of resentment or of revenge permeates our writings. We cannot bear criticism, and as to admitting that we have made mistakes that is a thought not to be entertained. Such things arouse animosity in others and the result is alienation. In the light of God's word, the life and teachings of Jesus, the solemn exhortations of the apostles, why do Christians neglect this new commandment, to love one another?—*Firm Foundation.*

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straightened 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.

Remember that the club rate with the Gospel Advocate ceased when THE WAY became a weekly. Formerly we sent the two papers at \$1.60; but now, when you order both papers, send two dollars.

* * *

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* * *

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* * *

Now you know how to send the money. The next thing to do is to look on the tab printed on this paper you are reading and see how you stand. If you are behind, remember the Savior's injunction: "As ye would that men should do to you, do ye even so to

them." How carefully we who have taken upon us the name of the Father and of the Son and of the Holy Spirit should strive to keep this rule in all things, in word, thought and deed.

* * *

A sister from Michigan writes as follows: "We, my son, mother and myself, enjoy reading THE WAY very much. We usually devote the Lord's day afternoon to it and are much benefited by its strong lessons of fidelity to the Master in all things. We hope it will grow in every way, and we will try in our feeble way to help." I know her and her mother well, and I knew her godly father, one of the grandest of men. The fact that many such people love THE WAY for its work's sake is one of my great comforts. May it become more and more worthy of their favor and support!

Prayer for the Sick.

J. A. H.

A brother from Indiana writes asking for an exposition of the paragraph included in James 5: 13-18. He asks: "Do these instructions apply to us now?" It seems to me there is not a little confusion in thought and teaching among Christians as to what was limited to the apostolic period, and what is common to all periods of the reign of Christ. Not a few people seem to be under the impression that all divine interventions have ceased since the death of the apostles, and that since then there have been no supermundane or super-human influences known on earth. They think God gave the word and stopped—a very low and very erroneous conception of the reign of Christ.

The truth in the matter, as I understand it, is this: What was needed in the apostolic age was given; what is needed now is just as fully given: what was not needed then was not given; what is not needed now is not given. God has not changed in the least from all eternity. He is the same yesterday, to-day and forever. He has always loved and blessed those who love and serve him in trusting faith; and he has always cursed and destroyed those who despise him and walk in their own ways. In the apostolic age there was needed inspiration from God, because the revelation of his will was not completed. In the nature of the case this inspiration had to be given, or something equivalent to it, if there could have been any such

equivalent. From this same necessity miracle-working power was given in that age. An apostle's inspiration would have had no weight had he not been able to work the signs of an apostle. He might have told the people he was inspired, but they would not have believed it. And so of prophets, and of all other workers who claimed to have super-human authority in their teaching. By some miraculous signs it must have been demonstrated that they were authorized by God to deliver a message for him, or else the people would have been foolish to receive it. And people are foolish to-day, who receive the new revelations from Catholics and Mormons, without the attestation of unmistakable miracles. If a man were to come to me to-day, and claim that he had a new revelation from God for Nashville, I would ask him to cure the sick, lame, blind, palsied and afflicted of Nashville, as Christ cured the people of Capernaum, Mark 1: 29-34 and Luke 4: 38-41. And if he did not do this, instead of believing him to be an apostle of God, I would take him to be a fool or a knave. When the completed Word of God was given to the churches, the need for inspired men ceased; and when this ceased there was no further need that God should give miracle-working power to men. This does not mean that God does not do as much for his children as he ever did, that he does not continually put forth power as great, as wonderful, as unexplainable, as he ever did; it simply means that that power is not manifested through man and as a work done by man.

To make the meaning of this clear, consider the following cases: A lame man asked Peter and John for alms; Peter said to him, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." And he took him by the right hand, and raised him up; and immediately his feet and ankle-bones received strength; and he went walking, and leaping, and praising God. See Acts 3: 1-10. Now here God evidently granted to Peter the power to work a miracle. A man did a wonderful work.

Compare this with the following case: At Capernaum, those who received the temple-tax, the half-shekel, came to Peter to know if his Master was accustomed to pay it. He answered, Yes. But when he came into the house, Jesus anticipated him, brought up the subject first, and directed Peter to get the money and pay the tax for two; saying, "Go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel; that take, and give unto them for me and thee." See Matthew 17: 24-27. In this case also a most wonderful work was done, equally as wonderful, as miraculous, as the curing of the lame man, aye, as wonderful as the resurrection of Lazarus; but Peter did nothing wonderful; all that he did was commonplace, and any other man was as capable of doing it as he; he knew he had done nothing wonderful, though a mighty miracle had been wrought. He had taken a hook, had gone to the sea, had caught a fish and had taken something out of its mouth—a shekel, enough to pay the temple-tax for two. The wonder was that Jesus knew about that money, and that fish, and that he was able so to control and direct

Peter and the hook, the fish and the money. This miracle was wrought by God incarnate, not by man.

Jesus sent out the twelve to travel throughout all Palestine, without money, food or extra clothing; when they returned he asked them significantly, "Lacked ye anything?" And they said, "Nothing." Was it a chance that they lacked nothing? or did they provide wholly for themselves? or was it Christ's providential care that prevented them from lacking anything? I believe it was his providence that supplied to them, hour by hour, and day by day, everything they needed. And the power which he put forth in doing this was as mysterious and as miraculous as anything can be—clearly a super-human power. Now there are recorded in the Word of God great numbers of cases in which this silent, mysterious power went forth from God, and did its marvelous work. We find such cases in both Testaments. Read the account of Abraham's getting a wife for Isaac, Genesis, chapter 24, and of the saving of the 276 souls from drowning because God had granted them to Paul, Acts 27. Study the stories of Ruth and Esther, and then read how Jesus got a room in which to eat the passover, Mark 14: 12-16. No appearance of miracle anywhere in these accounts, but God's directing providence in them is as wonderful and as mysterious as any miracle. The lives of Joseph and David are two wonderful chains made up of links of special providences. When God teaches that "to them that love God all things work together for good, even to them that are called according to his purpose," he plainly teaches that those who love him, and follow his holy Son, are so surrounded and protected by his care that nothing can hurt them; and not only so, he even guarantees that whatever befalls them, from whatsoever source it may come, shall be so controlled and directed as to work for their good. What a tremendous incentive to a man to devote himself wholly, body, soul and spirit, to the service of Christ! There is no other thought that so nerves me in living the Christian's life, that makes the burdens of it so light, and the pursuit of it so full of joy. And I believe it has many times caused me to make sacrifices for Christ, and to do things in his service that otherwise I would not have dreamed of doing, nor have thought possible.

The passage we have been asked to explain reads thus: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." James 5: 14, 15.

Now, according to the principles which have been set forth, if this were a case in which men worked miracles, the instructions would not be applicable to us now; but if no miracle-working power on the part of the elders was required, if the curing of the sick was done by God, not through men, but simply in answer to the prayer of men, then a faithful compliance with the instructions would bring about the same results now that were secured then. It would simply be a question of answering prayer. The prayer of faith is answered; the prayer of doubt is not.

In the passage it is plainly stated that "the Lord shall raise him up; and if he have committed sins, it

shall be forgiven him." God raised him up and God forgave him; the elders did nothing more miraculous than to believe and pray; and that was no more miraculous in them than it is in us. He illustrates this by Elijah praying for rain. He wrought no miracle in this; he simply prayed; God sent the rain. Why should we not practice according to this teaching now? We could as successfully as they did then, I believe, were it not for a lack of faith. The sick man would have to have faith enough to send for the elders of the church; then if they had faith enough to go and anoint him in the name of the Lord expecting him to get well, he would get well; God would cause him to recover. So at least I believe. But it would not be of faith unless these directions were followed to the letter. It would not do for the elders to go to do this, unless they were sent for by the sick man; it would not do for any one else to anoint and pray for the recovery except the elders. If these directions were not followed exactly, it would be unbelief, not faith. People flatter themselves sometimes that they are walking by faith when they are really expressing unbelief. When people do exactly as God directs, they are walking by faith; when they go as seems best to them, they are walking in unbelief, in human wisdom. I have known of preachers going about over the country anointing the sick and praying for their recovery, claiming to follow this passage. They were frauds and unbelievers. If this doctrine were believed and practiced by all Christians would they not live forever? No, not in this world; they would die of old age as Brother Jesse Sewell did, or in some sudden way, as Moses and others of God's faithful ones have done. If people had a stronger faith, and were as true to God as they ought to be, it is probable numbers of them would be killed for Christ, as they used to be.

The Poor Have the Gospel Preached Unto Them.

R. H. BOLL.

One of the prophets foretold it: Jesus was anointed to preach the good tidings to the poor. When John the Baptist sent to inquire of Jesus if he were the one that was to come, or if he should still look for another, Jesus in answer simply pointed out the fulfillment of the prophecy. "Go your way," he said to the messenger, "and tell John the things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them." Jesus himself was poor, and that of choice. It was in his power to "turn to gold the very stones on which he walked;" yet he could not own so much as whereon to lay his head. With the poor he associated, the poor he taught, and the common people heard him gladly. But not exclusively to poor people was his mission. He knew no partiality to either poor or rich. When the rich desired to hear him he did not refuse the good tidings to them. God never saved a man because he was poor, nor damned another simply because he was

rich. The rich will hardly enter into the kingdom of heaven; but it is because their circumstances are seriously in the way of their believing and obeying. To be rich often means to be proud, haughty, self-willed and given over to pleasures and to covetousness. The poor are often by their very station, and its burdens and adversities made humble. To the meek and humble are the promises. But if the rich man is of a meek, docile heart, he too comes within the range of Christ's salvation.

THE FIRST CONDITION.

This then is the first, the fundamental condition—not that a man should be poor or rich in outward things, but that an inward poverty rather should exist, a poverty of the soul that will make it willing to rely on God's promises and accept his words. It is found that the prophet spoke of this very thing; the words which he wrote and Jesus afterward applied to himself run as follows: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of the vengeance of our God; to comfort all that mourn . . ." (Isa. 61: 1, 2). The time came and Jesus announced it: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness, for they shall be filled."

NOT EVERYONE RECEIVES THE TRUTH.

The Word of God, which brings salvation, does not find room in every heart. Self-righteousness effectually bars the truth out of the heart; pride stops the ears. "Behold the sower went forth to sow; and as he sowed some seeds fell by the wayside, and the birds came and devoured them." But the sower is not blind. He evidently selects his ground; and so it happens that the poor have the good tidings preached to them.

GOD SEEKS THE POOR.

God's eyes have ever run to and fro upon the earth to find the poor in spirit, to find and bless every humble, childlike soul. And these were found among the poor and the rejected—publicans, harlots, Samaritans, Gentiles. Wherever God found them he showed them partiality, preferring them even above the children of Israel. Christ searched for them. He left Jerusalem and Judea. "How often would I have gathered thy children together as a hen doth gather her brood under her wings, but ye would not," he said of Jerusalem. Had he not himself taught his disciples not to cast their pearls before the swine? So he withdrew into other places: "that it might be fulfilled which was spoken through Isaiah the prophet, saying:

The land of Zebulun and the land of Naphtali
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death
To them did light spring up."

THE POOR STAND HIGHEST WITH GOD.

The Roman centurion had a better heart to accept truth than any man in Israel. When Jesus heard the expression of his implicit trust in Christ's power to heal even with a word, he turned himself and said to them that followed, "I have not found so great faith, no, not in Israel." God looks on the heart. A man of poor spirit was found; and at that moment the heathen centurion stood nigher the favor of God than any man in Israel. "And I say unto you," continued Christ, "that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the sons of the kingdom shall be cast forth into the outer darkness: there shall be weeping and gnashing of teeth." Birth, lineage, rank, wealth, strength—all go for nothing with the Almighty. His question is, "Where is the man of a poor and contrite spirit, and that trembleth at my word?" To him God will give the kingdom of heaven, an inheritance, and joy and glory forever. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57: 15).

GOD DOES NOT CAST PEARLS BEFORE SWINE.

The Word of God has the peculiarity of being hidden or revealed to every man in proportion to the humility and sincerity of his heart. When Jesus disputed with the perverse Jews he spoke darkly. When he admitted to his disciples that he was the Christ, he charged them to tell no man; when he got to Samaria he told it himself. When he healed the lepers in Judea and Galilee he said, Tell no man; when he had cast the demons out of the Gadarene maniac he said to him, Go back and tell everybody.

God never forces his gospel on anybody. One man does not want it, and finds it quite within his power to turn his back on it. Another perhaps would like to have the truth, but he has other aims and objects of more absorbing interest to him. He also fails more or less to perceive the truth. Cares, riches, pleasures, false ambition are curtains which hide the light of life. "How can ye believe," said Christ to some Jews, who receive glory one of another, and the glory that cometh from the only God ye seek not?" And Paul writes, "But and if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God should not dawn upon them." Wherefore he that hath ears to hear, let him hear.

THE MOST IMPORTANT POINTS.

The points of most importance to us in this, and which cannot be too strongly emphasized are these: First, an honest, open-heart, free from self-conceit; poor and knowing its poverty, willing to look to God for help—this is the one prerequisite God asks of a man before he gives him faith through his word and saves him; second, it lies with us to be poor in spirit. The lowest, meanest sinner can do this. God hardens our hearts when we harden our own; but we have the

choice and the power to open our eyes to the light. The light itself will do the rest—it will influence us and transform us unto salvation: only give it full, free entrance.

But, now, suppose a man is not poor in spirit is there any use of preaching to him at all? If the man is utterly and entirely hardened the Word of God can never enter his heart, and can work no reformation in him; and if we knew men as God knows them, if we were able to point out those hardened ones, we should not deem it time well spent to preach to them. But there are none that are so utterly out of reach of the gospel in the beginning. It is after they have shut out the light a few times of their own will that they become hardened. We cannot fathom our fellow-man's heart: for ought we know it may not be quite frozen; and in the smallest crevice may the word lodge and melt the ice and make the man humble that he may receive more of God's power unto salvation. Let us, therefore, preach the word, be instant in season, out of season. Above all, let us take heed to be child-like, poor in spirit, at all times. Then we shall continue to receive truth, and to grow: for it is to such that the gospel is preached in its greatest fullness and splendor.

Nashville, Tenn.

The One Way of Salvation.

S. WHITFIELD.

No. 2.

God has one way for all people to be saved. All have sinned and have fallen short of doing their duty. The remedy for this sin is for all alike. What is required of one is required of all. Where there is a difference in teaching as to what sinners are to do to be brought into a saved condition, some one is wrong. Two contradictory statements about the conditions of salvation may both be wrong; but we are certain that one is. There is scarcely any other religious subject in which there are more theories advanced than concerning the above. Strange that such should be the case over one of the most important themes in the Bible. We cannot charge God with being the author of so much confusion, for it appears to me, that his word is very plain and explicit on this question. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35).

Having, thus far, tried to show that there is one way, the next question to be considered is, How may I become a Christian? This is a question that the whole world should be interested in. Those that do not meet it, and try to answer it for themselves in this life, will be compelled to bow to King Emanuel at the judgment, and will be sentenced to everlasting destruction.

"And he said unto them, 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). This is the commission for the whole world, as given by Mark from Christ. From these words of our Savior

we know that it is absolutely necessary for all people, that would be saved, to believe. If it is so important to believe, it is equally important to know what we must believe. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30, 31). From this we learn that we must believe that Christ is the Son of God. The majority of persons, at least in Bible lands, assent to this as an historical fact, but it does not benefit them as far as salvation is concerned. They might believe this all of their life in this world, and then be lost forever. It means that he came to this world to save us from our sins, and that through him alone we can be rescued; that we take him as our Savior, and humbly try to do all that he commands. The truths that cluster around this proposition are so numerous that it is impossible to mention them all now; for it embraces the whole system of Christianity. That Christ died for our sins, was buried, and was raised again are all facts that are included in it. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8: 37). "That 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" (Rom. 10: 9). To believe with all the heart is with all the faculties of the inner man—with all the mind, soul and strength. Matthew, Mark, Luke and John all wrote to prove to all the world, and for all time, that Jesus Christ is the Son of God; and any one that will candidly weigh the testimony of these writers, will be convinced of this most wonderful and important of all facts. Faith in Christ must be the result of testimony produced. "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10: 17).

"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" (John 3: 16). "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10: 43). In these passages remission of sins and everlasting life are promised to the believer; and it is certain that all believers shall receive both of the above. It is very important to know what kind of a believer is here mentioned. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3: 36, R. V.). "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2: 26). With these things before us, we are sure that the faith that the Scriptures commend is one that acts, that does anything and tries to do everything that is required; and it is thereby perfected by works. Those that do not believe are condemned already. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18).

Walnut Bottom, Pa.

Some Thoughts on Faith.

L. S. WHITE.

No. 2.

At this stage of these "thoughts" it will be well to consider how people are to come in possession of faith. Have you faith? If so, how did you get in possession of the same? "Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word" (John 17: 20). Did you receive your faith through hearing the words of the apostles? If not, are you sure you have faith at all? "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name" (John 20: 30, 31). The testimony given in Matthew, Mark, Luke and John, was given for the purpose of producing faith in Christ. Sometimes people say that the faith we get by hearing the Word of God is only "historical faith." I am glad to say that God calls it faith, and it does seem that we should be satisfied with God's arrangement. I do thank God that it is the kind of faith that gives us eternal life through the name of Christ. Notice the expression: "Through his name." We will need that in a future article.

* * *

After giving the glorious promise, "Whosoever shall call on the name of the Lord shall be saved," Paul asks the following questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Rom. 10: 13, 14). These "preachers" are evidently the inspired preachers who wrote the New Testament, and we cannot hear without their testimony. We cannot call upon a being unless we believe in the existence of that being; neither can we believe in the existence of a being unless we have heard of that being: so we cannot call upon God unless we believe in God, and we cannot believe in God unless we have heard, been taught, of God. In so many words, the Bible plainly tells how we are to be made believers, "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10: 17). Could language possibly make anything plainer than the above statement?

* * *

Sometimes, in having more zeal than knowledge, we desire our Savior to "come down and give us faith," but the Bible forbids that. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart who shall ascend into heaven? (that is, to bring Christ down from above) or who shall descend into the deep? (that is, to bring up Christ again from the dead). (Rom. 10: 6, 7.) If we are positively forbidden to pray for Christ to come down and give us faith, then, how are we to do? In verse 8, the apostle says: "But what sayeth it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach." We must accept the "word of faith" as preached by the apostles.

* * *

The great power of examples has been one of the

most convincing arguments that can be presented. A few examples of people receiving their faith by the "hearing of the Word of God," would not be out of place here. "And it came to pass in Iconium, that they (Paul and Barnabas) went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed" (Acts 14: 1). The faith was here produced by the preaching of the word of our Lord by Paul and Barnabas. "And many of the Corinthians hearing believed, and were baptized" (Acts 18: 8). The faith of the Corinthians was produced by "hearing." The Pentecostians came together a wicked mob, and the Apostle Peter so powerfully presented the Word of God to them that they were fully convinced of the claims of the Son of God, and in great anguish of soul cried out and said: "Men and brethren, what shall we do" (Acts 2: 37)? Their faith was produced by the Word of God, as preached by the Apostle Peter.

One other example must suffice for this time. God sent Jonah to tell the wicked inhabitants of Nineveh that the city should be destroyed in a certain length of time. God said to Jonah: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. . . . And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown" (Jonah 3: 2-4). This is a brief account of the preaching, and what was preached. What effect did it have on those wicked people? "So the people of Nineveh believed God" (v. 5). Their faith was brought about by the hearing of the Word of God as preached by Jonah; and that faith was so strong that it led them to turn away from sin; and when "God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not" (v. 10). Jesus, in speaking of them said they repented (Matt. 12: 41). If hearing the Word of God then, produced faith, why not now?

Gallatin, Tenn.

Deception.

H. C. HINTON.

There is a genuine delight in deceiving and being deceived.

Washington Irving says, in speaking of the stories connected with the life of Shakespeare, "What is it to us whether these stories be true or false, so long as we can persuade ourselves into the belief of them and enjoy all the charms of the reality?"

I knew of some children who recently said that Christmas did not now bring near the joy to them that it did when they believed that an imaginary "Santa Claus" brought them the gifts. And I once knew some parents who became angry because the teacher, who was a Christian, told his pupils that it was their parents who gave them the presents instead of "Santa Claus."

—Such joy is there in deception!

A lady of my acquaintance, who claims to be a Christian, once said that you cannot raise a family of children without deceiving them—more or less.

Now notice some Bible injunctions on the same sub-

ject: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 7. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5: 6. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

If a child has been wilfully deceived by its father or mother and later discovers the deception he will never have the respect for that parent that he would have had. He cannot have. And when a child has lost confidence in his mother he has taken a long step toward doubting God. Then comes the awful warning. "He that doubts is damned." Rom. 14: 23.

I believe it is true that if a child could be brought up so as never to be deceived in the least nor to see any deception practiced, his trust or faith in God would be perfect. I believe it is also true that a man or woman who, having placed implicit confidence in a friend who proves to be false and betrays his trust, I believe it is nearly impossible for that man or woman ever to have perfect trust in God. Are not our ideas of the love, honesty, truthfulness and justice of God influenced a great deal by these same attributes, as seen in our most intimate friends? Then, mothers, when you deceive your child you are starting him on the road to eternal destruction; and it may be the impetus you have given him is so great his whole life cannot overcome it. Then, when the small and great stand before God, and the sheep are divided from the goats, and he on the left hears the awful doom pronounced, "Depart from me, ye workers of iniquity, I never knew you," how, oh how, would you feel should your son turn to you and say, "you sent me there!"

The responsibility is great; do not try to shift it. It pleased God in the eternal fitness of things to have children in the homes, therefore he says, through Paul, "Bring up your children in the nurture and admonition of the Lord."

Why is it that so many professed Christians pray so seldom?

Because their prayers are not answered. And why are they not answered? Simply because they did not believe they would be answered when they were offered. Surely God will not bless the man who doubts him. If only we had faith like the water fowl that the poet Bryant describes as sailing all alone at a far height, in the cold, thin atmosphere, in the dusk of evening, and trusting in God for protection and guidance, the words of Jesus when he said, "Ask and ye shall receive," would apply to us.

I have seen so much deception, it is sometimes hard for me to believe there are more than just a few who are to be trusted. I have seen persons claiming to be Christians, who would meet at the house of God only about once in one or two years, and when they came would seat themselves in the front of the house, as though they were so very pious. Their conduct at other times was unworthy of any man or woman. Trying to deceive the world and the church! The time cometh when every hidden thing will be brought to light. Will our work stand the test?

Where then shall we go to find the stream of life whose waters are untainted by deception? Jesus said

to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14.

How can we increase our faith in God? "Now faith comes by hearing, and hearing by the word of God."

Christ said he came to do his Father's will. He never betrayed, in the least, the trust the Father placed in him. Then he tells us to be followers of him; that is, put our whole trust in Christ and fear not that it will be betrayed.

Christ says: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

Do you believe this? It is not so much our works that God sees as the faith we have in him—the motive back of the works. "For if Abraham were justified by works he hath whereof to glory; but not before God. For what saith the Scriptures? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 2-5.

Then why, with an open Bible before us, is our faith so weak? We may lay some of the blame upon those who have deceived us, but will that justify us? No. Show to the world that you can be trusted, and the influence you will have on your associates in strengthening their trust in heaven and divine things will be like a crown of glory to you that fadeth not away.

Then, thanks be to God, the seed of the kingdom, which is the word of God, has fallen into our hearts and we have believed it, and may it bring forth fruit, some an hundred, some sixty and some thirty fold.

Spencer, Ind.

The Holy Bible.

J. M. WALTON.

Attention is called to a few general remarks which I wish to offer concerning the Holy Bible. And this I desire to do because the Bible 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. I would rather read the Bible than any other book; I would rather study it than any other book; I would rather talk about it than any other book. I would rather know what is contained in and taught by it than to know what is contained in and taught by all other books on earth. Therefore it is impossible for me to say how highly I value and appreciate the Bible.

The Bible contains a message sent down to us from another world, the will of God made known to man. It contains the last revelation that God gave to man, a full and complete statement of his will to all the families of earth. It is the only sure and infallible guide that we have to rule and regulate our conduct in this life, and shape our destiny for the life to come. It is the only book that lifts up the fallen

race, that elevates society, that purifies the human heart, that makes men better and women happier in this life and in the life to come.

Now this text, "Holy Bible," is not found anywhere in the writings either of the Old or New Testament. It is not contained in the Bible, but the Bible is contained in it, and I am sure my readers will pardon me for selecting it, for when we remember that the Bible is such a great, good and wonderful book, and that it contains so many good things which we ought to know, and so many things which we cannot learn from any other source—in view of all these considerations, we conclude the Bible deserves our attention from day to day, and from year to year, just as long as we live in the world.

Now I am both sorry and surprised to know that there are some people who reject the Bible, who deny it, who ignore it, who say that it is false, that it is a fraud, that it is not the Word of God, but is only the work of man. And it is not my purpose in this "Short Sermon" to undertake to prove the divine origin of the Bible. This may receive attention later. But now we wish to consider some important features of the Book of books.

Let us illustrate: We may learn something about the solar system, that is, the system by which the various planets revolve in their orbits around the sun, as their one great and only center. We may learn all that is possible for us to learn about that branch of modern science. Or we may learn something about the vegetable kingdom, and be well versed in the science of botany and be able to analyze the flowers of the field and the lilies of the valley, and tell of what species and family of plants they are. Or we may go still further and learn something about the mineral kingdom, and become well versed in the science of geology, and be able to read the rocks and analyze the various substances of the earth on which we live and move. And thus we may continue, if it were possible, until we have mastered all of the various branches of modern science, yet they teach us nothing—absolutely nothing about God, about Jesus, about heaven, about the future and eternal destiny of the human soul.

Hence, if we would learn about God, about the wisdom and knowledge and goodness and power of God; if we would learn about Jesus, about his life, his death, his burial and his resurrection from the dead; if we would learn about heaven, about the joy, beauty, grandeur and glory of heaven; we must read, study and meditate in the Bible. Therefore David says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but whose delight is in the law of the Lord, and in his law doth he meditate day and night." Ps. 1: 1-2. Thus David has pronounced a blessing upon the man whose delight is in the law of the Lord, and who meditates upon that law by day and by night.

To illustrate: If a man desires to be a successful farmer, he must study the art of agriculture. If he desires to be a successful lawyer, he must study the law. If he desires to be a successful doctor, he must study that which pertains to that profession. But if he desires to be a successful Christian, he must study

that which is calculated to make Christians; which is the pure word of the living God. Wherefore in John 5: 39 Jesus says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Now there are a great many reasons why we ought to read and study the holy Scriptures. I will mention a few of them.

The Bible contains three principal elements which are thoroughly and perfectly adapted to our nature.

The first is an element of facts to be believed; the second, of commandments to be obeyed; and the third of promises to be enjoyed. Now if we would have the facts of the Bible, the commandments of God, and the promises of the gospel indelibly stamped upon our hearts and minds, we must study them, meditate upon them, and ponder over them in our hearts and minds. And remember, O remember, dear reader, if we fail to study the Holy Bible, if we fail to learn our duty there, if we fail to obey its holy commandments, we are sure to make a failure in our journey, a failure in death, and a failure in the judgment.

But on the other hand, the man who reads the Bible, who studies it, who learns his duty from it, who obeys its commandments, who lives and walks according to it, who is supremely satisfied with it, who goes where it leads and stops where it stops in all matters of faith and practice,—this kind of a man will have his name inscribed in the Lamb's book of life, will be adopted into the divine family, will be a son of the Most High God, an heir of God, and a joint heir with Jesus Christ. And, if faithful until death, he will "enter that rest that remains for the people of God," and sing the songs that angels sing, and bow with them around the throne of God, and walk with them up and down the shining streets of that eternal city, and have God for his Father, Jesus for his elder brother, heaven for his eternal home, and bright angels for his eternal companions throughout the realms of eternal day.

Then, Christian friends, be good and true,
And seek your Master's will to do.
Do not falter by the way,
But follow Jesus every day.
Onward press toward the skies,
Until you gain the heavenly prize.

For "great is your reward" on high,
If faithful till you come to die.

And when at last we are no more,
Upon this dark and dreary shore,
Then with the angels we will rise,
And meet our Savior in the skies:
And with the angels we will sing
Eternal praises to our king.

Browning, Ill.

Vain Worship.

L. A. JOHNSON.

Ye hypocrites, well did Esaias prophesy concerning you, saying: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 7, 10.

Christ speaking this unto the Pharisees, shows very plainly that they had been and were worshipping God

according to the forms and manners that suited themselves. They had laid aside the form of worship that God had commanded and were worshipping according to man's device; thus Christ says they draw nigh me with their mouth, and with their lips honor me, but their hearts are far from me. To-day there are thousands of men and women who claim to be followers of Jesus Christ, and who have laid aside the true form of worship and have invented a plan of worship to suit themselves; they ignore the true doctrine and have set up something that the apostles never heard of nor had God commanded it. To-day there are many so-called churches and church members who have introduced into the true form of worship many arts and men's devices such as the organ, cornet, violin, drum, horns, etc., and have established creeds other than the Bible, creeds based on their own feelings; thus they have done contrary to the teachings of Christ: "If any man shall add unto these things God shall add unto him the plagues that are written in this book." Rev. 22: 18. It is a fact beyond a doubt that God will not accept our worship unless we lay aside all doctrines of men and worship him according to his commandments. Cain offered a sacrifice unto God, but it was not accepted of him. Why? Because it was not what God had commanded. It will be the same way with us to-day if we worship contrary to his teachings. Moses went beyond the boundary line, he smote the rock, while God commanded him only to speak to it; the consequence was God did not permit him to enter into the land of Canaan. Moses gave not God the glory in the eyes of the people, thus he was not permitted to enter the land of Canaan. Dear readers do we expect God to accept our worship? Do we wish to please God, and to reach heaven? If we do it is time that we are laying aside all things save only that which is commanded of God. God has laid down rules, commandments that are sufficient to save any one who walks therein. It is dangerous to try to improve, or to make an addition to his plan of salvation. Therefore we ought to be very careful to do nothing more than the things that are commanded; nor should we do less; for if we do our worship will be vain.

Oglesby, Tenn.

Do You Ever Think

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That, though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness, day by day, are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more lady-like, but more refined, than having "company manners?"

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk about yourself and your belongings is very tiresome to the people who listen?—*Our Sunday Afternoon.*

A soft doctrine from the pulpit will soon make hard hearts in the pews.—*Gospel Advocate.*

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."

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SCRAPS.

J. A. H.

"Seven shoemakers in the city of Hamburg determined that, by the grace of God, they would make the gospel known to their destitute fellow-men. In 25 years they had distributed 4,000 Bibles; 8,000,000 tracts; had preached to 50,000,000 of people, and gathered together 10,000 converts. One hundred and fifty such purposeful Christians would evangelize the world in 25 years. Will you be one of the 150?"—*Exchange.*

It is wonderful what steady, quiet, persistent effort will do. One of our contributors recently said something like this: "If the whole world were heathen, except one Christian, and if he should convert one each year, and every convert made after that should live, abide in Christ, and convert one each year, the whole world would be converted to God in thirty two years." When I read the statement I did not believe it; I thought surely our brother had gotten his figures wrong. But a little figuring soon showed that the number of converts in that time would run up unto about five billions, if my figures were correct.

Now if a man were to devote all the power of his soul to converting sinners and building up saints, and as a result of his labors should make only one convert each year, he would surely be considered a failure as an evangelist; but if every Christian would do as well, in a little while every soul on earth who can be converted would be. The great mass of the people cannot be converted; they will not submit to God. They are religious, they feel that they must worship, but their religion is vain and their devotion will worship. In religion nothing is good, nothing will stand the test but that which is inspired of God.

God's faithful worker cannot be a failure; for God guides, blesses, strengthens him. Noah was not a failure, though the world thought he was. In comparison with the modern interdenominational evangelist, who counts his converts by the hundreds at every place, and who is paid many thousands every year, he was nothing. As a matter of fact he was a great success, and every body out of his household was a miserable failure. It is not he who works much that succeeds but he who works well; not he who worships, but he who worships according to the will of God.

* * *

James Hinton says:

"Let us leave anxieties to God. Why need we bargain that our life should be a success; still less that it should not be a success purchased by sacrifices and sufferings?"

And Jean Paul Richter says:

"The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls."

The apostle Paul was heavy hearted at times, and weary of the strife. He was such an unpopular man! Not at all to be compared to Beecher, or Spurgeon, or Moody, or Sam Jones; for they have been very popular and well paid. Paul was quite popular and successful, too, before his conversion; but then his trouble began. He was converted at Damascus, and there he began to preach Jesus; but in a little while he had to flee from the city secretly, by night, to escape death. He went to Jerusalem, where had he been such a popular young leader; and on account of his preaching, he had to flee for his life from that place also. He was driven from Antioch in Pisidia, he fled from Iconium to escape stoning, he was stoned and left for dead at Lystra; he was whipped and imprisoned at Philippi, driven from Thessalonica, sent away by night from Berea to save his life, arrested and brought before Gallio at Corinth, raged at by a furious mob of beast-like men at Ephesus, beaten and plotted against at Jerusalem, imprisoned for two years at Caesarea and for two more at Rome; and, in addition to all this, he was beaten five times by the Jews and twice by the Romans; then, to properly close a life so full of conflict and trouble, he was beheaded. Do you say that was a very unfortunate life? It was the most successful one ever lived by a mortal. Do you say it was surely a most miserable one? Next to that of the Savior it was doubtless the hap-

piest ever lived on earth; for God's rule is to pay a hundred fold, now in this time, for every sacrifice and suffering we endure for him. See Mark 10: 28-30. So if we would prosper indeed and be richly rewarded in this world as well as in the world to come, let us be eager to work, to sacrifice and to suffer for Christ.

THEOPHILUS H. HUMPHREY.

J. N. ARMSTROG.

On February 9, 1901, Theophilus H. Humphrey died at his home, near Gadsden, Tenn., and as I knew him more intimately than any other writer for THE WAY I think I can do no better than to glean some lessons from his humble life. I have known him all my life. Went to school with him and to him. He taught me much of God's word; few men, even among preachers, have so thorough a knowledge of the Bible as did he. He was one of "Larimore's boys," and, in after years, took Ashley S. Johnson's "Corresponding Bible Course." This gave him an excellent knowledge of the word. He was a teacher of this word for many years and earnestly did he contend for the faith. He stood firm for the Bible, and had no patience with anything else than pure Bible teaching.

He was an elder and a strong support for the church at his home.

His business in this world was to "seek first the kingdom of God and his righteousness." All other purposes of life were subservient this one great end. He had no other business. The world would say that farming was his occupation but this is not true. Just as well say that Paul's occupation was tent-making, for he made a great part of his living that way. But surely no one would so dishonor the grand hero, Paul, as to claim that his business in life was that of tent-making.

Brother Humphrey lived to please God: hence he saved no money. Looking at his life with the world's eye, it was a financial failure. He did not live for himself and family. He could find time in the busiest season of the year in his country (strawberry time) to write an article for THE WAY, and it takes no little time to quit farm work, draw your mind out of it, and concentrate it on a subject sufficiently to write a readable article. He could have this time to spare in this exceedingly busy season when most farmers claim they cannot find time to read the word of God daily. The difference between Brother Humphrey and farmers who make the claim that I have just mentioned is this: his business was serving God, while their's is farming. Their farm is the biggest thing in their lives. They live to make a living for their families, and also to lay up for them when they are old or sick and cannot work. To this end they labor, toil, and many times deny themselves of almost the very necessities of life. It consumes their thought, their talent, their means, yea their very lives.

It is their thought in life; about this and this only are they careful, notwithstanding the fact that this is the very thing Jesus tells his followers not to be anxious about. "Be not anxious for your life

what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." "Be not therefore anxious for the morrow"—the future. Brother Humphrey was not anxious about these things. A Christian has not the time to be anxious about them. He may be counted a failure financially as Brother Humphrey was, doubtless, by many, but what of that? Jesus, our Lord and Master died a pauper. I suppose not even able to bury himself.

Paul came down to necessities and took pleasure in them. He came down to want and hunger and was contented with it. His life was a financial failure from the view point of the world.

Why did these heroes live and die financial failures? Why did they come down to hunger and want? Because it was not their business to seek food and raiment and be anxious about to-morrow.

The business of Jesus on earth was "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, and to accomplish his work."

Paul's vocation in life was the same as his Master's. Hear the great Apostle himself speak of these things: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things . . . that I may gain Christ."

The purpose that led Jesus and Paul was the ruling purpose of the life of which I write. I have quoted from them to show their purpose and I now quote from him. Among his last words, he said:

"How many to-day are bartering away their soul for the 'wages of unrighteousness!' How many pretended Christians are losing sight of the true blessings of God in their mad rush for wealth and the fleeting and transient honors of this world! Methinks the church is full Balaamites. Balaam was a consummate hypocrite; no baser, blacker, or more selfish one ever disgraced the pages of sacred history. Alas for Balaam and his followers! His sin was great; his character was clouded; but he was no worse than you, my beloved brother, if you are desirous of modifying God's word to suit your carnal desires—the wages of unrighteousness.' Christ said; 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' This is enough for the true follower of the blessed Master. Paul said: 'Godliness with contentment is great gain.' Here are true riches that cannot be corrupted. O, that the world could appreciate the wisdom of this declaration of the grand old New Testament hero! The godly, contented man is the only truly happy man on earth. He is absolutely; safenothing can alter the tranquil, peaceful current of his life.

What a contrast between the godly, contented, and humble follower of Christ and the rich (poor), grasping, narrow, contracted, short sighted pretender who, while claiming to be a Christian, is devoting all his time and talent and energy to the accumulation of wealth! You need not tell me such a one is happy. There is no happiness for him, either in this world or in the world to come. Jesus Christ said: 'Lay not up for yourselves treasures upon earth.' I may be an extremist on this subject; but it is my honest conviction, based upon a careful study of the word of God upon the subject, that the Christian has no right to lay up one single dollar that he does not actually need. Let the word of God, not your covetous desires, settle this question for you. The wages of unrighteousness (covetousness), like the current of a mighty river, flows through this 'vale of tears,' carrying upon its turbulent bosom countless numbers of unfortunate, deluded souls into the 'bottomless pit' of hell. Terrible, terrible thought! My brother, beware! 'Be not deceived.' If you are sow-

ing to the flesh you will reap corruption.'"

Ah! my friend, what do you think of the heart that gave expression to such thoughts right at the close of life? As he wrote here even so he tried to live, and this effort was made in opposition to the influence and example of many of the dearest friends he had on earth. Many were the anxious hours he spent concerning these dear ones who were living a different life to the one he here sets forth and tried to live himself. May we hope that his example will yet lead them to consecrate themselves more wholly to God than they have hitherto done.

The quotation given is from the Gospel Advocate of February 21, 1901. He wrote it, sent it to the publishers, but died before it was published. Oh, how uncertain is this life!

I write of his life that we may get ready. Let us imitate his purpose of life. I believe "he wholly followed the Lord" in heart.

Of course he had his faults. There is not one of us who has not. His chief fault, and that which hindered him most as a teacher of God's word, was, I think, his lack of self-confidence and the natural result of this—timidity; for he was timid to a fault.

I believe his last days were his best days. I am sure he did more good the last two years of his life than in any two years before. He taught more, preached more than ever before. Think of it—since he died he has preached to thirty or forty thousand people, for two articles have gone from the press from his pen. One in THE WAY and one in the Gospel Advocate. And I thought as I read them, "They are the best he ever wrote."

Oh! that many who read this, with me, may strive to do more for God every day, and may our last days be our best.

Brother Humphrey leaves a dear wife and children. He loved his family and was deeply concerned about it. Especially was he interested in the moral and spiritual development of his children.

And we hope his faithful wife, whom he loved devotedly, may be able to train them in the steps of their father in that they may live for the accomplishing of the one end of life even the pleasure of God.

NASHVILLE, TENN.

The Harmony Of The Accounts Of Our Lord's Resurrection.

M'CHEYNE EDGAR.

There has been so much attention in recent years to the harmonizing of Holy Scripture, under the impression that it has taken shape like ordinary literature, and may, notwithstanding its special inspiration, contain irreconcilable contradictions.

But we believe that an honest attempt at harmonizing apparent discrepancies will have its reward; and nowhere more surely than in the accounts of our Lord's Resurrection. Gilbert West, as we know, was converted from skepticism to faith in Christianity through a study of the various accounts of the Resurrection; and Loofs has quite lately admitted the possibility of reconciling them.

It is with some confidence, therefore, that we proceed to offer a brief account of our Lord's manifestations after the resurrection.

The chief objection to the accounts in the Gospels has been our Lord's appearances to His disciples in Jerusalem after He has prophesied and promised that He would meet them in Galilee. But if it can be shown that the manifestations in Jerusalem were forced upon Him though the lack of discernment on the part of His followers, then the Jerusalem manifestations are seen to be a gracious condescension to the weakness of His disciples' faith and a necessary preparation for the Galilean manifestation. Passing by for the present the dispersal of the Roman guard by the angels and the earthquake, that the women's way might be cleared to the empty tomb, we shall start with their advent in the early morning.

1. Mary Magdalene may have come to the sepulchre, but other women were there before she left to carry the news to Peter and John. This is shown by her report, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John 20: 2). Peter and John in consequence run in hot haste to the tomb, John reaching it first, but not venturing to enter until Peter has gone in. The result of Peter's observation is perplexity, but the result of John's, faith. "He saw, and believed" (John 20: 8). John was thus the *first believer in our Lord's resurrection*, and his belief was based upon *circumstantial evidence*, the discarded grave-clothes, carefully laid aside because never to be needed any more! This fact that John was the first to believe in our Lord's resurrection, and that he believed on circumstantial evidence, is the key to the Resurrection-history. Peter, Mary, the other women should all have reached the same conclusion as John. It was their own fault that they did not. But if they had believed on circumstantial evidence, the Jerusalem manifestation would not have been necessary, and the manifestations would have been confined to Galilee. It was our Lord's consideration for His strangely blind disciples which led Him to manifest Himself to them and so make their faith the result of sight. In all the other cases except John's, seeing was believing. No wonder Christ subsequently said in His interview with Thomas, "Blessed are they that have not seen, and yet have believed." (John. 20: 29).

But now let us notice our Lord's dealings with Mary. She had returned after telling Peter and John. Whether she reached the tomb again before they left or no, we cannot say. But she waits and weeps. The word used signifies to "wail" and "cry aloud." She attracts the notice of the angels in the tomb, one of whom asked her, "Woman, why wailest thou?" to whom she replies, "Because they have taken away my Lord, and I know not where they have laid Him" (John 20: 13). Then is it that the Risen Lord Himself interposes, asks her, as the angels had done, "Woman, why wailest thou? whom seekest thou?" and reveals Himself by His *voice*. His stalwart appearance led her to fancy He is the gardener; His tender tone, as He says "Mary," led her to recognize her Risen Lord. She, mani-

festly in the emotion of the moment, makes a rush to seize His feet, that she may never let Him go. But He prevents her, saying, "Touch me not; for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father: and to my God and your God" (John 20: 17). Now the word used is the present, and seems to relate to a present ascension to the Father which Jesus was about to undertake. To suppose the word referred to the final and visible ascension at the end of some six weeks would hardly be intelligible; rather let us believe that he undertook an immediate, though of course invisible ascension to the Father immediately after His interview with Mary. Then would He be in a position to confer the Holy Ghost on His disciples, and to arrange the affairs of the Kingdom according to the conditions long before laid down (cf. John 7: 39).

2. Having thus converted Mary to faith in His resurrection and ascended to the Father. He is in a position to overtake the other women as they retire from the tomb. They had enjoyed a vision of angels; they had been instructed by them that the Lord is risen and that He is going before His disciples into Galilee; but they are departing in *fear* as well as joy. They are not yet *assured* that He is risen (Matt. 28: 6-8). Accordingly Jesus meets them, saying "All hail." His second manifestation is to take away their fear and make them certain of His resurrection. His word to them, as they hold His feet, are "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (Matt. 28: 9, 10). In Mark we find that the angels make special reference to Peter (Mark 16: 7). And this consequently raises the question of

3. His third manifestation, which was to Simon Peter. Mary, we must remember, has come to tell of her vision, of her interview with Jesus, and of His intended ascension to the Father. The other women come in with an account of a vision of angels, of their special mention of Peter, and of the Lord's intended meeting in Galilee. Was it wonderful if the two accounts would seem irreconcilable, and so idle tales in which they could not believe? (Mark 16: 2). Would it not be also likely that Peter would resolve to return to the sepulchre to see if possible the angels he had overlooked, and the message from their own mouths? This at least suggests sufficient motive for a second visit to the empty tomb on the part of Peter. It was during this personal excursion, as we believe, which Peter took to find the angels that he was granted what was better far, an interview with the Risen Lord Himself. About it we have no particulars, merely the fact that such an interview took place. (1 Cor. 15: 5). But it would be a gracious interview, healing Peter's backsliding and restoring a sense of pardon. Thus does Peter become a believer in the resurrection.

4. Next our Risen Lord manifests Himself to Cleopas and his companion as they journey to Emmaus. They had been in the upper room; they had heard the women's reports; but they had left unbelieving (Luke 24: 11). To convince Cleopas, who was our Lord's uncle, and his fellow pilgrim, and who would not believe on testimony, Jesus grants them a spe-

cial manifestation. He was not recognized, however, by His outward appearance; nor even by His heart-moving discourse; but by His *devoutness* as He dispensed the blessed elements at the supper. And then He suddenly became invisible to them. In these circumstances, the two new believers in the resurrection return at once to Jerusalem to report their experience. And there is nothing to hinder the supposition that the invisible Saviour was their companion on the return journey too, and that when the door which was barred for fear of the Jews was opened to admit the pilgrims, He in His invisible form may have passed into the midst of the meeting, to reveal Himself, as we know He did, immediately after their report. In this way we escape all necessity of speculating how a spiritual body can pass through a barred door. It seems, however that the report of Cleopas and his companion overturned the faith of the meeting in Christ's resurrection. The accounts of the women and of Peter and Cleopas are so various that, as Mark put it, "They believed them not" (Mark 14: 13). It was needful to end the unbelief by another manifestation.

5. Accordingly Jesus, who was, as we suggested, already in the room, passes from the invisible condition, speaks "Peace" to them, eats before them, and gave them an "infallible proof" that He is indeed risen from the dead. In doing so, He had surely every right, as Mark puts it, to upbraid them for their unbelief and hardness of heart in not believing those who had seen Him after He was risen (Mark 25: 14).

6. But yet another manifestation was needful in Jerusalem, and this was eight days after to doubting Thomas. He was absent when the others were convinced by the Savior Himself; and when they told Thomas what they had seen and heard, he declared his determination not to believe unless he put his finger into the print of the nails and thrust his hand into His side (John 20: 24-29). It has been said in defence of Thomas that he only wanted the same evidence which the others had received. But the evidence was cumulative, and he was clearly at fault in ignoring so much testimony. Yet even to his lack of faith Jesus condescends to supply the cure, and so, when eight days after the disciples are again in the upper room and Thomas with them. Jesus suddenly re-appears, upbraids Thomas about his terms on which he would believe, and acquiesces in them; and Thomas is compelled by the demonstration to believe in the Risen Savior as his Lord and God (John 20: 28). The manifestations at Jerusalem are thus shown to hang historically together, and to have been necessitated purely by the unbelief of the disciples. If they had had the discernment of the circumstantial evidence like John, they would not have been needed; and the believers might have gone straight to Galilee to the great meeting there.

7. Upon the Galilee manifestation we are bound to lay the emphasis. It was to be the great interview, and the place and time were manifestly matters of appointment. The disciples were evidently in no unseemly haste. They waited at Jerusalem, and then went off in such a way as to escape all incon-

venient notice, intending to turn up at the great mountain (Mat. 28: 16). Some of them have time to visit their old haunts on the lake of Galilee, on their way north; and John 21 gives us an interesting account of another manifestation on the part of Jesus upon the shore of the lake. It was only natural that men, who had forsaken their Lord at the crisis of His history, should conclude that they could no longer be "fishers of men." Had they not forfeited their ministry? and would it not be better for them to "unfrock themselves" and degenerate into their old trade of "fishermen." This seems accordingly to have been the idea of the seven as they went a fishing once again on the Galilean lake. Christ's interview was to convey to Simon in the first instance, and then to others, the assurance that they may yet be "pastors" in His Church notwithstanding their unfaithfulness. This was an important preliminary to the meeting in the great mountain.

8. This great meeting was attended, as Paul indicates, by about 500. It was held, we have reason to believe, on the mount of Transfiguration, and our Lord's appearance seems to have been similarly glorious. This seems the natural interpretation of the instruction to the favored disciples not to mention the transfiguration until the Son of Man was risen from the dead (Matt. 17: 9). Supposing, then, that our Risen Lord appeared in His glory at the rendezvous on the Galilean mount, there would be only *three* out of the 500 who had ever seen Him in such glory before. It would be most natural for the 497 to doubt the personality before them as that of Him was so "meek and lowly" all His life through. No wonder if some one at first doubted (Matt. 28: 17). But Peter, James and John would come to the aid of the doubters by telling them that He was just as glorious at the Transfiguration. In this way faith in the Risen and glorified Master would soon take the place of doubt throughout the 500. And he would tell them of His authority in heaven and in earth, and of their duty to make disciples of all the nations. It was a splendid conclusion to His ministry on earth.

9. Of His manifestation to James, His brother, we have no particulars. We only are assured of the fact (1 Cor. 15: 7).

10. His last appearance was at the final Ascension, when He led His disciples out as far as Bethany and was then received up to heaven (Luke 24: 49-53; Acts 1: 1-14; Mark 16: 19-20; 1 Cor. 15: 7).

The disciples had returned to Jerusalem, as their work was to begin there. And so the Forty Days' fellowship, so uncertain and yet so significant, must end, and a new dispensation of the Spirit begin. And so it is expedient that he should go away in order that the the Comforter may be given unto them. Accordingly He ascends visibly and finally from earth to heaven. It is asked where was He when invisible during the "great forty days?" we can only conjecture that He made the Father's house His headquarters, and made every manifestation literally from heaven. In this way, the whole history becomes instinct with beauty and significance.

It will, we think, be seen from what has been advanced that the narratives are most harmonious

and tend to strengthen faith. Jerusalem and Galilee manifestations are alike reasonable, and historic. There is no improbability about either. The "proofs" Christ gave of His resurrection were indeed "infallible" and they were "many." May our eyes be open to them and may we not be exposed to just upbraiding because of unbelief.—*The Bible Student, (Columbia, S. C.)*

The Certainty Of A Future Judgment.

W. J. BROWN.

"And inasmuch as it is appointed once unto men to die, and after this cometh judgment; Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

The judgments of the Almighty are both temporal and eternal. There is but one judgment, and that will confront all after death. God just inflicts sufficient punishments here to indicate the one Judgment hereafter. As a rule he permits the prosperity of the wicked to teach us that temporal prosperity is not the the highest good; by his permission the righteous are oppressed to teach all that we should not be good for the sake of the gain. "Simon, son of Jonah, lovest thou me more than these?" A child will run to meet the father every evening. He brings a nice present. Will the child keep on after the gift stops?

THE ABSOLUTE CERTAINTY OF A FUTURE JUDGMENT.

Many think, or pretend to think, that the only judgment men will ever see is going on now and here and will terminate with death. I believe in judgments here and now, but I also believe in the judgment after death; and in proof of this conviction, I appeal to four trustworthy witnesses. Reason, Conscience, Justice and the word of God.

1. *Reason.* Reason has a legitimate work in determining the grounds upon which Revelation rests. What has Reason to say on the matter of a judgment after death? You employ an architect to erect a house; judgment as to the work is withheld until the building is complete. It is unreasonable in the extreme to pronounce judgment upon any unfinished work. This is true of all the diversified employments and occupations of men. Time alone will bring to light all the hidden secrets of men's devices and works. The answer of Abraham to Dives' request for alleviation in hell, is, first, that it is unreasonable: "You had your good things, and Lazarus his evil things, now it is reversed with both of you." In the second place, he says it is impossible to grant what he asked for; there was a great gulf fixed between them.

2. *Conscience.* What has conscience to do with the question of future judgment? Much, by responding to the moral law of God written in the Bible. It is not a revealer but an interpreter of the law of judgment. The moral law of God says, "Thou shalt not kill". The moral faculty of man is made to respond to the demands of the law, "that is right, I know it is wrong to take life; my conscience condemns me for thinking murderous thoughts."

Suppose it was the reverse of this: that Conscience approved doing the wrong and condemn doing the right! When God speaks to man to move forward along moral lines, think of the latter saying, "I ought to kill, steal and bear false witness against my neighbors; my conscience condemns me for not doing all the evil possible." Man is not made that way. But the voice from Heaven speaks to him in commanding tones, and the moral faculty of man responds, "I ought, I know that it is right and reasonable that I obey my Creator in all things." But the stubborn will of man opposes what the conscience says ought to be done, and so civil war begins at once in the soul of the disobedient man. Instantly the feeling of unrest enters into the bosom of man, and he soon realizes that he is out of harmony with the nature of things, that the stars in their courses are fighting against him, and that God's face is hidden behind the dark cloud of sin. Evil forebodings take the place of tranquil thought, and he begins to apprehend danger from every source. The way of escape from impending danger becomes the absorbing, corroding and consuming thoughts of man thus involved in sin. He stands thus, before the bar of his own judgment, condemned. "And if our conscience condemns us, God is greater and knows all things; but if our hearts [consciences] condemn us not, then have we confidence in God, and we know that we have the petition which we desire of him; because we keep his commandments and do those things that are pleasing in his sight." (I. John.3). The conscience of the wicked will not allow them to attain any thing beyond a momentary rest from feelings of danger. Criminals, whose crimes were unknown to men, have frequently given themselves up to the authorities, and confessed that the hell of reality could not be worse than the hell of suspense! What caused them to do it? It could not have been the fear of those who may kill the body, it was rather the fear of him who could destroy both body and soul in hell.

3. *Justice.* The universe of God could not have been built upon the principle of unrighteousness and injustice as we see it manifested in the physical and moral worlds to day. This life must be connected with another that will right all wrongs and compensate for all injustice, or forever remain a perfect enigma. The very nature of the witness under examination testifies under the solemnity of an oath that the relation and condition of things in this world demand a day of reckoning and retribution. In this present world the good as a rule suffer while the bad are exempt from many of the evils that afflict the upright. The wicked flourish, and prosper, the righteous go down, the wicked go up. Will it always remain thus? I trow not. "The Judge of all the earth will do right." Judgment and justice are the habitation of the throne of Jehovah. Sin is not at the centre of the universe of God. It is consonant with my faith and feelings to think that God holds the reigns in his own hands. For my own part I desire to stand before the judgment-seat of the Christ that all the wrongs done him might be adjudicated before the denizens of all worlds. I want to appear before

the throne; but I want it to be a great throne; moreover, I want it to be a great white throne.

4. *The Word of God.* What saith the Lord of a day of judgment? Whatever the Bible may teach on the subject of a future day of judgment, must be accepted as final or we turn skeptical to the word of God. What does it say as to

THE TIME OF JUDGMENT

"The word that I speak unto you, the same shall judge you in the last day." (Jno.12:48), "It is appointed unto man once to die, and after that [appointment] the judgment." (He. 10:) The twenty fifth chapter of Matthew tells us that it will follow the second coming of the Christ, and take place after the destruction of this world. All judgment, to be accurate and what the word really imports, must take place after death. It is exceedingly difficult, if not impossible, for us to entirely separate the work of an individual from the man himself. If we admire the preacher we think well of the preaching, and conversely if we do not think well of the man neither do we like what he preaches. Emerson said of what I conceive to be a hypocritical orator, "What you are thunders so loudly in my ears that I can't hear what you say." So in either case whether we admire or dislike we are incapable of pronouncing judgment, "Judge not lest you be judged, for with what judgment you judge you shall be judged." Our own best friends do not know us as we are; our own cotemporaries do not know us as well as posterity shall know us. Even our friends do not appreciate us as we shall be appreciated by others to come.

Now we are known in part, but then after death, at the judgment we shall be known as we are. The wise statesman commits his policy to posterity, knowing that it will be better prepared to judge of its merits. What does posterity know about him or his policy as a statesman? How can a man born a hundred years hence know me better than those who live next door and are intimate with all my ways? It may or may not be easy to account for the fact, but it is a fact nevertheless. We often say in regard to misunderstandings and wrong judgments, "How different they will think of me when all the facts are brought to light." The martyr is content to think that the historian will tell the truth about him. Socrates was condemned by his cotemporaries for the very thing for which his judges were condemned by the people. Jesus was condemned by church and state cotemporaries as a socialist with dangerous ideas; but succeeding generations to the end of time will rise up in judgment and condemn them after death the judgment. The thoughts that we think, the purposes that we cherish, the words that we speak, the things that we do together with all that we are, project themselves into the future and will constitute the great harvest that we shall reap in eternity. The far-reaching influence of all that we do must run its course and be taken into the account.

CHRIST THE JUDGE.

Jesus now sustains a different relation to both disciple and sinner. He is the Savior of the one and the Advocate of the other. But as certain as

the Bible tells the truth, that relation will change in course of time. His attitude toward the disobedient will be changed into that of judge. To illustrate: Two brothers start out in life with equal advantages and opportunities. One improves them and goes up; the other spurns his facilities and goes down. The one becomes a lawyer the other a criminal. The lawbreaker is arraigned before the criminal courts. The brother as an advocate pleads his cause and by reason of his relation to the criminal secures his pardon. Time passes on and he is brought before the courts for the third, and the fourth times. The brother secures his pardon for the last time. Two years more pass and the lawyer becomes judge. The offending brother is once more brought before the court but his brother is not now the advocate, but he has become the judge. His relation to his brother has changed by reason of his change in his position. So it will be at the end of this life. Jesus is now the Savior and Advocate; in that day he will have become the Judge.

WHO ARE TO BE JUDGED?

On that great day the angels that sinned will be judged. (2 Pet.2:4; Jude 6). Christians themselves will not escape the divine scrutiny. "The Lord shall judge his people." "The judgment will first begin at the house of God."

FOR WHAT ARE WE JUDGED?

1. *Our Works.* (1 Cor. 3: 13; Rev 20: 12; 2 Cor. 5; 10.) All the works of man, whether as Christians or sinners, will be taken into the account and judgment pronounced in view of their merits or demerits. It may proceed along the lines of human reasoning: All works reveal the character of the workman. The character of man comes out in what he does. If an architect be a good man he builds a good house.

2. *Our Words* will be judged. "By your words you shall be condemned, and by your words you shall be justified." "Men shall give an account of every idle word." The drift of one's words reveal his character. "Out of the heart the mouth speaketh."

3. *Secrets* taken into the account. Rom.2:5,16. There is more in each one than comes out in what he says and does. What we are in our inmost hearts is what we really are in the sight of God.

There is a great day coming! the judgment day. Are you ready for that day?

CLOVERDALE, IND.

God's Image Lost And Regained.

J. A. PERRY.

"And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the persons of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why try ye me? bring me a denarius, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render

unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marveled greatly at him." Mark 12: 13-17. R. V.

In our study of the scriptures, we require to know, if we would clearly comprehend them, first, who the speaker is; and second, in what dispensation and to what people he is speaking; also what his surroundings are. Christ, the Son of God is the speaker; the close of the national dispensation, the time; and he is surrounded by sects and political parties all jealous of him, and determined to work his overthrow. Israel at that time was, to a certain extent, in a condition resembling this country to-day. Then as at the present there were two leading national political parties and several smaller ones. Then, as now, these parties were directly in opposition one to the other, both eagerly watching and determined to oppose any new party and principles. The national issue was not the free and unlimited coinage of silver in the ratio of 16 to 1; it was not high or low tariff, or tariff for revenue only; it was not the acquisition of any territory. Yet there was an issue just as clearly defined and as sharply contested. This issue was that which was presented in the question framed on that occasion.

We will now look upon these national parties. First they were Israelites, Hebrews, and their desire was to see the kingdom of Israel restored to the position of honor among the nations that it occupied in the days of David and Solomon. They desired that some man should rise as prince, who, becoming king of the Jews, would take his place at the head of their armies, and drive back the Roman soldiers, and free the land from the rule of Herod and Cæsar. One other desire filled their mind, however, and that was to have a position of wealth, popularity and honor for themselves in the restored kingdom. And this desire was now so strong with them that they began to act from policy instead of principle. In looking upon Jesus and seeing the power he had, as manifested by his miracles, and his influence, and seeing the common people listening to him gladly, being nearly ready to crown him king, whether he desired it or not, they saw, while it was possible for him to be crowned king and to restore the kingdom, if this took place they would be brought down to a common level. Already he had taught, "Woe unto you scribes and Pharisees," and, calling then hypocrites, had told them they were binding burdens upon the people, that they would not touch with one of their fingers to remove. He had compared them to whited sepulchers, beautiful to look upon, but full of all uncleanness. He had showed that God was no respecter of persons, but only of character. They saw that the beggar, who was a righteous man, was accepted of God, rather than that proud and self-righteous Pharisee. With these thoughts before them, despising the thought of humility, they determined to continue the authority of Herod, and to prevent Jesus from becoming king.

On the other hand, the Herodians desired to prevent the restoration of the kingdom to Israel. Both principle and policy united in this. We see their principles are thus at the extremes the one

from the other. But looking upon Jesus, they saw his influence and that he could reach the kingdom, but this would bring Pharisees down to the common level, and would cause Herodians to be driven from the land; and, seeing this, both parties unite to destroy him.

Rivalry and animosity for the time being is laid aside just as I see in a certain campaign two rival candidates for the office of sheriff, representatives of the two old parties, lay aside enmity and unite their energies. At a certain time we see them each working with all his energy against the other. But quite awhile before the election an independent candidate comes out and by straight forward conduct is rapidly gaining friends from the rivals, and the prospects are that he will defeat both of them. In order to prevent this we see a secret meeting of the old parties' candidates, a consultation between them, and we see one of them as he surrenders in favor of his former antagonist.

Well may they fear Jesus, for his mission, as declared by the prophets, is to establish a kingdom that will break down all earthly kingdoms, to root up every plant that our heavenly Father has not planted, and to bring into one government and under one Being all the peoples of the earth. To prevent this, if they can by any means in their power, is that which stirs them to action.

In their caucus they frame the most puzzling questions possible and determine to catch him in talk and to make him take his stand with one or the other of the parties. Not caring which way he answered, they eagerly listen, expecting to hear him, by an affirmative answer, take his stand with the Herodians, or, by a negative, with the Pharisees. Either answer they intend to use against him. If he answers yes, every Pharisee will join in telling the people of Israel that this teacher is an enemy to Israel, teaching that it is lawful to give tribute to Cæsar, and hence that he can never restore the kingdom to Israel. If no, then every Herodian becomes his enemy.

Knowing their hypocrisy, he answers with wisdom so great neither party can take any offence; both are led to marvel at him. In my next I will consider the answer.

WATSEKA, ILL.

HELPFUL LIVES.

When we give our money to help the poor and speak our most encouraging words to help the weak, we have not yet exhausted all our resources.

A true Christian may help others as much by his life as by his words and gifts. Nay, the principal contribution which anyone can make to the life of the world is not his word or deed, but himself.

It is a vain thing to try to set a good example without a good heart. A life which is merely acted is not genuine, and the counterfeit will soon be detected. Artificial lives are like the artificial flowers which one sees in the market. They are beautiful to the eye, but shed no fragrance on the air. The bees never hover about them. A good life proceeding from a good heart creates a spiritual

atmosphere which greatly affects everyone who comes within its range.

It is said that the physical atmosphere exerts a powerful effect on the bodies and minds of men.

The physician knows that his patients will be more comfortable to-day because the sky is clear and the atmosphere is charged with ozone. The teacher knows that his scholars will be more restless, less studious, and more dull because the atmosphere is murky and heavy. The police in Paris and London know that there will be a large number of suicides in those great cities to-day because the atmosphere is heavy with fogs and vapors.

So it is with the spiritual atmosphere. Children who are brought up in an atmosphere which is free from the fogs of skepticism, doubt, selfishness and vice, and charged with the ozone of love and truth, will grow to be strong and better men and women than others. Some children grow up in a mercenary atmosphere, some in a literary atmosphere of pride and vanity, some in atmosphere of sin and vice. There is little hope for them. Let parents create an atmosphere in the home by pure lives which will save their children from evil. The church can create an atmosphere in the community where it is located which will exert a powerful influence over the lives of the people. It cannot be done by preaching alone, or by good singing, or by generous giving, or by regular attendance on the means of grace. These are all good. The chief power of a church is in the lives of its members. Here is the hiding of its power.—Ex.

Praying For Faith.

"I hear men everywhere praying for more faith," said Phillips Brooks, "but when I listen to them carefully, and get at the real heart of their prayers, very often it is not more faith at all they are wanting, but a change from faith to sight.

"What shall I do with sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there is in it, if I only saw how it would help me, then I could bear it.

What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, grow by it."

"Ah, yes, if I could only see that it would make me grow."

"In both of these cases you do not see that what you are begging for is not more faith, although you think it is, but sight."—*Exchange*.

The Godless.

They eat

Their daily bread, and draw the breath of heaven
Without or thought or thanks; heaven's roof to them
Is but a painted ceiling hung with lamps,—
No more,—that lights them to their purposes.
They wander loose about; they nothing see,
Themselves except, and creatures like themselves,
Short-lived, short-sighted, impotent to save.
So on their dissolute spits, soon or late,
Destruction cometh, like an armed man,
Or like a dream of murder in the night,
Withering their mortal faculties, and breaking
The bones of all their pride.—*H. E. Hastings*.

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."

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VOL. III.

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SCRAPS.

J. A. H.

The article on "Theophilus H. Humphrey, which appeared in last week's issue would have appeared several weeks earlier had it not been for a combination of circumstances in our office which could not be avoided. It was in no wise the fault of Brother Armstrong.

* * *

We are much encouraged by the lists of renewals and new names we are receiving. But there are quite a number yet who ought to renew. We expect soon to drop from our mailing list all who are more than one year behind, unless we hear from them that they want the paper but are unable to pay. We do not want to stop any one's paper who wants it.

* * *

From where the sinner now is to the Lord Jesus Christ is just the distance that is measured from where he now is to complete surrender of himself into Christ's hands. That distance may be traversed in a moment or it may take a long time. This surrendering of one's self into Christ's hands is what is meant by faith in Christ, and on the sinner's part is the vital point on the human side in conversion."—*Baptist News*.

Exactly; but how does one surrender himself "into Christ's hands"? A woman becomes a wife as soon as she surrenders herself into her husband's hands according to the laws of the land. A man becomes a Mason as soon as he surrenders himself into the hands of Masonry according to the law of Masonry. And a man becomes a Christian as soon as he surrenders himself into the hands of Christ according to the law of Christ. General Lee surrendered when he delivered up here with a diligence and devotion not often given

sword. A man of foreign birth becomes a citizen of the United States when he surrenders himself to the United States by submitting to the law of naturalization. By faith we surrender ourselves to Jesus Christ, become Abraham's seed and heirs of the promises. Paul explains how it is done. He says: "Ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ, did put on Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3: 27-29. This tells the story: all who are in Christ are sons of God; it is through faith we enter Christ; through faith we are moved to be baptized into Christ, and thus we put him on. Jesus says: "He that believeth and is baptized shall be saved." Mark 16: 16. And Paul says: "In him we have our redemption, the forgiveness of sins." Col. 1: 14.

A man is not a Mason until he has been initiated into Masonry; a foreigner is not a citizen until he has been naturalized; a woman is not a wife until she has been married; and just so, a man is not a Christian until he has been baptized into Christ, and has thus put him on.

Faith only is dead and barren, says the Holy Spirit. It blesses no man. God never gave to any man, under any dispensation, a blessing on account of his faith until that faith had expressed itself in action. Search and see and learn how worthless is "faith only." The faith that saves is the faith that obeys. "Neither circumcision availeth anything, nor uncircumcision; but faith working through love." Gal. 5: 6. R. V. It is faith working that reaches the blessing. Abraham is the father of all those who walk in the steps of his faith. (Rom. 4: 12.) His faith stepped, walked. This is the way of salvation.

A Bible School At Bowling Green.

J. A. H.

For ten years I have been teaching in the Nashville Bible School, and every year have been more and more impressed with the greatness of the work. Again and again have I seen young, ignorant, awkward boys develop into strong, cultivated, powerful, godly men; far more learned in the word of God than most Christians ever get to be. They have studied the languages, arts and sciences here with a diligence and devotion not often given

to them, and in addition to this have daily given diligent study to the word of God. Such a course develops men mentally, morally and spiritually as nothing else will do.

Nor have our girls been one whit behind the boys in manifesting in their lives and characters the elevating and ennobling influence of such a course of study. I have spent about thirty years of my life in school and college; about twelve years as a student, and eighteen as a teacher; but I have never seen such development any where as I have seen here. Of two things I am fully convinced: (1) boys and girls should be educated together; (2) the Bible ought to be taught as faithfully and diligently every day as any other study.

As we have seen the results of our work here, and the great need of it elsewhere, we have hoped and prayed for the building up of such influences. We rejoiced when we learned that a "Bible School" had been started at Carman, Manitoba, by one of our students. Carman is about a thousand miles north-west of Chicago in the midst of the fertile Canadian North-west. Two of our students, with other helpers, are now teaching there in a large three story brick building, which was erected for them by the church. I believe that school will be a great power for Christ, and that its influences may not only leaven that region, but reach to the ends of the earth. One of our students is teaching in Persia, others in Japan, and many of them are scattered throughout the United States and Canada, preaching and teaching. The influence of our girls has been felt in many communities, elevating and purifying individuals and homes. I believe the last ten years of my life have been the best and most fruitful of all, by far, on account of this Bible School work. God speed the day, if it be his holy will, when many hundreds of such schools shall be scattered throughout the world!

But now about the new school: Brother C. C. Potter and his wife, of Bowling Green, Ky., for a long time have been desirous of expending some of the means which the Lord has committed to their hands in building up a school that would be so conducted as to honor God and advance his cause. We have had many conversations on the subject within the last four or five years, and finally (about two weeks ago) determined to open a Bible School near Bowling Green next fall, if God wills.

Without an hour's delay the work was begun. Brother Potter and his wife who are equal partners in the enterprise, will furnish a farm of 140 acres of rich land, which is in a fine state of cultivation. On this place is a two story brick dwelling containing nine rooms. They will also erect upon it a three story brick building, which will afford classrooms, lodging-rooms, dining hall and kitchen to accommodate about sixty or seventy students. A number of young ladies can be lodged in the dwelling. We expect some local patronage, and hope to have about one hundred students the first year. After that we hope to have accommodations for more.

Brother Potter will run the farm, as he has heretofore done, will give his time and labor, and, after

paying running expenses and keeping up repairs, will turn over all of the proceeds of the farm to the school. This will enable the school to receive pupils at less than is ordinarily charged for board alone. We expect to have a strong faculty and to do as thorough work as is done any where in the south.

Sister Potter wishes it to be known that the money which she puts into this enterprise came to her from the estate of her son Eldon. She delights to honor his memory by putting this money where it will do so much good. And we have reason to believe that in the paradise of God he knows and rejoices in what she is doing. Abraham knew all about how Lazarus and the rich man had lived; and Paul spoke of himself and his fellow laborers in Christ as being surrounded by a great cloud of witnesses, referring to Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, and all the noble men and holy women who had lived and died faithful to God. So it appears that not only did Abraham know about the lives of Dives and Lazarus, but also all of the faithful who have gone before are witnesses of the struggles of their brethren, who are yet in the fierce conflict here. Whatever doubt there may be in the minds of any at this point, one thing is certain, God and Christ know. And it is a blessed thing so to use our time, talents, houses, lands, money and all else we may have as to be pleasing to them every day. That means to us love, joy, peace, prosperity in every thing to which we put our hands.

Li Hung Chang is said to be worth five hundred million dollars; so is Beit, the diamond king of South Africa; Robinson, of South Africa, is said to be worth four hundred millions, and Rockefeller, the oil king, two hundred and fifty millions; but the man in whom God delights, both for this world and the world to come, is worth a million times more than all of them put together. There is nothing to be compared in value with the blessing of God. I am sorry for dirt worshiping millionaires. It is good to have money, and to make money, if we will faithfully use it for Christ; but it will be a curse to us and to our families if we make and use it for selfish purposes.

I and my family expect to occupy the dwelling on this farm, and to take care of the young ladies especially, and I will have the oversight of the school. Prof. J. N. Armstrong, who has been connected with the Nashville Bible School for years, will also go to Bowling Green. We are now arranging for a strong faculty of skilful teachers; and on September the 24, 1901, we hope to open one of the best schools for the symmetrical development of young men and women in the world. We intend that every teacher in the school shall be one of skill and experience, and every one of them a member of the church of Christ.

This will not be an industrial school, that is, one in which the students work a part of the time and thus pay for their board and tuition. They will devote their whole time to study.

Brother Potter will use such labor as he has

heretofore employed in cultivating the farm.

The city of Bowling Green, near which the school will be located has about thirteen thousand inhabitants, and is one of the prettiest and neatest little cities in the country. It is also a great educational center. Potter College, a school for young ladies, has a large, handsome building beautifully located, a large attendance from all over the south, and enjoys a reputation which I suppose is second to no other school for young ladies in the south. Ogden College, for young men, has a fine building, a beautiful campus, a good endowment, and a reputation for doing splendid work. The Normal Business College has a large, fine building recently erected, about fifteen hundred pupils, I am told, who come from all over the country, and it seems to be growing rapidly. The High School of the city is a fine building on a beautiful and beautifully kept campus. The people are proud of their schools and school buildings. Our school will be about two miles from the center of the city, about one and one third of a mile from the city limits.

After working so long and so happily in the Nashville Bible School, Prof. Armstrong and I cannot leave without feelings of regret. All the more so because this last has been decidedly the best year of the school. Never did teachers work more harmoniously with one another and their students; never did students work more harmoniously with one another and their teachers, I believe, in the history of schools. The school has been more successful financially and in every other way, we believe, than ever before. Prof. Armstrong and I go into the Bowling Green work because we believe it is best for the cause of Christ, hoping to double the good that is being done. Paul and Barnabas had a sharp contention about Mark, one taking Silas and going north, the other taking Mark and going west; and two great evangelistic parties went forth to bless the world. The teachers of the Nashville Bible School will also divide, but without the contention; and God grant both parties may become more and more influential for good, and the love that now binds them together may grow forever.)

Next week we hope to make a statement of the terms upon which students can attend the school.

What Should Be Man's Chief Business?

J. N. ARMSTRONG.

NO. II.

In my last article I tried to point out to you that to which a man should give all the energies of soul and body. It was shown, it seems to me, that the life work of every man should be his service to his God. You remember this was shown first from the old Testament, then, from the New.

The Jew was taught to love God with all his powers. Solomon taught that to fear God and keep his commandments is the whole duty of man. It is as certain as the Bible can make that Jesus Christ, who should be our model in all things, had but one object on earth and that this object was

the accomplishing of that which the Father had given him to do. He sacrificed every thing for the gaining of this one end. Then what better motto could we, who are moulding our lives according to the divine model, have than:

"For her [the church] my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

THE SINGLE EYE.

Not only did our Saviour live this kind of life but we hear him saying, "The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is the darkness." Matt. 6: 22, 23.

By the above metaphor the Lord points out that simplicity of intention and purpose with which one should follow him.

The sound or "single eye" sees but one object; while the unsound, diseased, or "evil eye" sees objects inverted, double, indistinct, &c.

Now, all men have the one or the other of these eyes. He who seeks God and his pleasure with an undivided heart, soul, mind, and strength has the "single eye," and he that does not seek him thus is divided in his purposes and affections and has the "evil eye," his union with God is destroyed and he is in darkness.

IMPOSSIBLE TO SERVE TWO MASTERS.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6: 24.

Every man has one master and but one. He who accomplishes any thing must be a slave, and whatever he serves is his master, let this be worldly ambition, secular profits, animal gratifications, or his God.

He who does not make his service to God, his chief business has some other that is chief, and that gets the energies and affections of his life. The young doctor who lives to be master of his profession giving all the energies of his being to it, making it the object of his life, soon finds himself so consumed in the one work that the Lord's work becomes secondary. His profession thus becomes his master, and he literally holds to it and despises the Lord's cause; he loves the one and hates (loves less) the other. He takes less and less interest in church work until he really cannot find time "to break bread" on the first day of the week. His master (profession) makes so many demands of him that he really has time for nothing else; for "no man can serve two masters."

Such a young man is not intentionally wicked, he means good, but the God of this world has blinded his eyes; he has lost the "single eye," and it is impossible for him to remain true to God.

THE DOCTOR NOT AN EXCEPTION.

The young doctor of whom I tell you is but one of many cases that may be found round about us. Neither have I referred to this profession because I believe doctors are any more given to the "evil

eye" than other men. For all men in ever profession, calling, and circumstance of life, who do not keep a "single eye" act as in the case I have supposed when the test comes. They cleave unto the chief work of their life, whatever that may be. Men who serve the public, regularly disregard God and his appointments when the two services conflict. This shows their loyalty and also points out the master of their hearts and lives.

There is only one way by which man can hold on to God and that is by fixing his eye on him, and making it the first duty of his life to seek him; and he who does not do it soon cuts himself loose from God.

FIRST DUTY OF LIFE.

Near the conclusion of this wonderful speech from which I have been quoting, Jesus says; "seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Matt. 6: 33. (R. V.)

It has always been the business of the world to seek after the things that perish. Mankind in general seems till this day to have no higher object. But Christ exhorts his disciples not to seek after "these things" neither to be anxious about them, "But seek ye first his kingdom." Let this be your business.

This interest is to control my every act. Any thing that hinders this "first" seeking is sinful.

He who would allow providing for his own family (should the two interests conflict) to prevent him from seeking "first" God's cause would be untrue to the example of the holy Christ, and to his teaching.

THE LESSONS WE HAVE LEARNED.

By reading my last article in connection with the present one you will find that we have now learned the following lessons:

- (1). That man is taught to love God with all his powers, body, soul, and spirit.
- (2). That to fear God and keep his commandments is the whole duty of man.
- (3). That Jesus, our example, had but one object and that was his service to God.
- (4). That therefore Christians should live to accomplish one end, even the pleasure of God.
- (5). Jesus taught his disciples to have a "single (simple, not compound) eye," which clearly means they were to have one object and that object to be to serve God. He can mean nothing else.
- (6). That we are to seek first the kingdom of God.
- (7). That no man can serve two masters.

Therefore, with these lessons clearly established from God's book, it must be evident, to all who read that the great purpose for which man was created is to serve God. To this sublime object every thought, desire and purpose of man's heart should be subservient.

My, dear friend, what is the all consuming work of your life?

May God help us all to have and keep the "single eye," the one purpose, the undivided heart for Christ and his cause. May we realize that we are not in the world to be farmers, merchants, doctors, &c. But, to be Christians, to live for God,

and to devote the energies of body, soul, and spirit, to his service.

NASHVILLE TENN.

Instrumental Music In The Worship.

PAUL HAYS.

NO. I.

It is admitted that the New Testament is silent on the subject. Some therefore hold that we are left free in the matter. But God claims to have given us a perfect system. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue." 2 Pet. 1:3. Instruments cannot therefore pertain unto godliness, if they are not prescribed therein. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Therefore, playing an instrument is not a religious work, not being named. In no dispensation has God allowed any one to add to the system of worship which he has provided. Deut. 4: 2; Rev. 22: 18. God cursed ancients for doing the things which he had not commanded in worship. Jer. 19: 5-6.

"O, Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." What we add to divine wisdom is "will worship," and is condemned. Col. 2: 23. "Whoso goeth onward and abideth not in the teaching of Christ hath not God." 2 John 9. Here transgression is called in the Revision "going onward" beyond what is written. Even under Moses, "every transgression and disobedience received its just recompence of reward." Is Christ more lenient? Heb. 10: 28, 29.

We have not even a New Testament example for the use of the organ in worship. Paul says, "Ye have us for an ensample." Phil. 3: 17. "For yourselves know how ye ought to follow us, for we behave not ourselves disorderly among you". 2 Thes. 3: 7. All the early converts were either from Judaism or paganism and had been accustomed to instruments in their former worship. The fact that they are not mentioned in "The perfect law of Christ" implies a deliberate rejection by the Holy Spirit of what belonged only to a fleshly dispensation.

The New Testament worship is described as consisting of apostles, teaching, fellowship, breaking of bread, and prayers. Singing is included in these four items, for it is properly either teaching or prayer. Instrumental music is not even mentioned in history as a part of the worship until the eighth century. The Greek Catholic Church; which is older than the Roman, has always opposed it, and never practised it to this day.

Some hold that the word translated psalms (Col. 3: 19) is from a Greek word that means to sing with a stringed instrument. If true, this would not authorize organs or cornets, for they are

not stringed. It might mean the fiddle or banjo. But though this may have been one of the ancient meanings of the word, Sophocles a learned Greek professor, in his lexicon for the New Testament period, defines the word, "To chant, to sing religious hymns". But if our critics are correct, we must play some stringed instrument in the worship, as a matter of divine requirement, which we dare not disobey. The Greek Church ought to know best the meaning of the Greek word, and they have always opposed instruments.

Instruments of music were added by David to the law of Moses after Israel had gone off into pride and power like other nations. 1 Cor. 23: 55. God permitted this, as he did kings, war, slavery, polygamy, etc. But he did not approve it. Amos 6: 1, 5. David also authorized the dance as part of the worship. But at best these things were only part of a fleshly dispensation. "For what the law could not do in that it was weak through the flesh, God sending his own Son "condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." David and Solomon were very rich and powerful and indulged in a good deal of worldly show, but the kingdom of God cometh not with outward show. Luke 17: 20, margin. The organ only pleases the flesh, and, like every other fleshly attraction, it has its place, but not in a spiritual worship. Ice cream is good, but not on the Lord's table. We cannot mix the carnal with the spiritual without destroying the solemnity and spirit.

If we let in one fleshly attraction into the worship, it opens the way for others, and where shall we draw the line? The idea that the worship shall be made attractive to the worldly has brought in the choir to monopolize the singing and make it prettier (to the flesh). Paul says, "every one of you hath a psalm". All should sing with the spirit and with the understanding, and not a select few for pretty effects. This same spirit of desire to please the flesh, instead of worship God, has built fine church houses; hired fine, eloquent preachers to tickle the ears; furnished festivals for the carnal appetite; hired operatic soloists and worldly minded leaders of song; and debased the church of God to the level of a theatre. Some who favor the organ are opposed to these other things; but if the flood gates of innovations are left open for the organ how can we consistently oppose every other like thing. We must accept them all, and that in the name of religion! "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Worship is not to please men. It is to teach man and praise God. No other object should bring us together. It is unprofitable, dangerous, and blasphemous to go through a form of worship with our hearts far from its true spirit.

But, it is commonly held that the organ is only an aid to the singing. It is doubted by many who have heard vocal music without the aid of an instrument, whether it is really an aid. It may be more attractive to some, but does God want attraction? Will an instrument assist in making the words and spiritual thoughts of a song more intel-

ligible, or will its sound rather drown out the sound and the sense of the words. We are told Spurgeon did not use an instrument in his great tabernacle in London. The music was wonderful. The words were understood, and a spirit of worship accompanied the volume of joyous song. It is as easy to learn to sing as to play and we would be doing what God told us to do. God wants the melody of the heart. The cracked and quivering voice of the aged patriarch who sings the old, old songs of Zion, is far more acceptable to God than the finest "up to date" music; without any soul in it to praise God and teach and admonish man. An artistically rendered song is no more essential to true worship than a fine college bred prayer. They that worship must worship in spirit and in truth. The organ hinders instead of aids the worship in that it leads our minds away from the true spirit, of worship.

EASTON, CALIFORNIA.

CONSCIENCE.

J. M. BLAKEY.

All men ought to be conscientious. He who utterly disregards conscience, who lays a rough hand upon her throat, or stifles her cries, and does those things that conscience forbids, is untrue to his best nature, and lacks an important element of true manhood—sincerity.

At the same time a man may follow his conscience and be lost. Unfortunately it is sometimes true that conscience is nothing more than feebly founded opinions, which had their origin in the darkest recesses of ignorance and superstition. Its ancestry dwelt not in the homes of truth, but caves haunted by specters, phantoms and indistinct visions. Here were born ideas as clouded as Longfellow's "Rainy Day." From these haunts men have come with grotesque notions, and are calling on the world to endorse them, because forsooth those who hold them are sincere. Some of the darkest crimes, recorded on the pages of history, have been committed under the direction, and in the name of conscience. Fires have been built and made to burn the bodies of men and women a thousand fold nearer the truth than those who because of "conscientious convictions" built the fires. Children have been placed in the heated arms of Molech, cast for food to crocodiles, and thrown beneath the ponderous wheels of the juggernaut, all for "conscience sake."

VERDICT OF HUMAN REASON.

It may also be true that conscience has been used as a kind of feather fortress behind which Indolence has taken refuge, or a scapegoat on whose back prejudice, covetousness, and a thousand other follies and sins must be borne. The French held prior to the Revolution that "conscience is the verdict of our natural reason touching the moral quality of actions." The reader can follow Carlyle in his history and ascertain what conscience did for the French people. This theory meant that all men must be equal, all ranks abrogated and an

equal distribution made of the wealth of the nation among all classes. All problems; religious and political, were brought before the tribunal of human reason. Conscience, the voice of understanding and reason, unguided by statute, human or divine, became the "higher law." "This is eternal sleep" was written over the entrance to cemeteries. Sunday was stricken from the calendar. The Bible was condemned, tied to the tail of an ass and driven from the city. A nude prostitute representing the goddess Reason, was carried in triumphal procession through the city and enthroned upon the high altar in the cathedral of Nortre Dame. Universal murder and ruin followed and unbridled passion and lust held high carnival. Madame Roland might have said, "Oh, conscience, what crimes are committed in thy name!" instead of putting in the word "liberty."

Fox, D'Aubigne and others might be quoted on religious persecution, but a brief extract from that eminent Presbyterian scholar, Albert Barnes, will be sufficient. In commenting on John 16: 2, he says:

"The people of God have suffered most from those who have been conscientious persecutors; and some of the most malignant foes which true Christians have ever had have been in the church and have been professed ministers of the gospel, persecuting them under pretense of great zeal for the cause of purity and religion."

From these facts we can easily see that conscience is no guide when darkened by ignorance, meanness and superstition. The writer does not agree with the view of Dr. Francis Wayland, which makes conscience a "distinct faculty" as the eye or ear. (Elements of Moral Science, page 46.) Conscience is subject to education, and it is doubtful if the ear or eye can be educated in the same way as the conscience. Calderwood and others are inclined to oppose the view that the conscience may be educated, but it is true nevertheless.

We may next enquire,

WHAT IS CONSCIENCE?

Immanuel Kant and his school hold that conscience is the "practical reason." Henry Calderwood, the distinguished Edinburgh professor, says:

"Conscience is reason, as that discovers to us absolute moral truth, having the authority of sovereign moral law."

Joseph Cook says:

"Conscience is both a perception and a feeling, a perception of right and wrong in the nature of choices and intentions, and a feeling that consequently it is needless to say the right ought and the wrong ought not to be carried out by the will."

President Gregory, in his work on Christian Ethics, says:

"By mankind in general it is clearly used as synonymous with man's entire moral nature, or all the endowments and arrangements of his soul by which he is capable of discovering right and wrong, and of conforming his conduct to the law of duty."

Dr. McCosh, the learned Princeton president, says:

"It is both a cognitive and motive power."

Butler says:

"Had it power as it has authority it would rule the world."

Butler's idea is a good one. Conscience is that which forbids wrong and commands right. It is the province of the intellect to decide in reference

to right and wrong. Conscience is the imperative and commands according to the decisions of intellect. Conscience is not the objective or outward guide in matters of morals, or religion, for that would dispense with the need of any revelation from God; but is the internal, or subjective guide as to what our personal attitude should be to our highest standard of right, and in the absence of any revealed law of right it becomes man's sole guide, as among the heathen.

STANDARD OF DUTY.

On account of man's sinful condition, and the consequent limitations of his knowledge, an objective standard of life and duty was furnished him, first in the law, and then in the sublime teaching of Jesus Christ, and his apostles, as revealed in the New Testament. Conscience is infallible only in the sphere of *intention* or *purpose*. It is "the moral judgment of the individual applied to his own conduct," says the Century Dictionary, "in distinction from his perception from right and wrong in the abstract, and in the conduct of others." It is according to the same authority, "the consciousness that the acts for which a person believes himself to be responsible, do or do not conform to his ideal of right." His "ideal of right" may be defective, and if so, his conscience makes no remonstrance if only his conduct conforms thereto. It follows that a man must be obedient to his conscience or he is self condemned. Even conformity to a perfect standard of right, *believed by the individual to be wrong*, would bring guilt and condemnation to the soul because it was not obedient to its best knowledge of right.

So we see conscience is an infallible guide only in its own sphere—that of the individual's *intention* or *motive*, and one can do no better than to be obedient to his highest moral sense, but it is not an infallible guide, as an objective, and universal rule of conduct. If Abraham believed that God required him to offer his son in sacrifice, his conscience would require him to do it; but on finding that God did not require it, his conscience would not require him to do it. In both cases conscience says the same thing—obey God, the difference was in the knowledge of God's will.

When Saul of Tarsus believed that God required him to persecute the Christians, his conscience required him to do it; but when Jesus appeared to him on the way to Damascus, and he found that God did not require it, then his conscience would not permit him to persecute them. In both cases conscience says the same thing—obey God, the difference was in the knowledge of God's will. We see from this that a man may follow his conscience and be lost. It is also true that he will be lost if he does not follow his conscience.

Some Seventh Day Adventists were on trial at Paris, Tennessee, several years ago, for working on Sunday. The sheriff told the judge after their conviction, "These men are conscientious about this Sunday working." The judge replied, "Tell those men to regulate their consciences according to the statute laws of Tennessee." The Tennessee statutes was the standard in this case. How is it in all matters pertaining to life and salvation? Is

there a standard of appeal? (See Haven's Moral Philosophy, pages 58, 70.) There we learn that the pure light of God's word is the supreme standard by which we must regulate our consciences. Even John Stuart Mill once made the remark, "If there is a God it is probable that he has revealed his will." He has revealed his will, and when we walk according to that will we have enlightened consciences, and are infallibly safe. When we reject this supreme standard, and substitute human opinions, and traditions we are on the broad road that leads to destruction, even though our consciences may fully approve us in our course. We see that a man is always doing wrong in violating his conscience, as he fails to live up to his best knowledge of right, and is under self condemnation.

How exceedingly sinful it is for men to introduce organs, and other unauthorized things into the worship of the church, and force good people to leave the church, or violate their consciences, and thus sin against God and themselves. Such a course is contrary to every principle of New Testament teaching. The law of brotherly love, as taught in the fourteenth chapter of Romans, forbids us to put a stumbling block in our brother's way. We are also told, "to him that esteemeth anything to be unclean, to him it is unclean." Also, "Destroy not him with thy meat, for whom Christ died."

When a church becomes worldly and frivolous and its members are willing to disregard this law of brotherly love, which is broader in its aspects than the law of personal freedom, by the introduction of these human expedients, then it ceases to be a church of Christ, not being animated by his Spirit. The safe course is for all Christians to follow their consciences, having them illuminated by the light of God's eternal truth. This will at last enable them to pass through the pearly gates into the celestial city, and enjoy the companionship of God, Christ, the angels and all the redeemed throughout a never ending eternity.

ALLENSVILLE, KY.

[Note. This excellent article calls for one additional thought: If a man follows his conscience God will give him light; he will walk in it, and be saved. It is contrary to the very nature of God that he should allow a man to live, striving all the days of his life to do right, and then be lost for lack of knowledge. As he gave light to Cornelius, Lydia, the eunuch, the jailer and others who were eager to do right, so will he to all. J. A. H.]

PREACHING TO THE HEART.

W. J. BROWN.

The above caption is the title of a book of sermons by Thomas Guthrie, and it suggests the kind of preaching that is needed to bring sinners to Christ, and to keep saints in tune with the Christ. These are confessedly the most difficult things connected with the preaching of the word, as all preachers of profound research and experience will readily testify. How to do this successfully is one of

the most brain-rasping, heart-searching, and soul-harrassing duties that ever confronted men of God who would have fellowship with the Son of God in his redemption work. In the effort to solve the problem many good and conscientious men have transcended New Testament methods and adopted those of Satan. Hypocrites, unscrupulous time servers, policy caterers, and fanatics do not come within the perview of the discussion of those whose "soul is aflame with the love of Jesus' name." I am viewing the matter from the standpoint of the sincere.

Jesus and the apostles serve as the best models in the difficult work of soul saving. Their way of reaching the unconverted was a process peculiar to themselves, and one that commends itself as in every way reasonable. It is obvious to the New Testament readers that preaching that wins people to Christ is threefold in its working. The first thing in order is to teach; the second to warm the heart; and the third is to arouse the conscience. This Jesus and the apostles did to perfection. I do not mean that they succeeded in every instance to convert the hearers to Christ; but that this was their method in every case. The intellect is the first consideration in every instance. The process of conversion begins with teaching the sinner the way of life. Without instructions and enlightenment there can be no conversion. "This is life eternal that they might know Thee, the only true and living God." All preachers of the word must, to be true to the work of a minister, follow the example of Jesus and the apostles, and teach the people concerning sin, righteousness, obedience to the Savior, and the judgment to come. But we must not stop there; we must appeal to the heart if we would make affectionate, enthusiastic disciples of them. Man is not all intellect, he has a heart; and it is with the heart man loveth God supremely and his neighbor as himself. The intellect cannot do the work of the heart. The intellect is great in its place; there is and can be no greater in its sphere. The "greatest thing in the world" is the greatest of its kind. God aside, there is no greater thing in the world. There is the greatest thing of its kind. A diamond is not greater than a mountain. Love is the greatest thing of its kind in the world; but it is not greater than right, justice, truthfulness and duty. Intellect is the greatest thing of its kind, but it is not as great as love.

From an intellectual standpoint we need Christ, and must begin with giving to it its proper attention. The intellect must first learn to think God's thoughts after him. This is the beginning of the "great salvation." The mere intellect does not save, it must be touched with a coal of fire from the altar of Calvary. Christ in the intellect is not enough; you must have Christ in the heart. You have a deeper want than the desire to know. An ice palace may be a vision of a beautiful home; but it is not the home where love sits enthroned. You want to know something of the mysteries that shroud the entrance into the future life; we want to know something of the condition of life and salvation. This, philosophy cannot supply; science cannot give the desired information; only Christ can say, "I am the

Truth, the Way and the Life." Here begins the work of the intellect. But we need Christ in the heart. Mere intellect is but a painted fire—it cannot warm—a mere shadow of which Christ in you is the substance. The dog's shadow cannot bite, but it may scare you; mere knowledge may puff you up, but it cannot build you up. Nothing but love, pure Christ-like love, can throttle the unchrist-like selfishness of the natural man. Far deeper down than the intellect (the desire to know) is the duty to love, is the innate desire of the heart to love—to love God supremely and, "thy neighbor as thyself." Love one another with pure hearts fervently. Love covers more sins than knowledge—it covers a multitude of sins and hides an equal number of faults. We must love what God loves and hate what God hates. The preacher must keep this imperative want of human nature before him in his efforts to bring men to the Christ. Preach to the heart; try to arouse and warm the frozen affections into fervent heat. I know a sister who has not a great amount of knowledge of books, but her fervent love of Christ and the people wins the respect and confidence of all who know her. I know another whose intellect and knowledge of the Bible and books is unsurpassed—but despised by all—brilliant in intellect, but black in heart. So far we have considered the intellect and the heart, but the greater is the heart.

It remains for us to notice the moral part of man's nature. Man has a conscience; It does not follow that a man is a good linguist because he has a tongue; that another is a philosopher because he has a mind; an artist because he has a hand, or Christian because he has an intellect, a heart, or a conscience. An artist has an educated hand; a philosopher an educated mind; a linguist an educated tongue; and a Christian is one who has an educated conscience—a conscience sensitive to all that God condemns as wrong and all that he commands as right. In our work as preachers we must appeal to the conscience of men. God gave the moral faculty to be used on all questions involving right and wrong.

What a field for labor in bringing men to Christ has the preacher of the gospel! In the analysis of man we have the idea of the work needed to be done; no one need to be ignorant of what is needed in the field of labor; in the gospel he has at his command the remedy perfectly adapted to the threefold want of man. Let us study both the nature of the work to be done and the means and the adaptation of the means at our command, to meet the long felt want. Let us keep before us these outlines in preparing our next sermon.

The Walk To Emmaus.

D. J. WILLS.

While turning through the scriptures this evening I came upon the above subject, which is recorded in Luke 24: 13-32, and decided to write you an article on it. There are some circumstances connected with it, which, I think, make it a standard for the Christian's walk.

We are told that two of Christ's disciples were walking from Jerusalem to Emmaus conversing on his death, burial, and resurrection. Now we are not to wonder at the fact that they were both disciples; for Amos 3: 3, says that "two cannot walk together except they be agreed." Some one may say that there are cases mentioned in the scriptures where God's people have walked with sinners and heathens. True enough, but it must be remembered that the results have always been evil. And so called Christians to-day who prefer to walk in worldly company, generally fall into the same predicament that David did when he associated himself with king Achish. Who invited him to join hands with himself in war against the Israelites, David's own people

"Be kindly affectioned one to another, with brotherly love; in honor preferring one another." Rom. 12: 10. Now it is clear to my mind that this means "let each esteem the other better than himself," and not the reverse. We are known by our daily walk and conversation; and if we are not honored according to the company which we keep, I wish some one would tell me how we are honored.

"And they talked together of all these things which had happened." People always talk about the things which concern them most. "For where your treasure is there will your heart be also." Luke 12: 34. Now this means what it says. And by people's conversation is one of the very best ways we have of knowing whether they are Christians or not. There are a great many of the so called Christians to-day that you can no more hold down to a conversation on the scriptures than you can fly. There are two reasons for this: One is that some do not know enough about the scriptures to converse on them. The other is that some are not interested in them. Solomon was a man who had much timber cut in his time; and I presume he knew what he was talking about when he said, "as a tree falleth so shall it be."

Then let us "walk by faith," the "faith that works by love." If we attempt to walk the rough road with one foot, and the smooth road with the other foot at the same time, there will be a limp in our gait. Ho who goes stumbling over the rough places, will, sooner or later, fall. And as he falleth, so shall he be.

JORDAN, ONTARIO.

Sweet All Through.

PAUL HAYS.

I once quoted, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of heaven," and asked one of our sweet spirited brethren if the pious unimmersed had been born of water or had any hope under that divine statement. He sweetly said he did not know. He did not know what the Lord had done for them. Maybe the Lord "borned" them when they were asleep. If they were in a burning building and the Lord said there was only one door out, and I had not seen them come out, and they piously disclaimed coming out by that door, would I stand placidly by and sweetly hope that they were "done for".

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.

VOL. III.

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J. A. Harding, Editor and Publisher,
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SCRAPS.

J. A. H.

This postal card speaks for itself. It is dated May 18, 1901. "Brother Harding: We are getting along well with our work. We are nearly done excavating and have the foundation about half done. We expect to let the contract for the building next Monday. We expect to have the foundation done by the first of June. Fraternally, C. C. Potter." This is good news from Brother Potter. With the blessing of God we expect to have the Bible College building at Bowling Green finished, cleaned up, furnished and a fine faculty on hand to begin work on September 24, 1901.

* * *

Brother B. F. Hart sent some money to be credited on his subscription, but failed to give his post office. We would like to hear from him.

Don't fail to give the post office when you write. Sometimes we can make it out from the stamp of the mailing office, but frequently that is so dim it cannot be read.

Then give the same signature every time. If you sign yourself as "John Smith" one time and "J. C. Smith" at another we will think you are two different men. And "Mrs. Jane Smith" and "Mrs. J. C. Smith" are two different women to us, because we do not know that Jane Smith is J. C. Smith's wife. Thus we sometimes send two papers to one person, and fail to give proper credits when the subscriber pays.

Then when you change post offices, don't fail to give us both the office from which you change and the one to which you change.

"Is a family justifiable in observing the Lord's supper at their own homes every Lord's day when they have no opportunity to meet with Christians at the regular house of worship?" inquires a brother. Yes. Where two or more are together on the Lord's day, the question is, are they justifiable in not attending to the Lord's supper? I do not think they are, unless it be an impossibility. Every Christian ought to determine that he will attend to the Lord's supper every first day of the week, nor ought he to be prevented from doing it by any thing but an impossibility. Company, nor a "slight indisposition," nor a marriage, nor a death of relative or friend, nor a funeral, nor any earthly affection or earthly tie ought to prevent it. If you cannot get to the place of meeting, attend to it where you are, if there is one or more to join with you. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. It is an expression of gratitude, love and loyalty to Christ that we ought not to fail to make every week.

Alexander Linn, of the Plumb Street church, Detroit, Michigan, one of the best elders I ever saw, was accustomed to attend to the supper every Lord's day, sick or well, at the usual meeting place or at home, in spite of any thing and every thing that might interpose. He died Sunday morning; and his son-in-law Alex. Trout said to me: "He seemed to be holding death off as with a strong arm that he might attend to the supper. When this had been done, and the prayer which followed was ended, he relaxed his grip, straightened himself in the bed, folded his hands, and, like a tired child, sweetly fell asleep." Grand man of God! Brave as a lion, gentle as a lamb, true, strong and steadfast. There have been few like him in the earth. In my mind his name is associated with those of such heroes as Noah, Abraham, Job, Daniel and Paul. Had he lived in the olden time, I think he would have been one of God's prophets, one of his martyrs. His life was an inspiration to me. And more than any other man he impressed me with the importance of attending to the supper every Lord's day. He and his venerable associate in the eldership, Brother P. C. Gray, were beacon lights in that city. Very different in disposition and temperament, each a wonder in his way, each necessary to the other in the work of the eldership, they built up the grandest church I had ever seen. I went to that city a young preacher, and what the

influence of those godly men did for me was great, but I can never fully appreciate its value till all things are revealed in the world beyond. But the memory of them fills my heart with gratitude and love and brings tears of tenderness and affection to my eyes.

The Bible College, Bowling Green, Ky.

J. A. H.

This School, which will open September 24, 1901, if God wills, will be much like the Nashville Bible School now is. The president of the Bowling Green College has been superintendent of the Nashville Bible School from its origin. Most of the Bowling Green teachers have been teachers in the Nashville Bible School. Most of them were first students and then teachers in it. The Bowling Green School will also have the four courses, the Classical, the Scientific and Mathematical, the Literary and Musical, and the Course in Literature and Art. Both schools have Academic departments; both give instruction in elocution, sight-singing, instrumental music, and art; both receive males and females, and both require every student to make the Bible a daily study. In both schools the teachers are moved to do their work not by the love of money, but by the desire to do good. Both schools desire to make the rates so low that any worthy, industrious person may be able to attend. (In fact the Bowling Green school is not a new school; there is simply a division of the forces of the Nashville Bible School that twice as much good may be done; and, so far as the teachers are concerned, about an equal division; for while only two of this year's faculty will go from Nashville to Bowling Green, two who were formerly teachers at Nashville are expected to be in the Bowling Green faculty, and two former students at Nashville are expected to be tutors in the Bowling Green School.)

We have been asked repeatedly why we have so often taken into our faculty at Nashville former students. And our reply has been, (1) that we rarely find a man educated elsewhere who does his work so thoroughly; and (2) more rarely do we find a man educated elsewhere who is so devoted to the cause of Christ. For instance, Prof. J. N. Armstrong, who goes to Bowling Green, and Prof. J. T. Glenn, who remains at Nashville, have learned what they know of Greek and Latin, for the most part, at the Nashville Bible School. During the session now drawing to a close the one has taught Greek, the other Latin; and I doubt if either has a superior as an instructor in his department in America. They are full of energy and thoroughness, and are as clear as can be. The student who studies under either of them will learn how to get a lesson, if he is capable; a thing that many who attend school and college never learn. However, many of our students are experienced teachers when they come to us, teachers and principals of public and high schools. This was true of Prof. Armstrong; and R. C. Bell, a student here who goes with us as an instructor to Bowling Green, has taught five schools in as many years, and has

made a splendid record as a teacher. He would teach a while and attend school awhile and thus make expenses. And this is the way, I believe, in which most good teachers are made.

(The Nashville School has been full this year, and the prospects of doubling the enrollment next session are bright. It was not clear to me that we could build here, and the way opened up for building at Bowling Green, and for conducting a school there under circumstances more favorable than I had hoped for or thought of; so it seemed best to open at another place and thus make room for the students that are almost sure to come. Our prayer and expectation is that both schools may be filled.)

The following is a partial list of the Bowling Green teachers and what they will teach:

J. A. HARDING,

The Bible, English Language and Philosophy.

J. N. ARMSTRONG,

The Bible and Ancient Languages.

R. N. GARDNER.

Mathematics, and Latin (Second Year).

Natural and Physical Sciences.

R. C. BELL,

English Language, and Latin (First Year).

D. H. FRIEND,

Elocution and Oratory.

MISS EVA LIVELY,

Art.

Instrumental Music.

Sight-singing

We are not yet prepared to announce teachers for Natural Sciences, Piano and Sight-singing, but we are now communicating with instructors for these studies and hope to have arrangements in a few days.

Owing to the fact that we have given to us the proceeds of a farm of 140 acres, we can make the rates very low and yet give excellent accommodations. We expect to charge for the first year nine dollars per month, eighty one dollars per session, for boys; and ten dollars per month, ninety dollars per session for girls. There will be no extra charges except for instrumental music and art.

The first session will consist of nine school months, thirtysix weeks. It will open September 24, 1901 and close May 31, 1902.

In after years we expect to teach ten months per year, and it is probable that the rates will be made lower. Our object is to put a first class education within reach of any industrious, honorable boy or girl.

We hope that others who have means will be stirred up by the example of brother and sister Potter to build other such institutions or to help those that are in existence. If it were not for selfishness and fear there is no telling what we might do. We forget that our time here is short and that the man who does the most for God while he is here is the man who succeeds best both for this life and

the life to come.

For further information about the school send for catalogue. Write to 1018 South Spruce Street, Nashville, Tennessee.

God's Image Lost And Regained.

J. A. PERRY.

NO. II.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

There are several things about this answer that demand our attention. Instead of answering in a negative manner and pleasing Pharisees and antagonizing Herodians, or with, "yes," and pleasing Herodians and offending Pharisees, knowing their hypocrisy, he called for a piece of tribute money; and, looking upon the image and superscription, is told it is Cæsar's. At once he replies: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Cæsar has a right to demand and claim his image on the coin. Pay your tax to Cæsar, you use his image in your business transactions and are protected by him to a certain extent.

In looking upon a coin we find two values, viz., a metallic, intrinsic value, due to the metal, and a monetary value, due to the image and superscription. With the destruction of the image and superscription (name) the money value is destroyed, but the metallic value remains. It does not become all dross, or, to use an expression used in this age concerning man, does not become totally depraved. If it did it would be only fit to be thrown away or destroyed. No power could restore the metallic value, if lost. With the image and name restored however, we have the monetary value restored.

Suppose I have three pieces of gold or silver of standard weight and fineness, also of the proper shape; one has the image and name required by law; the second has the image but no name has ever been inscribed thereon; the third has the name perfect, but no image has ever been upon it; I ask, as I am owing you, which would you take? You answer only that which has both image and name; the other two are base imitations. In order to constitute a coin—a dollar, there must be both image and name. Now Christ says pay your tax to Cæsar, and having done this, your duty on that point is done. Your remaining duty is to God. Pay your tax to God with that upon which he has stamped his image.

Where is God's image? "Come let us form man in our own image", "In the image of God created he him", are the declarations of scripture before our minds to show that it has been upon man. As we see man in the beginning, we see a triune being, a king and a perfect being. But in the fall of man a part of the image and the name, or superscription has been lost. Yet man has not become all dross or totally depraved. If he had, no power could restore the value. But we see a great value, so great that God in love sends his Son to rescue sinners and to make it possible for us to regain his image and name so that in the great day of tax paying we may be ready to render unto God the things that are God's.

How do we regain God's image and name? In answering this let us see how we can receive our image. We go to an artist, noticing several things as we enter his gallery, viz., first, a window over our heads admitting the light of the sun of the noonday; second, an instrument covered by a heavy covering so no light can enter till such a time as the artist is willing. The artist prepares a plate and places it in the instrument, and uncovers the instrument so that rays of light pass through the lens and fall upon the plate. The result instantly is, a weak shadowy image is given to the plate; and now it must be fastened. This is done by completely covering the surface of the plate by a chemical liquid that in appearance resembles water. When it has been covered fully with this liquid, the artist can develop and print the picture I desire.

In receiving the image of God, God has manifested himself to the world in the Sun of righteousness, his well beloved Son. In him is light and by means of the gospel window it is possible to receive the rays of light. David can well say, "The entrance of thy word giveth light." Next we uncover the lens by presenting the hearing ear and by this means the light filled with God's image is conveyed to the plate, i. e., the understanding heart.

Then the time has come to fasten the image and to give the name which can only be done by baptizing, the person "into Christ," "into his death," "burying the person by baptism into death," so that he is raised to walk in newness of life; we behold the negative, so to speak, of the picture.

Now the developing process must obtain, and this is briefly explained by Paul in 2. Cor. 3:18, when he presents the gospel as a mirror. By the young Christian's looking into the gospel and seeing the glories of Christ, and his own imperfections, he can be changed, as he adds the Christian graces, from glory to glory even as by the Lord. Let us then study this glass.

WATSEKA, ILL.

THE DIVINE NATURE IN MAN.

J. B. LANE.

It seems to me that the crowning and convincing argument with thoughtfulness for the divinity of Jesus Christ is the impossibility of enjoying the near relationship to him to which he invites us without becoming new creatures. We must become something more and greater than human beings, natural men. "Among men there were none greater than John the Baptist," yet God regards the least in the kingdom of Heaven greater than John. The poorest specimen of the new creatures in Christ, is better than the best of the old creatures. In what does this superiority consist? It cannot be in physical power intelligence or even moral qualities. In these respects John the Baptist excelled many of the followers of Christ, especially in moral character and conduct. Yet Christ pronounces him less than the least of his disciples. No man therefore can claim citizenship in the kingdom of heaven on the ground of human excellence. Flesh and blood can no more inherit that

kingdom here than in eternity.

In a monarchy a young man might claim a place in the royal family and share in the royal prerogatives upon his great personal superiority to the children of the king; but even though he were immeasurably superior in body, mind and morals his claims would not be allowed. So no human excellency counts for any thing in establishing the relationship which we sustain to God and Christ. If any man be in Christ he is a new creature and enjoys this new relation to God. The old life ends in the baptismal burial and the new life begins with the baptismal resurrection. But what inexplicable nonsense all this becomes upon any Unitarian conception of Jesus Christ. What absurdity in saying such things with respect to our relation to any man however great. This newness of men in Christ does not consist simply of a change of aims, ends and habits. It involves the acquisition of something not found in the natural man. To be in Christ is to be a new creature; neither is circumcision any thing nor uncircumcision, but a new creature.

Through the gospel we became partakers of the divine nature. And how can this be except through the divine nature of him into whom we come. It is foolish to argue that a man must become a new creature and become a partaker of the divine nature in order that he may enter into the following and fellowship of any man however great.

What ever this new element is, this new factor of life which characterises regenerate men, it is implanted in or developed from the spiritual domain by spiritual agency. All that was in humanity before Christ began his work upon it belonged to Adam, when God breathed into him the breath of life and he became a living soul. Man developed into a living soul, and whatever he became in that process, Paul calls the first man Adam. Then he institutes and elaborates the comparison between him and the second Adam. In first Corrinthina s15.45-49. He speaks of them respectively as the soul man (the natural man) and the spiritual man and the difference between them as set forth by Paul is infinite. It constitutes a great gulf beyond which no man can pass by any effort or by any process of evolution. The soul man cannot receive or even know the things of the spirit of God. The man born blind to whom Jesus gave the power to see was as capable of enjoying the rainbow or the sunset hues, before Jesus exercised his divine power upon him, as is the soul man to perceive and enjoy the spiritual things in Christ. We do not comprehend what happens in this process of regeneration any more than we comprehend what happens when dead matter becomes living matter but it is marvelous in our eyes, and it is God's doings, the work of God manifest in the flesh. This is the plain teaching of the scripture from the Savior's lesson to Nicodemus and it runs through all the utterances of himself and his apostles.

The gospel simply presents to man a great opportunity. Says Jesus, I came that you might have life and have it more abundantly. If the peasant

refuses to be adopted into the royal family, he is simply left in the obscurity and poverty in which the offer found him. He has simply neglected a great opportunity. So Jesus taught Nicodemus: "he that believeth not is condemned already because he hath not believed in the name of the only begotten son of God. And this is the condemnation that light has come into the world and men love darkness rather than light." Man in Christ is offered a new birth, a being born from above, and it is just here that Nicodemus stumbled, and here intelligent and good men are stumbling yet. It will never be understood except in the light of the full and unqualified divinity of Christ. In the light of his creative power in the highest realms. Because he is divine to be in him is more than reformation; it is regeneration: it means a change from the natural or soul man to the spirit or spiritual man, and the difference is a divine element a partaking of the divine nature.

OLYMPIA, KY.

[Note. The great, spiritual, divine power that is put forth in the new birth is exerted through the word of truth taught by the Holy Spirit. We are said to be quickened (Ps. 119: 50, 93), begotten (James 1: 18: 1 Peter 1: 23), born again, converted (Ps. 19; 7), sanctified (John 17: 17), and saved (Acts 11: 44) by the word of God. After a man has been born again, having been baptized into the name of the Father and of the Son and of the Holy Spirit, after he has received forgiveness of sins and adoption into the divine family, he receives the Holy Spirit to dwell in him to help his infirmity. It is to the son that the Spirit is given, because he is a son, not to an alien to make him a son. The following passages clearly show this to be so: Acts 2: 38; Acts 3:19 (R. V.); Galatians 4: 6; Romans 8: 26; John 7: 37-39; John 14: 15-17.

I hope that all who are interested in this subject will turn to and carefully read these passages. The natural man is he who looks to and depends upon nature for knowledge and perfection; the spiritual man looks to, depends upon, and is guided by the Holy Spirit in these things. J. A. H.]

IN THE FIELD.

W. J. BROWN.

A few days ago I was holding a meeting in a town in Southern Illinois; and during my work there I saw many things that were sad in the extreme. Thinking that some of the things seen while in the field preaching the gospel and calling on the people might be of profit, especially to those whose privilege it is not to preach the gospel, I thought I would note one day's observation.

The first scene was that of a family of two. The husband was some sixty years old, feeble and scarred all over the face as the result of cancers taken out; the wife was something near the same age, in very bad health, not long for this world. They were both members of the Church of Christ in a place where nothing, perhaps, is more unpopular. The second place visited was a lone widow; she is old and lives alone. Her husband was once a preacher of the gospel and faithful to the end of a life of toil and suffering.

While living he was one of the most energetic and liberal among men. He has been dead two years, and the widow, living alone, decrepit and poor, is as in days of yore, faithful and liberal with her means. The next upon whom I called, was a family of some five or six persons. The father and husband was dead; died two years ago and was a member of the church and faithful to the end of life. The widow is feeble and very poor. There is one only daughter, some eighteen or more years old; she is a grass widow with one child two years old. Her husband is worthless and dissipated; he left her and child some two years ago to take care of themselves in this world and for that which is to come. The maxim came to my mind, "Marry in haste and repent at leisure." Three sons are left in this home—one rather feeble, one dissipated, and one "born blind." And the latter presents in some respects some sad spectacles, and in others cheerful aspects. He never in all his gloomy life in the darkness, saw any of God's fair creations—not one of his parents, or brothers, or sister, or any other form has he ever seen! Oh, how thankful we ought to be if we have only the use of our organs and faculties and reason and health! This poor blind man was busy at the wash tub, and singing one of the songs of Zion! I thought happiness depends not upon material circumstances. I think him to be as happy as any one I ever saw. I tried to learn more of the duty of contentedness with such things as I have. One thing is certain, we should not allow the things which we are almost certain never to possess to take away the enjoyment of what we already have. That man will certainly enjoy the future life as no one not in his circumstances can.

The next home visited was again afflicted with a sickly wife and mother. The husband was preparing to go away in a few days some two hundred miles to spend the summer away from his family. Such are the circumstances of the family that he is compelled to work away to support those dependent upon him. He was waiting until the wife sufficiently recovered from sickness so he could leave home. Again I called on another old sister who lives the greater part of the time alone. She is about seventy years old and a widow. She has been a Christian from an early day. She has not been able to attend church for nearly a year, but is none the less devoted to the work of the Master. She makes her living by her labor, has but little of the world's goods, and seems to care but little for the things that many count the pearl of great price. Her greatest source of comfort is her hope in the Savior, based on what he has promised to those who make a sacrifice for the good of others. What a stay to the soul is the hope of Christianity in the hours of decline and death! It is worth much to me to come in contact with those of the Lord's servants who are growing old in years; there is a halo in years and devotion that makes plain the counterpart found in the Book and that we can find nowhere else in the world. That good sister gave me a dollar—as many others did—to help preach to others what has been of so much worth all along life's pathway, and of so much comfort now that the end is near. I could not deny her the fellowship of all who labor, suffer and contribute to the work of the Lord; although I know that she needs, and needs badly, all that she has. Money coming, as it often does

from such sources, is a great stimulus to me to be true to the best interest of man and to use it as I should. I cannot think approvingly of lavishly and wantonly spending money that comes from the poor to be used in preaching the tidings of Him who was himself poor. Thus we see that the mites of the poor not "only supply a present need, and increase to their account," but serve a great purpose in making preachers more economical, imparting greater aspirations, stimulating towards greater fidelity and making purer men of them. No wonder the widow who gave her two mites "gave more than all they who gave of their abundance!"

The last family that I visited on that day, which I shall mention, was a couple of very old people who are drawing very near to the end of life's pilgrimage. The sister is getting feeble, not able to go to the house of God very often, and has the care of her husband who is now ninety years old. The latter has been a remarkable man in many respects; I shall mention but one. He is one of the most genteel, agreeable, kind, and grateful of all the men that I ever met. He is free to express his appreciation of everything that any one does for him. His mind has almost left him, and he is just waiting for the summons to call him over the dark turbulent waters of the Jordan. The good old sister cares for him with the greatest of pleasure. She told me she never heard him speak an unkind word of anyone—how strange!

When I had completed my journey for the day I had much food for reflection. In a short time all of these people will be gone from the stage of action. What a contrast the other scene to which they are going will present to their lives here! Here it is a suffering, bloody tragedy, there it is a brilliant triumph. Here the play will soon be over; the lights quenched; the music ceased; the actors gone, none left upon the stage. The scene changes to that of the other world where all the good are filled with rapturous love and joy!

Cloverdale, Ind.

Instrumental Music In The Worship.

PAUL HAYS.

NO. II.

The chief argument in favor of fine music is that it draws the crowd. It does draw, if we can manage to beat the theatre and the opera and "the other denominations" in producing finer music than they. But what do we want with the world, the flesh, and the devil, on such a basis? Jesus, said, "And I, if I be lifted up, will draw all men unto me." Shame on the church, then, for leaving the greater power for the lesser, when they see it is a failure. The world is tired of being deluded.

We may even succeed in drawing the world into the church on such a plan, but Paul calls them "wood, hay and stubble". They are drawn by some other power than the gospel which is "the power of God." If we can not attract the world with a pure worship, then let us "go out into the byways and hedges" and constrain them to come in; for, as for those who were first bidden to the feast and refused, God will not accept them. What do

we want with them in the church? Paul says we have too much of that kind of leaven now. "Purge out therefore the old leaven that ye may be a new lump." Do ye not know that the saints shall judge the world? "Be ye not unequally yoked together with unbelievers." These are spots in your feasts of charity. "The enemy that sowed them is the devil."

Do we not need a senseless idol to aid our eyes, and a senseless organ to aid our ears, and a brainless phonograph to aid our tongues, and meaningless ice cream to aid our stomachs, and unspiritual "spirits" to aid our thoughts, and "Christian" science to aid our bodies, and the wise old serpent to aid the Lord, or we will all go to heaven unaided, and that would be a pity!

An organ will cost from fifty to five hundred dollars and a piano more. Other instruments in proportion. This is spending money in the name of religion for that which only panders to the flesh and not to the spirit. The widow's half cent spent for a good religious tract will do more good in the hand of one poor sinner, than the abundance of many rich given for a fine organ to tickle the ears of ten thousand worldly minded churchgoers. Mark 12: 41-44. And yet even the poor are begged for money *in the name of religion* to buy soulless wind-harps and brussels carpets and costly steeples. Such money given to "one of the least of these" would be saving the Son of God from want! Matt. 25: 42-46. If God required costly worship he could not save the poor thereby. "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. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not"? This is a prophecy of Isaiah with referene to Christ's day. Our Saviour was poor, and his religion is for the poor. "Hath not God chosen the poor of this world rich in faith." How much money does it take to run a pure New Testament worship?

An effort has been made by a certain class of brethren to restore the primitive worship, of the New Testament. Renouncing all creeds and forms of religious work and worship that had their origin since the apostolic age, they signified their intention to go back to Jerusalem." The religious doctors of this age made fun of the idea and predicted its speedy downfall. They proceed to fight against it as a foe to be feared, if possible "nipped in the bud." But the more they persecuted it the more it grew exceedingly. It seemed destined with its plea for the Bible and the Bible alone, to take the world, and unite all believers in one glorious phalanx of love and loyalty.

But lo! in 1869 these once peculiar but now popular people introduced the first organ into their worship in St. Louis, Mo., at the cost of a division in the church. This was the entering wedge which with other succeeding innovations divided this once happy and prosperous people all over our fair land, till Israel hangs her harps on a willow tree, and weeps when she remembers Zion. No longer does she lift her blushing face and plead for Chris-

tian union on the Bible alone, and "The other denominations" do laugh at her calamity. O, lack the day! And what is to be the outcome of all this? They have no creed but the Bible to mark the bounds of their habitation. If they leave that, even in small things, the Giant hand of Apostasy has found an open door, and his whole body may some day enter and claim for his own, the once blushing, but now brazen, fallen, bride of Christ. What wonder if those who love peace and loyalty should "kick" gainst this first departure from the "simplicity which is in Christ"? Then the innovators audaciously affirm that the kickers caused the division. So some have ceased to kick, and "They have healed also the hurt of the daughter of my people slightly, saying peace, peace; when there is no peace." Jer. 6: 14-16, Jesus says of peace on such a basis: "Suppose ye that I am come to give peace on the earth? I tell you, nay, but rather division." Again, "When he was come near, he beheld the city and wept over it, saying, "If thou hadst known the things which belong unto thy peace! but now they are hid from thine eyes." Again, "It is impossible but that offences will come: but woe unto that man by whom they come!" Some say that the organ is only an "expedient." Can it be expedient to rend the body of Christ? He sacrificed his fleshly body for the spiritual. Who then are most guilty, those who drove the nails into his hands, or those who press an "instrument" into his "body"? "But when ye sin so against the brethren and wound their weak consciences [if it be a weakness] ye sin against Christ." 1 Cor. 8: 12. Let us therefore follow after the things which make for peace, and things where-with one may edify another.

It has been figured that one person by saving one soul a year, in connection with a like success by each successive new convert could save the whole world in less than thirty two years supposing all to be heathen to start with.

Why, then, has this "doubling every year" process not saved the world in 1900 years? Indeed half the world is yet heathen, and the "better half" includes Mohammedans, Catholics, Mormons, Infidels, Spiritualists and hundreds of warring Protestant sects. Do we not need a solid front? Can we not give up all for Christ, and unite on the Bible alone?

There is another great evil. If those who draw out from a corrupted worship would set up a pure New Testament worship, the division would not be so bad. But it is too often the case that they draw out and "do nothing." "Whoso knoweth to do good and doeth it not, to him it is sin." But who causes the sin, if a man backslides because of the organ? If those who bring in, or play the organ in the worship, drive out the least child of God, they drive out Christ. Matt. 25: 40.

"God is love," but he hates him who sows discord among brethren. Prov. 6: 16-19. Yet we are commanded to "Contend earnestly for the faith once delivered to the saints."

Some hold that music is elevating in its tendency *per se*. It is neither elevating nor degrading, except as we associate its sounds with words or circum-

stances which elevate or degrade. Heathen nations love music and so do animals. It makes horses dance and men fight like demons. An ignorant and immoral wretch will have his soul lifted up to the seventh heaven by the sweet tones of the violin. The ball-room, theatre, and "baudy house," get as much damnation, in their fantastic toes from "heavenly music," as a Christian "gets religion" from church music. Those who believe that aroused feelings are religion will find their fleshly hearts aroused by strains of music. Many a man has found religion in the wine-cup the same way. Even singing is a blessing *only* as its *words* teach, admonish and edify man. God seeks the melody of the heart. He would use all our praising, teaching and persuading powers in his service. But he is not worshipped with men's hands nor through idols, instruments or temples made with hands. He seeks those to worship him, who worship in spirit and in truth. He needs no other power to "draw" them than the gospel of Jesus' love, and the power of godly lives. Amen!

EASTON CALIF.

No Man Can Serve Two Masters.

J. N. ARMSTRONG.

Having now learned that man's chief business in life should be to serve God, I want in this article to apply the lesson thus learned to our own lives that we may be more pleasing to God and that his blessings may rest more abundantly upon us.

We are all bond servants and hence have a master; Jesus, as we have seen, affirms the impossibility of a man's having two masters. But while it is a fact that man can not have two masters, it is just as truly a fact, that many men still attempt the impossibility. Hence James says, "purify your hearts ye double minded."

Many a Christian is trying to promote a separate interest from the cause of the master and thus becomes "doubled minded" and evil eyed, thus has two interests and two masters, and gradually forsakes one or the other. One or the other of these interest gets his best energies, and the other becomes a kind of side issue, a secondary matter that gets the leavings and refuse of his life. The farmer, the merchant or the doctor, who does not use these callings, stepping stones to the one great interest of life, will be cut loose from God by them.

This is just as certain as that God reigns. "Yet despite these solemn warnings of Jesus Christ and the Holy Spirit, men, perhaps the majority of men claiming to be Christians, neglect the service of God in a life struggle for" meat and bread, food and raiment and the laying up of means for future use. "Whatever man sacrifices the true service of God to attain, the Bible calls his idol. He worships that which he honors and exalts in his heart and his life above all else. The supreme service of the heart and life is worship. If this is true, and it is, it is true that this age and country worship the seeking of food and raiment, and the sav-

ing of money. For they "give the most earnest, active, and laborious service of heart, mind, and body to the gaining" of these things. A young doctor said to me, since I began writing this article, that the world was living too fast for a man to choose his profession, make a success of it, and at the same time be a Christian. The same kind of speech was made to me by a very successful farmer of Kentucky.

Any man who selects one of these temporal callings and lives to make this a success will find no time to be a Christian.

If Paul had made tent-making a separate interest from serving God, and had sought to make that an ostentatious success, it would have taken all his time; and he would soon have had the evil eye and thus have been cut loose from God. Thus mere tent-making would have become his master, his "idol." But instead of it becoming a hindrance he made it a stepping stone. He made tents that he might be a Christian.

Now if Christians were content to use the honorable callings of the world as helps, and would be satisfied with an economical living from them, they would find time to read and study the word and to teach it to others. They would then have but one object to accomplish and one success to attain, and of course they would make all sacrifices to be successful along this one line. I know such a life is a very poor success from the worldly view point. So was Christ's life, so was Paul's. Are you willing to live as they did, and be counted as failures by the world as they were? So long as Christians strive to keep peace with the world in its business relations, to succeed in these temporal callings of life as the world counts success, they will have no time for God and his cause.

The Nashville Bible School would long since have been a worldly institution and perverted from the true intention of its founders, had those who love it sought to make it a successful school from a worldly view point.

I am sure that farmers who study the word and teach it as every Christian ought to do, cannot be as great successes (as farmers) as those who devote all their time and talent to their farms. I feel sure that merchants, who make the first and chief object of their lives their service to God, can not thrive and prosper in their merchandising as those who give their all to this business.

Neither can the doctor be the success that he otherwise could be if he were to seek first the kingdom of God.

For as it is true that the chief business of a Christian is to seek always the best interest of the kingdom of heaven, this interest is to settle his field of labor, whether or not this field is promising as to his business as farmer, merchant, or doctor. If this makes one a failure (humanly speaking) in respect to these things, he ought to rejoice that he can suffer for Christ's sake and, like the Hebrew brethren, take gladly the "spoiling of his goods."

Preachers, like other men, ought to seek the places where their services are most needed to accomplish the work of saving men, and then in this field to labor earnestly to the accomplishment of this

end, and in doing this they will in the end work out the best results for the world, for themselves, and for God." D. Lipscomb.

The Preacher who is a true one does not allow ease, comfort, position, popularity, finance on any other temporal matter to influence him in his field of labor but he settles this by striving to determine where he can do most for God's cause. Any other kind of preacher is unworthy to preach the unselfish life of Christ.

Yet my friend, do you believe the obligation is greater upon the preacher to do what he can to advance God's cause than upon you or other Christians? Certainly not. The temptation to the preacher to seek wordly good or temporal blessings is just as great as to any other Christian. His needs and wants are just as great as any other man's according to the number depending upon him. "Money is the God of this world and of this age. The world regards money as the highest goal: it devotes its energies of soul, mind, and body, its time, talent, and labor to making money. This is worship, real and true worship, of a false god, but true worship—not formal and pretensions, as much of our religious service is. . . . Persons frequently formally and professedly worship one being, but really and truly worship another. If a person is more intent on making money and gives more of his time and thought and labor to making money, that he may grow rich, than he does to the service of God, he worships money really and God formally. . . . When he makes it that he may grow rich, hoard money, or that he may gratify the fleshly desires, the lust of the flesh, the lust of the eye, or the pride of life, he loves money too much and worships it."—D. Lipscomb.

In this quotation the writer declares that he who gives more time, talent and labor to growing rich, hoarding money and to the gratification of fleshly desires the lust of the eye, or the pride of life, is an idolater, a worshipper of a false god. There is more of the world in idolatry than many of us have even dreamed. First you notice that the quotation does not say one must accomplish these purposes, or any one of them, to be an idolater, but that if he gives more of his time, talent, energy and labor to any one of these things than to the service of God, he is a worshiper of a false god, though he die as poor as Lazarus or as rich as Croesus. Thousands of Christians are giving nearly their entire time trying to accumulate material possessions. If they never attain them they are still idolaters, for they work for, and serve a false god.

(To be concluded next week.)

How Shall The Alien Pray For Pardon?

J. W. ATKISSON.

Men, uninspired men, tell alien sinners to pray for pardon, and for the gift of the Holy Ghost, and that God will hear and answer their prayers. But God says nothing of the kind, but on the other hand he tells them to "repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts. 2: 38. He tells penitent,

believers to "arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 22: 16.

"The only way, therefore, for an alien to pray for pardon in faith is to do just what the word of God says do, and ask God to save him through his obedience. See Rom. 6: 17, 18; 1 Peter 1: 22; Heb. 5: 9; Rom. 6: 16.

"Jesus says a man must be 'born again.' This was mystical to Nicodemus; but Jesus gave him to understand that he was not talking about a fleshly birth by saying to him, 'That which is born of the Spirit is spirit,' the spirit of the man, which is an invisible, never-perishing and, with all, an intelligent principle belonging to man, and to which the Holy Spirit speaks in words addressed to man's understanding, warning him of the dangerous and fatal end of the course he is pursuing; making propositions to him which, if he will observe and do, all his sins will be forgiven; and assuring him that by putting off the 'old man, with his deeds,' and living faithfully the Christian life until overtaken by death, he shall have a happy and everlasting home in heaven. What is man's evidence of all this? God's own spoken word, which can 'never pass away.' The next and all-important question is: where are these instructions given by the Holy Spirit through and by which man is to be born again?"

"Read, John 3: 5. Matt. 7: 21; 1 Peter 1: 22-24; Mark 16: 15, 16; Acts 22: 16; Rom. 6: 3-4; Gal. 3: 26, 27."

ST. LOUIS, MO.

It is good to begin the day, and begin the year, especially to begin our lives, with God.—Matthew Henry.

It is said that in Japan there is a certain kind of spider which throws its web over the telegraph wires, sometimes from tree to tree, and frequently from the ground over the wire to the ground. When a sufficient number of these webs have been spun, it is impossible to send a telegraph message from one Japanese city to another, and the line-men must go out and snap the webs, which seem so insignificant in themselves, and instantly connection is restored. Things in our lives, as as insignificant as the spider's web, have caused us to lose both peace and power, while many of them together have shut us off from all communication with heaven. Not until we come out from the world, and are separate, can we expect to know the secret of the Lord.—Ex.

You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs, and make every day a battle, yet it is a happy life, after all. No joy can excel that of the soldier of Christ; Jesus reveals himself so graciously, and gives such refreshment, that the warrior feels more calm and peace in his daily strife, than others in their hours of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown, if we are enabled by divine grace faithfully to follow Christ "without the camp." The crown of glory will follow the cross of separation. A moment's shame will be well recompensed by eternal honor: a little while of witness-bearing will seem nothing, when we are 'forever with the Lord.'—SPURGEON.

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."

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SCRAPS.

J. A. H.

On May 18th we began to send to our subscribers whose times have expired, notices of that fact. We would like to have them all pay up, if they are in arrears, and renew.

* * *

If one has not subscribed for the paper himself, if it has been sent to him by some friend and he is indisposed to take it any longer, let him notify us and we will drop his name. If he is in arrears, he ought to pay up; but if he thinks not he need not, provided he will notify us at once; but if he lets it come on after this notification he is morally bound to pay for it, and would do wrong if he did not. Of course none of our readers are willing to do wrong. We go on the assumption that all of them want to do right: and we try to treat them accordingly. So we are willing to settle with any of them on his own terms.

* * *

Remember, the editor does not keep up with the mailing list; he could not if he wanted to. The letters are sent out by the mailing clerk, Benj. F. Harding; they are sent to all whose times have expired; they are sent for your sakes as well as for ours. The Way goes to people of many denominations and to many people of the world, no doubt, having been sent to them by their friends; and doubtless a number receive it who do not read it and do not want it longer. This is our way of finding out who these are, and of getting their names from our list. We would like to have The Way go to every one in the world who will read it, and we do not want it to go to a single one who does not.

Circumcision Of The Heart.

J. A. H.

Brother W. P. Hancock, of Salado, Texas, writes: "The Way is proving to be a powerful agent in disseminating spiritual light and strength among the brethren and especially the weaker and less informed class.

"I am unable to comprehend fully what Paul teaches in Col. 2: 11, 12. In another place I believe he says the circumcision that counts with God is of the heart. Does he mean remission of sins? If so does this passage in Colossians afford any ground for the position that man's sins are remitted before baptism? or that baptism is in lieu of circumcision? I would esteem it a great favor if you or some other competent brother would write an article for The Way fully explaining this subject."

The passage reads thus in the Revised Version: "In whom [Christ] ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you being dead through your trespasses and the uncircumcision of your flesh, you I say, did he quicken together with him, having forgiven us all our trespasses: having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross."

That we may understand what this circumcision is, and how and where it is accomplished, observe these facts:

- (1). In Christ they were circumcised;
- (2). It was not done by hands;
- (3). It consisted in "the putting off of the body of the flesh," "the old man" (3: 9); and,
- (4). It took place after they had been buried with Christ in baptism: "circumcised with a circumcision not made with hands, . . . having been buried with him in baptism." The fact that they were circumcised, having been buried, shows that the circumcision followed the burial. This harmonizes with the idea that we are circumcised in Christ, for we are baptized into him, and in baptism we put him on. Read Rom. 6: 1-4; Gal. 3: 26-29. Paul says, "Our old man was crucified with him [Christ], that the body of death might be done away." Rom. 6: 7. So he says to the Colossians, "Ye have put off the old man with his doings." The facts seem to be these:

(1). By faith, which is wrought in the sinner's heart by the word of God, the old man is killed, crucified;

(2). In baptism this "old man," this "body of sin" is "put off," "the new man" is put on, and the baptized rises in Christ Jesus, dead to sin, freed from sin, to walk in newness of life.

So Col. 2: 11-15 shows clearly, especially when read in the Revised Version, that baptism precedes the spiritual circumcision, the putting off of the old man.

It is also a fact that the circumcision of the new covenant follows the birth, as it did under the old. Under Moses a child came under the covenant by birth, and was afterwards circumcised; under the new, he is born again, born of water and the Spirit, baptized into Christ, and then he is circumcised, the old man is put off (including his sins) and he rises to a new life. Old things have passed away, all things have become new.

THE FAITH THAT SAVES.

J. A. H.

"Two or three issues ago we took occasion, without calling any names, to criticise the statement of Dr. Johnston Myers that sorrow for sin was not essential to salvation. It is a pleasure to see that in last week's Standard two criticisms appear of like kind with that we made. Certainly there can be no saving faith without repentance and there can be no repentance without sorrow for sin. A man must be just sorry enough for his sins to forsake them and he must repent just enough to reach such a complete change of mind and purpose that he surrenders himself wholly into the hands of Jesus Christ as a personal Savior. This surrender is what we mean by saving faith. It is not simply believing facts ABOUT Jesus Christ; it is believing on Jesus Christ."—*Baptist News*.

The faith that saves begins before repentance; but, before it attains to saving power, it includes repentance and obedience. Christ saves neither the impenitent nor the disobedient; as long as a man is impenitent or disobedient he has no saving faith. First there must be testimony, divine testimony, brought to earth and delivered to men by the Holy Spirit. This testimony we have in the word of God. By the preaching of this word the sinner must be made to believe that God is, and that he is a rewarder of them who seek after him; that Jesus is his Son, raised from the dead by the power of the Father. By this belief he must be made "just sorry enough for his sins to forsake them; and he must repent just enough to reach such a complete change of mind and purpose that he surrenders himself wholly into the hands of Jesus as a personal Savior," as Brother Throgmorton says. And he adds: "This surrender is what we mean by saving faith. It is not simply believing facts about Jesus Christ, it is believing on Jesus Christ." True, indeed; it is looking to Christ, depending on Christ, giving one's self wholly to Christ, a being united to Christ in his own way, according to his own appointment. And no one has saving faith, or rather no one is saved by his faith, till his faith leads him to thus surrender himself to Christ. Now consider a few passages of

scripture bearing upon this subject, that we may see what the faith that saves is, and how it saves. I quote from the American Revised Version as usual. "Even so faith if it have not works, is dead in itself." James 2: 17. "But wilt thou know, O vain man, that faith apart from works is barren?" James 2: 20. "Thou seest that faith wrought with his works, and by works was faith made perfect." James 2: 22. "Ye see that by works a man is justified, and not only by faith." James 2: 24. "For as the body apart from the Spirit is dead, even so faith apart from works is dead." James 2: 26.

But now the question arises, "By what works is our faith perfected unto salvation, the remission of sins; for it is certain we need not expect it from faith alone, as we have just seen that faith alone is dead, barren, imperfect, even as dead and worthless as is the body without the spirit. As Paul says to the Galatians, it is "faith working through love" that saves. What must we do then to be saved? Let the following scriptures answer: "He that believeth and is baptized shall be saved." Mark 16: 16. "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. "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. "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22: 16. "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Galatians 3: 26-29. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

From these passages it is clear that he who so believes in Christ, so trusts to him, so loves him as to surrender himself to him in baptism, with full purpose of heart to follow him loyally forever, is thus brought into Christ, into the family of God, where he receives remission of sins and the gift of the Holy Spirit; and if he abides in Christ to the end, he will receive a crown of life at last.

The Teaching Of The Apostles.

JAMES A. ALLEN.

Jesus said to his eleven faithful apostles "All power is given unto me in heaven and in earth 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: and, lo, I am with you alway, even unto the end of the world." Matt 28: 18-20. Christ having finished his work on earth left the work of teaching men and women how to become and live Christians in the hands of his chosen apostles. He promised them the Holy Spirit, and after having received it they were qual-

ified to make known the scheme of redemption without fear of a mistake. To hear the apostles of Jesus was to hear him. To refuse to hear them was to refuse to hear him. All must come to the apostles to learn man's duty. The apostles did not preach their notions or opinions but they acted as mouth-pieces of the Holy Spirit because they spake as "the Spirit gave them utterance." There is much division in the religious world as to what the Bible teaches, but there is no way known among men to settle the difference without all parties unite on the teaching of the apostles as it is revealed in the Bible. The Bible being an inspired book is of divine origin—is from its divine Giver, God. In the Bible it is plainly taught that God cannot lie. This being true there is but one scheme of redemption. Jesus plainly taught that there was but one road to heaven and if there are two or more the Son of God has lied which thing is impossible.

The prophet Isaiah taught that the high way of holiness would be so plain that "wayfaring men, though fools, shall not err therein." The whole duty of man is plainly set forth in the Bible. Many have become children of God; have been baptized into Christ, have been added to the church you read about in the Bible, but after having done this they have gone farther and accepted the precepts of men. They have brought innovations into the worship and service of God. Such things are unknown in New Testament Christianity. There is neither apostolic precept nor example for such things; all things pertaining to the Christian life must be authorized by the teaching or example of the apostles. All innovations are wholly without this. They lack the essential element; namely, divine authority. The teaching and example of the apostles should be law to all, as Jesus sent them to all nations. To practice any thing in Christian work or worship that was not practiced by the apostles is unscriptural. Both our faith and practice should be measured by the teaching of the apostles as it is revealed in the Bible. To go beyond this is to go beyond what is written. "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other." 1 Cor. 4:6. To go beyond what is written is to declare that the Bible is not sufficient. It is to declare that it needs an appendix of human teaching. Any thing unknown in the scriptures is unfit for doctrine or instruction in righteousness. "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.

If this enables the man of God to be perfect, to either add to or take from this would never enable the man of God to be perfect. This alone without addition, subtraction or change enables the man of God to be perfect. Paul said, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit and

I will sing with the understanding also." 1 Cor. 14:15. In New Testament times singing was done with the spirit and with the understanding. To go beyond this is to transgress: it is to go beyond what is written. No one will attempt to pray with an instrument, why should any one sing with one? Both are to be done in the same way—with the spirit and with the understanding. To sing is the requirement. An instrument cannot sing. Christians are the ones to sing, not an instrument to play. God has ordained that every Christian shall sing with the spirit and with the understanding. One cannot reach the rest that remains for the people of God if he refuses to do this. A choir and organ are a curse to Christendom, One cannot follow the Bible and go in this way. Paul said, "Let the word of Christ dwell in you richly in all Wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. This teaches that scriptural singing is to be done by admonishing one another with psalms and hymns and spiritual songs making melody in your hearts to the Lord. This is plain and positive. Nothing but vocal singing will meet the requirements. These songs must be so as to admonish one another. To admonish one another we must understand what is sung. The organ fails to meet this requirement. The tune is the only thing that can be positively apprehended by hearing. Moreover melody must be made in the person's heart to the Lord—not in a musical instrument. This is the teaching of the Bible on the kind of music in the worship of God. If one will not accept this part of the Bible it does him no good to accept all the rest. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." Jas. 3:10. The wisest and safest way is accept the very words of the Bible and throw "the precepts of men" to the winds. Societies and organs are hindrances to the gospel.

In New Testament times the work of saving souls was done by individual effort. Paul went on missionary trips without being backed by a missionary board. Truly contributions were made to Paul, but the things he lacked he supplied by the labor of his hands. "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." Acts 20:34. No one has scriptural authority to belong to a society or any kind of a denominational organization. The body of Christ which is the church is the only institution that men have scriptural authority to belong to. It is the only institution that God has planted. "Every plant which my heavenly Father planted not, shall be rooted up." Matt. 15:13. Every Christian is a member of the body of Christ because he is a Christian. The same process that makes a man a Christian makes him a member of the church you read about in the Bible. When people are "baptized into Christ" they are Christians and members of the body of Christ, because they have been "baptized into Christ."

NASVILLE TENN.

Love God, love truth, love virtue, and be happy.

THE DEVIL.

PROF. W. A. MOREHEAD.

A forbidding theme assuredly. But it is one respecting which Christians cannot afford to be ignorant. The number is not small of those who scout the idea that there is loose in the world a strong fierce spirit whose sole aim is to antagonize the Lord in His work of grace among men and ruin it in so far as he may. If the inquiry be addressed to some who profess to receive the Bible as the word of God, whether they believe in a personal devil, they will frankly confess they do not; they regard the names and character given him as representing the principle of evil, and nothing more. An intelligent Christian told the writer some time since that in his section of New England he knew of few ministers who ever mention Satan, from whose lips never fall the solemn words, Hell, and Eternal Punishment. Disbelief in a personal devil is more general than most of us think. These and the like facts justify the following brief paper on the Devil of scripture.

Certain notorious criminals have a profusion of *aliases* by which they are known to their partners in sin and in police circles. Such titles usually spring from uncommon daring in crime, or adroitness in evading the officers of justice. But probably there is no creature known to us that has so many *aliases* as Satan—the criminal of the universe—names given him both by men, and by the Bible. Those men bestow on him are generally ludicrous and absurd; their pictures of him grotesque and false. Whatever induced men to paint him half human and half beast; whatever led them to fasten on him meaningless and silly titles, it might be difficult to explain. The fact, however, is no small proof of the singular levity shown not by a few as to his existence and power, perhaps also of the latent unbelief that prevails touching the whole subject. Not thus is he spoken of in the word of God. There he is described in language exactly the opposite of that which is so common in the speech of men.

Here is a list (by no means exhaustive) of the manifold names and titles which Jesus Christ and the Holy Spirit have given this fallen spirit: Abaddon, Rev. 9: 11; Accuser, Rev. 12: 10; Adversary, 1 Pet. 5: 8; Angel of the Abyss, Rev. 9: 11; Apollyon, Rev. 9: 12; Beelzebub, Mar. 3: 22; Belial, 2 Cor. 6: 25; Devil, Matt. 4: 1; Dragon, Rev. 20: 2; Great Red Dragon, Rev. 12: 3; Evil One, Matt. 13: 19; Enemy, Matt. 23: 39; Father of Lies, Jno. 13: 44; God of This World, 2 Cor. 4: 4; Liar, Jno. 8: 44; Murderer, Jno. 8: 44; Prince of Devils, Mar. 3: 22; Prince of this World, Jno. 12: 31; Prince of the Power of the Air, Eph. 2: 2; Satan, Serpent, 2 Cor. 11: 3; Strong One, Lu. 11: 21; Spirit of Evil-working, Eph. 2: 2; Tempter, 1 Thess. 3: 5.

In view of these twenty-four descriptive names, titles bestowed by unerring wisdom on Satan, jesting about his being, activities, aims, and character seen singularly out of place. One might as well jest of a cunning and mighty foe who continually tracks his steps seeking to plunge a knife into

his heart. One might as soon jest of a vile slanderer who eagerly awaits the occasion to blast his reputation and cover his good name with infamy. Certain facts are fairly deducible from these twenty-four titles, some of which may be mentioned.

1. Satan's personality. He is no myth. Every attribute, quality, action, mark, and sign which can indicate personality are ascribed to him with a precision of language that refuses to be explained away. If we interpret these names as merely signifying the principle of evil, or as a bold personification of evil, and not as a living being invested with common power, then there is an end to all rules of fixed thought, and the Bible "is wiped out as a definite testimony to anything." It may mean anything and everything we please. In all the world of books there is none that has been so tortured and wrested from its plain meaning as the word of God. This statement is true not only as to the present subject, but as to multitudes of others as well.

2. The comparative lateness of the world of evil spirits. All these epithets given above are found in the New Testament. It is very noteworthy that for almost all the information we possess on the subject we are dependent on these later Scriptures.

The Old Testament, where we should expect to find the largest revelation touching Satan and all his kingdom, is strangely silent. In the temptation and fall of Eden, in the trial of Job, in the numbering of Israel by David, and in the prophetic vision of Joshua the high-priest and his adversary (Zech. 3: 1, 2), his presence is recognized and his foul deeds recorded. But no where else in those Scriptures is there definite mention of him. (The *satan* of Psa. 109: 6, probably it is not the evil one, but a human accuser or adversary.) Evidences of his dreadful work is everywhere traceable in the Old Testament history, but no personal disclosures of his presence. Those who glibly speak of what they are pleased to call "the Satan Myth," are wont to tell us, that, like all other myths, this had its rise in the infancy of our race, in the pre-historic times when the critical acumen was wholly undeveloped, and when the human mind was childish and credulous to the last degree. But now that the verifying faculty is so marvelously unfolded, the Satan of the Bible is relegated to the Ahriman myth of the ancients Persians, and to the Thor Loke of the Norsemen.

But what are the facts? The most extraordinary reserve on the matter characterizes the very oldest books of Scripture. We should hardly know what to make of the serpent that beguiled our first parents in Eden, were it not explained in the very last books.

It was when the human intellect was most thoroughly trained and developed, when art had made its most stupendous achievements, and Greece had charmed the world with its literature, its philosophy, and its sculpture; when Rome had given the race the strongest and most perfect civil and military organism it had ever known; when man had done all he can do apart from a divine revelation; it was then God drew back the curtain that hides the unseen world of evil from us, and let us see something of its magnitude and its horrible-

ness. Was the Lord Jesus Christ, were His inspired Apostles, without the critical acumen, childish and credulous? Are their revelations to be set aside for the learned puerilities of Prof. Schwartzkopff and the oracular dogmatism of Mr. Moncure D. Conway?

3. The devil's character. Each of the names given him is descriptive of his disposition, his energy, and his power. He is called Apollyon, destroyer, and Abaddon, destruction; "man-murderer" is the suggestive name given him by the Lord Jesus (Jno. 8: 44, Greek), for he is the assassin of our race. He is the great red dragon because of his blood-thirstiness and persecuting spirit; the serpent, because of his craftiness and perfidy; he is the tempter, having the experience of thousands of years to perfect his plans of deception and to execute his infernal stratagems (Eph. 6: 11).

It is to be noted also that his sphere of action is immense. It embraces an astonishingly wide area. For example, he has the significant title of "prince of demons." There is but one *diabolos*, or devil, according to Scriptures; but under him as in a sort of hierarchy there are the hosts of spirits called *demons* (Eph. 6: 10-12). The Bible distinguishes between these and the angels that kept not their own principality, but left their own habitation, and that are now in bonds awaiting the judgment of the great day (Jude 6, R. V.). These fallen angels seem to have no part in the course of human affairs. They appear to be excluded from our world, for they have been cast down to hell, and committed to pits of darkness, reserved unto judgment (2 Pet. 2: 4). Demons are of another order; they are not yet under arrest nor in confinement in the place of punishment, as we certainly infer from the teaching of the New Testament. The ruler of the whole demoniacal world is the devil; he and they constitute the kingdom of darkness; and together they form the "principalities and powers, the world-rulers of this darkness, the spiritual hosts of wickedness," of Eph. 6: 11. Out of this kingdom of darkness believers have been translated into the kingdom of God's dear Son (Col. 1: 13). Over this realm of evil spirits, whose numbers and boundaries we have no means of computing, the devil is monarch.

Satan is called by Christ Himself, "the prince of this world," a title that invests him with marvellous authority. In giving him this place of bad pre-eminence, Jesus recognizes him as His own great antagonist (Jon. 14: 30). "The world," in John, is that whole order of things which is estranged from God and hostile to Him and His cause. Specifically, it is the world of impenitent and unsaved humanity in some sort of organized antagonism to the divine will. At its head is Satan; over it he rules, it he dominates and through it he works out his fell purposes, in so far as God's supreme authority permits him. Thus, also, John conceives of it; "We know that we are of God, and the whole world lieth in the evil one" (1 Jno. 5: 19, R. V.). No more astonishing, tremendous representation of the relation of the world and Satan is found in the Bible—the ungodly world lying in the lap of the devil! Poets graphically depict Satan as the prince in hell, to whose imperious will multitudes of fallen spirits are

compelled to yield obedience. Scripture shows us something vastly different; instead of being now in the place of torment, he is represented as loose in the world, its ruler. When at length he shall be hurled into the Lake of Fire (Rev. 20: 10), instead of being a prince there, he will be the most miserably abject object of the wrath of God.

Paul calls the Devil by a pair of descriptive titles, the full significance of which it is difficult if not impossible to unfold. One is, "the god of this world (or age) (2 Cor. 4: 4); the other "the prince (or ruler) of the power of the air" (Eph. 2: 2). Both describe the sphere of Satan's influence, and both have to do with that marvellous, lawless, ungodly thing which we name the Spirit of the Age, and the Germans called the *Zeitgeist*. How profoundly the spirit of the age is dominated and interpenetrated by the devil, every student of history knows, and every observant Christian clearly perceives. It was the Earl of Shaftsbury who said with marvellous acuteness, "there is scarcely a beneficent invention or discovery of these passing years but somehow is not at length perverted largely into an engine for evil." We well know what the spirit of the age, "the course of this world," was in Christ's days, and that of His Apostles; we know something of what is in our own. There is no real work for God possible to the church that is not doomed to encounter the subtlest opposition, even in so-called Christian States. "All that will live godly in Christ Jesus shall suffer persecution," is no less true of the whole body of the saints than of the individual believer. Across every onward movement of Christians to obey their Lord's command to carry the Glad Tidings to the peoples of the earth, Apollyon straddles, as in Bunyan's immortal picture, saying, "Here I withstand thee; here I will spill thy soul." Of course, we all recognize the moral obtuseness and inbred hostility of the natural heart to all that is divinely good and holy—we do not for a moment seek to minimize the world's own antagonism to the Lord Jesus Christ. What we are seeking to make clear is the awful fact that organized opposition to the truth and work of God has for its head the old Serpent, the devil. He is its prince, he is "the god of this age"—not because God has delegated His sovereignty to him, but because the world accords him its homage. A scarcely disguised infidelity controlling the great Schools of Christendom; an "open and organized movement towards Rome, numbering hundreds and thousands of clerical and lay adherents," in the bosom of English Protestantism; doctrines held and taught in evangelical churches which, as one truly says, "thirty years ago would have ranked a man as an infidel;" things now said of Christ's *Kenosis* that the late Adolph Saphir asserted "none of the old Socinians would have dared or wished say;" to a proud intellectualism demanding that the Bible shall be treated as any other book of literature, and making good their demand by practice—all this and much more of the like sort betokens the presence and influence of the adversary. Jesus calls him a Liar, and the Father of the Liar. Both in John 8: 44, and in 2 Thess. 2: 11, the definite article is used; it is *the lie*, a particular, a

specific lie that is designated, one that belongs to the sphere of religion, one that is offered man as that which they supremely need, that will meet all their deep yearnings. The devil's chief work, it might almost be said, his whole work, is to deceive and blind men as to the Gospel of the grace God, the blessed salvation of the Lord Jesus. So Paul conceives of it (2 Cor. 4: 3, 4). Men dream of a devil, horned and hooped—a hideous, ridiculous monster—who haunts the squalid slums and gilded vice-dens of cities, and tempts the depraved to acts of atrocity or shame. But, according to the Bible, he "fashions himself into an angel of light," and his ministers "fashion themselves as ministers of righteousness. Does such a ministry incite men to commit outrages? Hence, also, the deep significance of the terms employed to designate his forms of action, viz: "wiles," "devices," "snares," etc. His aim is to substitute something else and something different for the truth and grace and saving power of God. His lie is the denial of Christ and His perfect work on our behalf. He will foster every thing that may serve to displace the Christ of God, be it ritualism, rationalism, infidelity, socialism, ethics, or even the Sermon on the Mount. He may be a fierce persecutor at one time, or the champion of the broadest liberalism at another, an angel of light, or the accuser of God's people and the slanderer of God's book.

Never perhaps was the devil more active and attractive than now; never were his assaults more subtle, general and deceptive. Every doctrine of revealed truth is now being scrutinized, questioned, or made to mean what evangelical Christians never conceived; nay, the very truth itself is in debate. A world-wide crisis seems to be threatening the opening years of the Twentieth Century. Many are the signs of promise and of hope; many, also, of disaster and ruin. A devout servant of the Lord Jesus Christ recently said to the writer, "either there comes a general revival of religion, or a collapse." Let us trust that the word of the living God shall be verified now, as so often in the past—"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—*The Bible Student, (Columbia, S. C.)*

One Of His Petitions.

R. H. BOLL.

Jesus has done talking to his disciples. He has taught them all they are prepared to receive: they can bear no more now. When the Comforter is come he will guide them into all truth. Now Jesus begins to talk with his Father. "And lifting his eyes to heaven he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whomsoever thou hast given him, to them he should give eternal life. And this is life eternal that they should know thee, the only true God, and him whom thou hast sent, even Jesus Christ."

The hour of darkness has come. He had seen it approaching—he knew from the time he quitted

the carpenter shop in Nazareth what would be the end of his mission of love, and what the reward of his labor. But to that end did he come forth. It behooved him, as he said, to suffer and to die, that that might be fulfilled which was written in the Scriptures concerning him. He knew too that by the bitterness of death which was coming upon him would come eternal life to the lost, homeless sheep, whom he loved and for whom he died. "I am the good shepherd," he said; "the good shepherd layeth down his life for his sheep.... Therefore doth the Father love me, because I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

Before him, only a few steps before him, yawned the abyss; and his way led thither. Already he was sinking into it. Judas had gone to betray him. He saw the mockings, the insults, the scourgings; those among whom he had gone about doing good were thirsty for his blood. The cross of Calvary loomed up in the back-ground. But more than all shrank his heart from that fearful moment of separation from God, from the moment when he was to die the death of a sinner, and laden with the sins of the world, go into the captivity of the devil. Many brave men have faced death calmly and despised physical suffering. I cannot explain the agony of Gethsemane on the ground of his dread of physical suffering only. Christ endured calmly the tortures of the flesh. "He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he opened not his mouth." But when God forsook him he cried out pitifully.

Just as he enters the shadow of that death, he makes a strange request of the Father: "Father glorify thy Son." And why that? "That the Son also may glorify thee." It sounds like an echo of the long ago when David sang by the Spirit of God:

"Wilt thou show wonders to the dead?

Shall they that are deceased arise and praise thee?

Shall thy lovingkindness be declared in the grave?

Or thy faithfulness in Destruction?

Shall thy wonders be known in the dark?

And thy righteousness in the land of forgetfulness?"

And again:

"Thou didst hide thy face; I was troubled. I cried unto thee O Jehovah.

And unto Jehovah I made supplication:

What profit is there in my blood when I go down to the pit?

Shall the dust praise thee? shall it declare thy truth?

Hear, O Jehovah, and have mercy upon me: Jehovah be thou my helper.

Thou hast turned for me my mourning into dancing;

Thou hast loosed my sackcloth and girded me with gladness;

To the end that my glory may sing praise to thee and not be silent."

This is so nearly the idea in the prayer of Jesus that we are driven to the conclusion that, like many other passages in the Psalms, this is direct prophecy of Christ. Had Christ been unable to break the chains of death and the power of the devil—what profit could there have been in his blood?

Had he remained in the grave—who would have declared God's truth? 'Glorify thou me,' is the prayer of David and of Jesus. 'That I may glorify thee,' says Jesus. "To the end that my glory may sing praise to thee," says David.

It is noteworthy that Jesus aspired to glory. He was ambitious, if that term is permissible. But not selfishly. He sought for glory, but not for his own sake. His glory would in the first place be to the glory of the Father. Next it would be for the salvation of men. "Even as," or (by the rendering of Green's lexicon) "For as much as thou hast given him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life." It was necessary that Christ should be glorified, if he is to execute the Father's will by the authority which the Father gave him—namely, that he should give eternal life to all them whom the Father had given him. Every thing depended on his resurrection—on his victory over the grave and the powers of darkness. His miracles hitherto showed him to be "Jesus of Nazareth, a man approved of God;" but he was declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead. He could promise forgiveness of sins, and could remit them for the time being while he walked among the people; but it ultimately depended on the resurrection: for he was delivered up for our trespasses and was raised for our justification." "If Christ hath not been raised," says Paul, "then is our preaching vain, your faith also is vain. . . . For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins." (1 Cor. 15.) If Christ had not risen from the dead and been glorified there could be no faith, no hope (1 Pet. 1: 3), no Holy Spirit (John 7: 37), no gospel, no salvation (Heb. 6: 9) for us. It is no wonder, then, that the fact of the resurrection of Christ formed so large a place in the teaching of the inspired men. They never failed bring it up in their sermons; they staked their hope on it; they delighted in it. It was to them a living promise of life eternal, and all their soul's desire beyond the grave. If it becomes of small importance to us, and we preach perhaps a dozen sermons without scarcely mentioning it, it should make the thoughtful of us fear that there is something wrong with our doctrine. To the apostles and first Christians it was the central pivot on which their whole spiritual life and hope rested—the essential without which they could not run.

For such reasons it was that Christ prayed for glory; and that was compatible with the greatest humility and meekness and unselfishness. He wanted to rise up, up to the right hand of God—but it was to shed blessings on men and give gifts. He wanted to enter the most holy place, but it was to intercede for us as our high priest and to prepare for us a place. As he says in the same prayer (John 17: 24) "Father, that which thou hast given me, I desire that where I am they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." That they may behold his glory—did he intend to exhibit himself to be admirable? No

not even here is there such an idea. Every thing that Jesus Christ said and did was on the sublime scale. He asked it not for his sake but for theirs. If we by "beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory" (2 Cor. 3: 18)—much more shall we attain to his image and beauty of perfection when we see him face to face; as John says, "We know that when he shall appear we shall be like him; for we shall see him as he is."

If there be any true greatness found among men we shall find it in Jesus be it whatever it may, and we find it in its perfect form. So that Jesus becomes a model of real greatness; and we are able to judge at once whether or no a man be great by comparing him with our Savior. Every true, lovely, admirable trait is found in him. And the great men of the world, the benefactors of the human race, had among their imperfections some qualities in common with Christ; else they would not have been great. Most especially did those great names excel by that spirit of noble ambition which characterizes this prayer of Jesus. They aspired, they climbed toward the real, true glory sacrificing their comforts and even their lives to obtain it—all that to bless others. It is right for us to strive to rise, if we do it unselfishly. The Corinthians did well to desire earnestly the greatest spiritual gifts, as long as they wanted them for mutual edification and did not stoop to envy one another. Let us pray, in the spirit of Christ; let us aspire to the top; let us work for the highest, the greatest with our might. So has God ordained that we should become well-springs of blessing to the world like unto our Master, the Lord Jesus Christ.

No Man Can Serve Two Masters.

J. N. ARMSTRONG.

(Concluded.)

The chief sin of this age is idolatry. Every man who does not make the chief business of his life his service to God gradually drifts into it and soon or later becomes a confirmed idolater. Many a man is as truly an idolater as the heathen that worships the sun although he makes himself believe he is a worshiper of the true God. My brother, how is it with you? Are you sure that you are free from idolatry? Is there not something that gets the best energies of your soul and body other than your God? I exhort you as one who loves you to think on these things and to think now. For many Christians are giving their lives to the accumulation of wealth. This is truly worshipping mammon.

Fleshly desires, lust of the eye, and pride of life get the affections, time, talent, and labor of thousands of other Christians. Their lives are daily consumed seeking the gratification of these lusts.

The lust of the eye and the pride of life include "inordinate desires after finery of any kind, gaudy dress, splendid houses, superb furniture, expensive equipage, trappings and decorations of all sorts," seeking after honors, titles, worldly success. In other words striving to keep pace with the fast

and wicked world round about us, with the fashions, styles, and follies of worldly minds, striving to be "like other nations."

"In like manner, that women adorn themselves in modest apparel, with shame-fastness 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: 9, 10; (see, also, 1 Peter 3: 1-6.) Though this language is addressed directly to women yet the principles taught apply with equal force to men. It is just as sinful for men to seek to gratify the lust of the eye and the pride of life as for women. I take it women are mentioned here because they have always been more prone to seek after finery than men. While this language is simple and plain, and while the Bible is studied more now than ever before, at the same time the world is seeking after finery of every sort more, possibly, than at any other period since Christ was born. There are more fine houses built, more expensive decorations, more unnecessary furniture, more showy outfits and more gaudy dressing and ornamentations than ever before, it seems to me. Very little if any difference is manifest between the world and the church in these matters. It takes all that this fast age can "rake and scrape" "to keep up." The father works his very "life out of him" trying to dress his family and furnish his home as others do, and so has no time for devotion to God. This is his master.

By extravagant church houses and gaudy dress the poorer classes are discouraged and thus pushed out of the service of God. They feel uncomfortable in these extravagantly built and furnished houses, and in the dress displays of this age. So it is a fact poorer people do not attend church services and when they do they take a back seat.

An other evil that grows out of these sins is that every family has the temptation presented to it "to keep up" with neighbors. So to do it the husband sees the need of seeking position or place that will give him the best and surest income, in order that he may supply the demands of his family. Hence, he seeks a place in corporations, rail road companies etc. and thus he enters relations often times that make it impossible for him to serve God and be true to these relations. But he claims it costs so much to live, and the demands are so great upon him, that he is bound to hold his job; so he is cut out of the service of God altogether. This is wrong and there is no excuse for his so doing. For Christians ought to be willing to live as "soldiers," that is, go hungry and cold to serve God.

But all Christians ought to use every influence to check this fast age in its seeking after finery that the church might be brought down to simple living, so that the demands of living might be lessened and families be satisfied with the simple necessities of life. I do not doubt that there is enough spent every year in Nashville by members of the church of God for fine, gaudy dress, costly and showy outfits of furniture, etc, and extravagance in other ways of living to support ten missionaries in destitute fields. And what is true of

Nashville is true of every place according to its size.

All these expenditures are made "to keep up" and to excel, and to gratify "the lust of the eye and pride of life."

Whereas disciples ought to strive to see how simple they can make their manner of living and on how little they can meet necessary demands, sacrificing, and denying themselves that they may have an abundance to give to the Lord and his cause. No doubt the church spends annually five times as much in gratifying the lust of the eye and the pride of life as it gives into the treasury of the Lord. This is certainly following the world, This is idolatry. "Be not fashioned according to this world: but be transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect will of God" Rom. 12; 2.

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 vainglory of life, is not of the Father, but is of the world." 1 John. 2: 15, 16. R. V.

POTTER BIBLE COLLEGE.

J. A. H.

This is the name of the new Bible School at Bowling Green, Ky. We are glad to be able to announce that our faculty is now full. Dr. L. K. Harding has agreed to take the department of Physical and Natural Sciences. And Miss Jimye Lively that of instrumental music. The former will also teach vocal music. Dr. Harding is a graduate of both the Nashville Bible School and of the Medical Department of the University of Tennessee. He is also one of the best teachers of singing from notes in America.

Miss Lively has been trained for eight years on the piano by some of the most skillful teachers in Kentucky. Except for one or two of the years, she took lessons for twelve months each year. Her long drill under such competent teachers and her own experience as a teacher admirably fit her for the work she will do with us.

The plans which we first drew up and agreed upon for the college building have been greatly enlarged and improved. The cost of the building which is now well under way will be about twice as great as was at first planned for. Remember also that while we expect to give such instruction, accommodation and fare as is usually paid for at from \$15 to \$25 per month, we charge only nine dollars per month. We could not do this were it not that the produce from a farm of 140 acres is given to us for the school. The teachers want to give the students the benefit of this. They are content with a comfortable living.

Write to J. A. Harding, 1018 South Spruce Street, Nashville, Tennessee, for a catalogue giving full particulars.

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."

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The Christian's Relation To The World And Its Business.

J. N. ARMSTRONG.

In my last article under the heading "No Man Can Serve Two Masters," I made the statement that the man who did not make his service to God the chief end of his life would gradually drift into idolatry. If this be true, the only way to save ourselves from idolatry, and from hell at last is to see to it that we live to do the will of God and to accomplish his work. I well remember when I thought that the duty of man was to select some calling or profession in life and then to bend every energy and concentrate every power of soul and body into this one work. I thought that the lawyer ought to study law and that all his powers ought to be concentrated towards this one object; I thought the doctor's business was to study medicine and to give all diligence to this work; I supposed the preacher ought to give the same diligence to his "profession" bending every energy to become noted in his line of work. In fact, I thought they were all professional men and that each should live for his profession. I thought it was not necessary for the lawyer and doctor to study the Bible much for if they wanted to know any thing about its teaching they could consult the preacher as the study of God's book was his particular work. When I first went to college this was my conception of life and I had fully determined to study law and climb as high in the profession as diligence would take me.

But through a daily study of God's word for eight years my views of life have broadened and my aspirations are higher and nobler, and I have

not the slightest doubt but that my idea of life was wrong. My conception then of the purpose of human existence was very poor indeed.

I am sure that it is just as much the duty of the doctor, farmer, mechanic, &c, to study the word of God, (and study it with the same diligence and application) that they may be able to teach it as it is the duty of "the preacher." Every Christian is under as high obligation to teach the Bible to the extent of his ability as "the preacher."

Christians have gone after the pursuits and businesses of this life and left the battle of the Lord to the few.

When Christians learn that preachers are not "professional men" and that every Christian is to develop himself into a teacher of the word and that his obligation to study and teach the word of God is the same as that of "the preacher," the church will have advanced another step in truth. But as long as the church thinks it is "the preacher's" business to study and teach the word while the business of other Christians is to farm, sell goods, practice medicine &c., so long the cause will be hindered and crippled by its own friends.

Every Christian enters the ministry or service of God the day he becomes a Christian, and is under obligation from that day to study diligently and teach or preach God's word to the extent of his ability whatever else he may do. As the days go by his sense of obligation increases, his ability is greater, his influence is more, and his opportunities multiplied; but all this growth and development is due to serving, and though he may get to be as great as David Lipscomb, Alexander Campbell, or the Apostle Paul, he is no more a "professional" preacher than when he became a Christian. During all this period of growth he may have practiced medicine, farmed, merchandised or worked at the carpenter's trade, but he thinks he would not have been a very brilliant success at any one of these branches of work, since his business in life was to become daily a greater worker in the kingdom of the Master.

The church has become so mixed up with the world and its affairs that it has lost its relation to the world and to its businesses. When Christians learn these relations and what their real work in life is, they can begin to be true soldiers in the army of the Lord. And my purpose in writing along this line is to point out more clearly, if possible, these relations and this work to every

true, loyal child of God. Now I close this article with the following quotation clipped from the writings of a missionary from India which I think is very pointed and worthy of much consideration. It is as follows:

"The end of life is not to do good, although so many of us think so; it is not to win souls, although I once thought so. The end of life is to do the will of God. That may be the line of doing good or winning souls, or it may not. For the individual the answer to the question, What is the end of my life? is: 'To do the will of God, whatever that may be.' Spurgeon replied to an invitation to preach to an exceptionally large audience, 'I have no ambition to preach to ten thousand people, but to do the will of God,' and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, 'I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be,' that would make all lives equally great or equally small, because the only great thing in life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman could have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon could have done any more with his life; and a dairymaid or a scavenger can do so much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist; but there is no happiness or success in my life till that principle is taken possession of; and the highest service is first, moment by moment to be in the will of God. It may be to work or to wait, to stand fast or to lie still. It is he, our blessed Lord who will keep us in his will, if our eyes are fixed on him. How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: 'A man after mine own heart, which shall fulfill all my will.' (Acts 13: 22.) The object of life: 'I come... to do thy will O God.' (Heb. 10: 7.) The first thing you need after life is food: 'My meat is to do the will of him that sent me.' (John 4: 34.) The next thing you need after food is society; 'Whosoever shall do the will of God, the same is my brother, and my sister, and mother.' (Mark 3: 35.) You want education: 'Teach me to do thy will; for thou art my God.' (Ps. 143: 10.) You want pleasure: 'I delight to do thy will O my God.' (Ps. 40: 8.) A whole life can be built up on that vertebral column, and then, when all is over, 'he that doeth the will of God abideth forever.' (1 John 2: 17.)"

The Body Resting In Hope.

J. M. BLAKEY.

In Acts 2: 26, Peter quotes from David and says, "My flesh shall rest in hope." The language was applied to Christ whose body was destined to rise so certainly and so splendidly from the sepulchre that his flesh was said to rest in hope.

The same thing may be said of all the pious dead. By a figure of speech their bodies may be represented as resting in hope. The writer ventures to say modestly that no translation of this passage known to him gives the full meaning, force and beauty of the original. The literal rendering would be, "My flesh shall pitch her tent upon hope." The verb used is derived from a noun which means tent. To pitch a tent is its signification. Thayer's Greek Lexicon and Groves' Dictionary both support this

position. The Greek preposition translated by *in* is *epi*. I do not say that this preposition never means *in*, but I do say that the primary and ordinary meaning is *upon*. Thayer gives *upon* as its primary signification. There is no good reason why we should abandon the ordinary meaning in this instance. How poetical and how transcendently beautiful is the thought, "My flesh shall pitch its tent upon hope."

THE DEAD BODY IS PERSONIFIED

and represented as making arrangements for its temporary detention in the grave. A home is not built—this would suggest too great permanency—but a tent is pitched. The pitching of a tent indicates but a short stay, and the tent is pitched on hope. The figure employed makes the body anticipate its resurrection, at which great epoch in the saints' history, the hope referred to will be happily lost in full realization and blessed enjoyment. The devout Christian at death has the comfort of knowing that the body will, amid the silence, darkness and putrefaction of the grave, pitch its tent upon hope, looking for the speedy coming of the Lord Jesus to redeem it. (John 5: 28, 29.) Dante says when he reached the gates of hell he found the following inscription:

"All hope abandon, ye who enter here."

It is said there is a painting in a New York gallery of a man absolutely without hope. It is doubtful if any artist could paint a good portrait of a man in this condition. We eagerly cling to hope until the last amid the greatest dangers and accidents connected with this life. Casabianca, that brave and obedient boy, hoped until the last amid the shot and shell on a burning battle-ship; but his father's summons never came. The elements of hope are desire and expectation.

FAITH THE FOUNDATION OF THE CHRISTIAN'S HOPE.

Theodore Keim has well said that "the resurrection of Jesus is the keystone to the arch of the Christian's faith." The Christian's faith is the foundation of the Christian's hope. Our faith and hope depend upon the resurrection of Jesus. The greatest infidels of the world have been driven from their own chosen ground in attacking the resurrection of Jesus.

Hume's celebrated position that, "Miracles are contrary to experience, but that testimony should be unreliable is in harmony with experience," has been exploded many times, and has long since been abandoned. Bishop Butler in reply to this said, "Miracles were only contrary to the experience of the man who had never seen one performed." Ingersoll said, "What I insist on is, that a miracle cannot be established by human testimony."—North American Review, Nov., 1881. Renan says, "We do not say a miracle is impossible, we say there has been no instance, up to this time, of a proved miracle."—Life of Jesus, page 57. The skeptical author of "Supernatural Religion," in defending himself against the criticism that upon his theory his historical argument is unnecessary, in his preface to the sixth edition, says: "The preliminary affirmation is not that miracles are impossible, but that they are antecedently incredible.

The counter allegation is that although miracles may be antecedently incredible, they nevertheless actually took place. It is therefore, necessary not only to establish the antecedent incredibility, but to examine the validity of the allegation that certain miracles occurred, and this involves the historical inquiry into the evidence for the Gospels. Indeed many will not acknowledge the case to be complete until other witnesses are questioned." This would leave the question of Christ's resurrection to be determined as a matter of evidence, and of course evidence enough to induce a reasonable conviction would be sufficient to overcome the antecedent improbability. Greenleaf says: "In all human transactions, the highest degree of assurance to which we can arrive, short of the evidence of our own senses, is that of probability."—Testimony of the Evangelists Page 45.

PAUL'S ARGUMENT.

In the fifteenth chapter of 1 Corinthians Paul introduces more than five hundred witnesses, including himself and the other apostles, who saw Jesus after his resurrection. No infidel will ever be able to answer his argument in this chapter. Hypothetically stated it is this:

(1) If there is no resurrection of the dead, then is Christ not risen.

(2) If Christ be not raised then were the apostles, and others false witnesses, (verse 15).

(3) If they were false witnesses why stood they in jeopardy every hour, (verse 30).

Categorically stated it is this:

(1) For the suffering, and martyrdom of Christ's witnesses established their truthfulness.

(2) Their truthfulness, as witnesses established his resurrection.

(3) His resurrection involves the certainty of the general resurrection. The same power can raise all.

The fact that the apostles sealed their testimony with their life blood is sufficient to overcome all "antecedent improbabilities" that may be urged by any infidel against the miracle of his resurrection. That makes it a probability, and according to the great lawyer quoted above, that is the highest degree of assurance we have outside of our senses.

POSITION OF MODERN INFIDELS.

The most brilliant infidels of modern times have not been able to account for the disappearance of the body of Jesus. Renan supposes it was carried to Galilee. Baur says, "the resurrection lies outside the sphere of historical investigation." Strauss also avoids the question. Dr. Schaff ably discusses the subject in his church history, refuting the various theories of infidels, and truly says: "the resurrection of Christ is therefore emphatically a test question upon which depends the truth or falsehood of the Christian religion."

THE DEATH OF CHRIST.

If heaven was ever clothed in sackcloth, and the angels ever suspended their songs, and leaned on their golden harps seeking to penetrate the depths of divine love, it was when the agonizing cry of the suffering son of God rent the air. The whole phe-

nomenon of nature is changed, and the king of day veils his face, and refuses to see the Son of God die. The death of Christ, awful, sublime, wonderful event in the history of the world. How changed is the scene when the weeping Mary visits the sepulchre that Lord's day morning, and finds the body gone. It was truly the "Lord's day," the first in the history of the world. Christ is risen. The sun of Righteousness which was obscured for a while in the gloom of earth's night has risen above the horizon and is dispelling the darkness from a sin stricken world, and filling the earth with the radiance of his glorious beams, and with the glorious hope of eternal life. Heaven has now taken up the glad refrain, and ten thousand times ten thousand of the angelic hosts have joined in the shout of victory. It had been said before, "Thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption." The dark valley of death has ceased to be the valley of tears. The grave is far more than a Golgotha of the bones of the dead. The angels of faith and hope can now wave their magic wand over death's dark domain, and lo it becomes enchanted ground. The prince of life has risen from the dead. "O Death, where is thy sting? O Hades, where is thy victory?"—1 Cor. 15: 55. Why should we fear to follow a leader who has conquered death, and unbarred the tomb? Why should members of the church which Jesus has purchased with his own blood turn away to human societies? They are not "pitching their tents upon hope" in so doing, but the wrath of God will abide upon upon them in that great and terrible day of the Lord.

Paul says, "But some man will say, how are the dead raised up? And with what body do they come?" His argument from the grain of wheat shows that it is no more impossible for God to raise our bodies than it is for him to raise the new grain although the old one has decayed, and rotted in the earth. There is an analogy in his discussion on this subject in 1 Cor. 15th chapter that is worthy of careful study. The reader may also compare Romans. 8: 23, and Phil. 3: 21. Hope is the daughter of faith. Thomas Moore, says "I thought that the light house looked lovely as hope. That star on life's tremulous ocean." Hope is the Christian's helmet. 1 Thess. 5: 8. It is also an anchor to the soul. Heb. 6: 19. Dr. Edward Payson, a few days before his death wrote the following to his sister:

"Were I to adopt the figurative language of Bunyan I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission."

If the man who subscribes to human creeds can have such bright hopes, as he draws near the dark river of death, how much brighter ought to be the hopes of the faithful child of God who wears no name, but that of Christ, and accepts no creed, but the Bible. Such a one should be able to say in full assurance of faith. "My flesh shall pitch its tent upon hope."

A Lesson From The Old Testament.

R. H. BOLL.

Speaking of the way in which God trained and prepared the world for the coming of the Savior, a certain writer says:

"All the nations formed a school, rebellious though they were;—and the Jews were the black-board on which God wrote his lessons and wrought out his problems."

NOT FOR THE JEWS ALONE WERE THE
ORACLES OF GOD.

Not for their sake alone did trials and adversity, prosperity at times and misery at others befall them. Not for their sake alone was their career recorded. It was for their contemporaries as well, that all nations might learn that there is one God, Jehovah, "a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin: and will by no means clear the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation." It was for us who are alive now, that we might see the writing of God's hand on the "black-board"—see how he deals with men, faithful to both his promises and his threats that the sinner may fear and tremble and the child of God may learn, and "through patience and through comfort of the Scriptures might have hope." For God is the same yesterday and to-day and forever. Though we have received a better law, and better covenant established upon better promises, yet God has not changed; his way of dealing and his principles remain the same world without end.

WHEN HEZEKIAH REIGNED OVER JUDAH.

It was in the fateful days when the king of Assyria took Samaria and carried Israel away unto Assyria and placed them in Halah, and on the Harbor, the river of Gozan, and in the cities of the Medes. For many years God had borne with the wickedness of Israel. From the days of Jeroboam the son of Nebat unto Hoshea the son of Elah, no good king reigned over them; and the people were only too eager to follow in the idolatry and wickedness of their leaders.

"Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Judah began to reign.... And he did that which was right in the eyes of Jehovah, according to all that David his father had done. He removed the high places, and brake the pillars, and cut down the Asherah: and he brake in pieces the brasen serpent that Moses had made; for unto these days the children of Israel did burn incense to it; and he called it Nehushtan. He trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him. For he clave to Jehovah, he departed not from following him, but kept his commandments, which Jehovah commanded Moses. And Jehovah was with him; whithersoever he went forth he prospered; and he rebelled against the king of Assyria, and served him not. He smote the Philistines unto Gaza and the borders thereof, from the tower of

the watchmen to the fenced city."

ISRAEL CARRIED AWAY CAPTIVE.

"And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria carried Israel away unto Assyria."

Now this was not an accident, or simply the luck of war, as the unbelievers then and now would suppose; but the record of God says plainly it was "because they obeyed not the voice of Jehovah their God, but transgressed his covenant, even all that Moses the servant of Jehovah commanded, and would not hear it nor do it." God had long ago foretold that if Israel turned away from God he would take them out of that good land. His longsuffering had come to an end. There was no reason for further delay. He determined to remove Israel out of their land, and moreover he determined upon

THE KING OF ASSYRIA AS AN INSTRUMENT.

So the king of Assyria, wicked and idolatrous though he was, unwittingly became a servant of Jehovah, an axe and a saw in the hand of the true God. He did not think so—yet he was a blind tool. By him did God perform what long ago he had threatened: and so Israel was carried into the midst of a strange nation. But Judah remained in the land of Canaan, and Hezekiah was king over it.

THE ASSYRIAN BECOMES PROUD.

Elated with his success the Assyrian returned in the fourteenth year of Hezekiah; and Sennacherib, king of Assyria came up against all the fenced cities of Judah and took them. Those were dark days. It seemed as if Hezekiah's God in whom he trusted and whom he had served faithfully, had withdrawn his protecting hand. Sennacherib had taken the fenced cities. Next he will set his face to take Jerusalem. Hezekiah trembled and grew faint. His faith seemed to have wavered. Let us not judge him harshly—few can understand the awful strain to which he was subjected in that dreary day of trial. The king of Assyria appointed a tribute—three hundred talents of silver and thirty talents of gold—an immense sum. And Hezekiah sent him all the silver that was found in the house of Jehovah and in his own treasury. He cut off the gold from the doors of the temple of Jehovah, and from the door posts which he had overlaid, and gave it to the king of Assyria. In return Tartan and Rab-saris and Rabshakeh, officers of the Assyrian army, arrived at Jerusalem with a great host. "And when they were come up they came and stood by the conduit of the upper pool, which is in the high-way of the fullers field. And when they had called to the king there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the chronicler." And Rabshakeh delivered a speech so humiliating that Hezekiah's officers, fearing lest the people on the city walls

should hear it, begged Rabshakeh to speak to them in the Syrian tongue. This fired the insolence of the fellow to the highest pitch. With an insulting remark he turned and cried out with a loud voice, in the Jews' language to the people on the wall.

THE ASSYRIAN'S SPEECH.

"Hear ye the word of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out with me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the water of his own cistern until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive oil and of honey, that ye may live, and not die.

TRUST NOT IN JEHOVAH,

And hearken not unto Hezekiah, when he persuadeth you, saying, Jehovah will deliver us. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand? Who are they among all the gods of the countries; that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand? But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

"And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is the day of trouble and of rebuke and of contumely: for the children are come to birth and there is no strength to bring them forth. It may be Jehovah thy God will hear all the words of Rabshakeh, whom the king of Assyria, his master, hath sent to defy the living God, and will rebuke the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

"And Isaiah said unto them, Thus shall ye say to your master, Thus saith Jehovah,

BE NOT AFRAID

of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold I will put a spirit in him and he shall hear tidings, and shall return to his own land, and I will cause him to fall by the sword in his own land. So Rabshakeh returned, and found the king of

Assyria warring against Libnah: for he had heard that he was departed from Lachish. Then the king of Assyria sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying,

LET NOT THY GOD IN WHOM THOU TRUSTEST DECEIVE THEE,

saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah? And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of Jehovah and spread it before Jehovah."

The prayer of Hezekiah, and the answer from God which followed it, rank, to my mind, with the most beautiful passages of the Bible. In that time of despair king Hezekiah lifted up his voice to Jehovah his God, and said, "O Jehovah, the God of Israel, that sittest upon the cherubim thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah and hear; open thine eyes, O Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent him to reproach the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save thou us, I beseech thee, out of his hand; that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

WHAT DID THE ASSYRIAN MEAN?

In his folly and ignorance he not only failed to understand that Jehovah, and not his own strength had made him successful against the nations, but now he even thought to humble Jehovah as he had humbled the gods of the peoples round about. His arrogance knew no bounds. Yet Jehovah kept him under control; for he uses the wrath of men to his glory and the remainder he restrains. It was probably for the very purpose of showing him that Jehovah is God indeed that he suffered him to come up against Jerusalem. Concerning him the Holy Spirit spoke by the prophet Isaiah: "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 my princes all of the kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand has 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 Jerutlem 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 am prudent: and I have removed the bounds of the people, and I have robbed their treasures, and I have brought down as a valiant man them that sit on thrones: and my hand hath found a nest the riches of the people; 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 shaketh it? as if a rod should shake them that lift it up, or as if a staff should lift up him that is not wood.

Therefore shall the Lord, Jehovah of hosts, send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire. And the light of Israel shall be for a fire, and his Holy One for a flame and it shall burn and devour his thorns and his briars in one day. And he shall consume the glory of his forest, and of his fruitful fields, both soul and body: and it shall be as when a standardbearer fainteth. And the remnant of the trees of his forest shall be few, that a child may write them."

JEHOVAH'S REPLY TO THE INSOLENT MESSAGE OF THE ASSYRIAN.

Jehovah heard the prayer of Hezekiah in his distress; "for the eyes of the Lord are upon the righteous, and his ears unto their supplication." by the mouth of Isaiah the prophet he sent a message concerning the king of Assyria—a message well befitting the Almighty God, a message full of majesty, beauty, and lofty contempt. "Whereas thou hast prayed to me against Sennacherib, king of Assyria," said God to Hezekiah, "I have heard thee. This is the word that Jehovah hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into his farthest lodging place, the forest of his fruitful field. I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt."

JEHOVAH, NOT THOU, PERFORMED THE WORK.

"Hast thou not heard how I have done it long ago and formed it of ancient times? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. Therefore their in-

habitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up. But I know thy sitting down, and thy going out and thy coming in, and thy raging against me. Because of thy raging against me, and for that thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I turn thee back by the way by which thou camest."

GOD GIVES HIM A SIGN.

"And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward." "For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of the Lord shall perform this. Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount against it. By the way that he came, by the same shall he return, and he shall come not unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake."

WHAT HAPPEND TO THE ASSYRIAN.

"And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat."

CONCLUSION.

And did the Assyrian understand then that Jehovah is God, and the only living God, and there is none beside him? Perhaps; more likely he did not: for there are eyes that see not and ears that hear not. But Hezekiah knew it. He rose as it were out of the valley of the shadow of death. The Lord his God had called light out of darkness, and showed his might and his power. It was but a trial that had come unto Hezekiah. Now it was past and lo! it had turned a blessing to him. He was stronger and better; and his faith had increased a hundred fold. So does God deal with those who love him. He is strong and true and mighty to save. And, with Hezekiah, we may now be more able to understand the breadth and the depth and the weight of the Psalmist's word—"Oh Lord of hosts, blessed is the man that trusteth in thee."

Do not think so much of the good time coming that you lose the good time at hand. Mercies and blessings are of daily occurrence, and are to be enjoyed as they arrive. God does not give us all his favors at once, or in a lump. He distributes them as his infinite wisdom and love dictate.—Sel.

Missionary Notes.

J. M. M'CALEB.

Some good brethren seem to think the Lord did not give enough of the gospel to go round.

* * *

I am just back (May 21st) from visiting the churches in Canada and some other points intervening. Brother T. A. Smith writes me as follows: "I have been thinking of writing to you asking you if you could spend a month with me, visiting the churches in Graves and Calloway counties, Ky., and along the Kentucky and Tennessee lines . . . if you can do so, how would the month of June suit? May be we could start earlier. We always read your letters in the Advocate with pleasure, and we will take a new interest in your work in Japan in the future, since we have met you. I would be so glad to be with you a while at least, before you go to your far-away home."

Brother Smith and I spent such a profitable month together last spring, I have decided to spend another with him beginning May 27th, and continuing till about June the 24th. The Lord willing, this will close my labors in America for the present in stirring up the churches along the line of more missionary activity. I feel that this work, power, is scarcely begun, but as the demands in Japan are calling us on, we must hasten back there in the hope that others who remain behind will take up the work and carry it forward.

* * *

We are preparing to leave Louisville on July 1st, or as nearly so as arrangements will allow. Those wishing to have communication with us can continue to write to 2601 Montgomery st, Louisville, Ky., till that date. On close calculation I have found it will take near \$450 to take myself and family back to Japan by way of Tacoma, Washington, thence by the North Pacific steamship line, which is the cheapest by about \$45 for each person. I reckon up to night, and find we have in hand \$182.

* * *

Brother G.S.H. Ragle of Texas, writes as follows: "I received your last letter in due time. Was glad to hear from you and to know your willingness to share the burden of the cause of Christ with me. I never fail to pray for you and all others who are laboring to plant Christianity in foreign lands. I have decided to go to Nashville to prepare myself for missionary work, and I believe if I work and pray in the vineyard of the Lord as I go that he will surly sustain me in my efforts."

I met Brother Ragle at Weatherford, Texas. He impressed me as being a true, earnest young man. He was born and reared near Weatherford and is well spoken of by those who know him. He is now traveling and preaching, so I have lost his post office. If Brother Ragle sees this, I hope he will write me, as I have sent him one letter which has been returned. I hope wherever he goes the brethren will encourage him to hold to his purpose of going as a missionary.

* * *

Sister L.J. Wirick, who has been assisting Brother Bishop with the work among the women and children in Japan, writes as follows: "Brother Bishop has written you that I still continue with him in the school at Kanda. The teacher is doing very well, I think. I am sure she has done much good there.

"At the end of the spring term, five of the largest children had to leave for work, which means their school days are at an end. Some new ones have come in, and others, I hope, will come; for I feel sure the lessons they get there cannot be entirely erased from their minds by the life that must follow. I am so sorry to see them go, and long for some way to keep them, and help them for a few years yet, when they might be able to enter some better thing in life. The Sunday School is not always large, but it is important, and good will come from it.

"The women's meetings are full of interest, and I greatly enjoy the work. In one respect I shall be like Miss Hostetter, ready to give up the work there as soon as you return, thanking God for the opportunity to do even so little."

Sister Wirick sates further that she will likely return home this fall, that her people are urging her to. This will leave the school in need of some one to take control of it. I know of four young sisters that are thinking seriously of giving their lives as missionaries. Will you not offer your prayers with ours that at least one of these may return with us to take up this work. By the Line we have chosen, one person can go from here to Japan for \$150. There are also others who are praying over the matter of going as missionaries. Let us offer our prayers with theirs that the way may be opened for them to go, if it be the Lord's will. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

There is another item that is manifest from reading this extract from sister Wirick's letter. We are not able to hold on to those children long enough. They are the children of the poorest, and as soon as they are large enough to earn a few cents, they are taken from school and put to work. It is our desire to furnish them some proper employment, so that they can earn their way when large enough, and still remain under good teaching and influence. Some kind of Industrial School will meet the demand.

* * *

In a letter from Brother Wagner, he says; "I wish I could go on a visit to Tokyo, but am too sick for that, I am now, really and in fact, Mr. Skinny! Well, you will see, provided you are coming soon.

"Miss Penrod is now in America. Her address is Merom, Ind. Three days before she came home her father died. I hear so much now about people dying, that I become quite familiar with the idea of dying soon. The only thing I do not like is leaving My dear Oto before he is in a self-supporting condition. But I should leave that to God, and not worry about it, God is the one and only one who provides for his children."

Let us pray that our aged brother may yet be spared to live for Christ in that land.

Facts About The Potter Bible College.

- (1). Its motto is, "Thorough Work."
- (2). Nine dollars per month pay for board, tuition, lodging, fuel and lights for boys; ten dollars will pay for the same for girls.
- (3). Instrumental music and art are the only studies for which extra charges are made. Four dollars extra, per month are charged for each of these.
- (4). We expect to give better fare than is usually got at twice the amount that we charge for board, because of the income which we have from the farm.
- (5). The members of the faculty, their wives, children, and guests eat at the same table with the students; hence the most refining influence will prevail, and the school will be really and truly a large family; and our students will be free from the rude, coarse influences that often prevail in boarding houses.
- (6). we have an Academic Department for those who are not prepared to enter the college classes.
- (7). The Collegiate Department has three courses of study—the Classic, the Scientific, and the Literary; and the degrees of Bachelor of Arts, Bachelor of Sciences, Bachelor of Literature, and Master of Arts will be conferred upon those who prove themselves worthy of them.
- (8). The classes that are studying to sing at sight from notes will be taught and drilled daily by one of the most capable teachers in this country without extra charge. And so of the classes of Oratory. What school ever gave such opportunities to its students at such rates?
- (9). The young ladies will lodge in the building occupied by the President, while the young men will occupy another building on the campus. The students recite together, but study in their own rooms.
- (10). There is scarcely a home in the land where girls are as carefully guarded as they are with us. They are permitted to meet and converse with the young gentlemen only in the presence of their teachers.
- (11). The Potter Bible College is not an industrial school. Neither teachers nor students have anything to do with cultivating the farm.
- (12). The college is beautifully located in a grove of forest trees about one mile from the city limits; and, hence, is free from its dust, smoke and noise. There is less to divert the mind from school duties, and far fewer temptations than in the cities and towns.

Send for catalogue. Address J. A. Harding, 1018 South Spruce Street, Nashville, Tenn.

Let This Mind Be In You.

W. J. BROWN.

I have just finished reading the last issue of *The Way*, and its perusal has done me, as it has doubtless done countless others, good. The spirit of the paper ought to create demand for such literature and stimulate the friends of Christ's work to increase its circulation. We have some papers

I am sorry to say, that do not breathe the good spirit of the Master in dealing with those from whom they differ. I read one religious paper that has too much of a commanding tone in dealing with controverted questions. It has the ring of infallible fallibility in its columns. Its editor and many of its writers say through its columns and from the pulpit to the great brotherhood of disciples:

"You must look to us for guidance in the complicated affairs of casuistic ritualism; it is not safe for you to follow your understanding of what the word of God teaches without first consulting us. Your conscience is no safe guide in the affairs of religion. We must be recognised by the brotherhood as authority. When we say a thing is right, you must obey whether your conscience approves the decision or not. When we say come, you must move with all possible haste; when we say go, you must move like you were shot out of a gun!"

I do not mean such is actually the advice of some preachers and writers, but such appears to be the spirit of the writers. They could not be more highly gratified than take snuff themselves and have other preachers and editors do the sneezing!

The contrast in tone and spirit of certain papers has often been mentioned of late to me by people who have begun to read *The Way*. *The Way* and *Advocate* recognize the possibility of those who differ from them on minor points, knowing something as well as themselves. I have not worked much for any paper for sometime, for the reason that the people through this section have been so biased by some of these lordly editors, that it curtails a preachers influence for good to do so; I think *The Way* will do a vast deal of good to the people and set a better example for editors and writers. May God's blessings accompany it!

Cloverdale, Ind.

Do not forget your life may be the only Bible your neighbor ever read.—*T. R. Burnett.*

Someone says that a purse is doubly empty when it is full of borrowed money.—*T. R. Burnett.*

With the soldiers lying helpless on the ground before him, and twelve legions of angels ready to rescue him, our Lord went to his death. He made it evident to friend and foe that he was laying down his life and that no man could have taken it from him.

Dr. Guinness Rogers tells an interesting thing about Lord Rosebery, who was Prime Minister of England when the Liberals were last in power. Every Sunday afternoon he reads a sermon aloud to his family. No exception is made when visitors are at the castle. This is an example worth following.

Huxley not only did not believe in the Christian religion, but always showed a great antipathy to it. He believed that death ends all, but he wrote to Morley; "It is true that I find my dislike to the thought of extinction increasing as I grow older and nearer the goal. It flashes across me at all times with a sort of horror that in 1900 I shall probably know no more of what is going on than in 1800, and had sooner be in hell a good deal."—*Ex.*

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."

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J. A. Harding, Editor and Publisher,
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Is It Right To Teach A Bible School?

H. H. HAWLEY.

Dear Brother Harding: Months have passed away since my questions were asked and answered in The Way concerning the Nashville Bible school as an institution for the education of preachers, to prepare them for the work of evangelists in the care of the churches and the extension of the kingdom of God. To my great surprise you disavowed this as being the object of the school; but it was in order to make Christians of them rather. I do not think I misunderstood you here: and my second letter was written with the design of bringing out this thought so prominently as to check and correct a general mistake with regard to your excellent school which I felt was doing much harm. But I have been informed that my second letter has been greatly misunderstood, and that it has actually helped to perpetuate that mistake; and therefore this letter.

When was I made to understand the situation as presented above, I set myself to work to review the best I could this whole question, with the result that I find myself farther from that class of schools than ever before. In your reply to my questions you recommended the good example of a faithful blacksmith who would teach the Bible in his shop from which you drew the conclusion that it was right for you to teach the Bible in your school. That illustration will bear a careful re-examination. You say truly that it was right for the blacksmith to teach the Bible in his shop; but to make the illustration fit the case, that blacksmith shop should be labeled Bible Blacksmith Shop; then the good blacksmith should require every customer to take a lesson in the Bible every time he patronizes his business; and he should use the Bible as a text book.

Now, having tried to make the illustration fit the thing to be illustrated, let us look at what we have on our hands: (1) A name that is not appropriate to the business; (2) A Bible lesson imposed on every customer; (3) The Bible used as a text book. Now to make the application: (1) I do not think it wise for you to label your school "Bible School." The name is not appropriate to the business, or else the business is that of a church; (2) I deny

the right of any institution except a church to impose the study of the Bible upon all its members. While it fits well to take our religion into our business, and this should always be done, yet when we go about to establish an institution for the express purpose of making Christians of people, it should be a church, and not a shop in which wagons, plows, and machines are mended, or a school in which arithmetic, grammar, and history are taught. (3) I deny that the Bible should be used as a text book, as the text books of an ordinary school, are used. Is that the way to teach the Bible? Does the Lord so direct? Did the primitive church so practice? How readest thou?

But enough of this: and I would only add further that if the Nashville Bible School not only assumes to do the work of a church in making Christians of people, but also continues to do a thriving business in turning out preachers also, thus assuming the place, and privileges, and work of the church, then is there cause for serious alarm; for any interference with God's arrangements for the education of his ministers must be dangerous in the extreme.

I will be glad if you will be so kind as to publish this in The Way, with any comments or corrections that you may see fit to make. I am exceedingly sorry to have to oppose you in this matter, and hope you will not take it unkindly. It is a matter of principle, and not of personality.

REPLY.

J. A. H.

Please read the foregoing letter, from Brother Hawley, of Madera, Cal., before reading this. As our readers know, I am no longer connected with the Nashville Bible School; and therefore I will speak of it as it has been and as I hope it will continue to be.

I still deny that the School was founded to make public speakers. The fact that we received girls from the beginning, and taught and trained them in the same classes and in the same way that we do young men, is proof that it was not intended to make public preachers; for none are more opposed to women speaking in public to mixed audiences than are David Lipscomb, W. H. Timmons and myself, the founders of the School.

Our object was to educate whomsoever might come to us; and we determined to teach the Bible to every student of the School no matter what his age, sex, religion, advancement or purpose of life might be. We determined to teach it because we believe it to be the most practical book in the world, the wisest, the best, the most useful. We believe it contains the seed from which all true happiness, usefulness, peace and prosperity, for

this world and the world to come, grow. We believe that every Christian ought to be a preacher and teacher of the religion of Jesus, and that if he finds himself in any place where he cannot teach and preach in the name of Christ, he ought to get out of it as soon as possible; for, while there, he is cut off from doing the very thing that God has him upon earth to do.

I believe it is wicked for any Christian to teach in a school in which he cannot teach the word of God, in which he is so hampered that he cannot teach it as it ought to be taught. For to agree to neglect this great matter is to agree to be disloyal to his Master.

Any teacher, who starts a school to teach blacksmithing, has a right to determine to teach the scriptures also to every pupil; and if he is a faithful Christian he will be sure to do this; none are compelled to come to his school unless they elect to do so.

Neither the Nashville Bible School, nor the board of trustees of the property, nor any body else, except God and his holy church, had any control over David Lipscomb, J. A. Harding or any other teacher of the School in his Bible teaching. We taught for God and were amenable to him alone.

This is the way in which God talked about the teaching of his word under the old covenant: "Hear O Israel: Jehovah our God is Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might, and these words, which I command thee this day, shall be upon thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hands, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates."—Deuteronomy 6: 4-9.

God promised the people in those days that if they would thus delight in his word, and teach it, and walk according to it, he would bless them in all things, that no man should be able to stand before them, that they should prosper in every thing and in every way. And then he pronounced all manner of curses against them if they failed to meditate in, delight in and walk by his law.

No, Brother Hawley, it is not wicked to teach the Bible; it is a righteous, pure, true, good thing to do. The Bible will save any man if he will delight in it, and meditate in it day and night. It is wicked to try to stop any body from teaching the Bible, if he teaches it indeed and in truth. It is the man who perverts it, misrepresents it, and fails to teach it in deed and in truth, who ought to be stopped. And if there is any class, which above all others should be taught the truth with all diligence, it is the youth of the land. It is wicked to try to stop any body from teaching the word of God.

It is hard to get people to believe the following statement, but it is strictly and literally true, namely, that the teachers of the Nashville Bible School worked together simply as Christians; without any rules or regulations to govern them

except the word of God. They taught the Bible as members of the church of God working under the great commission, with all the freedom that God's grants to any teacher or preacher, and with no more.

The Bible School made no preachers. If any were made there, God's word, taught by God's children, working under God's commission, subject to God's church, made them.

The name "Bible School" seemed to us to be appropriate; for, not only did we teach the Bible to every pupil, but whatever we taught, the leading thought with us was to fit the pupil the better to understand, to teach and to obey the Bible; for in this we believe the whole duty and the whole happiness of man consist. In the study of the Word we can know God, and thus alone; and to know him is life everlasting.

If the Bible School usurps any function of the church, it deserves to be strangled to death; but if it ever did, I am not aware of it, and I know the school as well as any man. If there is any wickedness in the name "Bible School," I have not been able to see it. Why should not a school in which the Bible is taught, and in which the teaching of everything that is taught, is deigned to fit the pupil to be better servants of God, be called a Bible School? If the Bible was only one of the things taught, and the other things were taught without reference to the Bible, or Bible work, the name would be a misnomer; but not so as it is.

Brother Hawley denies the right of any institution but a church to impose the study of the Bible upon all its members. I deny the right of any Christian to be connected with any institution or to be connected with any man, or body of men, in any business or calling, which interferes with his teaching the word of God as he has opportunity and ability to do. Christ is speaking to us individually when he enjoins us to be the salt of the earth, the light of the world; and we can only obey him by studying, practicing and teaching his word. That is what we are in the world for. If we do not do this, it would have been better for us if we had not been born.

I find no fault with any man or society, any school, college or university for teaching the Bible. It is a good thing, no matter who does it. I find fault with missionary societies, but not for teaching the Bible. It is the bad things they do, not the good ones that I object to. They usurp the place, and endeavor to perform the functions of the church and of God; and for this cause they ought to be avoided by all good men.

If the Nashville Bible School has done that at any time I am not aware of it. I know well that in my work in the school I held myself subject to the church of God according to the word of God, and to no other authority. And in the performance of my duties, I endeavored to go by the word of God as an all-sufficient guide. A brother said to me recently, "I have heard you criticized frequently and severely; but upon two charges only, namely, for teaching the Bible too much, and for trusting God too much." I was not much distressed when I heard the charges.

But let no one suppose that the study of other useful things was neglected because of the Bible; for there is nothing farther from the truth. I have been a school-man for thirty years, have visited many schools, colleges and universities; but I have never seen an institution of learning in which more thorough work was done in literary and classical lines than at Nashville. The study of the Bible energizes a man, and arouses his conscience, and causes him to do better work in every department of life.

The Epistle To The Hebrews.

B. F. RHODES.

The epistle to the Hebrews is the familiar designation of an inspired document of the apostolic age. While there has been some dispute as to the authorship of the book, no voice has ever been raised against its right to a place in the canon of the inspired writings.

ITS AUTHORSHIP

has been ascribed to different persons. Barnabas, Timothy, Appollos and the apostle Paul have all been named as the probable author; and each has his partisans who stoutly maintain the claims of his chosen chief. On this point suffice it to say that students of the word are generally inclined to accept the tradition, which has received general credence in all ages, that it is the work of him who was not a whit behind the chiefest of the apostles.

The peculiarity of style is so manifestly Paul's, that one is compelled to conclude that he who penned so loftily the long sustained and much involved argument of the epistle to the Romans had just the natural talents and the firm grasp of the principles of the plan of salvation, by faith in Christ, requisite to the production of an argument like the letter to the Hebrews.

DATE.

It was written late in the life of Paul while in prison in Rome, or more probably immediately after his release. It was written while the temple was yet standing as we learn from certain allusions in it. From the book itself we know it was written at a time when there was great temptation to the believing Jews to apostatize. This leads us to notice the evident

PURPOSE OF THE BOOK.

The Jews who had accepted Christ evidently regarded Christianity as a form of Judaism rather than what it is—an outgrowth of Judaism. So while believing in Christ, they clung most tenaciously to the rites and forms of the Mosaic ritual. The great central object of the inspired writer was to lead the minds of the "thousands of the Jews who believe" away from their zeal for the law. By so doing he would prepare them for the destruction of the temple and the consequent cessation of the temple service. In other words, to see that "Christ is the end of the law for righteousness to every one that believes" to the Jew as well as the Greek. The principle which had been recognized by the church in dealing with the Gen-

tiles from the time of the council at Jerusalem was now, by the Spirit, to be applied to the Jews also.

To accomplish this he proceeds to reason in a masterly way from premises generally admitted by all the believing Jews. He shows the superiority of the new dispensation over the old as follows:

(1). In comparing the parties by whom they were spoken. The old having been given "by the disposition of angels," the new by his Son. Christ is shown to be greater than the angels because he has a better name.

(2). God commanded the angels to worship him.

(3). The angels are made winds and his ministers a flame of fire.

(4). Christ is shown to have a place on the throne, while the angels are only servants before that throne.

(5). Christ was the creator and while all material things shall pass away he shall remain.

(6). The angels are only the servants of God by whom he ministers to the heirs of salvation.

If the law given by the disposition of angels was sacred and all who disobey were punished, so he asks, "How shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." David said,

"What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,

And didst set him over the works of thy hands:

Thou didst put all things in subjection under his feet:"

Jesus was made perfect as a Savior by the things he suffered. And for this reason he came to us, not as an angel; but as a man, that he might be a perfect high priest to make reconciliation for us. He is a merciful high priest; for having been tempted as we are he knows how to sympathize with us and to deliver them who are tempted.

Jesus is the Apostle and high priest of our confession. As an apostle he is compared to Moses, and is shown to be as much superior as the builder of a house is to the house. Moses was a part, a stone as it were, in God's house of which Christ was the builder. Jesus is as much superior to Moses as a Son, and hence an heir, in a household is to a servant over the house. "Christ is a son over his own house, whose house are we if we hold with rejoicing the beginning of our confidence steadfast unto the end.

They are exhorted to "Take heed and watch lest there be in them an evil heart of unbelief in departing from the living God." For as those who in the wilderness displeased God and sinned in believing not, were destroyed; so we should be careful not to follow the same example of unbelief. The rests of the dispensations are contrasted. Their earthly Canaan with our heavenly Canaan. Those who departed from God were not permitted to enter into that earthly rest begun to be enjoyed under Joshua. Warned by their example we should zealously strive to enter into that rest which re-

maineth for the people of God.

Priests taken from among men are ordained of God to offer both gifts and sacrifices. Only those who are called of God can officiate as priests. Aaron was called of God to be a priest and so Christ also, but of a different order—that of Melchisedec.

Jesus became, through his obedience in suffering, the author of eternal life to all those who obey him. He is a merciful and faithful high priest to whom we may come in time of need and find grace to help in all our weakness.

The Apostle reproaches those who had not grown, but who were prone to linger around first principles of the doctrine of Christ as being babes to whom milk was necessary when they should have been ready for strong meat. He follows this by an exhortation to leave the elements of the doctrine of Christ and go on unto perfection, and expresses his conviction that his readers will so do if God wills.

The impossibility of those who have been enlightened, and made partakers of the Holy Ghost, and tasted of the word of God and the power of the world to come to renew themselves by repentance, if they should fall away, is very forcibly set forth.

God is shown to be faithful to what he has promised, and thus we may safely commit ourselves to his care. The believer has not only the assurance of God's promise, but that promise confirmed by an oath, "That by two immutable things in which it is impossible for God to lie we might have strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor to the soul both sure and steadfast entering to that within the veil whither the forerunner hath for us entered even Jesus made a high priest after the order of Melchisedec."

(To be concluded next week.)

The Heavenward Guide.

*Nevertheless I am continually with thee;
Thou hast holden my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me to glory.*

—Psa. 73: 23, 24.

In order to walk in the heavenward way we need a heavenly guide. Who this guide is is stated by the Psalmist in the above text.

DIVINE COUNSEL.

"Thou hast holden my right hand.
Thou shalt guide me with thy counsel."

This is a picture of a father and his child; the father leading the child, holding it by its right hand. So the Psalmist conceives himself as being held by the Lord and listening to and being guided by his divine counsel. But this guidance involves companionship with God. "Nevertheless I am continually with thee." One who would have the divine guidance, and who would walk in the counsel, must keep company with God. This means that he must do nothing so far as he knows that is contrary to God's will, and must continually seek to do the divine will in all things, asking the divine counsel.

It is no small attainment to be able to have this consciousness of the divine presence and divine guidance. One who would keep in the heavenward way must not "walk in the counsel of the ungodly," but seek the counsel of the Lord and follow that.

GOD'S WATCHFULNESS OVER US.

"I will instruct thee and teach in the way
which thou shalt go:
I will counsel thee with mine eyes upon
thee."—Psa. 32: 38.

This is God's promise to those who wish to walk in the way of righteousness, which leadeth to everlasting life. If we will permit him, he will instruct us and teach us as to the way in which we shall go, and he will counsel us with his eye upon us. That is, he will keep close watch over our steps, over all our needs, and he will give us counsel as our condition may require. Perhaps if we think of a mother watching the steps of her child as it is learning to walk, encouraging it and guiding it, we will get the best idea of what the Psalmist means by the expression, "I will counsel thee with mine eye upon thee." We often feel that no one, not even God, knows about our needs and cares for us. This is a great mistake. God's watchful eye is ever over us, and he is deeply concerned in all that affects our welfare. We may go to him for guidance when all other sources of help have failed us.

LIGHT IN DARKNESS.

"Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward" (Isaiah 58: 8). This is a most precious promise to those whose lives are temporarily enshrouded in darkness; who are not able to see their way clear, and who may be suffering from misrepresentation or a misconception of their aim and spirit. No matter what the nature of the cloud that shuts out the light of heaven for a time, the promise here is that if we seek counsel from God "then shall thy light break forth as the morning, and thy healing shall spring forth speedily."

How beautiful is the coming of the morning after the darkness of the night! What scenes in nature could so well portray the joy of light breaking in to the human soul that has been groping in darkness! How many have had these experiences and realize their blessedness! Let all who are downcast and afflicted in spirit from any cause find their consolation in this sweet promise. Light shall break out of darkness, the wounded heart shall be speedily healed, and "thy righteousness shall go before thee, the glory of the Lord shall be thy rearward."

GOD'S WORD AS A GUIDE.

"Thy word is a lamp unto my feet.
A light unto my path."—Psa. 119: 105.

"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Peter 1: 19. These scriptures magnify the word of God as a source of spiritual light and instruc-

tion. Men of God in every age have found the Holy Scriptures to afford the surest guidance in times of doubts and darkness. Those who study this word must understand best what a source of light, of comfort, of strength and of cheer it is, along the pilgrim way. Both of the passages represent it as light shining in the midst of darkness, while the passage from Peter tells us that we do well to give heed unto it as light shining in a dark place, until the day dawn, and the day-star arise in our hearts, that is, until morning. We most earnestly recommend the careful study of the Holy Scriptures as a source of spiritual instruction and illumination, and as the safest guide from earth to heaven.

A GUIDE WITHIN.

This subject would not be complete, however, did we not refer to that promise of the Master made to His disciples on the eve of his departure, when he was going away, but that he would send unto them the Comforter who would convict the world of sin and of righteousness and of judgment. He then added: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (John 16: 13.) We may admit that this promise had a special meaning to the apostles but we may not limit the promise to them, for it is finding its fulfillment in the lives of Christians even now. He who possesses the divine Spirit as an indwelling Guest, quickening all his spiritual energies, has a guide that will help him in understanding the scriptures and all the providences of God, and all the experiences of life, as he could not otherwise understand them. It is the privilege of every true believer to claim and to possess this inward guide and monitor.—Ex.

The Past And Present.

W. J. BROWN.

From the nature of Christ's work in behalf of the sinner by means of his death, we are led to infer a complete salvation by means of his life. "Being reconciled by his death, much more shall we be saved by his life." God seems to have a place for everything and everything in its place. No part of Christ's work but has an important part in man's redemption. Death and life seem to have separate work to do. What he does by means of his life is not done by his death on the cross. His earth-life has an important bearing on man's salvation; his death another mission, and his resurrection-life completes the process.

(1) In some respects the most difficult part of the work has been accomplished. The destruction of enmity is very difficult in the most of instances, especially in the case of Christ's enemies. The disease is broken, it remains to nurse the patient back into normal health; and in the majority of cases the latter is less difficult. With men the destruction of enmity means reconciliation and peace. It seems to me that the most difficult part of man's salvation is the destruction of the enmity of depraved moral natures.

(2) A second encouraging reflection is the fact that this work was done when man was in the most repulsive attitude. There is, perhaps, no more difficult undertaking than approaching an enemy with the view of doing him good. It seems to me that all the difficulties involved in saving man are owing to the difficult work of approaching enemies and destroying enmity.

(3) But all this has been done, while we were in the most unfavorable condition, by a dying Christ; how much more, being reconciled, shall we be saved, by a living, reigning Savior! We are now in the most favorable attitude. If one die for his enemies, how much more for his friend's. "As I live, you shall live also." "Thanks be to God for his unseakable gift."

CLOVERDALE, IND.

The Sin Of Human Creeds.

H. F. RITZ.

1. HUMAN CREEDS HAVE DIVIDED THE CHURCH. Jesus prayed for the oneness of his people, to the intent that the world might believe on him. The creed-maker says, Not so; let the church be divided and then, if a man does not like one, he can join the other.

2. THEY ARE BARS OF FELLOWSHIP. Jesus says, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." A man may do the will of God and be brother of his Lord, but the creed-maker says, No; unless you subscribe to my creed, you can never become my brother in my church.

3. THEY PROMOTE INFIDELITY. Creeds contradict each other, yet it is claimed that all are taken from the Book. This makes it appear that the Book contradicts itself. The ungodly, not feeling disposed to investigate for themselves, at once become infidels.

4. THEY HAMPER FREE SPEECH. Regardless of new illuminations and higher thought than that contained in his creed, a minister, for the sake of his creed, dares not be true to himself and express his feelings, lest he be branded a heretic.

5. THEY ARE NOT SATISFACTORY. Many prominent ministers override the creeds, and one of them even recently went so far as to say that he defied an Almighty who would do what the creed of his (the minister's) church teaches.

6. THEY SEPARATE US FROM CHRIST. It is only to the Master that we can go for instruction in spiritual matters. Him we must believe and obey, or be lost. For a human creed to dictate to us what we must believe and do is to separate us from Christ.

7. THEY ARE IN CONFLICT WITH THE WORD OF GOD. If taken from the Bible, they would all be alike. Contradicting each other, they contradict the Bible. Doing this, they add to or take away from it. (This is a sin. (Deut. 4: 2; 12: 32; Rev. 22: 18, 19.)—*Christian Standard*.)

Things Greatly Needed.

J. M. BARNES.

When I take a survey of things, I feel much like Elijah. (1 Kings 19: 9, 10). I began reading the Bible and thinking, and contemplating, and anticipating in the fifties. I was satisfied then, if the disciples of Christ held fast the form of sound words, they would take the world for the Lord. I am satisfied the devil thought so too. I believe the devil has gained no conquest in the last fifty years, that has given him such ecstatic joy as when he turned them from "a thus saith the Lord for all faith and practice" to the flesh pots of sectarianism. The devil did it too, no doubt of it.

I do not know whether the Lord has reseeded to himself seven thousand that have not bowed the knee to Baal or not. The true and faithful, loyal and zealous are not so numerous as they should be. A great weakness among these is dissensions. I have thought the Democratic party and the disciples, as none others, can fall out about the least things in the world, and divide, and fuss, and use hard names, and cause general weakness. It is right to search for truth, discuss, investigate, and do everything to bring out the truth; but wrong, very wrong, to get angry, use hard words, and alienate, wound, and do injury. "Be at peace among yourselves," "be of the same mind one toward another," "have no divisions among you," "be of the same mind and judgment," "speak the same things" seems to have little weight with a great many of us.

It is true that there is much difficulty in eliminating the truth from the superior current of error in the world, sometimes; but that only argues for patience, forbearance, prayer, fasting, humility, perseverance and love.

I am disgusted with dogmatism. I am not in sympathy with a pre-emption right on interpretation. An editor may or may not be right. He can stifle the truth or error at will.

It is only when the mass is run through the mill of thorough mastication and ground fine, that the truth comes out; the chaff is rejected with difficulty.

I watch an Easter performance—the show, the display, the finery, the flowers, the music, the recital, rehearsal and oratory. Oh the thunder and lightening, the quakes and shakes! "The kingdom of heaven cometh not with observation." Luke 17: 20. The margin reads, "with outward show." Fuss and show make much of the religion of to-day. Baptists, Methodists, all now keep Easter, a custom of the heathen idolaters. Rome borrowed it, and now she kindly lends it to her religious neighbors. She has loaned them many things. The Lord has given enough; much more than we use, why borrow the human from the human? There are still some who contend for the faith once delivered to the saints. They should contend in the spirit of the Lord. Joseph said to his brethren, "See that ye fall not out by the way"—good advice.

There should not be a harsh or an unkind word spoken to or about a man who loves and seeks the truth with all his heart, mind, soul and strength:

How much truth has suffered in the last ten years, in the hands of its friends and at their hands, God knows; and those of us who are not blind may know some of it, too. For truth's sake I write. I believe God's little army will conquer, if it will let Jesus lead. If he rules, wars will cease among us. A man does not have to get angry to contend for the truth. Many of us owe God and the church a public confession for the unkind words we have spoken or written.

If we seek the truth, preach the truth, and practice the truth we will conquer. It seems that truth suffers more by dissensions than error. Why? Because bitterness, wrath, envy, and such other vile things are so at war with truth. Then, if we wish to see the standard of the Master carried forward we must hold it up ourselves, and march right on with it. Let our light shine before men and they will glorify our Father in heaven.

It is big nonsense to wrangle over the truth and not push it. It is big common sense, yes wisdom, to strive to learn more truth and practice all we know.

Brethren, there is a big fight now on, never a greater! The greatest man on the earth is he who is contented—perfectly satisfied with the truth, the whole truth, and nothing but the the truth and lives it. Not many may notice him, but heaven does. Do you not believe this, brother? Read Matt. 5:19.

MONTGONERY, ALA.

Christ As King.

J. D. WALLING.

Peter said: "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.) Again: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3: 22). Jesus said: "All power is given unto me in heaven and in earth." (Matt. 28: 18.) Paul said: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15: 25, 26.) Jesus is King; all rule, authority, dominion, and government is his; all peoples were made subject to his rule. Daniel (7: 14) said that dominion should be given him, and that it should be an everlasting dominion. Jesus rules now, and will continue to rule until death is destroyed. As all power was his, and angels and principalities were made subject to him, they are subject to him now, and will continue so until death is destroyed.

Christ's government is not a democracy. A democratic form of government is a "government by the people and for the people." The government of Christ is a sovereign government. Christ is King; therefore the people, as a majority or otherwise, have no voice in the rule of his government. A majority rule belongs to a democracy, and not a kingdom. Peter said: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye

hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22, 23.

The government of Christ is not of a republican form. A republican form of government is one by its representatives. No representative body has a right to alter, amend, or legislate in any way in the government of Christ. All rule and authority is his; his is a kingdom. Therefore the wisdom and piety of no council give them any right to change the law of Christ; the King, for the government of his people. These things being true, upon what ground can any body of people introduce into the worship that which Christ has not put there? Such an introduction not only changes Christ's rule, but it takes the rule from his hands and sets up another form altogether; it is not only a substitution, but a rejection of Christ as King. Are we loyal subjects? Do we honor our King? Do we acknowledge his law in all our ways? Let us examine our hearts.—*Gospel Advocate*.

LOVE.

H. C. HINTON.

Long years ago, far over the sea, in the little village of Bethany lived a brother and two sisters who were held together by the strong bond of love.

They were Martha and Mary and Lazarus. But also a stronger than human love was there. Jesus loved them. They also loved him.

Mary it was who came into the room where Jesus sat at meat, and although she was a sinner her love for her Master was so great, she washed his feet with her tears and wiped them with her hair. She kissed his feet and anointed them with ointment.—Luke 7: 37-38.

Jesus loved to tarry at the house of Mary and Martha and Lazarus. When he was weary with travel, persecuted by his enemies and forsaken by his friends, he could here be refreshed.

The love they had for Jesus seemed to be the uppermost thought in their minds for when their brother was sick they sent unto him saying, "He whom thou lovest is sick."

Why did Jesus abide "two days in the place where he was" after he received the word sent by the sisters? I think he wished to show to his disciples his power, through the Father, to raise the dead and he knew that if he went to Lazarus while he still lived his great love for him would not allow him to die.

See his love manifested when he does come! To Martha he said, "Thy brother shall rise again." What could have been a greater consolation to her than these words? Then to Mary are the words spoken, "The Master is come and calleth for thee." "Jesus wept." Then said the Jews, "Behold how he loved him." Then to Lazarus he says, "Lazarus come forth." Such infinite love!

Does Jesus love you as he did Martha and Mary and Lazarus? "The Master is come and calleth for thee." Do you love him as did Mary? Did you

hear his voice as she did? "As soon as she heard that, she arose quickly, and came unto him."

Jesus says, "If ye love me ye will keep my words." He loves obedience. He is anxious for you to obey. "Behold I stand at the door and knock." "The spirit and the bride say come and whosoever will let him come and take of the water of life freely." And now abideth faith, hope, and love, but the greatest of these is love."

We may obtain wealth; our name may be lauded throughout the length and breadth of the land, but what will it profit us when we come to die? Love only will bridge the chasm we call death. "Love is the ladder on which we climb to a likeness with God." In Heaven love will be complete for it will have no end.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than When we first begun."

SPENCER, IND

Should Christians Be Members Of Secret Societies?

If we love one woman, she is all our affections crave. While we need other good things in other directions, we must not set up a rival to our love. It is eminently so in Christianity. To Christians the church should be their love. It comprises all the duties and requirements necessary to lead us into a perfect and a perfectly happy existence, which will culminate in the millennium of purity when the whole world will be Christian. But we set up rivals to Christ. Instead of carrying out the open, Christian brotherhood we frequently join other close brotherhoods which are not Christian, nor, indeed, can be. At the head of them is Masonry as the oldest, which sprang from the East, and contains men of all faiths and nations among its brotherhood—Japanese, Chinese, Hindoos, Arabs, all Asiatics, and all Europeans—to all of whom, if Masons, the Christian Mason is fraternally pledged. Suppose a conflicting claim arises between the Christian brother and the Masonic brother, which will be recognized?—Then what must we do? This is a palpable dilemma. Recently the Archbishop of Canterbury said: "The hope of mankind is to educate the masses to a higher level of knowledge, spiritually as well as scientifically—to sanctify them." He carefully pointed out that, to sanctify, the sanctifier must himself be sanctified—set apart wholly to his work. How can the sanctified man, from the Christian point of view, be also a pledged and sanctified, or set apart, brother in semi-heathen organizations, such as the Masons, Odd Fellows, etc? It is contrary to the by-laws of these organizations to use the name of Jesus. They acknowledge God under his various names—Jewish and heathen; but Christ—no; and yet we see our professed leaders and preachers crowding into secret societies. The church is not sufficient for them; O no! Look at all the good the Masons and the Odd Fellows do! Cannot equal good be done in the church? Truly it can, if church members are in earnest: God is not mocked. He sent his Son to redeem the world;

but some think he is not strong enough to do this in his own appointed way, and they seek other roads. This hurts Christ's cause. Let us come back to his faith.—Ex.

The Hypocrite's Mask Torn Off.

ROBERT POLLOK.

Great day of revelation! in the grave
The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven,
To serve the devil in; in virtue's guise
Devoured the widow's house and orphan's
bread;
In holy phrase transacted villanies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touched the holiest
things.
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob: in sermon style he bought,
And sold, and lied; and salutations made
In scripture terms: he prayed by quantity,
And with his repetitions long and loud,
All knees were weary; with one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists—those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them
sounding—
He blazed his name, more pleased to have it
there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bestrewed! and yet few were
deceived.
His virtues being over-done, his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently, and out of time
With serious phraseology—were rents
That in his garments opened in spite of him,
Through which the well accustomed eye
could see
The rottenness of his heart. None deeper
blushed,
As in the all-piercing light he stood exposed,
No longer herding with the holy ones:
Yet still he tried to bring his countenance
To sanctimonious seeming; but, meanwhile,
The shame within, now visible to all,
His purpose balked:—the righteous smiled,
and even
Despair itself some signs of laughter gave,
As ineffectually he strove to wipe
His brow, that inward guiltiness defiled.
Detected wretch! of all the reprobate,
None seemed maturer for the flames fo hell;

Where still his face, from ancient custom,
wears
A holy air, which says to all that pass
Him by: I was a hypocrite on earth.

—*Course of Time.*

GOD'S CARE.

J. M. M'CALEB.

Brother Lipscomb thinks I should, in my tour of the churches, ask for collections to take me back to Japan. He has never given me a suggestion but that I have considered it. I have prayerfully thought over this suggestion also, and then I have thought of my experience during the last nine years and the Lord's dealings with me. Nine years ago this spring we went to Japan. My wife and I were both less known to the brethren then than now. I made no tour of the churches at that time to solicit means for our going, but I had every cent needed for the journey. More than a year ago, when preparing to come back to America, I had not a cent for the journey. Of course I made no tour of the churches, for I was then some eight thousand miles away. But when the time came to start, I had every cent needed for the trip and to spare. In view of these past experiences, I cannot feel the necessity of asking for collections to carry us back this time. It is my purpose, when starting back to Japan next June, to carry with me a bicycle, some tools, and farming implements. My way in this matter is committed unto the Lord; if he approves it, this will come to pass, and I will carry these things along with me, and have a sufficiency for my expenses also. I had no reserve fund to fall back on nine years ago, none when returning home from Japan, and have none now (I have about five dollars); but such is my faith that I believe when the time comes to start to Japan the necessary means will be at hand. It has always been so in the past; I should not doubt it now. Much depends on being worthy to receive it. My greatest concern is to keep close to God; he will never forsake the righteous nor suffer those who trust in him to be put to shame. "If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you."—*Gospel Advocate.*

A man's success in life is usually in proportion to his confidence in himself and the energy and persistence with which he pursues his aim. In this competing age there is little hope for the man who does not thoroughly believe in himself. The man who can be easily discouraged or turned aside from his purpose, the man who has no iron in his blood, will never win.—Ex.

There is a legend that a traveler over a great desert who was nearly perishing with hunger came upon the spot where a company had lately encamped. Searching about for some article of food he found a small bag which he hoped might be a bag of dates. Opening it, he discovered that it contained shells and silver coins. Throwing it down, in bitter disappointment, he exclaimed, "Alas, it is nothing but money!" "A single date or a fig would have been worth more to him than a chest full of gold. There is a time coming to all of us when we would gladly surrender the wealth of the whole world for what an apostle once called "a like precious faith."—*T. L. Cuyler.*

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.

VOL. III.

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J. A. Harding, Editor and Publisher,
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Entered at the post office, Nashville, Tennessee, as second-class matter, April 4, 1901.

Hear An Experienced Editor.

J. A. H.

The Southern Evangelist, of Atlanta, says:

"Sometimes we find a reader who objects to some advertisement run in these columns, especially if it is straight reading matter. We have for sometime been carrying a line of advertising for the Southern School of Osteopathy, Franklin, Ky., that comes under the above head. Every reader who knows any thing about the management of a paper, knows full well that the advertising is one of the most remunerative features of a paper. Were it not for the advertising patronage, a paper, especially a religious paper, could not live very long. Subscribers, as a rule, are slow about paying their subscriptions, only a small per cent being punctual in this matter. And some of the best people in the world too, are slow about remitting. Even with advertising taken in, it is difficult to make 'ends meet,' because it is an expensive thing to publish even a small paper."

So writes an editor who charges one dollar per year for his paper, and who also depends largely on his income from advertisements to enable him to run it. He does not think a religious paper can run very long without the advertisements, because, as he says, subscribers are slow about paying their subscriptions, only a few being prompt; and a large number never pay. Then he adds, "Even with advertising taken in it is difficult to make 'ends meet.'" From this our readers will see the importance of being prompt in paying. The Way has run now for more than two years at fifty cents per year, without advertisements, and it expects to continue to run that way.

But to do this it has appeared to us necessary to send notices to our subscribers, letting them know that their subscriptions are due. So far as we can see, if it had not been for these notices,

it would have been necessary before now for us to have gone in debt to run the paper (which we do not intend to do), or to have suspended publication (which we do not expect to do).

These notices are sent without respect of persons. Our best friends and most hearty and liberal supporters are liable to receive them, if they fall behind. The fact is, our mailing clerk, who sends them out, frequently does not know our best friends from any body else. And then from whom should we expect prompt and cheerful responses except from our friends?

When we began to send out these circular letters in April, in a list of about forty eight hundred regular subscribers, more than three thousand were in arrears. Any one can see that something had to be done. We are grateful for the kindly responses and are much encouraged. By the blessing of God, we expect to show that a weekly paper can be conducted without advertisements, without becoming involved in debt, at fifty cents per year. It has been said more than once that this cannot be done. We want to publish a low-priced paper that the greatest number of people may be reached. Now help us by being prompt in paying and by sending in new subscribers. Remember the summer and early fall months are the hardest of all on papers. Do your best when it is most needed.

And we hope that our writers will remember that these are also the times when we most need good, well-written articles.

Blessed is the man (at this office) who writes articles that can be handed to the printer just as they are when they come to us. If they need much reviewing we may not be able to print them for months.

West Texas Mission.

R. W. OFFICER.

Years ago we began work under God in the Indian Territory. At that time there was not a Christian preacher from Arkansas to N. Mexico, or from Texas to Kansas, and very few disciples. There are thousands of people here now, perhaps more than will find homes, and preachers enough to meet the demands. I promised the few saints in West Texas that, when this country was settled up by white people I would move on to the

front and help them get ready for the coming of the home seekers to that part. My promise is now due, and we are ready. We want a warm-hearted, willing minded young man to come over and help us. Don't come to find an easy place, but to make one, and mind made up not to be disappointed if we fail. From a human stand-point Jesus was a failure. But success dawned upon his mission beyond the grave. We go trusting God's promise and the co-operation and fellowship of the saints. We have no arrangements for support with any organization, or promise of any church or individual.

Whatever is not self-supporting may not have the right to exist. We invite the co-operation and fellowship of the saints. We fully believe that when connection of thought and life is made with God in Christ in the unmolested light of the Holy Spirit's teaching that the Kingdom of God is self sustaining, and we are willing to show our faith by our works. From this date, June 1901, our address will be TURKEY, TEXAS.

Mission Work.

J. A. H.

Read what Brother Officer has to say about the West Texas mission. A man who goes out thus ought to be sustained and he will be, if he is devoted to God and goes trusting in him. An evangelist ought not to go out under a covenant with any church, or society, looking to that church, or society, for direction and support. Christ is the only competent director of preachers, and their only certain support. He is unfailing in wisdom and riches, in goodness and power. "Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God."—Ps. 146: 5. "Thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in Jehovah, and whose hope Jehovah is. For he shall be as a tree planted by the waters, and that spreadeth out its roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jeremiah 7: 5-8.

It was always so: God cares for those who seek his kingdom and his righteousness (Matt. 6: 33); he tells us to cast all our anxiety upon him, because he cares for us (1. Peter 5: 7); and it is said of his faithful ones that he always leads them in triumph in Christ, and maketh manifest through them the savor of his knowledge in every place. (2 Cor. 2: 14). He encourages them by saying: "In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." And Paul adds: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus."—Phil. 4: 6, 19. Sometimes God supplies the needs of his

faithful workers by stirring up the hearts of his children to contribute to them, sometimes by opening up ways in which they can work and sustain themselves. But in one way or an other he always cares for them; he never fails them. Those who look to him and work for him with whole-hearted devotion are sure to be well guided and well cared for. It is as true now as it was in the days of David that "they that seek Jehovah shall not want any good thing.—Psalm 34: 10. And this is what Paul meant when he said: "We know that to them that love God all things work together for good, even to them that are called according to his purpose."—Rom. 8: 28.

So it only remains for us to do our work well each day, each hour; to see to it that we are never idlers, that we never waste time, that we improve diligently the opportunities that God gives us. God's true servant is neither too nice nor too good to do any honorable work. He is sure to find something he can do. When he has an opportunity to choose between employments, or places of employment, he should always choose that work and that place at which he believes he can do the most good, regardless of which promises the most money. To do otherwise is to be guided by trust in Mammon rather than by trust in Jehovah. And at this point we need to be particularly on our guard in as much as nearly every one with whom we come in contact is a devout worshiper of Mammon, trusting in him, depending upon him. Even many of those who claim to be Christians, while they admit that Jehovah is the God to be depended upon for the world to come, are fully persuaded that Mammon is the deity to look to for the needs as well as the luxuries of this life. They forget that "the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2. Chron. 16: 9), or else they think he has changed. But he has not changed, for Paul 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. So that with good courage we say, The Lord is my keeper; I will not fear: what shall man do unto me? Remember them that had the rule over you, who spake unto you the word of God; and considering the issue of their life imitate their faith. Jesus Christ is the same yesterday and to-day, yea and forever."—Heb. 13: 5-8.

He has not changed. Infinite love is just as tender, just as thoughtful, just as merciful and just as sure to help in due season as it ever was. It is all important therefore that we should abide in God's love. Jesus says: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15: 10. If professed Christians would love, trust, work for and sacrifice for God as they do for Mammon, it seems to me we would revolutionize the world in a little while. It is comforting to know that those who are true are abundantly blessed regardless of what others may do or may not do.

The Epistle To The Hebrews.

B. F. RHODES.

(Concluded from last week.)

The priesthood of Melchisedec, of which order Christ was a priest by the oath of God, is compared to the priesthood of Aaron. Melchisedec, a priest of God and king of Salem, met Abraham, the great Father of Isreal, and to whom Abraham gave tithes. The Levites took tithes of their brethren by the commandment of the law, but Abraham, the ancestor of Levi, paid tithes to Melchisedec without any commandment, so far as we know, by reason of inherent superiority of Melchisedec to Abraham. And in a sense Levi, who recieved tithes, could be said to have paid tithes to Melehisedec. The less is always blessed by the greater, never the greater by the less. Melchisedec, blessed Abraham. Therefore, Melchisedec, was greater than Abraham, seemed to have been the reasoning of Paul. A change in the priesthood would necessitate a change in the law. As God through the prophets had plainly expressed his purpose to call another priest after the order of Melchisedec and not after the order of Aaron is very forcibly argued by the writer as an indication that God regarded the first covenant as only a temporary institution, which in his own good time should be removed and give place to something higher and better. Christ was made a priest, not after a carnal commandment, but by the power of an endless life. The Law made men priests who had infirmity, but Christ was a priest without infirmity. The Aaronic priests were hindered from continuing by reason of death, but Christ's priesthood was witnessed that he liveth. Therefore we may have great assurance, "Seeing he ever liveth to make intercessions for us." Christ was not of the tribe of Levi; but of Judah, and hence his priesthood is of an entirely different order, and under a different law.

The Apostle gives the summary of the whole matter by showing that Jesus is our high priest at the right hand of God on high. And he could not even be a priest on earth for there were priests who offered gifts according to the law.

God had promised ages before to make a new covenant with Judah and Israel. It was to be different from the old one in that it was to be placed in the mind and written on the heart and not on tables of stone. Under the old covenant remembrance was made of sin, but under the new full forgiveness was to be enjoyed. Men under the old covenant became members by a fleshly birth or by being purchased with money, but under the new men enter into the covenant with God by a spiritual birth. Covenant members under the old needed to be taught to know the Lord, but under the new we must be taught to know the Lord prior to coming into covenant with God. God by saying, "I will make a new covenant" indicated the old was to pass away. For the term new suggests the old and "that which is old is ready to vanish away."

There was an earthly sanctuary and a tabernacle

of witness in which was accomplished the service of God. This tabernacle had been built by command of God. In the holy place was the candlestick, the table and the showbread. And within the veil, the most holy place in which was the altar of incense, the mercyseat shadowed by the cherubim of glory the ark of the covenant, the pot of manna, and Aaron's rod that budded. The priests went into the holy place accomplishing the service of God but into the most holy place went the high priest not without blood which he offered for his own sins and the sins of the people once every year.

These things were a shadow of things to come in which was typified the entrance of Christ as our great high priest into heaven itself and by his own blood to make an offering before God that could take away sin. Wherefore he is the mediator of a new covenant. And by means of his death not only we, but all God's faithful children of the ages, might be freed from sin.

Jesus died that by his blood the new covenant might become of effect. This was typified when Moses took the water of separaion and sprinkled the tabernacle and vessels with the blood and all the people saying, "This the blood of the covenant which God hath enjoined on you."

"As it is appointed unto man once to die and after that the judgment so Christ having made one offering for sin has sat down on the right hand of God; and unto them that look for him shall he appear the second time without sin unto salvation."

The law was but a shadow of good things to come and not the very image of the things themselves; and could never, with those offerings which were made from year to year, make the comers thereunto perfect, for then would they not have ceased to be offered. For it is impossible that the blood of animals should take away sins. So when he cometh into the world he said, sacrifices and offerings for sin thou wouldst not. He taketh away the first that he may establish the second. By which will we are sanctified by the offering of the body of Christ once for all.

We have a high priest over the house of God. Let us therefore draw near, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. We should not forsake to assemble and exhort one another; and so much the more as we shall see the day approaching.

The apostle warns, by the fearful consequences of apostasy, not to turn away from Christ.

The argument being finished, the writer proceeds to enforce his exhortations by an appeal to Hebrew history, and by a brief review of the heroes of faith, and the wonderful results wrought in them through faith, to encourage the afflicted and almost despairing believers to hold fast that they might obtain the reward of faith. Seeing that those to whom the promises had been made had not received them, God having provided some better things for us that they without us should not be made perfect.

The writer very strikingly sets forth these heroes of faith as a cloud of witnesses to our conflicts, and exhorts thereby to lay aside every weight and the sin which so easily besets and run with patience

the race set before us ever looking unto Jesus, the author and finisher of our faith.

He reasons that afflictions are but chastisements from the Lord for our good. These show that we are indeed children of God, and chastisements will be profitable to those who are exercised thereby.

Esau's action in selling his birthright is introduced and is made the basis of a warning.

The circumstances attending the giving of the law at Sinai is contrasted with the beginning of the reign of Christ. The one a time of peace, joy, hope and gladness; the other of terror and dismay. They, under the old dispensation, came to God through the smoke and terrifying thunders of Sinai; while we of the new, go to God through the mellow light of his love revealed in Jesus and by the power of the blood shed on Calvary. By these we are brought into the Zion of our God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, to God the judge of all, and to the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel. Therefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God more acceptably with reverence and godly fear; for God is a consuming fire.

With sundry exhortations of a practical nature the inspired writer closes this book, which for strength of argument, depth of thought, and fidelity to the general purpose of the writer himself, is not equaled by any other writer of the New Testament; and is only surpassed by the same writer in the epistle to the Romans.

The Divine Government.

H. M. EVANS.

NO. 1.

Moses in beginning the record of creation makes the statement that "In the beginning [far back in impenetrable antiquity] God created the heaven and the earth," without offering any arguments as to the origin or pre-existence of the Creator. With Moses it was an accepted fact that God was, is and ever shall be.

Darkness brooded over the face of the deep, probably for thousands of years, during which time this chaotic mass was void of form. But the spirit of God—"God is light"—in contrast with the previous darkness, finally brooded over this confused mass and began to prepare it for the habitation of a numerous race of happy beings.

At a fiat from God, darkness gave way to light; waters were separated from waters by the firmament; vegetation covered the previously naked earth; sun and moon stood in the midst of the firmament as dividers of time and rulers of seasons, and stars dotted the blue canopy of heaven. Marine animals filled the vast waterways, and the harmonious songs of birds rang out on the air. Land animals sprang into existence and began grazing upon the new and trackless fields. But man,

alone, the crowning work of creation, stood in the "likeness and image" of his Creator, while "the stars sang together, and all the sons of God shouted for joy.

The whole creation filled the purpose for which it was created in glorifying its Creator, except man, who, alone, shortly stood a rebel in the eyes of Jehovah. Mankind was superior to the balance of creation in his being able to speak, think, reason, weigh arguments, submit to or rebel against the divine government. He was a moral being, able to choose his own course of action. Possessing these qualities he was given a law in plain and simple language which if kept would insure life, and the violation of which would result in death.

God intended that mankind should live and be happy, but life and happiness depended upon respect for his law: which was violated, hence sin, sickness, misery, death and the grave are the results of a broken law. God's original purpose has been thwarted, not because of lack of power in God, but because he desired man to glorify him by willing obedience, and not because he could not do otherwise, for there would be no glory in giving man his present faculties if he could not use them. Neither would there be any glory for God to rule beings who could not choose their own course of action.

The transgression is due to Satan, who appeared as an intruder upon the divine government. The nature of this intruder was two fold: (1) body, (2) spirit; and the curse was twofold: (1) the body was cursed above all cattle, and (2) the spirit doomed to be destroyed ("bruised") by "the seed of the woman." The reason of the curse was, "Because thou hast done this"—destroyed the life and happiness of Eden.

Judging from the reason of the curse given, I conclude that there was no curse resting upon Satan previously, any more than there was upon the serpent; that all this talk about Satan being turned out of heaven is a figment of the fancy, the child of some mystified and speculative brain: that previous to the appearance of Satan in the garden of Eden the divine government had no opposing power; that previous to the scene in Eden Satan was God's vicegerent in heaven, but when he saw the purity and blessedness of the happy pair in that delightful paradise, desiring to rule over the new creation, he, in his pride and ambition for more power and authority, and being dissatisfied with a vicegerent's office, "left [with other angels] his own habitation," heaven, (left, not turned out,) and came to oppose the divine government on this earth, and to become the "prince of this world;" hence, God "delivered them into chains of darkness to be reserved unto judgment" for their rebellion against his government.

Language is a revelation from God. Mankind learned from God to speak. God gave his law in language, and Satan in serpent form, knowing that he could only reach the understanding of mankind through a medium in harmony with his constitution, addressed them in language. And so on down through the ages, from creation to the final winding up of revelation, God revealed himself in words

that mankind could understand, and he now speaks to us in language through the written word, and not in the doubtful signs, visions and mysterious feelings which some people profess to experience—the teaching of modern theologians to the contrary, notwithstanding.

RODNEY, ONT.

To As Many As Thou Hast Given Him.

R. H. BOLL.

“Father the hour is come; glorify thy Son, that the Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”—John 17: 1, 2.

I remember hearing a “Hardshell” preacher quoting the above passage in proof of his Predestinarian doctrine. “Do you want the proof of it?” he said,—“here it is ‘As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him.’”

The passage did not say quite all that he contended for. Yet it says several things well worth our consideration. It states in the first place that God had given Jesus power over all flesh. The Revised Version says, “authority over all flesh.” This is substantially what Peter announced on the day of Pentecost: “Let all the house of Israel know assuredly that God hath made this same Jesus whom ye have crucified, both Lord and Christ.” Lord and Christ means Ruler and Anointed. He had become king of kings, Lord of lords. Jesus himself, when commissioning his apostles for the last time, declared that all authority in heaven and on earth was given unto him. (Matt. 28: 19, 20.) However, this power to which he attained by his obedience and suffering was a boon to men; for he was exalted to be a Prince and not merely that, but a Savior also. (Acts. 5: 31.) “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

GOD GAVE THEM TO CHRIST.

From this it is certain that God gave him a number of men and women and that Christ was to give them eternal life. God did not give him every body—the language forbids that. For why should it say “to as many as thou hast given him” if God always meant the whole world without restriction? And we know that not every human being has eternal life. So God gives him some, and others he does not give him. God is represented as sitting above and selecting—some he thinks fit and gives them to Jesus; others he rejects. The wheat that he gathers into his garner, and the chaff he burns up with unquenchable fire. This looks very much like predestination—more than that: It is predestination. At the same time it is a wholesome doctrine, because it is in the Bible; and “very full of comfort” to the right kind of folks. For God does not “particularly and unchangeably predestinate certain men and angels” either to life or death; but his predestination referred to kinds and classes of people. He predestinated, and announced to us what kind of persons he would save, and left us to adjust ourselves to his ways and decrees. It is

therefore of superior interest to us to ascertain, if possible, what kind of men and women he gives to Jesus Christ; for if we by some means can put ourselves in the reach of his decree, he will be sure to give us over to the Savior, who in his turn will give us eternal life. Often has God told us that he has no pleasure in the death of the sinner, and that he wills that all men should be saved. We may rest assured, therefore, that he gives as many to Christ as he possibly can in harmony with his true, eternal principle.

WHO ARE THEY THAT GOD GIVES TO HIM?

No outward marks are mentioned. Name, sex, age, size, social-standing, nationality, color—all these external properties go for nothing when it comes to distinguishing the elect. We have to look for qualities of the soul within—qualities which we cannot recognize save by actions. And God also judges the value of man’s faith, hope, and love, by the deeds resulting therefrom. So Christ gives us in one sentence the characteristics of those whom God gave him. “All that which the Father giveth me,” he says, “shall come unto me; and him that cometh to me I will in no wise cast out.” (John 6: 37.) This works both ways. The first clause teaches directly that all those whom God has given him will come to him; the second, by necessary inference, that all who come to him were given him of God. For, as he states, he receives them all; and, as the subsequent verses show, he gives them all eternal life; therefore all those that come to him were given to him of the Father.

THE NEXT QUESTION

is, How does the Father give them to Christ? So far we know nothing of how God gives men and women, free moral agents, to Christ, except that they come to him; which really had nothing to do with the giving itself, but rather states the result of it. but a few verses below Jesus explains further: “No man can come unto me except the Father which has sent me draw him.” That then is the way! God gives them to Christ by drawing them, so that they will come to him. But that is not all: How does the Father draw them? This Jesus answers also in the course of his explanation. The next verse says, “It is written in the prophets, And they shall all be taught of God. Everyone that hath heard from the Father and hath learned, cometh unto me.”

THE SUM OF IT ALL.

We are now in possession of the summary, which enables us to trace every step. To whom does Christ give eternal life? To those whom God has given him. Whom has God given him? Those who came to him. Who comes to him? They whom God has drawn. Whom has God drawn? Those who have heard and have learned of the Father.

One more step would bring us down to the very fundamental qualification a man must possess to come to all within the range of God’s word of mercy—namely, he must be poor in spirit. This is one thing that God requires of us before any blessing from him can reach us. Our sins may be red as scarlet—God has promised to wash them white as snow. Our wills may be weak, our characters

defiled and broken—he says, Trust in me, cling to me: I will never fail thee nor forsake thee. But if there is a man for whom no ray of hope gleams it is he who is not poor in spirit: for “God resisteth the proud, but giveth grace to the humble.” And it was the first blessing the Savior pronounced, when he said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” And on this every others blessing is based. For thus saith the Lord “to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.” Such a man when he hears God’s word, learns; and when he has learned he comes to Christ; and when he comes, Christ will give him eternal life, and he will raise him up at the last day.

THE FATHER’S TEACHING.

And where shall we go to be taught of God, if this is the means by which he draws us to Christ? Can we go to him directly? Can we see him and listen to him? No. No man has seen the Father, save he that is from God—the Son whom God has sent. He came bringing the drawing power of God—he came with the word of the Father, and teaching doctrine. “He that believeth on me, believeth not on me, but on him that sent me,” said Jesus, “For I spake not of myself; but the Father who sent me he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.” (John 12: 44-50). So to him we go to be taught of God. “What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3: 32-36.)

WHAT “COMING TO CHRIST” MEANS.

And this shows at the same time what it is to come to Christ, and how all men in all ages can come to him. “He that believeth on the Son hath eternal life”—not the theoretical believer, but he who renders the obedience of faith; for the same sentence says, “he that obeyeth not the Son shall not see life.” (R. V.) The same thought is expressed in connection with the former passages as quoted (John 6: 40, 42; John 12: 50; John 17: 2, 3; and 1 John 2: 4); and it is withal a wonderful harmony and unity of thought and doctrine that pervades the whole of the sayings of Jesus as recorded by John.

AND HE GIVES UNTO THEM ETERNAL LIFE

That is Christ’s province, and he fulfills it most faithfully. In him we have life. Never has he, and never will he, cast out in any way the poorest sinner that comes to him for refuge. “For this is the will of him that sent me,” declares the Savior, “that of all that which he hath given me I should lose nothing but should raise him up at the last

day.” And “when Christ who is our life shall be manifested, then shall ye also with him be manifested in glory.”

NASHVILLE, TENN.

Man’s Chief Business.

DR. R. H. BAKER.

Under the above heading J. N. Armstrong writes the second article of a series which was published in *The Way*, May 23rd, in which he says:

“He who does not make his service to God his chief business has something else that is chief, and that gets the energies and affections of his life. The young doctor who lives to be master of his profession giving all his energies of his being to it, making it the object of his life, soon finds himself so consumed in his work that the Lord’s work becomes secondary. His profession thus becomes his master, and he literally holds to it and despises the Lord’s cause; he loves the one and hates (loves less) the other.”

This is a very severe arraignment of the physician and if true would necessarily debar him from the joys and blessings of heaven: but, fortunately for the poor doctor, Brother Armstrong’s dictum is absurdly false, as any one may see by a careful reading of the New Testament and a little observation and thought. Brother Armstrong, like many others, is wedded to a theory and consequently it is hard for him to expand sufficiently to take in the subject philosophically. Whether he intends it or not he conveys the idea that a man cannot be an able and industrious physician and serve God at the same time. He seems to make the absurd mistake that all “church work” in the assembly and the “breaking of bread.”

Now, if visiting and administering to the sick and suffering is not “church work” then Jesus and the apostles were woefully mistaken. Indeed, the apostle James says such visitations are pure and undefiled religion. Almost all of the personal work of our Lord while on earth consisted in doing just what the physician does with the difference only of the Lord’s superior ability and power. We are of the opinion that Brother Armstrong must take a broader and more comprehensive view of his subject before he is competent to teach all the truth on this subject.

If the exhaustive and self-sacrificing work of the physician is not a very, very essential part of “church work” will Bro. Armstrong tell us what constitutes acceptable “church work” and when is it completed? If the case of the good Samaritan, the Lord’s own personal administration to the sick and suffering in his time, and that, too, occasionally on the holy Sabbath, and the precepts and admonitions of the apostles along this line does not place such work as “church work” what in the name of truth is it? It occurs to me that Bro. Armstrong’s narrow and circumscribed view of the subject tends to place him in the inconsistent position occupied by the Pharisees when they charged the gracious Lord with wrong doing when he extended his benignant healing power upon the Sabbath day. All “doctors” are not Christians, neither are all preachers infallible; but I cannot see anything in the practice of either that has the least tendency towards

destroying their characters and usefulness as Christians; but I do see much in both that enables them to do more and better "church work" than he who is not educationally qualified in either.

Now, as to how diligent a physician should be before forfeiting his rights to heaven we will say that "whatsoever thy hand findeth to do, do with thy might," has upon it the divine approval, therefore, every physician should endeavor to master his profession, for in proportion to his acquirements in his profession his capacity for doing good to his fellow-man is enlarged. To master his profession requires diligent and continuous study. This principle pertains to other vocations, but especially so to medicine because of its progression. God approves diligence in all laudable work. The physician, therefore, who shows the spirit of industry and earnestness does not prove that he loves his profession too much to please God, but rather that he is endeavoring to enlarge his capacity for doing good, therefore, it is pleasing to God.

Bro. Armstrong is doubtless diligent in his studies that he may be able to teach more truths and thereby do more good, and in this he is right; so likewise the physician who studies to master his profession that his capacity may grow. Both are serving God and humanity. Bro. Armstrong none the more because he preaches the word. To seek the kingdom of God and his righteousness is not to assemble, sing, pray and break bread alone. It is this and much more. We must do something to make the world better and to relieve its sufferings, sorrows and poverty; and he who best qualifies himself for the work will reap the largest share of its blessings.

After nearly thirty years experience in the work, I am sure there is not another division of human work in which there is as much self-sacrificing for the good of humanity, more good done and less remuneration for the learning and ability engaged and less gratitude shown than that which characterizes the work of a competent physician. It will not suffice to say they charge for their service for the same could be said of preaching and publishing of religious instruction. However, I have never known a physician of character to demand a fee before the work was done unless he knew he was dealing with a rascal. This is left to the charlatan and the imposter. While on the other hand it is common—the rule, I believe, for the preacher to demand the security for his pay before undertaking the work. I do not know that Bro. Armstrong is one of these, I rather think he is not, but the rule obtains in a large majority of preachers, and I am only giving the general rule.

I know it to be a fact that the physician deals with every phase of humanity, and that the physician of ability and character (and they are they who give character and prestige to the profession) never refuse to treat a case of sickness or injury because the subject is poor, but goes night and day, rain or shine, cold or hot, at his own charge carrying relief of suffering to thirty per cent of the human family, for which he rarely ever gets as much as a word of gratitude, yet he goes on in the even tenor of his way conscious that he is doing a grand work for hu-

manity and trusting that God, who sees and knows the spirit that animates him, will take cognizance of his unselfish work and will bless him for it. Not only is this done by the individual physician, but every medical faculty within my knowledge maintains a free dispensary for the treatment of the poor who are unable to pay for the services of a physician. Here is prescribed from a dose of salts to the most difficult surgical operation known. It is all done, too, without the blowing of horns.

In the last paragraph of Bro. Armstrong's article he advances the idea that to be an industrious and progressive farmer or "doctor" is incompatible with true "church work" and very hastily asks God to help us out of these matters. He who has the right spirit in him and is equally balanced will endeavor to make not only a good Christian but also a good "doctor" or farmer if he selects either through which to honor God and serve humanity. He can not be proficient in either without close and constant study and industrious application.

As a rule he who makes the best physician or farmer will make the best Christian. He who is faithful in the one will be faithful in the other, also. In the language of Bro. Armstrong, I will say, "God help" Bro. Armstrong and all mankind if we had no "doctors" and farmers.

Reply To Dr. Baker's Criticism.

J. N. ARMSTRONG.

I am glad to have an opportunity to reply to Dr. Baker's criticism that I may impress the same lesson that I have endeavored to teach. For I would not be any more confident of my position were I trying to teach the lesson that Baptism is into, or in order to, the remission of sins. I believe one is as true as the other. Both are taught by the same Spirit.

Brother Baker seems to have failed to see the lesson I intended to teach. It seems that he understood me to say or imply that all church work consists in the assembling together and the breaking of bread. If I said any thing about "church work" I do not remember it, and I know well I did not say what Brother Baker understood me to say, for I do not believe the Book so teaches.

The lesson I intended to teach is suggested by the heading. It was my earnest effort throughout the article to impress one lesson—the first duty of man is to seek the kingdom of God and his righteousness. I showed that Jesus had one business, one purpose, one aim and one object in his life, and that was to advance God's kingdom, to do his will, and that therefore his followers should have one object to attain and that their lives should be consumed in this one work.

In one of my articles I said that he who would allow providing for his own family (when the two interests conflict) to keep him from seeking "first" the kingdom of God would be untrue to the example of Christ and to his teaching.

No, no, my friends, be it far from me to teach the lesson that Brother Baker seemed to think I

implied. The church needs no encouragement along that line. For many Christians think when they go to church on Lord's day, break bread and give of their means (much or little) that they have done "all church work" and the other six days in the week they can live for themselves, seeking the things that perish with their using.

After quoting from my article a statement concerning the doctor, Brother Baker says, "This is a very severe arraignment of the physician and if true would necessarily debar him from the joys and blessings of heaven, but fortunately for the poor doctor Brother Armstrong's dictum is absolutely false." Here again Brother Baker misses my use of the "physician." I had no thought of arraigning the doctor, I only used him as an illustration and so stated in my article. I said I did not believe he was any more given to the "evil eye" than other men, and made it as plain as I know how to make it that the principle applies to all other vocations of life. I spoke of Paul's tent-making, and said if Paul had made tent-making the object of his life that his work would have become his master and would have received the best energies of his life and finally have separated him from God. Now, if this is any arraignment of the physician, it arraigns all alike, farmers, merchants, shoemakers, carpenters, school teachers, tent-makers, and all others.

I feel sure that these pursuits will deprive many of heaven and everlasting life. Any physician, farmer, or any one else, who loves his business so much that it interferes with the discharging of his duty to God, according to the Bible, will lose heaven. Whenever a farmer allows his farm to keep him from studying the Bible and teaching it, his farm is his master and Jesus says you can not have two. Likewise when a physician lets his profession keep him from the meetings of the Lord, from studying and teaching the Bible his profession becomes his master. Any man who will not neglect any secular work for God and his cause, is disloyal to Christ.

Brother Baker then closes by saying, "In the language of Brother Armstrong I will say, 'God help' Brother Armstrong and all mankind if we had no doctors and farmers."

I confess I do not know what is in my article to call forth this language. For I had never thought of trying to dispense with the doctor and the farmer. And I am sure there is not a sentence in my article taken in its connection that can be so interpreted. If I were not going to teach and preach I would certainly be a doctor or farmer; and of these two I would rather be a farmer. But I believe it is a greater work to work on minds and hearts than to work on the body, therefore I prefer teaching. I was reared on the farm and I am very thankful that I was; for it is the best place in the world to rear boys.

Brother Baker's whole criticism is built upon a misunderstanding of my article. I confess it is inexplicable to me as to how he missed the meaning so far. If a man with ability fails to understand me surely my articles are not worth much to the readers of The Way.

MY VIEW NARROW AND CIRCUMSCRIBED.

My view may be narrow and circumscribed, but it is, I believe, no more narrow than New Testament order and I rather feel more sure of my position when such a criticism is offered: for whether my "narrow view" is the narrow way of the New Testament or not, one thing is certain, that the man who teaches New Testament order will teach a strait and narrow way. Whether I am philosophical or not concerns me very little. I believe I am in accord with the New Testament and this is as philosophical as I want to be.

Brother Baker started out by saying my "doctrine is absurdly false as one may see by a careful reading of the New Testament and a little observation and thought." But you remember he did not give us a single passage from the New Testament, so I suppose his article contains the "observation and thought;" but I would have preferred the New Testament teaching that opposes my "narrow and circumscribed view," because scripture is worth more to the reader of The Way than a vast amount of "observation and thought."

[To be concluded next week.]

Cheerfulness At The Table.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal-time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in knowledge of "good form" as to the use of the fork and napkin; proper method of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at mealtime be made the most happy hour of the day, and the influence on the children may be beyond estimation.—*Sel.*

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."

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Baptists, Campbellites And Such Like.

J. A. H.

"What should be done with a member of a Baptist church who communes with Campbellites?" He ought to be admonished and an effort made to show him the wrong and folly of such a course. Then if he repents and gives up the practice, forgive him; otherwise, after exercising due patience, exclude him and let him go where he belongs.—
Baptist News

I have no doubt it is bad for a Baptist to commune with a Campbellite, or for a Campbellite to commune with a Baptist. I would not like to do either. It is so much better for Christians to commune with each other and with Christ. And, if I am not mistaken, those very people, whom Brother Throgmorton calls Campbellites; are Christians, if they are sincere. Not that all sincere people are Christians, for they are not; but all of the people whom he calls Campbellites are Christians, if they are sincere; because the confession they have made, and the doctrine to which they hold, cannot fail to make any sincere man a Christian. They confess Jesus to be their only Lord and Master; they take his book, the Bible, to be their only creed; and the law he has given them their only rule of faith and practice. They claim that they require no man to believe or do any thing in religion that they cannot plainly read in the word of God. Their motto is: "Where the Bible Speaks we speak, where the Bible is silent we are silent." A faithful adherence to this doctrine cannot but make any man a Christian.

These people whom Brother Throgmorton delights in calling Campbellites refuse to wear the names, Baptist, Methodist, Presbyterian, Episcopalian, Campbellite &c., because neither the church-

nor church members are ever so called in the Bible. Before the establishment of the church of Christ John was called the Immerser because he immersed people. But the churches of Christ were never called Immerser or Baptist churches. So far as the records show, no member of the church of Christ was ever called a Baptist in ancient times; and no man ever heard of a Baptist church or of a member of a Baptist church before the beginning of the sixteenth century, just think of it, fifteen hundred years of the Christian era had passed away before any one had ever heard of a "Baptist church" or a "member of the Baptist church," or of "a Baptist book," or of "Baptist doctrine," or "Baptist principles," or "Baptist associations," or "Baptist church covenant." The church of God arose, flourished and the great apostasy was in full power before any of these phrases were ever heard on earth. They ought never to have been heard. We need no names to express Bible ideas except those which the Bible supplies. The Holy Spirit affirms that the inspired Scripture is given that "the man of God may be complete, furnished completely unto every good work." Such terms as these are sectarian and divisive and cannot but do evil. If the ideas they express cannot be so well set forth without them, it is because the ideas are not Bible ideas, are not of God. Then we do not need to express them in our religious work and worship except to oppose them. The use of them is an evil that God's children must earnestly contend against.

The Bible ranks division (schisms) among the disciples of Christ as one of the most heinous of crimes. God loathes it; and he says of those who cause divisions that they "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent."

I would not like to commune with a man who serves his own belly instead of Christ, and who is deceiving and beguiling the innocent. I would not like to call on such a man to lead the prayers of God's people or to exhort them. This influence cannot but be for his master, the devil.

We are not to suppose that these servants of Satan have a low, mean, ugly, vile, appearance. Far from it! For as their master appears as an angel of light, so do his servants often come claiming to be servants of the Most High God, and leaders of the people of the Lord. By their fruit, (not by

their appearances and claims), ye shall know them.

When the teaching of a man (or paper) has the tendency to make men love God's word more, to trust God more, to serve him more, to be more distrustful of man's wisdom and man's ways—when one's teaching causes those who hear and heed him to cling more closely to the word of God and to refuse to add to it, or to take from it, or to turn from it to the right hand or to the left, that teacher is of God; but if his teaching causes his hearers to treat God's word lightly, and to turn from his ways easily, he is of the devil, no matter how much he may look like an angel of light. Men are to be judged not by their looks or claims, but by their influencing their hearers to cling closer and closer to the word of God in their work and worship, faith and practice, or by their influence in causing their hearers to regard lightly and to turn easily from the divine word.

The whole duty of man is summed up in these words: "Read the word of the Lord, delight in it, go by it; or, as Solomon puts it, "Fear God, and keep his commandments; for this is the whole duty of man."

It is no more man's duty to be a Baptist, (unless by Baptist you mean simply one who immerses), or a Campbellite. God requires no man to be a member of a Baptist Church, or a Campbellite Church; such names are sinful because they perpetuate divisions. The Bible furnishes us with all that we need in the way of churches and church names.

So far as I know there is no man or church that acknowledges the name "Campellite," but there are thousands of people and churches that glory in the name Baptist. Doubtless there are Christians among these, but they are Christians wearing the wrong name, belonging to a sectarian body, a body that hotly and persistently fights the Lord's way at a number of points; all Christians ought to come out of it, and be content to be what Christians were hundreds of years before a Baptist, or a Baptist church, was ever heard of. When will men learn the lesson that God's ways are better than man's; that "the foolishness of God is wiser than men, and the weakness of God is stronger than men?"

A Mistake.

PROF. S. P. PITTMAN.

One of the greatest mistakes among churches and individuals is the suppression of talent. It is true that our talents are not all equal nor do they always run in the same channel, but it is our bounden duty to develop whatever may lie within us. It is not so much the individual responsibility that I desire to call attention to, as that of churches. In almost all congregations of any size, there is sure to be some speaking talent. Too often the elders assume all the duties and obligations, upon the ground they are to rule direct, and set an example for the younger members. For years they have had experience in public worship

and not infrequently do they present from time to time their set speeches and stereotyped prayers.

Their thoughts are not fresh, owing to a lack of diligent study of God's word; their delivery is very poor as they consider it a sin to give any attention to the manner of address. Under such management the church becomes "dead." In those very congregations there may be much latent power and talent. The younger members feel a hesitancy in putting themselves forward especially when they think the older heads object. But even if the more experienced ones are more capable of instructing and entertaining, that is no reason why they should always take the lead. A brother in Maryland used to say as an apology for not taking an active part in the services: "I believe in putting the best foot foremost always." This is a very popular idea, but entirely contrary to scripture, and to the laws of edification as much so in our spiritual growth and development as in the material world. Many a young man has a talent for speaking, but the brethren rather discourage him lest he should make a failure at first. Should he, however, in spite of opposition decide to devote his life to preaching the gospel, the poor boy almost disheartened, is compelled to go into a strange neighborhood to labor, for some of the good brethren of his home congregation say, "We don't want him trying on us." What a mistake! How can such a young man ever become experienced without practice? And how can he practice without some one practise on? He may find a retreat in the forest, with the trees as his audience; or like Henry Clay he might go into the field, address the cabbage heads, and find them just as responsive to his effort as the cynical brethren who are half listening, with the impression that "no good thing can come out of Nazereth." A short time ago a good, substantial congregation engaged a young but experienced preacher to hold them a meeting. After considering the matter they wrote him word that some believed him to be too young to draw a crowd and canceled the engagement. This course of action would have discouraged many, but not this young man, for there are many inviting fields open to him. Perhaps in a few years this man's service will be sought after by this same congregation. "Ah!" they will then say, "he has had more experience, and we are glad to have him preach for us now." But where did he get his experience? Down in Georgia, or Mississippi, or in Aarkansas, preaching to alien sinners. Brethren, is it not better to practise on old, established congregations where there is not so much at stake, than to go out into destitute fields, and practise on those who have never heard the gospel?

NASHVILLE, TENN.

COMMENTS.

J. A. H.

When the bishops (the overseers) do all the speaking, teaching and leading in the meetings of the church, they make the same mistake an over-

seer of a body of hands would do were he to try to do all the work while they sit around and look on, comfortably remarking while he does it, "Now, boys, I will try to show you how to do this work, so that there will be some one to take my place when I am dead and gone." The way to show people how to do work is to put them at it. Set them an example, of course, let them see how you do it, then see if they can do it. Encourage them, kindly show them their mistakes, when they make them, not forgetting to tell them what great mistakes you made yourself, when you first began.

Any boy who can be taught how to read in school can learn to read in church; if he can learn to speak in school, he can learn to speak in church; if he can learn to work at home and make sacrifices for the welfare of the home, so can he do for the church. If an elder has no skill to develop the talents of the members of the church, nor to induce them to work in and for the church, he is an elder in name only, not one in fact; for that is the very thing the elder is for. Men do not interest themselves much in what they do not work for; and if the younger members do not work for the church, they will soon drift away from it. That is why so many church members lose their interest in, and fall away from the church.

When a young man endeavors to lead the meeting, and becomes confused, sweats, gets red in the face, blunders, stumbles; and sits down in grief and shame, this is no evidence that he may not become one of the most brilliant and powerful of preachers. Henry Clay did this way; he thought he had no speaking talent. If it had been in church instead of in a debating club that he made this miserable first effort some wise (or otherwise) elder might have put out his light by saying: "Son, I perceive you have not the gift of speaking in public; it is a special gift; every body cannot do it; but don't be discouraged, you can work in a quiet way on the outside."

Even many failures, one after another, by no means indicate that one may not become a brilliant speaker. The most rapid runners the world ever saw had many a tumble before they learned to walk well; the strongest men, that ever lived were a long time getting over the weakness of infancy; the wisest men that ever astonished the world with the wisdom of their speech, said and did many ridiculous things before they acquired the wisdom which only the thought and practice of experience can give.

An unusually intelligent sister said of a young man of her home congregation, who had been for sometime at our school: "He will never make a preacher; it is not in him to do it." She was very positive because she knew him so well; and she lived in quite a cultivated little city that had been favored by the teaching of many of the brightest men in the brotherhood, and therefore she was a competent judge. Eight years have passed since she made that speech, and that young man is now in the front ranks of the younger preachers of the brotherhood. Many people think there is not a

greater preacher on earth than he is. He is known by thousands of people who have never learned that the little city in which our sister lives is in existence; and he has already done more for Christ's cause, no doubt, than many a church member, "in full fellowship and good standing," does in a life time.

A student once attended our school who showed such little ability as a public speaker that I became satisfied he could never do much in that way; he certainly did improve, but the improvement was very slow. When he told me, near the close of a session, that he expected to spend the vacation in Texas, preaching, I bade him God speed, believing he would do much good, for he was very true to the Lord, but not expecting he would accomplish much by his public speaking. He was very successful. He led more than a hundred to Christ, established a church, and at another place was instrumental in building a meeting-house. He could not find time to get away when vacation closed and so remained about a year in Texas, and then came away by force, as it were. Let us be long-suffering and patient in developing the gifts of our young people. Especially if one is anxious to work, encourage him, and keep on encouraging him regardless of his weaknesses and blunders. God put him on this earth to work in his cause, and if he does not do it he will be lost world without end.

Whom Were The Signs To Follow?

W. H. MURPHY.

"And these signs shall follow them that believe."—Mark 16: 17.

Who are the "them that believe," who shall cast out devils and do so many wondrous things? Was it to be "he that believeth and is baptized," or was it to be the apostles who believed? I am quite certain that a close study of the question will show the Lord was telling the apostles that they would be followed by wonder-working powers only when they believed or were full of faith.

There are many very grave and deep questions connected with the study of the working of miracles and the impartation of divine power. No one could be an apostle who had not seen Jesus. Nor could any person perform a miracle except an apostle or one upon whom the hands of an apostle had been laid, unless Jesus had specially empowered him, as was the case with Ananias.

Jesus says, Mark 16: 16, "go ye . . . and preach" [2nd person plural]. "He [3rd person singular] that believeth and is baptized shall be saved; but he that believeth not shall be damned," then adds, "And these signs shall follow them [you] who believe." Jesus gave the apostles to understand, on this and many other occasions, that they could not do a miracle unless they were full of faith. Read Mark 16: 14-20, and you will find that the Savior upbraided the apostles for their unbelief and hardness of heart and that they would be empowered to do miracles only when they were free from doubt and full of faith, and that he went with them after

this (verse 2) and worked with them and confirmed their word with signs following just as he said would be the case (verses 17, 18). Matthew tells substantially the same things (28: 16-20). We learn that some doubted. This he did not want. Our Lord often told his apostles of the folly of doubting him, and the wisdom of believing in and depending upon him. Hence, in the last verse of Matthew he said to his own beloved apostles, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." These words tell us exactly what Mark does in the close of his narration of the same event.

As a confirmation of the idea that Jesus was preparing his apostles to be ever full of faith; so they could be able to do miracles, I refer to Matth. 21: 21, 22; Luke 17: 5, 7. Luke says it was the apostles. If Mark 16: 16, 17 be ambiguous, take Acts 2: 41-43, and let this be a comment on the Savior's words. We are here told that they who gladly received Peter's word were baptized; and verse 43 says, "Many signs and wonders were done by the apostles;" just what Jesus said they might be enabled to do.

By continuing the study of this subject we learn that no man could perform a miracle without the apostles had laid their hands upon him. These second persons, too, had to be full of faith. (Acts 6: 5-8; 8: 4-20) From Simon we learn that this wonderful gift must come through the apostles.—Acts 8: 18, 19.

MEMPHIS, TENN.

Reply To Dr. Baker's Criticism.

J. N. ARMSTRONG.

WORK HEARTILY AS UNTO THE LORD.

The part of Dr. Baker's article on diligence I want to commend heartily to all. If you will read some of the back numbers of The Way you will see how much diligence I believe a Christian should use in any and all works that he does. A work into which a Christian can not throw his whole heart and soul is wrong and sinful. God wants the man that works for him to work with his might. But this does not mean that a farmer is to make his farming his chief business, neither does it mean that the physician is to make his profession his first duty. These callings are to be only helps to his great work in life—being a Christian, seeking "first" the kingdom of heaven.

Every man who does not live thus, I believe, has the evil eye, and will gradually drift into idolatry. The church has become entangled in the pursuits and businesses of this life and is making them the great end of life, and so the cause of Christ is suffering loss. I believe Brother Baker has a very mistaken idea of the Christian's life. He has lost the Christians relation to the world and its pursuits. He thinks each should select a calling or profession and serve God in this work making this the object of this life, and to this work give the best energies of his soul and body. Here is his mistake. And by the way, most Christians take this view

of it. Each Christian has selected his profession, one is a farmer, one is a merchant, another is a carpenter, another a physician, and another a lawyer, &c., each one pushing his line of work, giving his life to it, and for it, until the true work for which the church was established gets only the leavings and refusing of these lives, and truly it can be said that the principal work done by such a church is the selling of goods, farming, medicine, law, shoemaking, &c. Now, I ask was the church established to do these works? No, for they can all be done outside as successfully as inside and yet these very works are literally consuming the life of the church.

As a consequence there are (comparatively speaking) no elders, deacons, teachers and workers in the church. There is no time for these things. No time for studying and teaching the word of God and hence no desire and time to pray and the life of the church is but a struggle between life and death.

An old preacher said to me not long since, that he did not find in his travels any scriptural elders. Certainly not, for nobody really desires to be an elder and if he did he has no time to fit himself for it. He is too busy tithing "mint and anise and cummin, and is leaving undone the weightier matters of the law, justice, and mercy and faith." (Matt. 23: 23). There is not one church in a dozen that can maintain a weekly prayer meeting.

NEW TESTAMENT ORDER.

Christians as a rule have the idea that preachers are ordained to study and teach the Bible while other Christians give themselves to the secular pursuits of the world. So many times a preacher is hired to do the church's studying, teaching, and (generally) praying. This is not New Testament order. Every Christian ought to be a preacher or teacher of God's word. Brother Baker is under as great obligation to teach the Bible (according to his ability) as I am. The first duty of every Christian is to study the Bible and teach it to others. One is under as much obligation to study and teach it as another. The Jerusalem church, the first and mother church, was scattered everywhere by persecution and "they, therefore, that were scattered abroad went about preaching the word." (Acts 8: 4.) Every member of this church was a preacher or teacher of God's word and was actually going around "preaching the word."

"For when by reason of the times ye ought to be teachers ye have need again that one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food." (Heb. 5: 12, R. V.) Evidently, the spirit expected these Christians to become teachers, and rebukes them because they had not so developed. No church is apostolic that does not work and strive to make teachers of every member.

THE CHURCH A SELF-EDIFYING BODY.

The church of God is compared by the spirit with the human body. The human body is at one period of its existence an infant, and so is the church. During this period both must be fed by

outside help. They are dependent bodies. But the mother and father of the human body looks forward to the time when this babe can feed itself and thus be self-supporting. Nature has thus provided for the children born into this world. One is born and time given to the mother to care for this one till it can care for itself, then another is given.

The same process should be observed in the church of God. Christians are babes when they are first born into the kingdom and, of course, a church built out of these babes is an infant body and should be cared for and nourished by those without who are, as it were, parents of it. But this infant baby should grow and develop until it can feed itself, and, then the parents can turn their attention to another field that another child (church) may spring up. And thus the church is expected to multiply and grow, each church becoming parents to other churches. Thus it becomes not only a self-edifying body but it gives birth to and supports children. In this sense the Jerusalem church has become the mother of every church in the world. There are scores of churches as old as I am, that can not point to a single church and say, "This is our child". I do not know how the church at Watertown is, but if she is not an exception she has no children.

Why is this so? Because the members have chosen themselves professions, and each is giving the best energies of his life to his profession. He makes it first, and he will neglect his duties to God to push his business and make it a success. Hence, the church has quit business, its apostolic business, bearing children. There is much more I would like to say but this will do for the present. I want to thank Brother Baker for his criticism because it has enabled me to teach these lessons in a way that I could not probably have otherwise done.

Prepare To Meet Thy God.

H. C. HINTON.

There is a time coming to each of us that will be different from any previous time in our lives.

'T will come to you but once;

'T will come but once to me.

It is when you have prayed your last prayer, sung your last song and spoken the last audible word to your sympathizing friends gathered around your dying couch. It is when the Death Angel has left the portals of Heaven, has traversed the space that intervenes, and is hovering over your fast passing soul, saying, "Come."

Then you will realize, if you have not before, that a preparation is necessary before being ushered into the presence of Almighty God.

How often do we hear of men being mortally wounded and crying out in the anguish of their souls for a little more time to prepare for their death.

Life hangs as upon a slender thread which may at any moment part asunder.

In the bloom of youth or in the strength of man-

hood, death seems so far away that it often receives only a passing thought; but soon and very soon, youth passes to old age, and "the time and place that knows us now will shortly know us no more forever." Then, "Prepare to meet thy God."

Can you, when you know that your days are numbered, and soon you will have to cross the cold turbulent waters of the Jordan of death, look forward with joyful hope, and with "the dove of peace singing in your heart," and say to the dark-winged angel, "Welcome death the end of years; I will gladly go with thee?"

How beautiful a picture is presented of the early Christian martyrs who, when placed in a Roman amphitheater and seeing the hungry lions turned loose and advancing toward them, lifting up their voices and sang praise to God! And on and on they sang till the last one was slain. Like Paul, they could say, "O death, where is thy sting?"

Jesus has gone the way of all the living—he suffered, he died. But he has left the promise so consoling and inspiring to every Christian: "In my Father house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—Jno. 14: 2, 3. There to be with Jesus and to bask in the sunshine of a never ending eternity; to "see him as he is" and "to be like him."

Who would not prepare to meet his God in peace?

SPENCER, IND.

How To Be Happy.

J. E. DINGER.

Among the many desires of humanity, none is more prominent or intense than the desire of happiness. People everywhere are earnestly seeking for it. Many do not find the "coveted prize," because they lack the wisdom of applying their energy.

Men seem to forget that this is a systematical world. Every thing is governed by established laws. No man is happy by accident. Every thing in this universe is so arranged that every effect is the result of a cause.

Some persons are born with a sunny spirit, others with an inclination to sadness. The difference shows itself even in infancy and early childhood. There is also a difference in the influences which affect dispositions in the first months and years. Some mothers make an atmosphere of joy for their children, while others fill their homes with complaining and discontent. Young lives can not but take something of the tone of the home atmosphere, in the disposition, with which they pass out of childhood.

Yet in spite of all that heredity and early training do, each one is responsible for the making of his own character. The most deep seated tendency to sadness can be overcome and replaced by happiness.

Happiness is not found as you would find a treas-

ure, but it comes by a process. It is the natural result of certain causes. Man can not obtain happiness by simply trying to be happy, but if he combines the proper ingredients happiness must result.

Those who would be happy must be free. No man is happy in bondage of either body, mind or soul. Man was made to be free and active, and he is happiest only when he has perfect freedom. The soldier whose limbs are tied would feel himself to be a nuisance upon the battle-field. It is difficult for the mind bound by the cords of vice to think freely. It seems almost useless to say, that the soul that has become a victim to the slavery of Satan, is by no means happy.

No man can be truly happy, unless he is conscious of inward purity. Where liberty is not, happiness can not be. Liberty is the fullest opportunity for man to be and do the very best that is possible for him. Christ was the very embodiment of human liberty. In every thing he did and said, he was uttering the great gospel, that man in order to be complete, must be free. "If the Son shall make you free you shall be free indeed." (Jno. 8: 46.)

Those who would be happy must be hopeful. There is no nature, however unhappy it may be because of its original quality or its early education, which can not learn the lesson of happiness.

Begin at once to restrain the tendency to gloomy feeling, and conquer it. Check the first shadow of inclination to discouragement. Choke back the word of discontent or complaining that is trembling on your tongue, and speak instead a word of cheer. Set yourselves to the task of keeping sweet and sunny just for one day. Anybody can sing songs of gladness through the hours of a single day. The next morning begin for another day to keep bright and joyous.

At first your effort may seem almost to fail, utterly, but if the lesson is kept clearly before your eyes, and you are persistent in your determination to master it, it will not be long until the result will begin to show itself. It takes courage and perseverance, but the task is not an impossible one. Men with the most pronounced and obdurate gloominess of disposition have become men of abounding cheerfulness.

The discontent which makes some people so miserable themselves, and such destroyers of happiness in others, is largely the natural result of the habit of discontent, indulged through years. Any one who is conscious of such a misanthropic disposition should be so ashamed of it that he will set about at once conquering it, and transforming his gloomy spirit into happiness and joy. Most of the shadows that cross our pathway are caused by our standing in our own light. "Lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast." (Heb. 6: 18, 19.)

Those who would be happy must be humble. Jesus came to earth to teach men how to live. He says "Learn of me, for I am meek and lowly in heart." It is true, as you look upon your past life,

that its unhappiness has come chiefly from the wounding of your vanity; the crippling of you conceit, or the mortification of your pride. Meekness and lowliness remedy unhappiness, by it impossible. Christ could say at any time "My peace I give unto you."

No fever of discontent can disturb the soul that has learned the ways of Christ. The lowly man dominates the world, because he does not care for it. The wolf can be changed into lamblike gentleness. The fiercest disposition can be trained to meekness. "Whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted." (Luke 14: 11.)

Those who would be happy must be appreciative. We, too often, fail to properly estimate the value of the blessings with which we are surrounded. We do not fully appreciate the happiness involved in friendship, while it continues unbroken. Few treasures are worth as much as true friends. To some home seems dreary; it is because they make it so. Many persons are pleasanter and more courteous anywhere else than they are at home. This should not be so. Darwin says that "It was his sisters who made him humane." A good mother is one of the devil's greatest foes. We should also be more appreciative of the beauties of nature. God has spread nature around us to make us happy. The flowers bloom and the birds sing to make us glad. The psalmist, enraptured by the "art of God," says, "Come and see the works of the Lord." "The heavens declare the glory of God, and the firmament showeth his handywork." (Psalm 19: 1.)

Those who would be happy must be employed. The employed workman is the happy workman; the hustling student is the joyful student; the busy Christian is the cheerful Christian. One of the greatest causes of despondency is the lack of purpose.

There is no mystery about happiness. Christ plainly taught the minutiae of it in the parable of the vine. He said, "These things have I spoken unto you, that your joy might be full." The vine was the Eastern symbol of joy; but the joy which it brought was temporal and transient. Christ is the true vine—the ultimate and lasting source of joy. He says, "He that abideth in me, the same bringeth forth much fruit." Joy is obtained by bringing forth fruit. Bringing forth fruit is doing good. Then the infallible, unequivocal recipe for happiness is to do good. He who does the most good to humanity, serves God best. Man is happy only when he feels that he is doing his greatest possible good. God will help us in all our efforts to do his will and to grow into the grace and beauty of Christ. By sharing his life we share its consequences, and one of these is happiness.—*Gospel Echo*.

The Effect Of Bible Study.

DAVID LIPSCOMB.

The study of the Bible sometimes weakens religious activity. The Bible teaches all religious service and activity must be guided by the Bible. When people learn this, and see their religious ac-

tivities are not such as the Bible directs, this knowledge of the Bible checks the activities. It makes them pause, cease their course, and often those so affected never start again in any direction. The Lord told Jeremiah (1: 10): "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." This was to be done among the Jewish people. They had built up and taught things among them, that those who followed the word of God must root up, pull down, and destroy. These were types of what would take place under Christ. Under Christ parties have grown up in the zeal for organizations, and purity, integrity, honesty, and trustworthiness have been neglected.

It is true that churches regard failures to pay their debts, to tell the truth at all times, and to act honestly, peculations and defalcations, as of less importance than does the outside world. The religion of church members runs in the direction of attending church service, paying their proportion of church expenses, and contributing money to build up the party to the neglect of living truthfully, honesty, and virtuously. Those who neglect the church and its service make their religion run in the direction of dealing honestly, living uprightly, speaking truthfully, and helping the poor. One is as much the religion of the Bible as the other. Both are partial and one-sided developments of that religion. One is the ceremonials of religion without the practical morals; the other is an effort to practice the morality of religion without the forms of religious service. One is an effort to perform the duties due to God without those due to man; the other is an effort to perform the duties we owe man while ignoring those due to God. It provides oil without lamps. Both efforts will fail. Each may appear to succeed for a time, but neither alone can stand. They are two legs to one body. Glory to God and good will to man are inseparably joined together. One may exist for a short time without the other, but no community ever existed in which the suffering and needy were cared for, save as they worshiped the God of heaven; and a sense of responsibility to God cannot be kept alive, save through whispered God in his own appointments. When this falls into disuse, that is neglected. The one ought to be done and the other not left undone.

The religion of Jesus is being crucified and its parts torn asunder in the house of its friends. The body is being eviscerated of its vital parts by neglecting purity, holiness, integrity, and honesty as the essential and practical ends of the Christian profession. The end is to make man Godlike in thought, feeling, and action—to make him like God in character and so fit him to dwell with God and partake with him of the divine life. The church and the ordinances of services as God gives them are the necessary and essential helps to the development of this character and to the divine life. The two must be conjoined as parts of one whole, or they both perish. Religion as it develops in the parties must perish, and morality and virtue without keeping alive a sense of responsibility to and union with God must give way to the rule of freshly lusts and

desires, must be chocked out.

The religious denominations as they now exist must be destroyed before the kingdoms of earth can become the kingdom of God and of his Son. In the destruction of these a fearful desolation in religious affairs will appear. But in all ages of the world a falling away, a sloughing off of that which is displeasing to God, must take place before a return to God and a true revival of spiritual life can take place.

How this destruction of the mighty religious parties and organizations will be brought about I know not. God is Master of all the forces and devices of the universe to bring about his purposes. He can use the Shepherd's sling and stone in the hands of a stripling to destroy the mightiest giant of earth, or a Gideon's band of three hundred untrained, but trusting, servants with their pitchers and lanterns, to shout "The sword of the Lord, and of Gideon," while the myriads of his enemies slay each other. He does not ask a host, or numbers; he asks a band, faithful and trusting and he will fight the battle. The battle is the Lord.—*Gospel Advocate*.

The Divine Government.

H. M. EVANS.

NO. 2.

The first work of God on record was that of creation, or generation, the second that of re-creation, re-generation or redemption. To accomplish this work, God established the remedial system, which consisted of priest, altar and sacrifice. Mankind had forfeited his life, and as "the blood is the life," God decreed that "without the shedding of blood there is no remission."

"Therefore man was to become a priest to offer the life of a specified animal in lieu of his own which he had forfeited; to be offered not upon the ground, but upon an altar, for the ground was cursed for man's sake, and since that time no offering placed upon the earth was acceptable to God. The word "hagios," translated holy, is derived from the Greek private "A," which means separation from, and "gee," the earth. Hence the primary meaning of "holiness to the Lord" is separation from the earth, lifting the affections above earthly things and placing them upon God.

The sacrificial system originated in the divine and was revealed to mankind through that heaven-born medium, language. It was not a question of "feeling" or mysticism with Abel; he offered his sacrifice by faith produced by hearing the word of God. This system was to be perpetuated, in type, until Christ should come and remove the necessity for it by becoming our High Priest to offer his human body as a complete and final offering for sin upon the altar of his divinity, and thus destroy the works of the devil by bringing life and immortality to light at his resurrection.

In destroying the works of the devil the Lord solicits—yea demands—the assistance of his followers. A careful reading of Eph. 6: 10-18; 2 Cor. 10: 4, 5, coupled with a desire to obey the will of the

Lord, might help some of those who are "at ease in Zion" to get into the fighting line beside the Captain of their salvation.

Soon after mankind was driven out of the garden of Eden sin began to bear fruit. Cain slew his brother, and his descendants became polygamists and murderers. The sons of God, the descendants of Seth, married the daughters of men, the descendants of Cain, and as a result of these mixed marriages, crime prevailed to such an extent that in only ten generations from Adam only one righteous family could be found upon the earth. It therefore became necessary for Jehovah to destroy the human family, except Noah and his family. Noah built an ark, in obedience to divine command, for the saving of his house. He preached righteousness to his contemporaries, but without avail. Here we find two lessons at least: (1) a warning to young Christians as to the selection of life companions, and (2) encouragement to the trusty preacher whose efforts are not always apparently crowned with success.

Having done their duty this family came forth from the ark upon a purified earth, and again we see the remedial system as planned by the divine government set forth in Noah's altar and sacrifice.

In less than two thousand years the earth was created, peopled and destroyed, and the re-peopling of our planet began with only eight persons. Strait is the gate and narrow is the way that lead unto life, and few there be that find it. Dear reader, take warning from the antediluvian world; history repeats itself.

RODNEY, ONT.

Drifting From God.

DAVID LIPSCOMB.

In speaking of the apostasy of churches, it is worthy of remark that it is much easier to hold people to a weak and faulty human standard than it is to hold them up to the standard of divine truth. The Presbyterians cling to the effete and outgrown standard of Calvinism with remarkable tenacity, while disciples drift of themselves from "the word of God that lives and abides forever" as the true and only standard of truth and righteousness. The Presbyterian "Confession of Faith" was formulated in the days of darkness and of bitter persecution. It was formulated by men who relied on the sword of the civil ruler to convert sinners and to establish the faith of the meek and lowly Son of God. Men raised in that age and under that spirit could not otherwise than impart of this bitter spirit to their idea of God and the confession of their faith; yet it is difficult to induce men of this age to surrender those dogmas handed down from the ages of persecution and cruelty. Yet how quickly the children of those who adopted the word of God as the only and sufficient standard of faith and practice drift away from this high and holy standard! No doubt the purity and excellence of the one is distasteful to the passions and fleshly desires of man, that makes them drift from and give it up. The conformity of the other to the feelings and passions of man makes

them cling to it. This clinging to the gods and faith of human invention, and willingness to give up God and his law, have been characteristic of all ages and peoples. "Consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord." (Jer. 2:10-12.)

A very rare thing in the world's history has it been that an idolatrous people give up their idolatry. Individuals among many and all nations have given up idols to turn to the living God, but seldom a nation generally. On the other hand, whole communities and peoples give up God and his holy word and drift into apostasy, corrupt his religion, and turn from the word of God. Soon after the death of the apostles the churches generally went into apostasy, and history has continually repeated itself in the workings of the churches from that day until this. The first published article of A. Campbell, in the Christian Baptist, was to show that all societies in religion, save the church of God, are sinful, and to adopt them is a practical rejection of God and his word. In less than a century those claiming to be children of these fathers destroy churches of Christ to establish these very societies and denounce as disloyal to God those who insist on the sufficiency of the church of the living God for all the work of all the children of God on earth. It is so easy to drift downward and away from God.—*Gospel, Advocate.*

Is it not strange that God should trust to men for evidence of his power to transform character? And yet what other evidence have sinners of God's purpose to make us rid of sin, except the changing character of Christians?—Ex.

Things that are without a moral quality in them cannot be made a test of Christian fellowship. Persons who make such things tests of Christian fellowship are sectarians, and a church composed of such is a sectarian church.—*Christian Courier.*

We are often obliged to pull the oars of duty with our backs to the future: we cannot tell what the morrow shall bring forth; it is our business to pull at the oars of prayer and labor, and to leave the rudder in the divine Helmsman's hand.—*Western Recorder.*

Time was that however much you might differ from a Presbyterian, you knew what he believed, for which his training in the Catechism deserved the credit. But now! Here is a Presbyterian paper saying editorially, "Every man who is a good citizen ought to be a good church member, and would be, if we did our duty." There goes the doctrine of election. The writer goes on, "Every man is naturally religious." There goes the doctrine of total depravity and the Scripture which declares the carnal heart is enmity against God.—*Western Recorder.*

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.

The editor is now in a meeting at Pensacola, Fla. which began June 30, 1901.

* * *

Prof. William Anderson of Jameson, Tenn. has been called to take charge of the Nashville Bible School, and, I am very glad to say, has accepted the invitation. Brother Anderson is a very superior man. He is a teacher of much experience and skill, one of the best in the state. He is a preacher of splendid ability, bold, strong and sound. May the Lord bless him in his work, and may the School under his leadership continue to grow and prosper. There are few men whom I so highly honor and esteem, and very few who are as near my heart.

* * *

The editor has just closed a visit of three weeks at Louisville, Kentucky. The meeting with the church in the Highlands was very pleasant. Ten were baptized into the divine name. We had a crowded house and a fine interest the last night, and one confession. The meeting was left with an appointment for Professor S. P. Pittman to preach the next night. It is hoped that the meeting may be continued there with splendid results for many days. Brother Pittman is very highly esteemed by the brethren in the Highlands. He is one of the many bright, strong, faithful young preachers who have been developed by our Bible School work at Nashville.

* * *

The Potter Bible College building is going up rapidly. It will be a beautiful, substantial brick,

with stone foundation and stone finish, well lighted and ventilated, and heated by steam. There will be nothing cheap or shoddy about it.

The College has been fortunate in securing the services of M. C. Kurfees of Louisville, to teach the Hebrew language. Brother Kurfees has ranked among the best scholars of the church for years. He is especially fond of the Hebrew tongue and has made a very thorough study of it. He is a very intense man, strong clear and energetic.

Brother Kurfees will continue to live in Louisville and to do the work he is engaged in there. He will come out to Bowling Green two or three times per week for his Hebrew work.

Professor J. A. Klingman, also of Louisville, has been added to the faculty of Potter Bible College. He is a German who has spoken the tongue from his youth. He frequently preaches in the German tongue. Next to English the German language is the best and richest of modern languages.

There is no institution of learning in the land that is prepared to do more thorough work in classical and literary studies than Potter Bible College. For Annual Announcement and Catalogue of the College write to J. A. Harding, 1018 South Spruce Street, Nashville, Tenn.

All Should Be Teachers.

J. N. ARMSTRONG.

"For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness for he is a babe." —Heb. 5: 12, 13. R. V.

These Christians had been members of the church of God long enough to have become teachers of the word but like many Christians of to-day they had not used their time as they should and the spirit rebukes them and calls them babes. This shows very plainly that every Christian is expected to be a teacher. The first church—the mother church,—was a church in which every member was actually going about teaching the word. This shows what God expected his people to be along this line. Hence it becomes the imperative duty of every Christian to develop into a teacher of the word.

But for one to be a teacher requires diligent study of the thing to be taught. No one can teach English until he is first a diligent student of it. The more he studies it and the more efforts he makes to teach it the better skilled he becomes as a teacher of it.

The same is true of the Bible. No one can teach it until he is first a diligent student of it. The more he studies it the better he can teach it, and the more efforts he makes in teaching it the more skilled he becomes as its teacher. So it takes time, hard study and close applications to make a teacher of the Bible. These Hebrews, Paul says, had had the time but had not done it. So it is to day with Christians, we have the time and yet only a few real teachers are found in the church, and this is so not because the church has no talent but because she is giving her time, talent, and application to other things.

There are ten teachers of English, Arithmetic, &c., in the church to one teacher of the word. Why is this? Is it because the Bible is harder to learn and teach than other books? Certainly not. The reason for it is that ten strive to fit themselves to teach the literary branches where one makes the effort to be a Bible teacher. But why do so many strive to be teachers in the literary world while few make efforts to be teachers of the Bible? In the first place, the lesson that all Christians are to work to be teachers is not taught and impressed upon the church by the teachers and preachers of the word as it should be. I know by my own experience. I do not remember ever hearing it myself and I am sure it was never impressed upon me till I learned it by my own efforts and searchings. We ought to emphasize it more; for I believe the hope of the church lies in their hearing, receiving, and practicing this lesson. The study that it requires to make one a teacher will fill the church with new life.

Another reason that so many prepare themselves to be teachers of other things is that it promises positions of honor and also remuneration. Young people actually feel that time spent studying the Bible unless they expect to be "preachers" is time nearly wasted. And many times they get this impression from parents.

Very often students in our school have complained at the thoroughness with which the Bible is studied. How often it has been said on those grounds: "I think the study of the Bible here is fine for 'Preachers' and those that expect to be 'Preachers' but I do not see any use of us who never expect to be 'Preachers' studying it so much." Now I ask you where did this idea that 'Preachers' ought to study the Bible more than any other Christians originate? I am sure that what ever else may be taught children, the Bible ought to be drilled into them from the beginning of their education to the close with the same diligence and thoroughness with which other things are taught, girls and boys "Preachers" and those that are not "Preachers," all alike). When this is done Christian workers will spring up in every home and the church will prosper as it has never done. Every father and mother ought to strive to make

Christians of all their children by teaching them regularly from the Bible and then striving to fit them to be teachers of the one Book, and to make them feel it is the first duty of their lives to the extent of their ability. This is the greatest work a father and mother can do. This is the way to save souls and build up the church of God.

"For the Bishop must be blameless...holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses teaching things which they ought not for filthy lucre's sake."—Titus 1: 7, 9-11. (R. V.)

"The bishop therefore must be...apt to teach."—1 Tim. 3: 2. (R. V.)

By examining the work a man has to do, we can often determine the preparation necessary to fit him for the work. According to these scriptures God's elder must fit himself to be able both to exhort and convict gainsayers. These gainsayers were "unruly" men, "vain talkers" and deceivers, teaching things which they ought not and overthrowing whole houses; therefore they must have been teachers of considerable ability and influence and yet God's elders were to be so well qualified to teach and so skilled or "apt" in handling the word of the Lord that they could stop these teachers and destroy their influence. This certainly requires no little ability on the part of elders in the church of God.

In order that one be able to do the work here outlined, he must study and apply himself diligently for years as a student and teacher of the word. One becomes "apt to teach" or skilled in teaching by teaching. Some of the slowest and most unskilled in teaching become by practice experts. Many a man has been told when he first began to make efforts to teach or preach that he could never preach, and afterwards this very man has become very apt or skilled in handling the truth. So I do not understand that "apt to teach" means that he is a natural teacher, but that by constant effort and diligent study he develops into an apt teacher.

This shows again that God expects every Christian to strive earnestly to teach, and by these earnest efforts elders, deacons, teachers, and workers are made.

It is impossible for one to become such an elder by casual reading. It takes study, hard study, and the closer and harder the study, and the more time given to it, the greater and more skilled the teacher. But so long as the church gives her best energies, time, and talent to farming, merchandising, practicing medicine &c. she will have very few teachers.

Each man has selected his calling and he is living for it. He is making every sacrifice possible to be first in his line. He has no time for any thing else. Half the time, those who attempt to teach God's word on Lord's day have done no more in preparation than to read casually the lesson and then pose as teachers of God's word. It is a

shame for Christians to act so toward one who has poured out his life's blood for them, and yet this is the way he is treated by most Christians. They haven't time to study the Bible. The following speaks for itself: "Brother Harding, here is 10 cts. please stop paper. I haven't time to read the Bible and hate to say so." Now I do not know the man who wrote this, but I am sorry he has given himself up to idolatry. But it only proves what I have been trying to impress upon our hearts and that is that when a man makes his business his chief work, and gives his life to it this business becomes his master and as no man can serve two masters he gradually drifts into idolatry. The man from whom I have quoted has plenty of company in this world. Many know deep down in their hearts that they are so given up to their business and are so entangled in the affairs of this life that they haven't time to study the Bible and if they would tell as they feel in their hearts such confessions would be numerous.

Now my friend, when you look back over this article and the scriptures I have quoted, do you think it hardly possible for a Christian who is a farmer (all other things being equal) to be, or to strive to be, what these scriptures require him to be and at the same time be as successful (as a farmer) as his neighbor who disregards these requirements and gives all his time, talent, and energies to his farm? I do not believe he can do it, and the principle applies equally to all professions and callings of this life.

I believe this is what is the matter with the church as I have intimated in some of my recent articles. Christians have chosen them some business in the world and are pushing this, making it the object of life and striving to keep pace with the busy world; and it is impossible for them to keep up with the world in these matters and do their duties as Christians in fitting themselves to be teachers and workers in the church. But he who lives to advance the cause of Christ and makes this his life's work will be willing to neglect or lessen his business in this life (let it be farming, practicing medicine, merchandising, "teaching school," &c.) whenever the cause of Christ demands, and will gladly neglect these things that he may fit and prepare himself to be an elder in God's church. He rejoices to make sacrifices for his business in life, the cause of his master. This may, and doubtless often will make a man poor in this world's goods but he who is not willing to be poor for Christ's sake has not the spirit of the Master. Our Lord became poor, literally poor, that others might be blessed. He pleased not himself and counted not his being on an equality with God a prize to be grasped, but emptied himself for others until he did not have where to lay his head. This was the spirit or disposition of Christ and he who does not have such a spirit is none of his.

The Apostle Paul perhaps more than any other man drank of this spirit, and he it was that said, "Let no man seek his own, but each his neighbor's good . . . even as I also please all men in all things, not seeking mine own profit, but the profit of the many that they may be saved. Be ye imitators

of me, even as I also am of Christ."—1 Cor. 10: 24, 33; 11: 7. Paul literally followed this spirit until it brought hunger and want; and the same spirit in Christians to day will lead them to neglect or lessen their business to fit themselves to be teachers of God's word even though it makes them poor and even brings them to hunger and want.

And while this may look as if such a course were against a man's own interest it is a fact that he who pursues such a course is actually seeking his highest and best interest. In no other way can a man seek his own real and true good. He will be happier here, do more good to himself, his family, and the world by living such a life although humanly speaking he may be a failure.

The One Way Of Salvation.

S. WHITFIELD.

NO. 3.

"I tell you, Nay; but, except ye repent, ye shall all likewise perish."—Luke 13: 3. These are the words of our Savior, who spake and taught the will of his Father. He never taught anything that was not necessary for man to obey; he never made a mistake in his doctrine or life; but always did exactly right. We ought to respect such a teacher in all that he says. We know that we must all repent or we cannot be saved. "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."—Luke 24: 47. After Christ was raised from the grave and before he ascended to the Father he gave his apostles these directions.

When the day of Pentecost came these same apostles, at Jerusalem, followed the rule laid down by their Master in telling alien sinners what they were to do to be saved. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 37, 38.

Sometimes we are told that repentance is sorrow because of sins committed. Well, it is certain that we must be sorry when we do wrong, but we might be and still be lost. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood."—Matt. 27: 3, 4. Judas was sorry, but he died without a ray of hope. Paul tells us that "the sorrow of the world worketh death." We must be more than sorry or we will not be saved. "Now I rejoice, not that ye were made sorry, but but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death".—2 Cor. 7: 9, 10. When sorrow for sin leads

to godly sorrow and godly sorrow leads to a determination to forsake all past sins and obey God, that is true repentance. "And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants".—Luke 15: 17-19. When this prodigal realized his condition and said that he would go to his father, he had repented, and this led him to a reformation of life, which always follows genuine repentance. God will not accept the sinner unless there is a deep repentance even from the depths of his heart. He can see us as we are, and he always knows our motives. We may deceive men, but we cannot deceive our Maker. Our whole being must be stired up to serve God.

When a person has truly repented, he will make all wrongs right to the best of his ability; and if he does not, God will not accept him. It is not only necessary to stop sinning, but it is equally important that we rectify our past mistakes. If we have stolen anything or gotten anything in any way that was not right, it has to be paid back, if we can do so; but if we cannot at the time, we must make every possible effort to do so as soon as we can. God is a being of righteousness and justice, and we should educate ourselves up to the same standard. "And Zacchæus stood, and said unto the Lord; behold Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold, and Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham."—Luke 19: 8, 9. There was a man who was not a Christian yet he restored fourfold for all that he had taken unjustly, and Christ recognized that he was manifesting the right kind of a spirit. "If a man shall steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox and four sheep for a sheep."—Exodus 22: 1.

This was the teaching of God under the law, but shall we say to-day that he is not so particular? If in any way God has changed it is that he requires more from us; for we are schooled, or at least should be, up to a higher standard. He tolerated things then that he will not now. If we would observe these things more closely, it would have a marvelous effect on the world in leading people to Christ. It has become so fashionable to-day for people to be Christians, that they can do almost anything, and still retain their position, at least in this world. As long as they are people of influence and pay well to the church, all kinds of evil are tolerated. But while all this is true, it does not excuse us. It is necessary for us to cry aloud and spare not concerning all such things. Think of the chances in the world for us to accomplish good. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."—Eph. 4: 28. "I beseech you therefore, brethren, by the

mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. 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.

WALNUT BOTTOM, PA.

Do Not Give Place To The Devil.

R. H. BOLL.

We are often fearful for God's cause, and there is no need of it. It would be well if we turned back to the Old Testament and learn what God means when he calls himself "Almighty." Theoretically we believe that God is stronger than the devil; but sometimes we think and talk and act as though the devil were mightier. Where did the devil ever gain a triumph over God? Was it in that dark day when Jesus hung on the cross? True, a victory was won that day—but it was God's; it was then that the devils power received its death-stroke. Was it when he stirred up the ruling Jews (Acts 8: 1) so that they persecuted the church, even until they had torn it into pieces and scattered it into every direction of the heavens; till of the thousands of members there remained none in Jerusalem except the aposles? That was a triumph, but it was God's. For "they that were scattered abroad went everywhere preaching the word;" and the word of God grew the more and prevaled mightily throughout the land. With all his shrewdness and cunning, is not the devil but a stupid instrument in God's hand? When he schemed, he schemed against himself, unwittingly. When he worked and fought it was against his own object. For our God is a God that brings wickedness to naught, and can call light out of darkness, and beauty out of the chaos of night. Who can resist him?

A CONFLICT BETWEEN GOD AND THE DEVIL.

There is a conflict between God and the power of Evil. But the conflict is unequal. The throne of the Prince of the Power of the Air is not very firmly established—it has been shaking and tottering toward its final downfall ever since the day the devil mounted it in the Gardner of Eden. At that time God confidently said that the serpent's head should be bruised. He, the Lord spoke it, and he will bring it to pass. That is the first book of God's word; and in the last book he sweeps with the final move the divil's dominion from the face of the earth. With calm assurance the risen Christ sat down on right hand of God, serenely expecting until his enemies be made the footstool of his feet. And John on the isle of Patmos foresaw that day. He wrote "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."

WHY FEAR THE DEVIL?

Now we are faint-hearted indeed to fear him

whom our Lord has vanquished. Shall we give place to the devil? Does he not wince and cry out at the very name of Christ? There are so many Christians who tremble at the power of the Evil One—they faint at the thought of the battery of tribulations and persecutions he will line up against them; and they lose their hope while considering the sea of temptation, and the devil's unknown resources, tricks of cunning craftiness, snares and pit-falls. If you admonish the average Christian to follow the Master faithfully unto death; he answers, "I will try"—so faintly that it implies "I know I can't." If that were diffidence in our own strength, it might be excusable. But do we stand on our own strength? Do we fight with our own weapons? If so then Christianity is no more than any other system of philosophy, and Christ's mission, to save that which is lost, is in vain. Not by our own powers, but through Christ, who is our strength, and by whom are we able to do all things—even by him do we overcome the devil. We are in Christ; he is in us. Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

THE CURRENT EXCUSE.

The faintness of heart we so often find in our midst is deplorable. It actually prevents us from following Christ—that is, striving to attain his perfection. Why we are glad if we can live a tolerable, average sort of life—let alone perfection. "No, no—we cannot be perfect! We are all weak creatures." But in all seriousness, we give too much place to the devil. We accept sin as a matter of course—an evil, to be sure; but a necessary, unavoidable evil. But we can be perfect, must be perfect sometime; and now we are to begin the work. Nothing less than the summit can be our aim. There Christ stands; thither we go by his strength. "Ye therefore shall be perfect, even as your Father in heaven is perfect."

MODERN SANCTIFICATION IS BETTER.

We criticise, and sometimes ridicule, the modern sanctificationist. Certainly he is in error. He puts an unscriptural meaning upon the word "sanctification;" and he mistakes the means by which this "sanctification" is to be brought about. But do we not sometimes emphasize that a man cannot live without sinning, until we are convinced that to work after perfection is useless effort and vain? "We all have 'our faults' becomes a standing excuse on our lips; just as though "our faults" were immovable, eternal fixtures which cannot be circumvented. Now which error is greater? And which brings the more serious consequences? As for my part, had I to choose between them, I would rather fanatically believe myself perfect already, and trusting in the Spirit that as I fancied, made me so, strive to realize in my life's actions the belief of my heart. That were a better faith than the faith in an insurmountable "besetting sin."

YIELDING TO THE DEVIL.

To accept sin as one of the necessities of human nature is giving place to the devil, is yielding to the devil. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, of or obedience unto righteousness? But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin ye became the servants of righteousness." Rom 6: 16-18. Christ taught us to be perfect. Shall we despair? We need more faith in him who is able to hold us up and make us stand. John says: "Ye are of God little children, and have overcome them: because greater is he that is in you than he that is in the world." If we are Christians then is Christ in us, and we in him. Abide in me and I will abide in you," said the Savior. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand, I and my Father are one."

WHERE THE DANGER LIES.

These words leave us nothing to fear from the devil. The idea of his snatching us out of the hand of the Almighty! and that simply because we are weak! It is only when we tear ourselves loose from God and sink into the enemy's arms that he can harm us. When we yield ourselves to sin; when we take it for granted that we have to sin somewhat and compromise, and give Satan a corner for vantage-ground, it is then that we are in danger. Then indeed it is time to fear and quake. But let us, trusting in the protection of that mighty Arm that has overcome all the powers of darkness—let us strive onward: not toward mediocrity, not toward a "passably respectable Christian life," (that is what the devil names it for the sake of euphony)—but let us boldly go on toward perfection itself. We may not have reached it yet, but we shall reach it, we must reach it. "In the world you shall have tribulations: but be of good cheer: I have overcome the world," said Jesus to his disciples. How then can we fail to overcome it? Are we not Christ's? The devil is a coward. "Resist the devil and he will flee from you." Let us give him no place in our hearts and lives. Let us make no allowances for such and such an amount of wrong-doing in our conduct.

PERFECTION.

Our watch-word is Perfection. Christ has made the attainment of it not only possible, but feasible and practical—in fact it was the very purpose of his word to make us like unto himself. For this cause we are called the children of God: "And yet 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 as he is. And every one that hath this hope set on him purifieth himself even as he is pure." How pure is Christ? Well then: every one that has the hope of being like him when he shall appear, will purify himself even as Christ is pure. The old song has well said—

"Thy saints in all this glorious war
Shall conquer though they die."

The outcome is sure and certain, if we hold fast the beginning of our confidence stedfastly unto the end. The devil can not lay hold on us while we are in Christ and are clinging to him, while faith and hope and love animate us. We shall probably stumble at times, and we must watch: but we ought not to expect that or calculate on falling while walking along the street. Let us not be timid in the warfare. Let us not give up the fight, seeing there is no need of it. Let us not draw up a flag of truce to the devil while we have the assurance that "greater is he that is in us than he that is in the world." "The just shall live by faith." It is written: "But if any man draw back, my soul hath no pleasure in him."

SLANDER.

J. M. BLAKEY.

One of the most poisonous and deadly things in this world is slander. A false tale maliciously told to injure any one is slander. It is a crime the character of which it is hard to describe. It is closely allied to murder. Hell can scarcely produce a fiend who is lower in utter villainy than the slanderer. He is a pestilence breathing curse, blasting like the simoon, withering character everywhere and stabbing reputation "with a smile."

Slander includes whispering, backbiting, evil surmising, talebearing, evil speaking, defaming, bearing false witness and judging uncharitably. A man who likes to hear evil reports about a brother is a slanderer at heart. One who takes pains to hunt up rumors against a neighbor, who puts others on the track of lies is a slanderer. The highwayman is a "gentleman and a Christian" compared with the scandal-monger. He robs you of money, but the talebearer plunders your reputation. He is an assassin who preys on innocence, and, with venomous words poisons the air, and kills the character. Men who are fond of hearing evil reports and of telling them to others would be pirates or brigands if they were not cowards. They are worse than flies which delight in sores, or hyenas which revel in putrefactions. Small pox and cholera are blessings compared with tattlers, for they only kill the body while slanderers try to kill the soul.

The deadly wounds of the slanderer are worse than those made by a serpent's fangs. The venom of the Asp is harmless in comparison with the virulent poison ejected from the talebearer's lips. His tongue is set on fire of hell and devours all that it reaches. It is better to meet with a grizzly bear unarmed than to cross the path of one delighting in lies. God's most terrible judgments are hurled against this crime of crimes, and eternity alone can adequately punish such abandoned, utter illimitable villainy.

A talebearer sometimes gets in the church, and then the whole church is kept in a blaze. Even women sometimes become false accusers, busybodies

and scandal-mongers. and then they tear in tatters the reputation most unlike their own. The itch is a source of infinite pleasure compared with one of these gadding, talking, mischief makers. When will talebearers quit their murderous raids on their fellow-beings? There is little reason, however, to hope for them. A merciful God may find some means of curing them, but they are far more likely to go on spreading misery, and death around them. Like fowl birds that feed on carion they are naturally devoted to whatsoever is rotten, mean and vile.

THE SACRED WRITERS

In giving the anatomy of wickedness dwell with great emphasis on the sins of the tongue. This organ of speech is represented (1) as deceitful (Psalm 55: 21; Jer. 9: 8); (2) as mischievous (Psalm 10: 7); (3) as full of poison (Romans 4: 13,14); (4) as flattering (Psalm 12: 2,3); (5) as a scorching fire (Prov. 16: 27); (6) as a world of iniquity (James 3: 6). These scriptures are not misrepresentations for the history of human nature confirms every statement made. There is an old proverb which says: "Men carry their own sins on their backs and those of their neighbors before them." Our Savior has warned us against this sin. (Matt. 7: 3). Our faults ought to be to us as beams; our neighbor's faults should be but motes. We should give this thought of our Savior careful consideration. For as Seneca says, "The fault of which you complain, may on examination be found in yourself." The tongue gives expression to the contents of the heart. Gossiping and talebearing indicate everything but the Christian spirit.

Only the infinite Father knows the great wrongs, and the cruel sufferings that have been inflicted on the world of humanity by these things. The tongue is called "a restless evil, full of deadly poison." And this is true. Lacon has justly remarked, "Slander crosses oceans, scales mountains and traverses deserts with greater ease than the Scythian Abaris, and like him rides upon a poisoned arrow." Another has said, "The slanderer is like the loathsome worm beneath our feet, he leaves his path marked with the filth of malice and the scum of falsehood, and pollutes the fairest flowers, the choicest fruits, the most delicate plants in the green house of character.

Slander:

"Whose edge is sharper than a sword: whose tongue
Outvenoms all the worms of the Nile: whose breath
Rides on the posting winds, and doth belie
All comers of the world: kings, queens, and
Maids, states, matrons, nay the secrets of the grave
This viperous slander enters."

Slander is the spice of conversation with many. Perhaps they have no intention of doing wrong to a neighbor, but by that careless remark about one harm is often done. It may have been a little thing at first; but as it passes from lip to lip each one adds to its bulk, and gives its color a darker hue, until it assumes the magnitude and blackness of base slander.

DEFILES THE WHOLE BODY.

The tongue defiles the whole body (James 3: 6). Dr. Barnes, says "The reflex action of our speech is almost incalculable. A man of pure conversation

is felt to be pure in every respect; but who has any confidence in the virtue of the blasphemer, or the man with obscene lips, or the calumniator and slanderer?" F. W. Robertson says, "You can not arrest the calumny itself. You may refute the slanderer, and expose him; but the fatal habit is incorrigible; to-morrow the tongue is at work again. Nor can you stop the consequences of a slanderer; you may publicly prove its falshood, and explain and annihilate it; but years afterward some good man who has not been distinctly informed will be asking, 'But were there not some suspicious circumstances connected with him?' You may tame the wild beasts, the fire in the forest will burn itself out; but you can not arrest the progress of that cruel word that you carelessly uttered yesterday."

DIABOLOS.

The Greek word "diabolos means first a slanderer, and secondly a devil. The Greeks considered the two terms synonymous and not unjustly. The inspiration of all the tongue's destructive work is of infernal origin. "The fire is devil lighted, hell kindled." James says "My brethren, these things ought not so to be." The nature of man is to adore God and to love what is Godlike in man. The office of the tongue is to bless. But slander contradicts the Divine order of things. The apostle says further, "Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren yield olives, or a vine figs?" We do not find such inconsistencies in the physical world. How unnatural then that in the moral, and spiritual world the same fountain of speech should emit just now a rill of clear, sweet praise, and soon afterward a torrent of bitter slander? Holiness has but one language. If the heart has been made pure in "obeying the truth," it will send forth words and thoughts breathing the spirit of the Christian religion. When we can not say good things we ought to keep silent.

CARLYLE'S VIEW.

Carlyle says, "Under all speech that is good for anything there is a silence that is better. Silence is deep as eternity; speech is shallow as time." We should learn to love humanity. Man being made after the likeness of God, when we slander man therefore we slander God. To love what is good in man is to love it in God. Love is the great remedy for slander, and as Robertson says, "To feel what is great in the human character; to recognize with delight all high, and generous, and beautiful actions; to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy, this is the only spirit which can heal the love of slander and calumny. If we would bless God, we must first learn to bless man, who is made in the image of God." A desire to slander others is often produced by envy in the heart. It has been said that "envy is the bellows which blows the forge of hell." Every young man should read Chesterfield, and Bacon on envy and endeavor to keep his heart and life free from this green eyed monster, whom Bishop Porteous calls "the

oldest-born of hell." "Base envy withers at another's joy, and hates that excellence it cannot reach," has been well said by Thomson.

BACON'S VIEW.

Lord Bacon says, "A man that hath no virtue in himself ever envieth virtue in others; for men's minds will either feed upon their own good, or upon other's evil; and who wanteth the one will prey upon the other; and whoso is out of hope to attain to another's virtue: will seek to come at even hand, by depressing another's fortune. . . . Deforned persons and eunuchs, and old men and bastards, are envious: for he that can not possibly mend his own case will do what he can to impair another's."

Christian ought to endeavor to rid themselves of envy, and cease to speak evil. "A word fitly spoken is like apples of gold in baskets of silver." —Prov. 25: 11.

"Slander, the foulest whelp of sin. The man
In whom this spirit entered was undone:
His tongue was set on fire of hell; his heart
Was black as death; his legs were faint with haste.
To propagate the lie his soul had framed
His pillow was the peace of families
Destroyed, the sign of innocence reproached,
Broken friendship, and the strife of brotherhood,
Fools only in his company were seen,
And those, forsaken of God, and to themselves
Given up. The prudent shunned him and his house,
As one who had a deadly, mortal plague."

The Divine Government.

H. M. EVANS.

NO. 3.

The land east of the Euphrates, Mesopotamia, had been peopled by the descendants of Noah through Shem, who, living only in the fourth century after the flood, had plunged themselves as deep into wickedness and idolatry as were their antediluvian forefathers. Such were the surroundings of Abram who was destined to become the father of the most wonderful nation known in history.

Abram, who afterwards became known as the father of the faithful and friend of God, was the youngest of the three sons of Terah. He was born 2008 years after the creation and 352 years after the flood. He was the tenth in descent from Shem, as Noah was the tenth in descent from Adam, and like Noah he was the subject of a remarkable event in the history of the world.

For some unexplained cause Terah and his family started upon a journey to Canaan, but only got as far as Haran, and for a time dwelt there. Here Terah died at the age of two hundred and five years.

Abram, at the time of his father's death, and at the age of seventy-five years, became the object of God's choice and was elected to be the father of a "great nation," through whose line of descendants the Redeemer should come to bless "all nations" of earth.

Upon hearing the divine call Abram started, in prompt obedience to his God, upon his journey, ac-

compained by his wife Sarai and his nephew Lot. Led by the hand of Jehovah he bade farewell to his fatherland, crossed the river Euphrates, which in the twenty-fourth chapter of Joshua is called "the flood," and at last arrived in the land of Canaan. By the inhabitants of this land he was called "the Hebrew," from which in after years his descendants derived their name.

Upon his arrival in Canaan God gave him two promises. The first related to his own posterity, the second to all the families of earth. Having no children, and Sarai being barren, never expecting to have a child, she gave Hagar her handmaid to Abram to obtain children by her, thinking no doubt that she would hasten the fulfilment of the Lord's promise. As a result of this scheme Ishmael was born, when Abram was eighty-six years of age—just eleven years after he entered Canaan. But Ishmael being an unlawful child, could not be heir of the promises.

Just thirteen years after this God again appeared to Abram, renewed the promises and gave him the covenant of circumcision to distinguish his posterity from all other people. At this time, according to the covenant, Abram, with Ishmael and all the males of his household, those who by birth or price had become members of the covenant, were circumcised. Abram at the age of ninety-nine and Ishmael at thirteen.

The reader of Abram's biography will observe the following: (1) Although he was youngest of the family he was God's choice as the ancestor of the promised Messiah; (2) The twofold nature of the promises; (3) The covenant of circumcision as a badge to be worn by the male portion of his posterity; (4) That circumcision was only a sign of membership in the covenant, while birth or price was the condition of membership.

Abram was a priest in his own family, the first prophet, and the first person on record who prayed for another.

Shortly after the circumcision of Abram's family his name was changed to Abraham, and Sarai's to Sarah, at which time they also received the promise of a son, with the command to call him Isaac. One year later Isaac was born, and was circumcised when eight days old.

Isaac, the child of promise and heir of the promises, had grown to be quite a lad when Abraham one day received the apparently strange command to offer him as a burnt sacrifice upon a mountain in the land of Moriah. In obedience to the command of God, and with faith even yet in the promises of God, he proceeded to obey the mystical order, and was about to take the life of his own son when a voice from heaven stopped him, assuring him that he had gone far enough to manifest his great faith. Abraham neither taught nor practiced the "faith alone" doctrine; with him "faith without works was dead."

This act stands as a memorial in the annals of history, testifying to Abraham's great faith, and to the fact that God only recognizes the faith of an individual when that faith is manifested in action. "Because thou hast obeyed my voice," said Jehovah, "in thy seed shall all the nations of the earth

be blessed." In all ages God has made obedience the price of true success.

Jehovah is God; he rules in righteousness, his government is divine. According to the legislation of Jehovah none could enter the Abrahamic covenant except by being bought with Abraham's money, or by being born in his family; they could remain in that covenant only by wearing the badge of the covenant—circumcision.

In the new covenant individuals become children of God by being bought with the blood of Christ, and by being "born of water and Spirit." They remain in that covenant by wearing the badge—the circumcision of the heart—the cutting off the heart from earthly things and setting it upon heavenly things; and their inheritance is the heavenly Canaan.

"Verily, verily I say unto you, Except a man be born of water and the Spirit, he can not enter into the kingdom of God."

Rodney, Ont.

Service.

The master passion which Jesus sought to arouse in the hearts of his disciples was a passion for service. He found that they were intriguing like politicians for place and power, they were disputing among themselves which of them should be the greatest, and he told them that the way to greatness was the path of service. "Whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant." Service was the privilege which he himself coveted; for the Son of man came not to be ministered unto, but to minister, and this is the privilege which he offers to all of his disciples.

Only by service can we attain to harmonious development. In the lower orders of creation development arises from harmony of the individual with its environment, and it is only by service that God's human children can come into harmony with their environment. We see this in material things. This is a workday world, an admirable place for service, and one of nature's beatitudes is: "Blessed are the workers, for they shall inherit the earth." And religious history from the time of the apostles onward tells us that the great men of Christ's kingdom are those who consented to serve God in their day and generation.

Only by service can we bring about the perfect order of society. There are not many sayings about heaven which we can free entirely from figurative drapery and say, "I shall find it to be just so;" but one saying of the revelator states in a few literal words the fundamental reason of the perfection which makes heaven the home of perfect harmony and complete happiness: "And his servants shall serve him." This is why Jesus put into his model prayer the petition, "Thy will be done in earth, as it is in heaven." Perfect and universal service would bring about perfect society on earth, and in no other way can it be brought about.—*The Advance.*

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."

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General Grant's Wise Saying.

J. A. H.

While addressing the public schools of Des Moines, Ia., General Grant is reported to have said:

"The Bible is the sheet anchor of our liberties. Write its principles on your hearts and practice them in your lives. To this Book we are indebted for all our prosperity in the past; to it we must look for our safety in the future."

This is literally the truth; and in nothing are men so foolish as in neglecting to study and to teach the Bible. In history, in poetry, in philosophy; in wise sayings, lustrous illustrations and in incentives and persuasions to a higher, nobler, truer life, it infinitely surpasses every other book. In the proportion in which it fills and dominates a man's mind, heart and life is he truly refined, wise, cultivated and good. Nations are prosperous, powerful and enlightened exactly in the proportion in which they are under the influence of pure Bible teaching. God always did and always will bless the man, the family, the community, the nation that meditates in his word and delights in it day and night, and that, too, by a natural operation of natural forces. I believe as much as any man in special providences; but, no doubt, they are also brought about by the natural operation of material and spiritual forces. God cares for them who honor him in their devotion and fidelity to his holy word. The knowledge and wisdom, the self-control and energy, which the study of that word gives, will bring success to any man, to any body of men.

If the nation was as wise concerning its own welfare as it ought to be, it would make the Bible the chief text-book in every one of its schools. If

parents knew what is best for their children, they would be unwilling to send them to any school in which this book, that is of more practical value than all other books put together, is not taught to every student. The book of God is as superior to the books of men as God is superior of men.

Mr. Sweeney's Meeting At Vine Street.

J. A. H.

The meetings conducted by Z. T. Sweeney at Vine Street, this city, created considerable interest, and raised a number of questions, that have been practically answered in very different ways.

The church to which he came had put the organ into its service with the usual result: the driving out from its membership of several faithful disciples. This is a clear case of causing divisions and occasions of stumbling "contrary to the doctrine of Christ. Of those who do this the Holy Spirit 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: 17, 18. That is, the Holy Spirit says of those members of the Vine Street Church who ruled and directed it in this matter of putting in the organ and driving out those who could not accept it, that "they serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." There is no way to avoid the conclusion that he thus speaks of them, thus describes them, but by denying that they caused the division, or by affirming that they caused it according to the doctrine of Christ. I suppose there is not a faithful disciple in the world who is acquainted with the facts in the case, who would think for a moment of justifying them in either of these ways. They are undoubtedly causers of division contrary to the doctrine of Christ, and the malediction of God, pronounced in this passage, rests upon them. Except repent they will certainly perish world without end.

A number of the members of the congregation, however, were displeased with the introduction of the organ, and grieved at the division which resulted. So at least I have been led to believe.

But these members, though displeased and grieved, continue to abide in and to work with the congregation. They are living in daily disregard of the Holy Spirit's injunction to "mark them that are causing the divisions and occasions of stumblings contrary to the doctrine which ye learned, and turn away from them." How can they have a well-grounded hope of salvation while they continue to affiliate with those whom the Lord charges with serving their own belly instead of Christ, and whom he accuses of beguiling the hearts of the innocent with their smooth and fair speech.

"But," some one may say, "I do not like to think of these elegant leaders of the Vine Street Church as belonging to that class that has forsaken Christ." Neither do I; nor would I so think of them, if the Holy Spirit had not stated the case so strongly as to leave no room for a reasonable doubt. It is worse than foolish to shut one's eyes to the plain facts of this case; it is criminal. And if we are silent and fail to warn "the innocent," whom they are beguiling "by their smooth and fair speech," "the innocent" may be led by them to everlasting ruin, and God may hold us guilty because we failed to give them warning. Read Ezekiel 33: 1, 9.

But now to return to Mr. Sweeney's meetings. If I am rightly informed, Mr. Sweeney preaches for a church, and has preached for it many years, that uses the organ, the missionary societies, &c., just like the Vine Street Church has of late been doing. He is in full sympathy with the Vine Street people; he has been going that way a long time himself. He is a very attractive speaker. His audiences were large. All sorts of people went to hear him. His influence was very great in encouraging and building up Vine Street Church, *in encouraging and building up those who "serve not the Lord Christ but their own belly," and who deceive the hearts of the innocent "by their smooth and fair speech."* Many of his sermons were excellent, I have been told, and I do not doubt it. He knows how to use smooth and fair speech himself. Vine Street has not been so much encouraged for several years.

As the meeting drew to a close, it was decided to wind up with a Sunday night meeting at the Tabernacle, which seats perhaps from six to eight thousand people. It was decided not to use the organ nor anything that would offend any one. Several of the apostolic churches dismissed their meetings to attend at the Tabernacle, and there was a great audience there that night, I have been informed.

I believe that meeting did more perhaps to strengthen those who are causing the divisions contrary to the doctrine of Christ than any other that has ever been held in Nashville. The sheep and the goats mingled in the most fraternal way. I am reminded of the words of Jehu, the seer, to king Jehoshaphat, who had been helping wicked king Ahab. Said the prophet: "Shouldest thou help the wicked, and love them that hate Jehovah? for this thing wrath is upon thee from Jehovah."

Suppose, instead of dividing a church of God by corrupting its worship, that Vine Street Church

had encouraged drunkenness in its members till all of them, men, women and children had become regular drunkards. Suppose Z. T. Sweeney had come down and conducted a meeting for them without reproving their drunkenness, suppose the church from which he came, and he himself, had been as vile in this respect as Vine Street would have been in this supposed case, would the apostolic brethren of Nashville have joined them in their worship at that Tabernacle meeting, if only they had agreed to come to that service sober? Would they have rejoiced in it, and have been so delighted because the preacher and all the people of Vine Street were so sober that night? Can we affiliate with wicked men of every class and grade provided they will agree not to engage in their wickedness in our presence? Can we cheerfully affiliate with the impenitent drunkard, adulterer, murderer, liar, thief, can we agree to worship with them in gladness, if they will agree to refrain from their wickedness while in our sight? Certainly not; it is our duty to withdraw from such impenitent criminals until they repent and bring forth fruits worthy of repentance. Just so with regard to those who cause "divisions," "factions," "parties" contrary to the doctrine of Christ; for these sins are put in the same list with fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousy, wrath, envyings, drunkenness and revelings; and the Holy Spirit says: "they who practise such things shall not inherit the kingdom of God."—Galatians 5: 19-21.

We have no right to affiliate with the impenitent as brethren. When we do it, we violate the law of God ourselves and endanger our souls. Not only so, we are liable to lead astray many of the "innocent."

Vine Street left that organ out at the Tabernacle meeting not because they were penitent, not as a matter of principle, but of policy. It was the same spirit exactly that causes them to use smooth and fair speech when they are beguiling the innocent.

I have heard there is a movement on foot to have Mr. Sweeney come back to conduct a series of meetings in the Tabernacle, and that it is probable a number of those who are counted apostolic will join heartily in the meeting, if the organ is left out. I venture to say if he does, and those brethren join him in his work, the best pleased person in Nashville will be the devil; and that that meeting will do more to advance Satan's kingdom than any meeting that was ever held in the city. In fact it will be his meeting, and the best one he ever had in the city.

Now, on the other hand, if the apostolic brethren were to go into such a meeting to oppose the Vine Street idea, to show that those who cause division by innovations upon the apostolic order are not servants of Christ at all, and that they must be "marked" and "avoided" by all who would be loyal to Christ, the matter would be altogether different. That would be a great thing to do. We will see how it will turn out.

"The thoughts of the righteous are just."—Prov.

God Works According To The Rules Of Geometry.

D. M'CALL.

Theologians tell us that arithmetic is the handmaid of religion, and is a most telling witness of the existence of God as revealed in his works. God proves this wisdom in the way he counts. Enter the cornfield. The kernels of corn are not thrown around that cob by chance. The rows of kernels exist in even rows. There are no odd numbers; it is always eight or sixteen; never seven or fifteen. Our God counts.

Snowflakes are common things in this cold climate, yet in them there is arithmetic. A Brooklyn author writes that no two are alike, but the number six is the active and leading factor in their construction. Each snowstorm is a problem actually worked out.

Have you ever tried to count the stars? Have you been successful? Yet God counts them and places them so accurately that they are the celestial timepiece, measuring second minutes, hours or days, years, decades and centuries.

In man the heart throbs and the pulse beats according to arithmetic. David says: "In thy book all my members are written." Jesus says: "Even the very hairs of your heads are all numbered."

Dr. Newtown tells the story of a gentleman, who lived in Texas, who was an unbeliever. One day he was walking in his garden reading a book. He read this sentence: "God works according to the rules of geometry." He closed the book, and began to think. "I always thought," said he "that everything was made by chance. Is there a rule about everything?" Just then he saw close by a sweet little flower known as the "Texas Star." He picked it up and began to examine it. He counted the petals; he found there were five. He counted the stamens; there were five of them. He counted the divisions at the base of the flower; there were five of them. Then he examined another flower. It was the same with that. Another and another were examined. It was the same with all. There were five petals and five stamens, and so on in every case. "How is this?" he said to himself. "If those flowers were made by chance, some of them would have three petals, and some two and some none, but now they all have five—never more, never less. Here is work done by rule. If it is done by this, there must be some one to do it, and who can that be? Oh, I see!" And then he picked up the little flower and kissed it, and said, "Bloom on, little flower! Sing on, little birds! You have a God, and I have a God. The God that made these little flowers made me."

T. C. Upham, in his "Mental Philosophy," says: "When a bee makes its comb so geometrically, the geometry is not in the bee, but in the great Geometrician who made the bee."

God counts, weighs, measures. Nothing comes by chance. Religion has its rules, its arithmetic. The Christian must count. Here is a sum in addition: "Add to your faith, virtue and to virtue, knowledge, and to knowledge, temperance; and to temper-

ance, patience, and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. If ye do these things, ye shall never fall, and an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—Christian Standard.

Riches.

DAVID LIPSCOMB.

The passion of our age and country is for riches. Riches is the god that now is worshiped. Whatever the heart is set on, whatever is made the supreme object of life, is worshiped. Whatever man sacrifices the true service of God to attain, the Bible calls his "idol." He worships that which he honors and exalts in his heart and his life above all else. The supreme service of the heart and life is worship; the devotion of the heart and life to any object is worship. If these things be true, it is true that this age and country worship riches above all else. because the masses of the people give the most earnest, active, and laborious service of heart, mind, and body to the gaining of riches; they deny themselves all else to gain riches. This is the worship of riches as their idol. Covetousness is the overweening desire for gain; it is the worship of riches; it is idolatry.

This devotion to money is the worship of mammon, and Jesus says no man can worship God and mammon. The Holy Spirit admonishes Christians: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." (Col. 3: 5, 6.) He again says: "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 kinds evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim. 6: 9, 11.) Yet despite these solemn warnings of Jesus Christ and the Holy Spirit, men—perhaps the majority of men claiming to be Christians—neglect the service of God and violate his law in a life struggle for that which brings no real happiness, but brings trouble and vexation in this world and ruin in the world to come.

The experience of this world fully bears out the warnings of God in the Bible. We see men every day around us in their anxious struggle for riches fall into many temptations they are not able to bear, pierce themselves and the hearts and souls of their best and truest friends through with many sorrows. Yet riches do not and cannot bring happiness, but do bring care and anxiety and many temptations. Nine-tenth of those who seek riches fail. The great anxiety for riches often cause the failure. Prudent industry and economy will

bring competence always. The anxiety for wealth leads to risks and overstraining in business, to speculations and failure. Nine-tenths of the business failures come from anxiety to gain wealth rapidly.

The possession of wealth brings many and hurtful temptations. The means to indulge lust and power are temptations to indulge them. To one who has the means to gratify his lust and appetites, his pride and his ambitions, the temptations are increased manifold. The power to control means destroys the weaker competitors in business and trade, increases the temptation a thousandfold to crush out all competition and bring those with less means to ruin. As a rule, these men who have become millionaires do this. The pathway to their great riches is strewn with the wrecks of weaker men and families brought to ruin and poverty as much as the victorious warrior's pathway is strewn with the wreck and ruin of his enemies. This principle of business is wrong and sinful. Wealth so gained cannot bring happiness. Great, overgrown fortunes are made but what good do they bring to their owners? They bring trouble to their owners in many ways. The care of them is an exacting anxiety. A feeling pervades society that they were gained by wrong and ruin to others; hence, they are legitimate prey for any who can cheat or rob them. The reckless devise ways for doing this.

Just now every millionaire in the land that has minor children feels uneasy, lest they be kidnaped and held for ransom. But when no evil of this kind threatens, the money is a burden and a care. Their trusted friends and counselors sometimes, as they grow helpless, defraud and murder them for their money.

Of late years it has become fashionable for these rich men to donate a portion of their means to institutions for the public good. This is, I take it, somewhat to ease their consciences for the methods used in gaining the riches, and partly to perpetuate their names as a self-glorification. It is better for the public that these fortunes should be used as the public benefactions than to be perpetuated in the family. But the wrongs committed in gaining them cannot be condoned by so using them. They were bringing no happiness or peace of mind to the owners.

Recently Mr. Armour, of Chicago, who grew immensely rich by destroying competition in the packing business, died. He accumulated millions. He invested a portion in literary institutions to help the public. He was asked what he regarded the best paying of his investments, meaning what paid the highest interest. He replied: "The institute." The portion he had invested for the good of others, though but a trifle of his possessions, brought him more happiness than all the millions bearing their percentages. This is a commentary on the barren results of great riches.

When the man with his millions saw he must die, he ask the preacher present to repeat the Lord's prayer with him. He had been too busy with his millions to remember it. The preacher said it, and dying man repeated it after him. In

the supreme hour he found more comfort and hope in that simple prayer than in the millions he had gained through his fierce struggle for wealth. Did the prayer avail him? The world concludes that every prayer in the dying hour will be heard. But the Lord does not so teach. "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof." We would hope for the best for the dead, but a life of self-seeking and disregard of the good of our fellow-men can never be atoned for by a few thousand given as benefactions to the public, nor by repeating the Lord's prayer as the early labors fade away. "Godliness with contentment is great again."—*Gospel Advocate*.

Preach The Word.

J. W. ATKISSON.

The world is slow to learn that there are some very important matters connected with the evangelization of the world; besides taking up collections, and attending big conventions. We undervalue the small opportunities; we desire to accomplish something great in the estimation of the world, and in our eagerness neglect the seemingly small things that present themselves every day.

What a blessing we would be if we would seek the sad and the lonely hearts and into their lives bring joy and gladness!

Such was the life of the Savior, a life of sacrifice for others: and in such a life is found the highest joy and sweetest peace. Serving humanity thus, we serve God; for this is what he would have us to do, and is well pleasing to him.

The preacher should endeavor to teach churches the way of the Lord. When they refuse to hear the truth, he should turn to those who will hear it.

Let them go, preach the gospel to the poor; let them go into the highways and the hedges, then they will not be troubled with worldly displays, but will be gladly received by those who are hungering and thirsting after the truth. It is sad that so much of the worship is with a man-pleasing spirit. There is too much "eyeservice, as men-pleasers," and not enough of that service which is in spirit and truth. Some churches have grown so worldly that they remind one of a theater. The church should discard the worldly garments in which she has robed herself, and, day by day, do "the will of God from the heart."

Jesus tells us to let our light shine, or to shine our light, for the benefit of others? Are we doing this? But can we shine before we are luminous? There must be light from the central sun thrown on the planets before the planets can give out even reflected light. So, unless we let shine on us the light of him who is the light of the world, we are

unable to let any of that light shine on others. We must first have a measure of light in ourselves, then we can let it illuminate our fellows. Jesus denied himself to save us, so we must deny ourselves to save others. Then let us "walk in the light as he is in the light."—1 Jno. 1: 7.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness [simplicity] of preaching to save them that believe."—1 Cor. 1: 21. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Dan. 12: 3.

A faithful gospel preacher went into a large city which was wholly given to sectarianism and sin. The gospel in its purity had never been heard before, and the people began to slander him, they said he was a kind of a tramp preacher out for "revenue only," etc, etc.; but at the first evening service he introduced himself thus:

"We are strangers to one another. I came to you unheralded and unknown. I deem it proper to say in the outset, that I have at my hotel testimonials as to my religious character and church relations. It would be only ordinary prudence in you, and not at all offensive to me, if you should ask to see them. Many religious tramps are abroad in the land, and some impostors, who are seeking to make merchandise of the gospel. I will not therefore, need any pecuniary assistance from you and of course shall not ask any. I may state however, as this is the very last allusion or hint that you will hear from me on this subject, that persons sometimes come to feel from the promptings of their own hearts, and without solicitation, direct or indirect that it would do them good to contribute to the work which I am trying to do for God and man, and when such persons come of their own volition and pray me to accept their offerings, I have never felt that it would be right to decline them. I gratefully accept them and give God thanks."

It is not necessary to say that he was well supported. He set a large congregation in order and raised sufficient money to build a good, comfortable meeting house. Such is the work of individual zeal and personal consecration.

ST. LOUIS, MO.

Crucifixion and Enthronement.

W. J. BROWN.

In his epistle to the Galatians, as in numerous places elsewhere, the apostle Paul expresses the key note of his life of sacrifice: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Had you lived in the times of the apostle to the Gentiles you might have seen and heard things startling. You see him haling a man on the streets of some great city. "Who is that man?" You ask of one of the fathers in Israel. "That is Saul of Tarsus. A man of great scholarship and charac-

ter. He was once looked upon with feelings of envy by our greatest teachers. He could have filled the place of Gamaliel in the Sanhedrin; the highest honor in the Jewish nation might have been his. But, poor fellow! he has taken it in his heart to be a Christian; and what is still worse, a preacher of the new faith. He has humiliated his aged parents, brought reproach upon the religion of our fathers, sacrificed his opportunities and brought poverty, ignominy and persecution upon himself." Perhaps you would be tempted to say "Paul, you have made the mistake of your life. The religion of your parents and great teachers is good enough for you. If any pursue your present course you will become a castaway, a tramp preacher, an apostate from the religion of your fathers; you will incur the displeasure of all good people and die at the hand of the enemy." Paul's responses to all such appeals from friends or enemies, is, "I count all losses but refuse if I may but win Christ. I am persecuted, but not forsaken, cast down, but not destroyed, I am poor, but make many rich, I have sacrificed all, yet I possess all things, I am crucified unto the world and the world is crucified unto me." "Why, Paul, you must be beside yourself, all the world is against you!" "Very well," says Paul, "then I am against the world."

The capital thought in the passage before us is crucifixion and coronation. Paul made choice of two objects. Upon the one he crucified the world and upon the other he introduced the Christ. Every man sets up a cross and a throne; on the one he crucifies an object, on the other he enthrones his ideal. "You cannot serve God and mammon." But all serve the one or the other, crucify the one and coronate the other. The servant of mammon crucifies Christ. It is still possible to "crucify the Son of God afresh and put him to an open shame."

The crucifixion—It is the horror of all human tragedy, the culmination of inhuman villainy. Contemplate for a moment the spectacle of calvary! About that cross, as the Son of God hung on it in the agonies of death, gathered not only the city's offscouring and the mercenary hoodlams of paganism; but also the most refined, respected, educated, religious and the highest theological functionaries of his own people. Who was it that crucified Christ? It was not the Egyptians, the treacherous Chinaman, the proud Greek. "He came to his own, and his own received him not." They jeered, they howled, they cursed, they spit in his face, they gnashed their teeth, they defied. Where was Jesus crucified? Not in Egypt, nor Japan, nor Africa, but in Palestine, the Holy Land! Who is it that "crucifies the Son of God afresh and puts him to an open shame"? (see Heb. 10.) It is not the alien who never surrenders to Christ, it is the man who was once "enlightened and tasted the good word of God"—the apostate from Christianity. The tragedy of calvary with all its blood-curdling, revolting horrors, may be re-enacted in the church of the living God, by his pretended friends. His first crucifiers were the victims of deception, and so may the second class. Human nature is the same as it was then. From the arc of a circle a mathematician can complete the circle; give the anatomist

the bone of an extinct animal, and he will describe the complete animal, even tell the kind of food it subsisted upon. If you know something of one man, and if that be self-knowledge, you know something of every man; if you know one community thoroughly you know something of every community in the world, careful analysis is the first condition to successful knowledge. The student in any branch of knowledge begins by taking a simple specimen from a class, and then examines each separate part of the specimen. In studying one oak, we do not begin with a forest, but with a single tree. What is true of this individual is true of the class. God's attitude toward a single sinner is his attitude toward all sinners. "That which hath been is that which shall be; and that has been done is that which shall be done; and there is no new thing under the sun."—Eccl. 1: 9. "That which is hath been already; and that which is to be hath already been, and God seeketh again that which is passed away."—Eccl. 3: 15.

That is what we call "history repeating itself."

"For we are the same our fathers have been;
We see the same sights our fathers have seen,
We drink the same stream and view the same sun,
And run the same course our fathers have run,
The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink,
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing."

The principle parties that figured conspicuously in the crucifixion of Christ, were the priests, Pilot, Judas and the mob. Every principle of humanity and justice were disregarded in getting rid of the Christ: it was the devil incarnate.

In considering the crucifixion of Christ, I want to note somewhat in detail the spirit in the people that brought it about; and second, endeavor to apply the circumstances to the people of our times, note the results of a change of circumstances. I ask the reader to follow me through that he may avoid the misfortune of a second crucifixion.

Cloverdale, Ind.

Alexander Campbell as a Prophet.

In the summer of 1847, from the vessel on which he was bound for Europe, A. Campbell wrote and sent the baccalaurate address to the graduating class of that session of Bethany College. The address was read to the class by W. K. Pendleton, Vice-President of the College, July 3, 1847. In that address, bristling all over with intensely interesting facts, are three prophetic words: "Young gentlemen, there are some of you standing here to-day who may live to see the day, not quite fifty-three years hence, when the American family shall number its seventy-five millions of citizens. The next century will commence with a population of seventy-five millions." Of course he had the ratio of increase up to 1847 as a basis of calculation, but there is an oracular certainty about his utterance that marks an almost prophetic intelligence.

Among America's great men that marked the

century just closed there arose not one greater than the "Sage of Bethany." Not an utterance fell from his lips, or a line came from his pen, that should not be treasured by those who are zealous in the great work inaugurated by this apostle of Christian education. The young preacher who is planning for his library should put down among the first indispensable volumes, all the writings of this pioneer of religious liberty in the nineteenth century. Not a single published volume of his will ever become obsolete. There is about all his writings that glow and freshness that shall endure while time and truth shall last. Books may come, and books may go, but the books of A. Campbell will go on forever. As the splendor of a new day ushered in by the rising sun, though witnessed for many thousand years, is still fresh and glorious, so the splendor of this great intellectual and religious luminary will continue to delight and vivify his millions of admirers while time shall endure.—Ex.

The One Way of Salvation.

S. WHITFIELD.

NO. 4.

"Whosoever therefore shall confess me before men, him will I confess also 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."—Matt. 10: 32, 33. These are the words of our Master, and should be obeyed the same as any other requirement. There is very little contention in the religious world as to the importance of making this good confession, at least among those that claim to believe in Christ; but there is difference as to what it means and embraces. In order to be saved it is absolutely necessary to confess Christ before men, and we must not be ashamed to do so; for if we are he will be ashamed to confess us to the Father. Plenty of people have been convinced of the right way of the Lord, but they did not have the courage to come out openly before the world, confess it, and try to live up to it. It is one thing to convince a man, but quite a different thing to convert him. I knew a man who acknowledged the truth of Christ, but he said he could not stand the persecution that was sure to come to the one who obeyed it. He was ashamed of the Son of God and of his teaching, and was continually denying him. Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8: 38. To-day it seems as though it does not mean much to acknowledge and own Christ after all. Let us see what it meant in the days of the apostles. "These words spake his parents, because they feared the Jews, for the Jews had agreed already, that if any man did con-

ness that he was Christ, he should be put out of the synagogue."—John 9: 22. "And they called them, and commanded them not to speak at all nor teach in the name of Jesus."—Acts 4: 18.

The apostles did not stop, for they had courage, and were not ashamed of these things. "Saying, did not we straitly command you that ye should not teach in this name? And behold ye have filled Jerusalem with your doctrine."—Acts 5: 28. We need people with courage enough to fill this world with the same doctrine; and I think that if we would try harder to do it ourselves, we would be persecuted more. Has the suffering of the cross ceased or has the world fallen in line with its teaching? I am afraid that the trouble is that we are compromising too much. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3: 12. "Woe unto you when all men shall speak well of you."—Luke 6: 26.

We are required to confess that Jesus is the Christ, which is the one grand and central truth of the plan of salvation. Upon this the whole structure stands or falls. If it is true it stands, if not it must go down; but as we are sure that there is no proposition more true than this is, we know that it cannot be shaken, for it is founded upon the rock. "And Simon Peter answered and said, Thou art the Christ, the Son of God."—Matt. 16: 16. Christ builded his church on this truth or on the Christ. "That if thou shalt confess with thy mouth the Lord Jesus."—Rom. 10: 7. It is only reasonable that we should do this, and as we do so, we should try to understand what it means. What a noble thing it is to confess before men the greatest person that ever walked on this earth, and the only one that lived here without sin!

Of course this confession can be made without any profit; there must be meaning with it, or it must be made from the depths of the heart; and when it is, it means everything to the one who makes it. It means that he is a sinner and lost without Christ; that Christ is the only one through whom he can be saved; and that he now takes him as his King to faithfully and humbly try to do all that he says. Can we say that we are living up to all that it embraces? It certainly includes more than frail humanity lives up to. It means more than the majority of people teach from it, and more than any of us show to the world by example. We must try to make it all through life.

It is taught in the Bible as a condition of salvation, and if we do not make it in this world, and try to do what it teaches, Christ will deny us before the Father, and then we will be lost for all eternity. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth on him shall not be ashamed."—Rom. 10: 9-11.

WALNUT BOTTOM, P A.

Be sure that, wheresoever our lot is cast we may and must aim at the perfect life.—Sel.

What Do You Think Of It?

J. N. ARMSTRONG.

Brother N. O. Ray, after a three years close association in the Bible School family writes to the Primitive Christian as follows:

"The lessons of self-denial, humility, and implicit confidence in the promises of God I learned while there shall ever be ruling factors in my life, I shall ever be grateful to the noble faculty, and to Bros. Lipscomb and Harding especially, for these lessons learned. Eternity alone can reveal the good that is being done year by year by the Nashville Bible School."

Friends, this is but the feeling and sentiment of hundreds of hearts that have been closely associated with and in "the Bible School family" (as Brother Ray fitly calls it.) This school has lately closed its tenth year's work and I have been closely associated with it for eight years, first as a student, then as a teacher and I can endorse every word Brother Ray says concerning this school, its work and influence upon the hearts and lives of those who enter into the real spirit of the school.

I feel sure that it has been, during its ten year's existence, one of the greatest powers, if not the greatest, in the world to build up the church of God. In the first place it has revolutionized almost every teacher in it, most of them have almost been made by it. And the same leavening influence has permeated its students and thus revolutionized their lives. The very intentions, purposes, and objects of the teachers and students of this school have been changed by the influence of it. And some of us shudder at the thought of what our lives might have been had we never come under its influence; although most of us were considered excellent men before coming under it.

But I want to speak of the three great lessons Brother Ray says he has learned and that "shall ever be ruling factors in his life—Self-denial, humility, and implicit trust in the promises of God.

No life can become truly great that is not led by these principles. They were the ruling factors of Christ's life—the greatest of all lives. To the extent one is governed by these principles to that extent he will be really great. The apostle Paul was led, perhaps, more nearly by these principles than any other New Testament Christian thus he became the greatest of them all.

To these lessons mentioned by Brother Ray I would add one other and the list is complete, and I feel sure he will endorse it as one he learned while there. It is this: "Do with your whole heart whatever you do, hold on with the tenacity of a bull dog, bringing victory out of defeat."

He who makes these four lessons the factors of his life cannot fail. Success is inevitable.

Now if some lessons have been taught and emphasized in the Bible School above others they are these. They have made the School what it is and were it possible to rob it of the fruit that has come through these principles very little world be left to distinguish it from other schools and colleges.

The greatest workers from this school in the field to-day, have been made through the imbibing

of these lessons.

In this school self-denial and trust in God have been emphasized by teaching and example in a way I have never seen elsewhere. And my prayer is that these principles may continue to rule there.

We expect to impress them in Potter Bible College at Bowling Green as the factors of true greatness.

We are going to strive to make the college at Bowling Green the greatest school in the world, and we expect much of its success to come through these great lessons that have been the distinguishing features of the Nashville Bible School from its beginning.

Infallibility.

J. W. M'GARVEY.

Under the head "Questions and Answers" the Christian-Evangelist of June 6 has some singular remarks about infallibility. It says:

"There is no infallibility offered to us except the infallible Christ, who is the same yesterday, to-day and forever."

I thought that God is infallible, and also the Holy Spirit. I suppose that the writer of the editorial, when he stops to think, will admit this. If Christ is infallible, all that he has said is infallibly true; but all that he said that we know anything about is written in certain books. To this extent, then, these books are infallible. If God is infallible, all that he has said is infallible. But this same class of books contains many things that God has said, and to this extent these books are again infallible. Finally, if the Holy Spirit is infallible, so are all the utterances that have come from him. But the contents of all the books written by inspired men came from the Holy Spirit; consequently all the inspired writings are infallible. If any parts of our Bible are fallible, it is because those parts are not the utterances of either God or Christ or the Holy Spirit. Of how much in the Bible does the Christian Evangelist think that this can be affirmed?

Again the Christian Evangelist says: "It is strange—this longing for sometime infallible, that will dispense with the use of our reason, and with the necessity of research and investigation." What does this mean? How could the infallibility of the Bible dispense with the use of reason and research? Does he think that if he had in his hand an infallible book he would know its contents without reason or research.

But then, the Bible can not be infallible, because men differ about its meaning. He quotes the saying of Jesus, "He that believeth and is baptized shall be saved," and says: "The religious world differs in its interpretation of this passage. That is only saying that we have no infallible law of interpretation by which we can secure infallibly the meaning of Holy Scripture."

Suppose that men do differ about the meaning of a saying of Scripture; does that prove that he is not infallible. The writer has now run a-

round the circle. Starting with the 'infallibility of Christ, he starts out to show that there is no other infallibility, and ends with an argument that robs Christ of infallibility. It is easier to describe a circle with false reasoning than with a pencil or a piece of chalk.—Christian Standard.

The Rich Man And Lazarus.

S. L. BRISTOR.

Some lessons found in this parable:

1. It teaches that men are not annihilated at death.
2. That the doctrine of universalism is not true.
3. The state into which both good and bad men pass at death is one of real and intense consciousness.
4. Saints after death are sensible of no want.
5. Sinners after death are full of want.
6. The lost will beg for mercy where there is no mercy.
7. Men become interested in their souls' welfare too late.
8. The lost are refused the least favor.
9. It is not the duty of the redeemed to carry water to the lost.
10. Men can get from earth to hell and from earth to heaven, but there is no road leading from hell to heaven nor heaven to hell.
11. Men get interested in the souls of their relatives too late.
12. The lost do not want their relatives to come to torment. How sad! One brother in torment and five on the road.
13. We need not expect God to send a messenger from death, or establish any new plan to save the rich, liberal-minded, worldly, society people. I think Abraham made this point very plain to the rich man.
14. Those who reject the word of God, reject the strongest power that God will bring to bear upon any man to bring him to repentance.
15. It is wrong to keep and feed dogs when so many human beings are starving for both temporal and spiritual bread.
16. The man who spends all his time, energy and thought upon the selfish, worldly comforts of this life is very unwise and a very poor manager. He may be called wise in the estimation of short-sighted people. But in the sight of those who take into consideration the great realities of life, death and eternity, he is very foolish. Let me say to God's poor, take courage; your deep poverty in this life will only give edge and keenness to the joys of heaven.—Christian Standard.

The best lesson that we can learn in this life is that the will of God is wise and holy and loving, and that we are to allow our lives to be fashioned by it in all things, great and small. He who learns this has learned the supreme lesson of earth, and he who has come into personal acceptance and experience of it has come to know the supreme thing that has come within the scope of earthly powers and faculties to grasp.—Ex.

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.

Brother McCaleb desires to leave this country for Japan at an early date. He is now wending his way to the Pacific coast, but he has not enough money to pay the fare of himself and family back to Japan. He is one of the most faithful men who has ever been in the foreign fields, I believe. He did a great work in Japan, and hopes to do a greater. He wants to take some farming impenents with him. When a man like he is wants to go into the foreign field, and is willing to go without covenant or contract with any one but Jehovah, we ought to be glad to help him in going, and faithful in supporting him while he is there. Let us all do something at once. We have recently received some money for him and will send him what money we have on hand to him within ten days. We can greatly comfort, encourage and help him with a little effort on our part. THE WAY will be glad to forward any money to him which may be sent us for him. We will request Brother McCaleb to write a receipt to each contributor.

* * * *

Are our friends doing what they can for THE WAY this hot weather? We are working faithfully at this end of the line to keep up our mailing list and to extend it. We would be very glad indeed to have seven thousand paid up subscribers by the first of next April. THE WAY is not quite large enough; it would be much better if it were 16 pages to each weekly issue. With seven thousand subscribers, we can make a 16 page paper. Can't you send us one new subscriber? Surly every reader could do that if he would. What a grand thing

such a paper would be at fifty cents per year. There can be no sufficient estimate put upon the good it would accomplish. The power of the press is wonderful. Several of our subscribers have promised us a hundred subscribers each.

In the south we are now in the midst of the protracted meeting season. If the preachers who are friends to THE WAY will send for sample copies of it, and make a little speech sometimes during the meeting for it, they can secure a good many subscribers. By sending for sample copies, and handing them around almost any one who has any tact for that kind of business can get from ten to fifty subscribers per year. If each one of the seven thousand people will do a little in this way, it will amount to a great deal. Will you be one of them. It seems to me there was never a better opportunity to circulate most excellent literature at so low rate.

* * * *

The Nashville Bible School Catalogue has been published. Send for a copy. This School bids fair to do a fine work this year. Write to Dr. J. S. Ward, Bible School, Nashville, Tenn., and get one. This School has been before the public for ten years, and has made a record unsurpassed for usefulness.

* * * *

The Potter Bible College, of Bowling Green, Ky., has also issued its Catalogue. Write to J. A. Harding, 1018 South Spruce St., Nashville Tenn., and get one. A beautiful location, beautiful building and a splendid faculty of skilled teachers are its attractions.

* * * *

We pray God to bless both of these institutions abundantly; may their borders be greatly enlarged, and their influences for good be multiplied many times over.

What God Does He Worship?

J. A. H.

"The Journal was gently taken to task yesterday by one of its friends for its alleged attack upon such men as Morgan, Rockefeller, Carnegie, Armour, and others of our present-day commercial freebooters who have grown so enormously rich in the past few years.

"It is true, The Journal does find occasion frequently to

condemn the means which have made these men what they are to-day, but it has not and does not condemn the men themselves only as they represent bad systems of government.

"All men are human and the man who gets money and becomes immensely wealthy by means within the law is not to be blamed for doing so. All men are trying to do the same thing and if they fail it is not because they do not believe in accumulating wealth, but because they are unable to be so.

"The things to be condemned in this widespread commercial piracy is not so much the men who are engaged in it as the system of government which permits it. When the law permits one man out of ten thousand to grow enormously rich at the expense of the rest of them one man is not to be blamed, but we regret that the same cannot be said of the other 9,999."

So writes the editor of the Pensacola (Fla.) Journal. He calls Morgan, Rockefeller, Carnegie, Armour, and such men, "Commercial freebooters," and the system by which they obtain their many millions "Commercial piracy;" but he does not blame the men at all; he even affirms that all men would do the same thing if they could.

No, these "Commercial pirates," who extort such vast sums from the masses, he evidently admires on account of their great and successful devotion to the God, Mammon. On the other hand he blames those who allow themselves to be so greatly outstripped in the race for wealth.

I have made this clipping from the Journal chiefly to call attention to the great extent to which this world is given to Mammon-worship. Here is an enlightened, gentlemanly editor, kind, courteous, pleasant, who believes all men would accumulate wealth like these men have done, if they could: who in no wise blames them for their vast accumulations, nor for the methods of them; who finds fault only with those who have not so succeeded.

It does not occur to him that any man's religion would keep him from accomplishing such ends in such ways. His observation and experience have not suggested to him apparently that there is any man so devoted to Jehovah, the only true God, as to be in the least neglectful of Mammon. His idea seems to be that the chief aspiration of every man is to accumulate wealth.

Now it is the business of the editor of a daily paper to know men and things, to keep up with the times, to study the spirit of the age; and the results of the investigations of this one seems to have convinced him that all men are devoted chiefly to the acquisition of earthly wealth. And it seems to me he is not wrong. Most men seem to live to make money. They make it, or are trying to make it, or are complaining because they cannot make it; and, no matter how rich they may become, they desire to continue to accumulate. As one old farmer expressed it to his children, "Let it be the rule of your life to lay by each year one half of all you make."

How differently sound the words of Jesus: "Lay not up for yourselves treasures upon the earth; . . . but lay up for yourselves treasures in heaven; . . . for where thy treasure is, there will thy heart be also. . . . Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. . . . For after all these things do the Gentiles seek: for your heavenly

Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you."—Matt. 6. 19, 33. To the rich young ruler he said: "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven: and come, follow me."—Mark. 10: 21. To his disciples he said: "Make to yourselves friends by means of the mammon of unrighteousness [temporal riches]; that, when it shall fail, they may receive you into the eternal tabernacles."—Luke 16: 9. "And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him."

Then, as now, most people worshiped mammon, money, riches. What a man trusts in, looks to and depends upon is his God. If he trusts in Jehovah, looks to and depends upon him for guidance, blessing, strength and help, then Jehovah is his God, and blessed is that man, for he has a living God, who is infinitely great, wise and good, who will never fail him nor forsake him, if only he will remain faithful. His God is able to bless him abundantly both in this world and in that which is to come. Such a man needs to be anxious about one thing only, and that is, to be diligent and faithful in the service of Jehovah; for then his God is pledged to guide and guard him, to strengthen and bless him, and to make all things work for his good.

But if a man trusts in, looks to and depends upon money, Mammon is his God and upon Mammon he must depend both for this world and that which is to come; for if one worships Mammon here, he may be sure Jehovah will not save him hereafter. As Jesus said, "Ye cannot serve God and Mammon." God saves only those who trust and serve him.

I believe this Mammon worship, this trusting in money, is the most insidious, the most common and the most dangerous of all sins. I believe that those who have started in the service of Christ in good faith are more likely to fall away and be lost through this sin than through any other. Every one of us needs to be on his guard against loving money and depending upon it.

Every Christian must be a diligent worker; to work diligently is a part of his religious duty. And the diligent Christian worker is likely to make money. It is a proper thing to do. But what should he do with it? If the chief object of his life is to serve God, if it is his meat to do his Master's will, if his highest aspirations for this life are to lead sinners to Christ and to develop Christians for greater usefulness he will use his surplus means for the cause of God.

I know a woman who devoted one hen's nest to the cause of Christ. I thought that was a step in the right direction. I thought that would do very well for a beginning, for a babe in Christ. I know a man who has three farms; he has devoted one of them to the service of Christ; if every Christian would do as much, great would be the increase in the income in the kingdom God. I know a man who has devoted all of his labor and fifty-five per cent of his money income to

the cause of Christ; Jesus has said: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over shall they give into your bosom;" surely much will be given to this man.

Well what are you doing, my brother, my sister? Have you not a farm, or a field, or an orchard, or a corner of the garden, or a hen's nest, or the young of one horse, or cow, or sheep, that you ought to devote to God? Have you not been paying a tenth long enough to grow in this grace also, and are you not ready to move up and give regularly 15 per cent., or 20? or are you ready by this time to move up to 25 or 30, or 33½ per cent.? Jesus meant every word of it, when he said: "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. May God stir our hearts to do more for him than we have ever done! And that he may use this article to this end is my prayer.

Crucifixion and Enthronement.

W. J. BROWN.

No. 2.

I think the spirit in the people that led to the crucifixion of Christ may be found in many of the people to-day: not so much the feeling of determined opposition to Christianity as such, but a feeling that manifest its opposition to the demands of Christ through his people. There are few, perhaps, who oppose Christianity as such; but a feeling that manifests its opposition to the demands of Christ through his people. There are few, perhaps, who oppose Christianity as such at least not avowedly so. But deep down is a feeling of opposition to the requirements of Christ which manifests itself in opposing men who advocate it. Such opposition thinks it is only directing its arrows at men, but it is the Christ in men the enemy is fighting as a last analysis will show.

To begin with the church authorities—what had they against Christ? What had he done to them that they should be the instigators of his death? He had not taken the pulpit away from the preachers. But what feeling caused the priests and Pharesees to demand of Pilate the death of Jesus? "Pilate knew for ENVY they had delivered him up."—Matt. 27: 18. Envy was the sole cause of all they did. This was a confession of Christ's superiority to them. *Jealousy* is a feeling of uneasiness as regards some imagined qualities of superiority in ourselves: it is a suspicion that others want something that we are afraid of losing; envy that others possess superior qualities that we desire. The persons mentioned were envious of Christ's power. With such power over nature and men, what a world of riches, fame, and pleasure it would bring to them! They did not

kill him because his claim of omnipotent power was false, but because he would not use it nor delegate it to them. They knew that he had such power. Did they not see Lazarus come from the grave. Why, then did they the next day conspire against him? because he would not use it as they thought it should be used. They were envious of his power to heal. What a fortune it would have made them had Jesus given them the power to heal the sick and raise the dead! Jesus would charge nothing for the cures nor allow them to work miracles. "Freely you have received," said Jesus to his disciples as he spoke to them of the miraculous power received of God, "freely give." They were to take no pay for the use of miraculous works; for men cannot pay for miracles.

But for their preaching they were to accept whatever was proffered them. "Take no provisions with you, for the laborer is worthy of his hire." Those to whom you give the bread of life must recognize their obligation to you. The universe is not built on the principle of something for nothing.

They were envious of his popularity with the people. "He spake as never man spake." They said, "All the world has gone after him." They would not have condescended to notice Christ had they such power to excite the people and secure such a following. Some preacher comes along and preaches the gospel with the commanding power of a Paul; the people obey the Christ by the score. What the attitude of the local preachers toward him and his work? In many instances it is that of envy and jealousy. They do all they can to counteract his influence with the people. They will use his sermons in places where he is unknown—they envy him his power over the people for good. If they had his ability to preach, and command of the people, they could make more money preaching than in the practice of the law, or medicine.

But the demon of envy is not a thing peculiar to the clergy, but it is found in all the relations of life. It seems to be the order of the day in the business affairs of life. Merchant is envious of merchant. It is at the bottom of nearly all the competition in business. It is the same thing, only working in a different way, that once instigated the priests and Pharesees to kill Christ. Doctor is envious of doctor; deacon is envious of deacon; one leader is envious of another; one member of the choir thinks another member gets more glory as a singer. The basis of all envy and jealousy is selfishness. You may think that the spirit of envy in business is not so bad as that of the ministry, or that of the priests and Pharesees, but the foundation out of which it grows is the same in every case. A change of circumstances would bring about startling results. The preacher who deprecates the envy of Christ's time may harbor the same feelings toward the preacher whose influence and popularity is greater; the merchant who thinks envy inexcusable and despicable in the preacher, may have rankling in his own heart the same feeling towards his competitor. The business man is not envious of the preacher; nor is the preacher envious of the editor, nor the editor of

the doctor. This base principle of the human heart runs in the narrow channel of classes. Change their relations and the feeling is directed toward different objects. Put the preacher in business and he becomes envious of his rival; make of the editor a doctor and he imbibes the spirit peculiar to that profession. Put all in the position of the priests and Pharisees and they become envious of him, and re-enact the tragedy of Calvary!

If this feeling grows out of selfishness, as we suppose it does, the condemnation resting upon it must be the same in all cases. I cannot be selfish and envious in one relation and otherwise in another.

Sin is not owing to environment or found in our circumstances, but in our heart. Circumstances are only the means of bringing out what is in the heart. The Galveston flood brought out what was in the people that survived the catastrophe. On the one hand it brought to light the inhumanity of those who made the occasion of other's misfortune an opportunity for gain, by robbing the dead and exacting enormous prices of the living for food. On the contrary, the same circumstances showed the better traits of what was in good people. The sympathy for the unfortunate was shown in numerous ways, chiefly by liberal donations to the starving. "It is necessary that there be factions among you, that they which are approved may be made manifest." Such things show to the world the man approved of God. "It must needs be that offences come," says Jesus, and the saying is in keeping with a sound philosophy of human needs. In passing a saloon one may be drawn toward it another feels no inclination to go in. The trouble is within the man tempted: still the saloon is an unmitigated evil in a world of men with perverted and depraved appetites.

I am glad I am not placed in the peculiar circumstances and times of those who crucified Christ. I might have clamored for the same thing. Had I been with the disciples in the boat when Jesus came walking on the water, like them I would have said, "It is a ghost." "Let him that thinketh he standeth, take heed lest he fall." "Let a man examine himself whether he be in the faith." While I may congratulate myself that I was not there to say, "let his blood be upon us and on our children," it is possible that I harbor the same feelings and principles in my heart. If the principles that led to the death of Christ be found in the world to-day, it is possible for us to "crucify the Son of God afresh and to put him to an open shame." The merchant that does not balance accounts fails in business; the Christian that does not examine his own heart and inspect his principles, is sure to fail of eternal life.

Cloverdale, Ind.

Charity.

J. LEE BLACK.

"And above all things have fervent charity among yourselves: for charity shall cover the

multitude of sins."—1 Pet. 4: 8. "Hatred stirreth up strifes, but love covereth all sins."—Prov. 10: 12. God in commanding us to love our neighbor, love the brethren, love our enemies and so on has not commanded us to do a thing which he does not do. "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."—Jno. 3: 16. While the world was alienated from God, in direct disobedience to his will, his tender affections reached out for man and covered the multitude of his sins. This love was made manifest in the gift of his Son. If God had been as obstinate as some men we would have been forever lost. Suppose, while enjoying the sweets of heaven, Christ had looked down upon poor weak mortals in their sinful state and said to them, "You have sinned, you are not worthy of my attention. Repent, confess your sinfulness, and then I will come down and make provisions for your salvation." But no. He is merciful and wishes us to obtain mercy. He loves us and wishes us not only to love him but to "Love one another." He loved us so much that he left heaven itself, came down to this earth among its trials and imperfections, suffered and at last died on the cross for the sake of those who were in disobedience. Instead of rejecting them till they did better he came and associated himself with them and taught them how to do better. He melted their stubborn hearts with his love and kindness. He knew these things to be necessary for he himself said: "It is written in the prophets, and they should be all taught of God." He then draws the conclusion, "Every man therefore that hath heard and hath learned the Father cometh unto me."—Jno. 6: 45.

Why not be as charitable as Christ? If we see any who do not do as they should, why not conclude as Christ did, that they have not been properly taught. They have not heard and learned or else they would do better. I once heard a man say while talking on this subject: "But he knows better for I have told him." Yes, you think you are a wonderful teacher don't you? I have known men to be told things a dozen times and then not know it. Christ did not say that the man who hears will come to him, but the man who hears and learns. It matters not what may hinder a man from hearing, learning, and turning away from his weakness, we should not be so obstinate as to reject him until we have given him all the power that there is in the gospel to save him. (Rom. 1: 16.) Even if his errors should come in contact with our personal interest and injure the work which we are doing, we are commanded to be, "Longsuffering; forbearing one another, and forgiving one another, even as Christ forgave you, so also do ye." Col. 3: 12, 13.

Christ has suffered long with our sins and loved us through it all that he might at last save us. If we do not forgive and love in the same way we are none of his. "Now if any man have not the spirit of Christ he is none of his."—Rom. 8: 9.

VICKSBURG, MISS.

"All the ways of a man are clean in his own eyes: But the Lord weigheth the spirits."—Prov. 16: 2.

Progress.

J. M. BLAKEY.

NO I.

Webster defines progress "a moving or going forward; a proceeding onward." When we go back to Adam and Eve in the garden of Eden we see man in his primeval state before his fall. We see him just as God placed him there before sin entered the world. We also get a glimpse of the great partition between time and eternity. In an evil hour Satan appeared, and persuaded Eve, and she persuaded Adam that it was necessary to be "progressive." They tasted of the forbidden fruit, now they are doomed, disgraced and driven from the garden. Sin and death has now entered into the world. What had been a garden of delight has now been corrupted by sin, and the world is filled with misery, sorrow, suffering and death. This has been called by some the age of pre-historic man, for profane history does not reach into this period.

Since that time this "progressive" spirit has caused much trouble in this world. Sam Jones perhaps means to be right in telling people that "stagnation is the next station this side of damnation;" but it is just as well to stagnate any time, perhaps better, than to progress beyond that which is written, and do things in violation of the divine will. Passing on we come to the birth of empires and monarchies, man's first and feeble attempts at government. Some of these soon crumbled and fell, and we are told that the hand of "progress" worked their ruin.

A GOLDEN AGE.

We are also told that change itself is the handmaiden of "progress." Passing still farther on we come to the time of Herodotus (the Father of history,) and Homer, and finally reach a golden age in literature and poetry. We see Grecian and Roman civilization at the zenith of its glory. We behold the matchless and splendid Demosthenes also Sallust, Horace, Livy, Virgil, and last, but not least, Cæsar towering above many others; as a mighty oak of the forest in the world of great minds. But alas! all these have faded, and passed from view. The Academy, the Porch and the Lyceum no longer resound with the doctrines of Plato, Zeno, and their illustrious competitors. The learning, statesmanship and civilization of Greece and Rome are laid low, and once more we are told that the hand of "progress" worked their ruin. Some may contend that the civilization of these nations was purely intellectual and of necessity fell, others may explain it by the doctrine of the "survival of the fittest;" it is still true that the grandeur and glory of these nations have been consigned to the great mausoleum of past ages and buried beneath the waves of forgetfulness.

Let us take a stroll into the vicinity of ancient Thebes with its hundred gates; Egypt with its lofty Pyramids; Babylon with its tremendous walls, temples, porticos and statures; Athens, the city of Cecrops, rich in magnificent and superb

structures of Grecian architecture. Learn the evil effects of a ruling ambition from the fate of Themistocles the Grecian commander, and from the example of Fabricus the Roman ambassador. Wander in the plains of Egypt and weep over the headless body of the great Pompey, the conqueror of Asia. Mark the fulfillment of Prophecy in the fate of ancient Tyre, the queen of the sea. The briny ocean rolls over the marble columns, and fishermen spread their nets upon her desolate rocks. The owl hoots in the empty apartments of Palmyra, and the stork builds her nest amidst the rubbish once known as the temple of Belus. The howl of the wolf and panther make sad music among the ruins of Babylon, and the sand of the desert is drifting over the seven churches of Asia. If we had the lofty aspiration of poetical genius we might desire a higher flight, and soar with Milton into the celestial fields of Paradise, wander amid crystal streams, and sapphire founts rolling on orient pearl and sands of gold. But alas! A day came when satan raised rebellion in heaven and with others was cast out and this sad fact mars the beauty of a picture that would otherwise be lovely. Can all the above things be ascribed to the hand of "progress?" Not exactly so. Some of them illustrate the workings of the providential hand of God in the history of the world. Some others show that God will punish the children of disobedience. We are confronted, however, with the fact that bold thinkers are coming to the front, and some of them taking bold positions.

A NEW ERA.

We are told that the beginning of the twentieth century marks a new era in the history of the world. We are also told that individuality and freedom of thought is the world's only hope of redemption from ignorance, prejudice, sectarianism and intolerance. We are an enlightened people and live in an advanced age. Many of the questions confronting us are living questions, but the world has had too much "free-thought" already. Those who have attempted to destroy pure religion have in all periods clamored for "liberty" and "free-thought." Among them might be named such men, as Voltaire, Hume Paine, Bolingbroke and many others.

In the front rank of those who have led modern "free-thought" we must place the name of F. C. Baur. This eminent German was born in 1792, and died in 1860. He was the founder of the

TUBINGEN SCHOOL.

of theology, and by his shrewd application of the dialectical method of Hegelian philosophy to the New Testament has deceived many. He has been ranked alongside Neander (unjustly so, however) as a church historian of the first rank. He only accepted five of the New Testament books (Romans, 1 Corinthians, 2 Corinthians, Galatians and Revelation), as genuine products of the apostolic age; but his followers now have been compelled to accept ten of Paul's epistles as genuine. Before his death he confessed at least a psychological miracle in the conversion of Paul and bowed before the greater miracle of the resurrection of Christ. Next to him

belongs the name of,

DAVID, STRAUSS

who was a student under him. This man was born in 1808. and died in 1874. He tried to turn all the miracles of Christ into myths, and was the author of what is known as the "mythical theory." Next to him belongs the name of that celebrated Frenchman,

ERNEST RENAN.

He was born in 1823 and died in 1892. His "life of Jesus" reached the thirteenth edition before the Franco-Prussian war, and is now the gospel of the doubting and unbelieving on both sides of the Atlantic and will remain so until some one bolder or more subtle than he shall displace Strauss. His book is a charming one in its delineations of everybody and every thing but Christ. He, however, makes some admissions that are fatal to his cause. He says in his introduction to his "Life of Jesus:"

"I have traversed in every direction the district where the scenes of the Gospel are laid, I have visited Jerusalem, Hebron, and Samaria. Almost no site named in the story of Jesus has escaped me. All this narrative, which at a distance seems to float in the clouds of an unreal world, thus assumed a body, a substantial existence, which astonished me. The striking coincidence of texts and places, the wonderful harmony of the ideal of the Gospels with the country which served, as its frame, was for me a revelation. I had before my eyes a fifth Gospel, and therefore through the stories of Matthew and Mark, instead of an abstract being who one might say had never existed, I saw in life and movement a human form that challenged admiration."

EFFECTS OF FREE-THOUGHT.

Such men as Dr. R. C. Cave among the "Disciples." Dr. Troy and Dr. Bridgman, among the Baptists; Dr. Woodrow, Dr. Alexander, Dr. Briggs and Dr. McGiffert among Presbyterians. Dr. Cadman among the Methodists, have followed after these great leaders of "free-thought." It might not be improper to say that Dr. Garrison, and Dr. Willette ("Disciples") and President Harper (Baptist) and others are following on in the procession. Where will this tidal wave of "progress" and "free-thought" lead, and when will it stop? No one knows.

INGERSOL ON LIBERTY.

Ingersol delivered a lecture on "Liberty" several years ago in which said:

"This is my doctrine. Give every other human being every right you claim for yourself. Keep your mind open to the influences of nature. Receive new thoughts with hospitality. Let us advance. With every drop of my blood I hate, and execrate every form of tyranny, every form of slavery. I hate dictation, I love liberty. I have given you my honest thought. Surely investigation is better than unthinking faith. Surely reason is a better guide than fear. This world should be controlled by the living, not by the dead. The grave is not a throne, and a corpse is not a king. Man should not try to live on ashes. I know not what discoveries, what inventions, what thoughts may leap from the brain of the world. I know not what garments of glory may be woven by years to come. I cannot dream of the victories to be won upon the fields of thought; but I do know that coming from the infinite sea of the future there will never touch this bank, and shoal of time a richer gift, a rarer blessing than liberty for man, for woman and for child."

THE GOTHIC TRUMPET.

Gibbon, Dr. Robertson, and other historians

have fixed the sounding of the Gothic trumpet as the most miserable period in human history. Robertson says:

"If a man were called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous, and afflicted, he would without hesitation name that which elapsed from the death of Theodosius the great (A. D. 395) to the establishment the Lombards in Italy, (A. D. 571.)"

The sounding of the Gothic trumpet was insignificant compared to that which will come when Gabriel summons those "free-thought" leaders, and "progressives" to judgment. Men are not traveling toward a haven of grand possibilities in rejecting Christ and the holy scriptures, and following their own idolatrous ways.

Allensville, Ky.

The Church at Madisonville, Ky.

J. N. ARMSTRONG.

"Madisonville is to have a new church known as the church of God. It consists of members who have withdrawn from the Christian Church on account of the introduction of the organ and other alleged unscriptural practices. The Presbyterian church has been rented and communion service will be held Sunday morning at 10:30. Brothers Ev. Morton, Sidney Moore and Ben Rash are leading the movement."

I do not know who wrote the preceding paragraph. It was clipped and handed to me by a sister in Christ. But I want to say concerning it that the writer is mistaken about the church of God he speaks of being a new church in Madisonville. It is only the old church of God purged of the leaven of the Pharisees and the Christian Church is the new one.

At one time these two churches had the same creed, taught the same doctrine "and the multitude of them that believed were of one heart and soul," spoke "the same thing" and there were "no division among them, but they were "perfected together in the same mind and in the same judgment." Their motto was, "where the Bible speaks we speak, and where the Bible is silent we are silent." As a church, therefore, they opposed everything in their worship not authorized by the Bible. This was the platform of the original or old church. Now if I understand this clipping the "church of God" in Madisonville occupies this original platform; holds the very same doctrine and speaks, teaches, and worships exactly as it did in the beginning, and has withdrawn from some who will not stand with it. Then certainly it must be the "old church." Not only so, but this church is occupying the very ground, teaching the same doctrine, and worshiping in the same way, that New Testament churches did, and therefore is as old as the New Testament.

In fact, this is the very cause of the separation. They are too "old." They are "old moss-backs" and "old fogies" and away behind time. This church is too old to suit this new progressive age.

The Christian Church in Madisonville is new in teaching and practice, has changed its platform to "where the Bible is silent we speak and where

the Bible speaks we are silent." Its ways of worship are new; it has introduced instrumental music "and other alleged unscriptural practices" into its worship, and certainly must be the new church. If the church of God at Madisonville has remonstrated with and admonished this "Christian Church" as the Bible directs and has thus done what it could to save it from ruin then it has done exactly in this withdrawal as it should, save perhaps it did not take this step soon enough. But in the very words of our creed, the Bible, we can read the steps taken by this church. "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. R. V. "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. R. V. "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 saved"—2 Thes. 3: 14 "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, . . . Slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away."—2 Tim. 3: 1-5. R. V.

Any one of these scriptures justifies this church in the action she has taken; not only do these passages justify these brethren, but they make it their imperative duty to withdraw, and had they not done it they would have sinned against Christ.

If churches would be more diligent and faithful in obeying these scriptures they would often save the church of God from ruin. As a rule churches are too slow in withdrawing from headstrong self-willed members who are not and maybe never have been really converted to Christ; but who want their way and will have it or bring ruin, being void of love for God or for the brethren.

THE CHRISTIAN CHURCH GRIEVOUSLY SINNED.

In the first place this church has made an addition to the worship by introducing the organ into it. For hundreds of years God's worship had in it both instrumental and vocal music. This was under the old covenant. But God said: "Behold, the days come saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt."—Jer. 31: 31, 32. R. V.

Now all this Christian Church would doubtless admit that they are living under this new covenant here spoken of by Jeremiah. In making this new covenant God himself has excluded instrumental music from his worship. In the old covenant he told them to praise him with song and instrument, but in the new he calls upon us to "sing." Vocal music therefore is all the music that God put into the new covenant. He could easily have said to praise him with instruments if it had been his

pleasure. He did not say it, and our God is not forgetful. Now those who put it in to-day put in that which God himself excluded. They add to God's will. Under the old covenant there was no greater sin and it was punishable with death. (see Lev. 10: 1, 2, 3; Num. 16: all the chapter.) Under the new covenant it is said: "If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of 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"—Rev. 22: 18, 19. (see Gal. 1:6-10.)

"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 Son"—2 Jno. 9. So to any candid mind it is evident that it is a very grievous sin to add to God's teachings, and it is clear that the church that does it loses God's care, support, and blessings, that is, it "hath not God." God leaves it. It is an awful thing to be forsaken by God. Would that I could show the Christian Church at Madisonville its relation to God since it has committed this sin, for if it does not repent it will truly perish with everlasting destruction from the presence of the Lord.

ANOTHER VIEW.

If indeed it could be placed on the grounds of "eating meats" still this church would be very guilty, that is, if instrumental music in the worship were innocent in itself. "Neither if we eat not [use not the organ] are we the worse; nor, if we eat, [use the organ] are we the better." "For if because of meat [organ] thy brother is grieved thou walkest no longer in love. Destroy not with thy meat [organ] him for whom Christ died." "For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren and wounding their conscience when it is weak, ye sin against Christ." "It is good not to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth." "Wherefore if meat [instrument of music] maketh my brother to stumble I will eat no flesh [use no instrument of music] forevermore, that I make not my brother to stumble."—Rom. 14: 14, 15; 1 Cor. 8: 8-13.

Not one of this Christian Church I presume, believes instrumental music is necessary to the worship of God. Then they have divided the body of Christ in Madisonville by putting into the worship of God that which they themselves say is not necessary to acceptable worship. They have driven out some for whom Christ died and Paul says in so doing they have sinned against them, and in sinning against the brethren, have sinned against Christ. Again Christ says, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. 25: 40. R. V.

Hence, it is a certain fact, that the Christian Church at Madisonville in driving out these brethren has driven out Christ, and has thereby ceased to be a church of Christ. They are not abiding in the teaching of Christ and John tells us that he that "goeth onward and abideth not in the teaching of Christ hath not God." Therefore this church

has neither God nor Christ and unless they learn "from whence" they have fallen and repent, God and Christ will never return to them.

I do not know a single man whose name is found in the above clipping, neither do I know any other member of these churches save two and I do not know their position in this division. I simply write as an unknown friend to both parties hoping to do good in the name of Christ and thereby save souls.

Short Talks.

F. W. SMITH.

"OPPOSING CHURCH FAIRS.

ST. PAUL, MINN., June 26.—Rather than accept money raised for him by a church fair, of which he disapproved, the Rev. George E. Shaw, of the Olivet Methodist Episcopal Church in this city, badly in need of a balance due on salary, has accepted regular work in a local tailor's shop, but continues in charge of his pulpit. His work as a minister is successful, but many of the church criticize his course sharply.'

This preacher's course is highly commendable and is a sharp rebuke to those who are claiming to be followers of the meek and lowly Jesus, and at the same time are prostituting his religion to the level of the world. This man, also, possesses a degree of courage none too common in the pulpit. He regards this way of raising money for religious purposes as wrong and sinful, and hesitates not to declare and act his convictions, although it leads him to the tailor's shop for his bread.

If all the preachers who dissent from such practices upon the part of churches, would do as George E. Shaw, this fleshly minded set would cease their unholy and God-dishonoring practice in securing funds for religious purposes. "Honor the Lord with thy substance and with the first fruit of all thine increase."—Prov. 3: 9. This is the divine Law, but instead of conforming to its requirements, the increase of material things is used in luxurious living, the pursuit of ungodly pleasures and ministering to the flesh generally, while the Lord's treasury goes empty until Christ is put upon the plane of a contemptible beggar, by appealing to the world, flesh and the devil in his name for money to run his cause! Shame on any people claiming to be Christians who would thus humiliate the Son of God! "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12. Our offerings to God must be prompted by a spirit of willingness. They must be free, voluntary offerings, and the results of honest toil in which value received is given. Churches actually practice extortion and deception in these things. Advantage is taken of young men's surroundings. Here he is with a young lady who wants the cake put up and sold to the highest bidder. He bids, and other young men situated as he, bid, and so it arouses a spirit of pride not to be outdone, and that cake worth fifty cents brings several dollars! all this in the name of the good Lord.

DOING THINGS TO BE SEEN OF MEN.

"Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven."—Matt. 6: 1. Such procedures as above referred to, violate the principle of their text. It leads men to give their money in order to receive the praise of men. Under ordinary circumstances, those young men would not think of giving such a price for a cake. But their reputation for liberality and chivalry is at stake before the world, and it must be sustained.

Money thus obtained cannot be consecrated to God's service. He will have none of it. Is it possible that God has given no directions concerning an important matter as raising money for his service? Listen "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2. The treasury of the Lord should have two streams—one running in and the other running out. Thus the church would always be supplied with funds and always at work. Suppers, fairs and festivals would vanish away.

THE MEETING AT WOODBURY, TENN.

The writer is at Woodbury engaged in a meeting. The weather is warm, but the church is not, and does not seem likely to be during this meeting. Material for additions is not plentiful, but there is a little that needs warming over and reconstructing. There seems to be a lack of enthusiasm in religion over all the country. The Methodists who have been noted for great earnestness and zeal in years gone by are about as cold as the coldest. It is hard for them to raise a shout. It takes the "second blessing" man with his new doctrine or rather, his old doctrine come to life, to create a stir in the Methodist camp.

McMinnville, Tenn.

The Interior says, and it is correct: "Educational wiseacres are repeating, 'The little colleges must go.' Well if they ever do 'go,' which God forbid, they will take the brains and the consecration of the country along with them. They have furnished nearly the whole of it, up to date, and they are working right along at the same ratio. They are not 'going' any more than the churches or homes are going."—Ex.

Doing nothing at all is often the worst kind of wrong doing. Simply failing to do what we ought to do may be more inexcusable than any mistake in our best methods of doing. If we see another by our side in peril, and fail to give him warning or help within our power, his blood is as clearly on our head as though we had stricken him down with club or a knife. What a sentence of the Judge, in the great day of account, can be severer than "Inasmuch as ye did not, depart from me?" Let us watch and strive against the righteous doom of not doing.—S. S. Times.

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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J. A. Harding, Editor and Publisher,
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The Secret of Success.

J. A. H.

No one has a well-grounded assurance of eternal life, who does not delight in the law of the Lord and meditate in it day and night.

* * *

The word of God is a specific for the disease of sin. If a man delights in it and meditates in it day and night, if he reads it all, over and over continually, delighting in it and meditating upon it day and night, rejecting none of it, it will cause him to become more and more like God daily, and thus save him. It never fails to save when properly used; and there is no other way of salvation.

* * *

"The law of Jehovah, is perfect, restoring the soul."—Psalm 19: 7.

"Thy word hath quickened me." "I will never forget thy precepts; for with them thou hast quickened me."—Psalm 119: 50, 93.

"I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth."—Romans 1: 16.

"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 the preaching to save them that believe."—1 Cor. 1: 21.

"Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for

he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.—James 1: 21-25.

"Seeing ye have purified your souls in your obedience to the truth unto unfained love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth for ever."—1 Peter 1: 22, 23. "Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures."—James 1: 18.

Send men to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house."—Acts 11: 13, 14.

"My brethren, if any among you do err from the truth [miss the truth, or turn away from the truth], and one convert him [turn him back to the truth], 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."—James 5: 19, 20.

And Jesus prayed for his disciples: "Sanctify them in the truth; thy word is truth."—John 17: 17.

* * *

Another passage bearing upon this subject is worthy of special attention in this connection. It reads thus "But we all, with unveiled face beholding as in a mirror the glory of God, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. 3: 18.

The connection in which this passage stands enable us to get this lesson from it: The faithful Christian with unobstinated vision looks into the law of the Lord as into a mirror; and there he sees the glory of the Lord; and as he gazes intently upon this glory of the Lord, delights in it and meditates upon it, he is himself transformed unto the same image, becoming more like Jesus continually as he gazes upon this reflection of his glory. And thus we are fitted for the final home of the righteous. Indeed the only way to travel the highway to the home of the blessed is to become more like Jesus continually; he who is not being thus transformed, has ceased to travel towards the city;

and, unless he repents, needs not to expect to find a home there at last.

* * *

How infinitely important it is that while life lasts we should often return to gaze upon the glory that is reflected from this mirror, to meditate upon it and delight in it, that we may rapidly become more and more like it! It is the first duty of life, the most important of all things in as much as our eternal welfare is made to depend upon it.

It is very difficult to get churches to do right. The members do not attend the meetings as they should; their evil surmisings and unkind speeches concerning one another often cause them to dislike instead of love one another. Wrangling, strife, contention, selfishness, the love of money, and such like, dreadfully afflict the Churches of God. The one specific for them all is the loving study of the word of God. The entrance of God's word enlightens the mind and purifies the heart. When properly used it chokes out "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." And in the place of these dreadful things it causes to grow "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." Foolish indeed, as well as careless of duty, are those who neglect the daily study of the word of the great Jehovah, who has made all things, and who knows all things.

The study of other things is comparatively of little moment; but the study of the divine word is of infinite influence, seeing that it is perfectly adapted to giving us successfully in this world and to leading us to eternal happiness in the world to come. Take your map and study the nations of the world. Now just in the proportion in which the Bible is circulated, read, studied and taught in any nation, in that proportion does it rank high in civilization, enlightenment, refinement, energy, enterprise, wealth and power. The United States, Great Britain, Germany, Russia and France, in about the order named here, are civilized and enlightened, rich and strong; and in about that same order does the word of God have free course among them. In the United States men are less hampered in studying and teaching the Bible than any where else in the world; and the United States have become the richest, most progressive and most powerful nation on earth. There is in the Bible a purifying, vitalizing, enlightening force that cannot be found elsewhere on earth. No one can write a book without putting into it some of that of which he is composed. The book is wise or foolish, strong or weak, good or bad as is its author. And remember the Bible was written by the One who is infinitely wise and learned, rich and strong, good and happy. No wonder the nations who use it the most are the most blessed!

As it blesses nations so does it bless communities, families and individuals that use it faithfully. For the last ten years the students and teachers of the Nashville Bible School have studied it daily. Every body in and about the school was brought

more or less under its influence. And many people have said to me, "This is the best, the most pleasant place in the world. It is easier to be a Christian here than any where." Preachers who come to conduct protracted meetings for us, before leaving often spoke about thus: "This seems like a great family in which all love each other, in which all are gentle, kind and courteous. It is more like it ought to be than any other place I have ever seen." Students often talked in the same way upon leaving school, and so they would on coming back after years of absence. One of the teachers, after being with the school eight years, when about to leave said: "This is the dearest spot on earth to me. This school has made me another man, changed from what I was in every way for the better. It has given me new hopes, new purposes. It has taught me what it is to be a Christian indeed."

The daily diligent study of the word of God accounts for all this. We were not without our trials, crosses and differences; but where annoying troubles arose out of them, they came invariably from those who delighted in the Bible the least and who were the least under the influence of its spirit. Every one ought to read the Bible constantly and to try to induce every one else to do so for the temporal welfare of himself and the community, if for no higher reason.

Progress.

J. M. BLAKEY.

NO II.

"And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus."—Acts. 17: 6. 7.

It seems that these Jews regarded Paul, and Silas very "progressive," and they were when viewed from the standpoint of Judaism. There are different kinds of progress. There is a progress forward, and a progress backward, a progress away from the truth, and a progress in the truth. Whether a Christian man ought to favor progress or not depends upon its direction. It is common to speak of two classes in the Church, the "progressive," and the "anti" or "conservative." Either of these epithets is a reproach in the eyes of some, and a compliment in the estimation of others. Those who are "progressive" are ready to hold those up to contempt and ridicule who oppose progress. Of course those who go according to the Bible way can have no fellowship with those who are in the band-wagon, and who accept all modern fads for the same reason that Christ has no concord with Belial. Those who favor progress will tell you that Jesus progressed far beyond the scribes and Pharisees, that the apostles progressed away from the Judaizers, that Luther progress-

ed beyond the Pope, that Alex. Campbell progressed beyond the sects, and that the man who is opposed to progress condemns all these great movements, and would have been on the wrong side had he lived at either of the great epochs which they mark in history.

Is there a man to be found who opposes such progress as this? If there is he ought to be hunted up, and forever consigned to a well merited oblivion. Again, we are told that these scoffers at progress think they know all that is to be known, and are determined that no man shall progress beyond them by learning anything which they have not discovered. It is said that the Pharisees were this way toward Jesus, and the Romanists toward Martin Luther, and the sects toward Alex. Campbell, and thus the opposers of progress are made to take a very low seat in the kingdom of God. In what way did Jesus progress beyond the Pharisees? Now to progress beyond a man means to go as far as he has gone in a certain direction and then go farther in the same direction.

In what line of progress did Jesus overtake the Pharisees, and pass beyond them? Certainly not in the line of tradition, for instead of going beyond them in that, he traveled in the opposite direction, and tried to pull them back from all the progress which they had made. Neither was it in the line of Sabbatical observances, for in this he met them face to face, and compelled them to turn back again to the law as it was. Nor was it in the matter of prayer, for he clipped off all the wings of their progress in prayer, and also in fasting and almsgiving. Nor was it in the line of divorce, for he pushed them all the way back to Adam and Eve, reenacting the law of marriage which prevailed in the garden of Eden. Indeed there are but few things in which he differed from them that are not of the same category.

DIFFERENCE STATED.

The difference consisted not in starting with them, and going beyond them in the same direction; but in starting back from their point of progress and returning to the letter of the law, or to a true interpretation of it. So it was with Luther. His work was not to start even with the Romanists, and progress beyond them, not to start with the knowledge which they possessed and acquire more of the same kind, but to turn back from where they stood and throw away as useless or injurious the greater part of what they had learned.

And so with Alex. Campbell and his co-laborers. It was a movement not beyond the position of the sects, but backward in the opposite direction. They were progressing forward away from the Bible, outstripping each other in the race for new inventions of men, this movement was a progress backward toward the Bible which they had abandoned. Now it is true that in all these cases there was some progress made in actual knowledge of the scriptures. Jesus made such progress, so did Luther, so did Campbell. But this is not the progress objected to. Where is the man who objects to this progress? He is not to be found unless it be in the ranks of those who are

progressing beyond and away from the word of God. The Pharisees had thus progressed, hence, they opposed Jesus. They opposed him because he opposed them, and went in the opposite direction from them. So with Luther and the Romanists, so with Campbell and the sects. What then is the progress objected to by many good brethren?

FALSE PROGRESS.

It is that which begins with a melodeon in the Sunday School and progresses toward a grand pipe organ in the church which begins with a relaxation of discipline; and progress toward no discipline at all, which begins with belittling the Eldership, and progresses toward a pastorate, as a substitute; which begins by declaring the unbaptized in the Kingdom, and progresses towards the reception of them into the church which begins by scouting the demand for soundness in the faith, and progresses to all manner of unsound teaching; which in short begins at the same point of departure with the sects and aims to progress up to them all, and finally beyond them all in unauthorized teaching and progress. This is about the only kind of progress anyone condemns. If a man becomes a mosscovered fossil, or an Egyptian Mummy because he objects to this kind of progress then the writer belongs in one or the other of these classes. Renan in discussing the belief in a state of future regards, and punishments among the Jews shows that it was held by the Pharisees, and denied by the Sadducees. He pronounces the Pharisee who believed in a resurrection the innovator. He then says, "But in religion it is always the zealous sect which innovates, which progress, and which has influence." Life of Jesus. P. 33. Paul speaks, Rom.—10: 2, about those who had zeal, but not according to knowledge. People may have a great deal of fanatical zeal, and still violate God's law, and be lost. We have various examples of this in the Old Testament.

TRUE PROGRESS.

Paul says, "Therefore leaving the principals of the doctrine of Christ, let us go on to perfection"—Heb. 6: 1. Again, Peter says: "And besides this, giving all diligence, add to your faith virtue and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Peter 1: 5-7. Such progress, as that is all right, and no one can object to it. Progress which goes back to the faith of Pentecost, the Jerusalem church, the doctrine, worship and discipline instituted by the apostles is the right kind of progress. The man who progresses in this direction may have a hard fight for every inch of ground he gains, and may sometimes lose his job, but this is evidently the right way.

The man who does not like stormy waters, and rough sailing needs to be in the band wagon, to cheerfully accept all modern fads, and innovations which may be introduced by "our people," and float with the popular current in a general way. The writer when a small boy heard his father re-

buke an old negro woman for giving so many dinings to her friends, telling her that it would ruin her in a financial way. She replied, "Others has 'em, and we ought to has 'em too." Perhaps that is as good a reason as the "progressives" could give for introducing the organ, and all other innovations, but that will not enable them to escape the wrath of God in that great and awful judgment day. May the Lord help us all to get better.

The Strong and The Weak.

L. M. OWEN.

In Rom. 15: 1, 3, Paul adjusts the relation in a very pointed way. He says: "We, then, that are strong ought to bear the infirmities of the weak and not to please ourselves." He further says each one should please his neighbor for his good to edification, and then reminds us that this is the way Christ did. Through human infirmity, it is not always easy to carry this out to anything like satisfaction.

The pleasing idea is of the flesh and its first prompting is to please self. The war is begun here when the Spirit says "not to please ourselves." The flesh must here surrender if the Spirit is to be heeded. Next comes the idea of pleasing our neighbor, which may be turned into policy, or an indirect way of pleasing self. It may be very gratifying to us at times to please neighbors, especially so when there is reason to hope they will return the compliment. But the Spirit carefully guards this point by further modification. We are not left free to please our neighbors as fancy may dictate. It must be for their good to edification. It will not do to please them in gratifying all their selfish devices. We can only afford to please them by taking a kindly interest in their welfare and trying to help them in right doing, even to at the expense of our own feelings or personal convenience. It is not right to please our neighbors by encouraging them in dancing, whiskey drinking, idleness, and swindling their neighbors in trade. But it is right to please the old, the feeble, by giving them the choice seats by the stove or window, to please the uneducated by singing songs that they can sing, etc.

In 1 Cor. 8: 2, the same apostle on the same subject says: "Knowledge puffeth up, but love edifieth." Let a man begin to realize that he knows a good deal more than his neighbors, and he at once begins to feel that it is absurd for him to give up his notion of the fitness of things just to please some one who does not know as much as he does. The feeling of knowing more than others genders self-conceit, which always alienates. The feeling of self-denying love strengthens the bond of union. By walking in lowliness and meekness, with long-suffering and forbearing one another in love, we will be able to keep the unity of the spirit in the bond of peace."—Eph. 4: 2, 3. But here is all the difficulty. It is so hard for a man to see that he ought even to give up a personal preference to

one who does not know as much as he does. This is what prompts the Spirit to add in 1 Cor. 8: 2, "If any man think that he knoweth anything, he knoweth nothing as he ought to know." That is the most important thing to know is how to further the interests of the body in harmony and brotherly love. Every one can afford to surrender his personal preference for the sake of harmony and brotherly love, but no man should ever surrender truth. Draw the line clearly and decide whether it is our own feeling or the truth of the Bible that is involved.—The Christian Preacher.

"Eis Remission."

J. A. H.

If baptism eis the remission of sins means baptism in order to obtain the remission of sins, baptism eis repentance means baptism in order to obtain repentance, and baptism eis Jesus Christ means baptism in order to obtain Jesus Christ, and baptism eis death means baptism in order to obtain death, and so on and so on. Will the Central Christian Register, tells us if this is not true?"—Baptist News.

So inquires editor Throgmorton. Whether the Central Christian Register has replied to him or not, I do not know; but his question is not hard to answer, and some who read this paper may be benefited by reading the question and reply. Baptism eis the remission of sins means literally "baptism into the remission of sins; baptism eis repentance means baptism into repentance; baptism eis Jesus Christ means baptism into Jesus Christ; before the believer is baptized he is not in Christ, but he is baptized into Christ, and in baptism he puts Christ on. See Galatians 3: 26-29. Every one who is baptized into Christ, as this passage shows, is baptized into his death. Baptism eis death means baptism into the death of Jesus Christ. See Rom. 4: 3. In being baptized into Christ we come into his death; the benefits of it are then and there reached by the believer, and remission of sins is one of them.

The revisers regularly translate eis after baptism "into." They make several exceptions to this rule. They say John Baptized Jesus in (instead of into) Jordan. As a matter of fact John did not baptized Jesus into the Jordan; he plunged him under. And at this place (Mark 1: 9) they give in the margin, "Gr. into."

They say the Israelites were baltised "unto Moses," but in the margin again says, "Gr. into." They also say "unto repentance" and "unto remission." Had they been consistent and correct, they would have tradslated eis after baptism "unto every time.

"Into repentance" means into the life which the penitent man leads. Repentance, like faith, is perfeced by works. It is not the man who claims to have changed his mind, who is the scriptural penitent, but who also bring forth "fruits worthy of repentance." We are baptized into a life of repentance. When we are baptized into the divine name (God,) into Christ, into repentance, then we enter upon a life of repentance; and from increasing knowledge and deepening devotion we are

led to one change of mind after another with reference to the things we have formerly done. Things that formerly seemed innocent in our sight become wrong to us, and we change our minds and turn away from them. The Christian's life is made up of many acts of repentance to which we were led by the great act of repentance in which we gave ourselves to Christ. Brother Throgmorton should learn the lesson that eis is always prospective in its bearings, never retrospective. He is old enough, big enough, and bright enough to know more than he does about somethings.

Following Christ.

T. H. CAMPBELL.

Jesus was always frank and sincere with those who desired to follow him. It seems that on one occasion a certain scribe expressed a desire to follow our Lord and, lest he might be induced, through wrong motives, to become his disciple, Jesus tells him "that the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Christ wanted him to understand that he was a wanderer here upon earth and nothing in the way of worldly honors to offer his followers, but much that was displeasing, yea, soul-trying would be experienced by those who enlisted under his banner.

Let us consider what it is to follow Christ. I fear some do not fully understand what it means to be a follower of Christ. The lives of many professors attest the truthfulness of his statement. There are certain things Christ expects of his followers.

He would have every one to count the cost ere he became his follower: Luke 14: 27ff, "And whosoever doth not bear his cross, and come after me cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

Luke 9: 62: "And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Surely, if it is important to count the cost ere undertaking business affairs, which affect us only in a financial sense how very cautious and thoughtful we should be in claiming to be disciples of the Lord, which involves the salvation of our immortal souls. I fear that some of us ministers are making it too easy to become a Christian. The injunction of Christ to count the cost is kept too much in the background. People must realize that to be a follower of Christ means infinitely more than making a public profession of religion, being baptized and having their names enrolled upon the church book. An

arm of flesh cannot successfully combat with the devil and his allies; help must come from above; the sooner the disciple learns this truth the better. Let each one calmly count the cost before he professes to be Christ's follower.

Promptness in making a decision is expected of those who would follow Christ. Luke 5: 27: "And after these things he went forth and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him."

After the plan of salvation has been unfolded to the sinner, the ability and willingness of Christ to save to the uttermost has been made plain, then it becomes the seeker's duty to leave all and follow Jesus. Halting, hesitating, parleying over the matter indicates indecision and lack of faith on the part of the would be follower. This is greatly displeasing to Jesus, for he likes to have men put their implicit trust in him, and never doubt him for a moment. Let us all act with promptness in discharging every duty incumbent upon us, and not be vacillating, undecided characters. Like Levi, when called, leave all, rise up and follow Jesus.

Every true follower of Christ should endure hardness, if need be. 2 Tim. 2: 3: "Thou therefore endure hardness as a good soldier of Christ." There was a time when men jeopardized their lives by becoming followers of Christ. This is doubtless true in some places now, but in our own happy land one can worship God according to the dictates of his own conscience, and no one dare molest or make him afraid. Notwithstanding this, there are many hardships to be borne by Christians even in this privileged country; righteous policies to be pursued in the face of mighty opposition at times, truth to be upheld when confronted by error; to be misunderstood; motives impugned; actions misconstrued, slandered, lied against and a thousand other things, some of them worse than death—all this and infinitely more, if need be, should be endured for the sake of Christ and the good of his cause.

The true follower of Christ should rejoice in such experiences, for Jesus bore indescribable hardships for him, yea, cruel death upon the cross.

Christ expects his followers to deny themselves and love him supremely. Matt. 16: 24: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." In these modern days, there are but comparatively few Christians that practice self-denial, and yet it is made very plain in God's Word that no one can be a follower of Christ without it. Many put self first, and Christ second, third or last.

Preachers, Sunday-school teachers, Christian parents, yea, all who try to lead souls to Christ, should earnestly strive to impress this truth: viz., that following Christ means denying self and giving him the very best in us. Let self sink out of sight and ever keep the Savior in full view all the time. In the proportion that the Christian does this, he becomes more like the model follower of our Lord. The supremest love of our soul must be given to Christ, if we wish to be his

faithful followers.

Luke 18: 22f: "Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast and distribute unto the poor, and thou shalt have treasures in heaven: and come, follow me. And when he heard this, he was very sorrowful, for he was very rich." This man loved money more than he was willing to love Christ, hence he could not be his follower. Christ may not have actually required him to give up all his riches, but he wanted to test him. If need be, we must be willing to give up all to become his followers. Not even our nearest and dearest relatives should come between us and our Lord. Matt. 10: 37: "He that loveth father or mother more than me is not worthy of me." Luke 14: 26 puts it still more strongly. Dearest relations, fondest ambitions, wealth, and life itself if need be, must be given up in order to become a follower of Christ. He will not take second place in our hearts; he will not give precedence to anything or to anybody. If the professed Christians of Christendom would fully grasp this thought, there would doubtless be a smaller quantity of followers but an infinitely better quality, less in number but more in weight.

No follower should substitute his notions or those of others for the plain teachings of Christ. John 10: 1f: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." John 14: 21: "He that hath my commandments and keepeth them, he it is that loveth me." We should follow Christ as he has directed, and not according to our feelings, prejudices, notions, &c., nor those of others. Would to God that every professor of religion thoroughly realized this.

There are some things Christ's followers may expect—the love and companionship of the good. This is certainly a great blessing. It is a foretaste of heaven to have as friends and companions the pure in heart. The Christian's real associates are the tried and the true: Rev. 7: 14: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Around the throne, saved through faith in the Lamb's blood, will be found a countless number, representatives of "all nations kindreds and tongues." In the main, Christians have similar trials, temptations and victories.

The followers of Christ have the promises of his presence, Matt. 28: 20: "Lo I am with you alway even unto the end of the world." This was a promise of Christ to his apostles and early disciples just before ascending to the right hand of his Father on High, but it is equally applicable to his follower of to-day. What inspiration, encouragement, yea, assurance of complete victory, is this precious promise—the ever-abiding presence of our Savior. Let come what may, in the dark or in the light, surrounded by friends or foes, with fightings within, and fightings without—one thing is certain, the Christian's, ultimate triumph.

God be praised for this consoling truth, encouraging and bracing us as we journey from time to eternity.

Another blessing which is peculiar to the followers of Christ is the possession of sweet peace within, though there may be war without. There may be gloom on the outside, yet abiding sunshine within. We have a notable instance of this in the imprisonment of Paul and Silas at Philippi. Acts 16: 25: "And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them." Who other than Christians could have been happy under such circumstances? Yet, thank God, there may be sweet peace in the soul, though the body be in pain. The felt presence of Christ, a consciousness of security in him lifts the Christian, in a great measure, above his environment and enables him to rejoice when others about him may be well nigh crushed. John 14: 27: "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."

The true follower of Christ, at times, finds the sea of life very rough, but the knowledge of the fact that Christ himself is piloting the ship guarantees to him a safe and triumphant voyage into the port of eternal peace.—Western Recorder.

Do Evil That Good May Come.

W. J. FROST.

"If the truth of God had more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil, that good may come? whose damnation is just."—Rom. 3: 7, 8.

In the letter to the Philippians, Paul says his being bound as a prisoner at Rome had resulted in spreading the gospel in the palace and all other places. But some, because of his bonds, preached Christ from good will, others of envy and strife, hoping to add afflictions to his bonds. But Paul says he would rejoice either way. Only let Christ be preached and Paul would rejoice.

If the truth of God more abounded to his glory, through what people called Paul's lie, why should he be judged as a sinner? Why not go on lying if it results in so much good? why not do evil if good comes of it? Surely if more good will come of evil doing than of good doing, then the evil doer is the benefactor. But Paul's idea is that good does not come of evil doing. Hence what people called his lie, was not a lie. But those who preached Christ of contention were not doing evil. They were doing good from an evil motive. It resulted in good and Paul rejoiced in the good.

If the truth of God more abounds through our lie (Missionary societies) to his glory why are we yet judged as sinners? Why not then, do evil that good may come?

God directed Moses to build a tabernacle. "See, said he, that you build it according to the pattern shown you in the mount." For 500 years God dwelt in that tabernacle. He blessed Israel there and never said build me a house. But David con-

ceived the idea of building a house for God, God said it was well that this was in David's heart. David should have a Son on the throne who, God said, should build the house as David desired.

God was leading Israel, God led David to this thought. God is leading spiritual Israel. By his providence he brought about the Reformations under Luther, Wesley, Stone and Campbell. He led his people first by units, then by tens, hundreds and by thousands to found Bible Schools, Bible Colleges, publishing companies, the American Bible Society, Missionary Societies &c.

If all these (by what some call their lie) have caused the truth of God to abound more to his glory; why are they yet judged as sinners? Why not continue this evil that good may come?

Yours in the love of truth.

[The editor will reply to the foregoing in due time.]

Why I Left The Methodist Church.

JOSEPH KEENIL.

If an earnest desire for the truth leads one to change his church affiliations, it is of importance that he be always ready to give a good reason for his actions. The Methodist Church being the church of my childhood and training, I have been requested to give my reason for leaving. I have only consented to do so in that I may help some earnest inquirer to see more clearly the truth as it is in Christ.

On Feb. 5, 1888 I was received on probation in the Tabernacle Methodist Church, Brooklyn, N. Y. After seaving a term of eight months on trial, I was considered worthy to be received into membership. I remained a faithful member until June 22, 1889, when, after several months of earnest, prayerful study of the word of God, I came to this conclusion: The Methodist Church is not in harmony with the sacred volume in either teaching or organization. True to my convictions, I left the church my birth and training, and united with a company of believers who were Christians only and member of the church Christ. Only a firm convictions could have induced me to leave the Church of my childhood. Every earthly consideration prompted me to stay. But God, through his word, had said to me, "Come ye out from among them, and be ye separate." The path of duty was plainly before me. I must enter upon it or be lost. And after these years of active service, I still rejoice and thank him for this goodness thus shown to me. May the day hasten when all God's children will be free from ecclesiastical bondage, and enjoy the full light and liberty of the gospel of Christ.

Upon being received into the Methodist Church, I was given a little book containing religious, historical, doctrinal, disciplinary and practical instruction of the Methodist Church. I entered heartily into a thorough investigation of the doctrine of the church. I examined with great care her twenty-five articles of religion. These words, contain-

ed in the Fifth Article, arrested my attention: "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should believe as any article of faith, or be thought requisite or necessary to salvation." Here I was taught the Bible, and the Bible alone, must be the test for every doctrine necessary to salvation. I began a new investigation with the word of God open before me. I faithfully tested every doctrine and the organization by the sacred volume, and was forced to accept the following conclusions:

1. The time and place of its organization is without Scriptural authority. The Methodist Church was established in the year 1739, in London, England. The church of Christ was established in the city of Jerusalem, on the day of Pentecost following the resurrection of Christ from the dead. (Acts 2.) It is evident that the Methodist Church, coming over 1,700 years too late cannot be the true church. What will be the result if they are still 1,700 years behind when the Lord comes to take the faithful home.

2. It is unscriptural in its founder. John Wesley established the Methodist Church. Jesus Christ established the church of the New Testament. The Methodist Church, having a human founder, cannot be divine.

3 Its name is without Scriptural authority. The name "Methodist" is absolutely foreign to the word of God; dishonoring to Christ, the head of the church; and the cause of disunion and strife among God's children. I was therefore, led to refuse the name "Methodist," and use the name "Christian." This worthy name is good enough for me.

4 The number of sects it is composed of is without Scriptural authority. There are parties of Methodists wearing such names as "Methodist Episcopal Church," "Methodist Episcopal Church South," "Reformed Methodist Church," "Methodist Protestant Church," "Wesleyan Methodist Church," "Primitive Methodist Church," "Independent Methodist Church," "Methodist Church," etc. And yet we hear some of the zealous Methodist ministers making the arrogant claim, "Methodism is a connection, and is one the world over."

5. Its form of church government is without Scriptural authority. It has an Episcopal form, which is without authority in the word of God.

6 Its teaching respecting "justification by faith only" is unscriptural. Faith alone cannot save any one. To have nothing but faith means eternal condemnation. The demons believe and shudder (Jas. 2: 17); but are they saved? James says, "Even so faith, if it hath not works, is dead, being alone (Jas. 2: 17).

7. Its teaching respecting baptism is unscriptural. Methodism teaches: (1) Infants are proper subjects; (2) the mode of baptism is by sprinkling or pouring. There is not one passage of Scripture that commands any one to sprinkle or to pour water upon another, either infant or adult, in order to baptize them. The etymological signification of baptize is to dip or immerse, not sprinkle or pour. Upon this point the scholarship of the world is agreed. Meth-

odism gets its sprinkling and pouring, also infants' baptism, from Rome, not from the word of God.

8. It is unscriptural in its terms of admission into the church. Methodism teaches: (1) Baptizing in infancy; (2) "faith alone;" (3) six months trial; then church membership. The Scriptures teach: (1) Faith in Christ; (2) repentance of sins; (3) confess Christ; (4) obedience to Christ in baptism, then brought into full fellowship "the same day." The plan of salvation as taught by Methodism is not conformable to any law either, human or divine.

9. It is unscriptural in its teaching respecting the time when our sins are forgiven. Methodism teaches the sinner is forgiven when he believes. The Scriptures teach the sinner receives forgiveness when he believes and is baptized. (Mark 16, 16; Acts 2: 38; Acts 22: 16.)

Other reasons, of like character, might be given: enough have been given to justify me in leaving church of my childhood and training. If this brief statement of these nine reasons why I left the Methodist Church, helps any who are seeking the truth, its end will be accomplished. I most earnestly hope you who are in the throes of sectarianism will re-examine your position; and finding it in conflict with the word of God, you will come out boldly for the truth as it is in Christ. Loyalty to Christ instead of denominational loyalty is the great need of the church. Denominationalism is sapping away the very life of the church. Let the Christ of the New Testament, in all his purity and boundless love, be lifted up. When we have learned to love as Christ loved, we will be one in him. It is with joy we note the ecclesiastical barriers, that now divide God's children, giving away to the onward march of truth. The divine Christ in all his glory is being exalted as our Prophet, Priest and King. May the day hasten when all shall recognize him as their King and bow in cheerful obedience to his mandates.—CHRISTIAN STANDARD.

To Parents.

J. G. OSBORN.

Parents, look after your children; it is one of the most important duties of your life. The low ebb of Christianity and nearly all the atrocities daily committed are the result of improperly trained children. Do not wait until your children acquire a taste of sin, contracts bad habits, and then depend on a preacher to turn them to Christ. As soon as they are capable of understanding, teach them the Bible and keep constantly at it. Obey God yourself, and let the little, tender hearts know you love him. Every good thing you do, tell them you do it because it pleases God. Always make everything secondary to the cause of Christ. Talk of heaven and the time when God will gather all good people there with as much anxiety and enthusiasm as some people look forward to a show or a fair. Condemn every form of sin, and tell them how it pulls men and women down; and, besides, the unhappiness it brings

on people here, and how they will be punished in eternity.

Always be kind, but positive, with them; praise them when they do good. When they get large enough, keep them employed; do not let them run about or visit other children without some one to watch over them; if you do not, the bad influence with which they come in contact will counteract a great part of your training. When your neighbors' children visit your's, keep them all under control and scatter good seed in their hearts; if they are so bad that good teaching and discipline are distasteful to them, they will not likely continue their visits. Let your home be a regular training school, for their eternal welfare depends on you. If you love them, how can you neglect them? No wonder Jesus, when he was led to be crucified and the women bewailed and lamented him, turned and said: "Daughters of Jerusalem, weep not for me, but for yourselves, and for your children."—Gospel Advocate.

The Jews a Remnant.

The whereabouts of the ten lost tribes was long a fascinating theme for some Christian scholars. It seems to have appeared again in the question, What becomes of the Jews in modern times? They were in ancient times only a handful of people as compared with the great nations among whom they occupied so large a place in history. They have maintained a distinct nationality for more than 1,800 years without any national organization. Yet they increase, if at all, very slowly. The Spectator says that they have not more than doubled their numbers in 1,500 years, and that there are not now in the world more than 8,000,000 Jews. They are healthy, thrifty, temperate and polific. As a rule they have large families, and their children are well cared for. What becomes of the children? The Irish within a century have increased from 2,000,000 to 8,000,000.

The negroes of the Southern States appear to have increased since the Civil War from about 4,000,000 to 10,000,000, a greater growth in thirty-five years than that of the Jews in fifteen centuries. Is the conjecture of the Spectator correct that the great majority of the Jews, in spite of their racial exclusiveness, are merged into the nations with whom they live and cease to be Jews? If that is true, here is a mission of that ancient people which has been overlooked. They are infusing into other races a vitality which has perpetuated their nationality against adverse circumstances, till it is cited as one of the miracles of the age. Perhaps after all the greatest service of the chosen people to the world is their silence, constant and unconscious contribution of moral vigor and religious spirit to the whole human race, a bequest more valuable than that of either Greek or Roman.—Congregationalist.

More than 300 Catholic priests in France have become Protestant in the last two years. An institution has been established at Sevres where they can find temporary shelter and care after having given up their livings.—Ex

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."

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[The article, begun in this issue, "A Queer Offshoot," by Brother L. J. Jackson, of Valdosta, Ga., has been published in tract form. It will appear in three parts in THE WAY. It is worthy of a careful reading:]

"A Queer Offshoot."

L. J. JACKSON.

NO. I.

The following excerpt was taken from the Atlanta Journal of April 13, 1901, which appeared above the name of Rev. Alex. W. Bealer, concerning which I desire, for truth's sake, to make a few statements:

"And then there are the Christians, who have a large membership. I found a rather queer offshoot from this body. It consists of a congregation that does not believe in having a pastor. The members take it 'turn about' in filling the pulpit—that is, those who have any gifts as talkers. They do not believe in baptizing in a pool inside of the house, but immerse their converts in running water or in a lake that has an outlet. The day before I left I went out for a few hours' fishing to a beautiful lake six miles from town. Near the lake we saw a country buggy, to which was attached a mule. There were two men in the buggy. Directly two other buggies came. In one were two men; in the other, a man and a woman. We went to lunch, and as we came out the buggies were rolling away. The man who was with the woman was wrapped up in a quilt, and his hair was wet. He had been converted to this faith, and had just been baptized by one of the brethren."

When one attempts to state the religious tenets of others, it is always best to deal in facts. I am persuaded that had the author of the above investigated the facts in the case such statements would not have come from his pen. Impetuosity often makes us quite indiscreet. It is most beautiful to be "wise as serpents, and harmless as doves."

The "reverend" gentleman, speaking of the "Christians" (referring to the Church of Christ at Valdosta, Ga.), says: "I found a rather queer offshoot from this body." Drawing conclusions without knowing all the evidence in a given case is a common error among men, and one which often proves fatal in its results. The writer has either fallen into this error or has spoken in a way that is passing strange for a Christian or a gentleman.

The facts in the case are these: This "congregation," which he terms "a rather queer offshoot," worship to-day exactly as the "Christians" worshiped before there was any division in the church. The "Christians" introduced into the worship things foreign to the New Testament, and those whom he terms "a rather queer offshoot," desiring to continue in the primitive order of worship, having nothing as elements of worship but what was had by the apostolic churches, were forced to do one of two things: either remain with the "Christians" and thus indorse by their acts that which they knew to be contrary to the word of God, thus stifling their consciences; or else go to themselves. They went to themselves, and now worship as they did before anything was introduced by the "Christians" which created schisms in the body, while the "Christians" worship differently. Hence the "congregation" referred to is the main trunk, and not the "offshoot," which a discriminating public can see.

DIFFERENCE BETWEEN THE TWO CONGREGATIONS.

The difference between the "Christians" and the "queer offshoot" is the difference between the "Christian Church" and the Church of Christ, which is simply the difference between the Church of Christ and a denomination. The Church of Christ has no man-made organizations and societies; no salaried, one-man-pastor system; no instrumental music in the worship; no name but those worn by the church in the days of the apostles. The "Christian Church" is a well-defined denomination, having all or part of these things, and wears a name which was never worn by the church in New Testament times. There is absolutely no authority in all the word of God for the term "Christian Church." The word "Christian" is nowhere used in the Scriptures as an adjective, but always as a noun. But there is just as much authority in the New Testament for the name "Christian Church" as for "Baptist Church" or for the name of any other denomination. Did you ever look for the chapter which contains the

name of your church? Look, dear reader; but you will never find it unless you are a member of the Church of God and wear no name but those worn by primitive Christians. Then it will not be "your church," but you will be a member of Christ's body, the church.

He further says: "It consists of a congregation that does not believe in having a pastor." They do not believe in the kind of "a pastor" to whom he refers, but they do believe in pastors, as revealed in the New Testament, "pastors" "elders" and "bishops" being different terms applied to the same individuals, indicating the different relations they sustain to the flock or church; and there was always a plurality of them. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4: 11, R. V.) "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Tit. 1: 5, R. V.) "The elders therefore among you I exhort." (1 Pet. 5: 1, R. V.) Paul called for "the elders of the church" at Ephesus. (Acts. 20: 17.)

QUALIFICATIONS OF ELDERS.

"Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover, he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil." (1 Tim. 3: 1-7, R. V.) "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality; a lover of good, sober-minded, just, holy, temperate; holding to the faithful word which is according to the teaching that he may be able both to exhort in the sound doctrine and to convict the gainsayers." (Tit. 1: 5-9, R. V.)

God says before one can be "a pastor" over his flock he must be "the husband of one wife," having obedient children, along with other qualifications which the above Scriptures indicate. Now it is very evident that he who lacks any of these qualifications is not "to take charge" as "a pastor" over God's heritage. A mere stripling in the gospel, a man without a family, trying to rule as "a pastor," the family of God, is like an old bachelor telling some devout mother his scientific theory of training children.

THE DUTY OF ELDERS.

Paul admonished "the elders of the church" at Ephesus, saying: "Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made

you bishops, to feed the Church of God, which he purchased with his own blood." (Acts. 20: 28, R. V.) "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed. Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5: 1-3, R. V.) The modern "pastor" who has been called to "take charge" assumes a role very different in spirit from this Scripture. He not only assumes a position unknown in all the word of God, but absolutely reverses God's order. He "feeds the flock," and poor feeding it is sometimes. He, rather than the elders, "exercises the oversight." I fear he has in many instances "a ready mind" only when there is a fair reward of "filthy lucre" in sight. Such proceedings to-day among preachers and churches are an open violation of the word of God, a reversal of the directions of the Holy Spirit, and an absolute disregard for the order sealed by the blood of Christ.

Valdosta, Ga.

Man's Chief Business Again.

DR. R. H. BAKER.

I understand Brother Armstrong's teaching upon the subject under discussion to be addressed to physicians who are members of the church. Otherwise, his admonitions are not applicable, since he has no rights in the kingdom of Satan. My contention is, therefore, that man in seeking the kingdom of God and his righteousness is to enter the kingdom and then give the best energies of his life toward relieving the sickness, suffering and sorrows of his fellow man. That is doing exactly what is contemplated in the above language of the Savior. You may call it a profession or anything else if you please, the subject is doing a work which is highly beneficial and helpful to suffering humanity, and has our Savior as a conspicuous example and is a practical demonstration of loving one's neighbor as himself, which the Lord said is like unto the greatest of all commandments. Attending and administering to the sick and suffering is no more a distinctive profession than is preaching the gospel a profession. What is said of one on this point can be said of the other. The Savior has left us his personal example for doing both and when one "follows in the footsteps of Jesus" he is sure of doing right.

When I insist upon man giving all his powers to a service that will help and bless his unfortunate fellow man I do not thereby detract from the service of the sanctuary. Both are necessary. Neither alone will answer the full requirements of the gospel system. I am very much inclined to believe, though, that he who visits and administers to a sick and suffering woman or child in an obscure and isolated hovel, where duty calls on Lord's day, his service there is just as acceptable and pleasing to God as is Brother Armstrong's in the assembly of the saints. The great moral principles governing the gospel system seem to justify this view. Christ exemplified this principle when he healed upon

the Sabbath day and was charged with wrongdoing by the self-righteous Pharisees.

Brother Armstrong says I have "a very mistaken idea of a Christian's life." This is the issue between us, and which he has thus far failed to prove. I have a Christian experience doubtless as old as Brother Armstrong's bodily existence, and it is in perfect accord with Christ's prophetic sight and it is in some respects without a parallel, perhaps, in this country of American freedom and Christian civilization. Whenever Brother Armstrong fights the battles that I have fought, and endured the persecutions I have endured for the last quarter of a century, he will most certainly be wiser, if not better. I pray, though, that he may be spared; that his circumstances and environments may be less vicious and more favorable for peace and harmony with the evil elements around him. I have not suffered, though, as an evil-doer, nor as a busybody in other men's matters, but have suffered as a Christian as but few men in this enlightened age have the privilege of suffering; therefore I am not ashamed, but glorify God in this behalf. This being true, I shall not permit Brother Armstrong to rob me of the fruits and promised glory of these experiences by a stroke of his pen. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Yea, these constitute the halo of my Christian experience, and the contemplation when I shall stand before the great white throne facing my accusers is the hope which anchors my soul, and which is both sure and steadfast.

The issue between Brother Armstrong and myself, simplified, is this: I affirm that, to seek the kingdom of God and his righteousness as applicable to a physician is to first enter the church or kingdom of God and then give the best energies of his life to the service of suffering humanity is the fulfilling of the "his righteousness" clause in the quotation. Of course it is implied that he is to obey God in all of his appointments. The language in the quotation, with its connections, shows clearly that the Lord embraced in this view the idea of vocation, since he says if you do this food and raiment shall be added.

Every man knows from experience and observation that to secure food and raiment honestly he must have some laudable employment, therefore, he who diligently follows a vocation which benefits and is helpful to others as well as to himself, is just as sure of food and raiment as anything can be. It comes in no other way, therefore, this is exactly what Christ meant when he said, "seek ye first the kingdom of God and his righteousness and these things (food and raiment) shall be added unto you."

In his reply Brother Armstrong said I presented no scriptures. It seems that Brother Armstrong has no reason to complain in this particular if his method of reason is to be the criterion. The article upon which I base my criticism contained only one quotation from the scriptures, and in his reply he presents none. In

my position Brother Armstrong has not shown that I am in error further than his ipse dixit.

There is a wide difference between theory and practice, the ideal and realistic, the image of a thing and the thing in its practical, active existence. Brother Armstrong sits in his study amidst his books and surrounded by a pleasant and loving family. When he goes out it is to meet the public en masse, dressed in its Sunday clothes and wearing its sweetest smiles. He does not see the individual public as the physician does. The physician deals with the public as individuals and families under the shadows of suffering and sorrows, grief and poverty. With him it is not a theory, a picture or imagery, but a living, personal, practical, active reality. He knows that learned dissertations upon altruism do not carry help and relief to this class of people; that to accomplish this men must go in person, breathing the disease-laden atmosphere of the hovel, and apply the means and agents God has given him to the relief of the suffering and sorrowing. Trusting God and fearing naught, he exposes himself and his dear ones to the germs of the "pestilence which walketh in darkness and wasteth at noonday." This is Christianity in substance, active and real. It is not as the Pharisees who "paid tithes of mint and anise and cummin and omitted the weightier matters of the law, judgment, mercy and faith; these they ought to have done and not left the other undone." This is wherein the religion of Christ differs from other religions. The world has never looked for religions, but the religion of Christ differs from others in that it takes unfortunate humanity by the hand and minister to its needs, lifts it up and places its feet upon the rock of hope, peace, happiness and heaven. Take from Christianity these characteristics and it is no better than other religions. As I have heard brother D. Lipscomb say, it makes not only better men and women, but better horses, cattle, potatoes and all things else with which man comes in contact. How are these great things done save by the personal, individual effort of those who are led by the Spirit of God? As no one man can exercise all the functions which are necessary for the perfecting of this grand system of physical, moral and intellectual development, each must select the field for which his talent is best suited and throw his best efforts into the work, ever thanking God for the power and privilege of being a factor in forwarding the divine scheme for the restoration of the world. The Christian may sing, pray, break bread and do all other congregational works and yet if he does not reach out and exercise his God-given gifts for the betterment of the world and his fellow man he has fallen far short of his mission in the world and the requirements in seeking the righteousness of God.

Brother Frost's Article.

J. A. H.

In a recent issue of THE WAY appeared an article from W. J. Frost, under the heading: "Do Evil that Good May Come," which was written to justify the formation and use of missionary societies, and to show that God now guides spiritual Israel in their new measures and methods for the advancement of his cause;

that he so guided Luther, Wesley, Stone, Campbell. There are some objectionable doctrines in the article which would have been noticed in the same issue had not the editor been from home when it got into the hands of the printer; it was in type when he saw it.

Brother Frost refers to Philippians 1: 12-18 to justify the various modern organizations for spreading the gospel. The passage reads thus: "Now I would have you know, brethren, that the things that happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good will; the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice; yea, and will rejoice."

This passage is frequently quoted to justify the organization of other societies than the church for preaching the gospel. Now I have no fault to find with the missionary societies for preaching the gospel. Like Paul, I rejoice when it is done, no matter who does it, nor with what motive it is done. The gospel is God's power unto salvation, and it will save any sinner and develop any Christian, who will receive it in deed and in truth, no matter from whom he receives it, nor with what intention it was preached. I am glad when the different denominations and the various missionary societies preach the gospel, and the more and the better they preach it the more we have reason to rejoice.

Indeed, as I understand it, the missionary societies are human substitutes for the divine society, the church, and they greatly hinder the spread of the gospel. God organized the churches for the express purpose of converting sinners and developing saints. And these churches, as God gave them to us, are the very perfection of infinite wisdom and goodness for the accomplishment of these ends. But men, as they have been accustomed to do concerning God's ordinances from the beginning, have considered these churches critically, and have decided that they are not fit for that for which God made them. They say, "If the churches would do their duty, if they would work as they ought to, there would be no need of any other missionary or benevolent institutions; but they will not work, and we must of necessity devise something that will." Listen to these worms of the dust! God has tried and failed and they propose to devise institutions that will come to the rescue and have God's gospel preached successfully! David prayed to be delivered from presumptuous sin; and if these people had prayed that prayer as earnestly and as intelligently as they ought to have done, they would never have been found trying to improve upon God's arrangements for the accomplishment of any end.

In the first century of the Christian era, when there were no societies for preaching the gospel and for taking care of God's poor but the churches, the cause prospered as never since, and foreign mission work was

done so successfully that the gospel was preached throughout the known world within seventy years, or less time. Every church was a missionary society and every preacher a missionary. God, from his throne on high, viewed the whole field, chose the missionaries, sent each one to the place where he could do the most good, and saw to it that his wants were supplied at all times. The missionaries gladly submitted to this arrangement. They asked God to guide them, and confidently looked to him for supplies. He was never known to fail them, nor to forsake them. When it was best, he would provide work for them by which they could sustain themselves while they preached; then when the preaching and teaching demanded all of their time, he would send them supplies through his faithful children. His providential guidance and care was over them every minute, no matter where they were. With such a provider and such a guide it is not strange that they succeeded marvelously.

But now in some quarters matters have been greatly changed: A board of directors who could not learn as much in a billion years as God knows in a second, and who could not do as much in a billion centuries as God can do in a minute, who cannot see far enough to direct a man in a square mile, and who oftentimes are much more ignorant of what the missionary ought to do than he is himself—such a board of directors is appointed by men to choose, send forth, direct and support the missionary. Any man is foolish who will put himself into the hands of such a set of ignoramuses when he could just as well be guided and directed by the eternal God. No wonder missionaries now make such poor headway in converting men, as they often do. And when they do convert them, too often they convert them to their human foolishness instead of to the divine wisdom. No, no; I do not object to missionary societies preaching the gospel, but I do object to their putting men into God's place, and their societies into the place of his societies. I think it is fearful for them to do such things, and I could not have part with them in their work for any earthly consideration. Though their managers were the wisest, richest and greatest men of earth, they would be foolish indeed, and poor, and insignificant in comparison with the Eternal One.

Brother Frost rightly says, those who preached Christ of envy and strife were not doing evil; they were doing good from an evil motive. Yes, their work was good, while they were preaching Christ, but they were wicked because of their vile hearts. So the missionary of the society is doing good while he is preaching Christ, but he has done wrong in putting himself under the direction and control of a body of men, looking to them to guide and support him, when he should be working for Christ and looking to and depending on him; and the directors are wrong in taking upon themselves work which in the very nature of the case they are incapable of doing, and which belongs to Christ alone. He is in a position to see the wants of every field and to know the abilities of every worker. With perfect ease he can send each worker to the very place where he can do the most good, and with equal ease he can protect him and supply him while he is there. Jesus meant a great deal when he said: "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; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Just before saying this, he had told them that all authority had been given unto him not only in heaven, but also on earth.

We are lamentably deficient in what the writers of both Testaments call "faith." To the devoted servants of God in both ages Jehovah was expected to guide, guard and supply those who lived for him and who put their trust in him. How he would do it they did not know, but he did it always; not one of his faithful ones was ever forsaken unless for a little while to try his faith; and, if he stood the shock, quickly and gloriously came the blessing. They took their cares to God and left them with him. Just the mention of the names of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Rahab, Caleb, Deborah, Barak, Gideon, Jephthah, Samson, Ruth, Eli, Samuel, David, Solomon, Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Hezekiah, Manasseh, Josiah, Ezra, Nehemiah, Mordecai, Esther, Job, Jeremiah, Daniel, Jonah and others like them, calls to the minds of those who have carefully studied the divine word a great number of cases in which God guided, guarded and most abundantly blessed those who put their trust in him; and many cases there are, too, in which he manifestly brought confusion and dismay, disaster and death to those who despised his authority or tampered with his law. It was a well established belief in the minds of the faithful of those days that Jehovah was their personal friend and ever present helper. In that faith they worked wonders; no difficulty was too great for them to overcome, no foe too powerful for them to defeat.

Now, according to the doctrine of the letter to the Hebrews, this is the faith that saves to-day. Read the eleventh and twelfth chapters.

There are no temporal blessings promised to the faithful under the old covenant that are not offered with equal clearness and force under the new. In proof of this, read Matthew 6: 19 to 7: 12; Matthew 21: 22; Mark 10: 17-31; Mark 11: 24; Luke 6: 36-38; Luke 12: 22-34; Romans 8: 26-39; 2 Corinthians 9: 1-11; Philippians 4: 6, 19; and Hebrews 13: 5-8. Read them in the revised version.

Why were God's dealings with the good and the bad under the former dispensation written? Paul answers: "Whatsoever things were written before time were written for our learning, that through patience and through comfort of the Scriptures we might have hope." Romans 15: 4. "Now these things happened unto them by way of example; and they are written for our admonition, upon whom the ends of the ages are come." 1 Corinthians 10: 11. And David said the fact that God had heard the prayer of his people was written down for the generation to come. See Psalm 102: 15-18.

The two pillars on which all human missionary societies stand are covetousness and unbelief. The people want a great many to do what a few ought to do. Almost any church can sustain a missionary in any field in the world. I suppose there are at the least five thousand men claiming to be members of the Church of Christ and to take the Bible as their only rule of faith and practice, each of whom could easily

sustain a missionary in any foreign field. But instead of doing this they ease their consciences by giving (perhaps) from five to fifty dollars to a society. Then the preachers too often are unwilling to walk by faith: they want to see. If they can see before they start whence their support will come, they will go enthusiastically; but if they cannot see, they claim it is not their duty to run such risks. They think they are running great risks when they go trusting in God.

I suppose another pillar ought to be added to the two already mentioned; it is "the pride of life." Men have always been fond of their own inventions, their own ways; and in all ages we find them thrusting aside the ordinances of God and putting their own contrivances in the place of them. Cain offered the first fruits of the field instead of an offering from the flock, and God cursed him with an awful curse; Nadab and Abihu offered strange fire in their censers of the Lord, instead of the incense ordained by Jehovah according to his order, and fire burst forth from Jehovah and destroyed them; Jereboam built golden calves at Dan and Bethel and altars before them, instead of worshiping before God's altar at Jerusalem, and the curse of God rested on him and his kingdom until they were utterly destroyed; King Ahaz had an altar made in Jerusalem like the one he saw at Damascus, and put it in the place of Jehovah's altar, and he took the brazen sea off of the twelve oxen, upon which Solomon had placed it according to God's command, and put it on a stone pavement, and the curse of God, blighting everything he put his hand to, followed him to his grave. How foolish those people were to think that they could improve upon God's ways! It fills us with indignation and contempt when we read of their folly. But is not this age as bad? We have put sprinkling in the place of God's baptism; infant baptism instead of believer's baptism; water instead of wine in the Lord's supper; missionaries societies, endeavor societies, ladies' aid societies, young peoples' societies, and so on, in the place of God's church; the missionary society board in the place of Christ, and money in the place of God; and the wrath of God is even fiercer now against these desecrators of God's sanctuary because all within it is sanctified with the blood of Christ instead of the blood of animals. If every transgression and disobedience received a just recompense of reward then, what will befall those who tamper with the sacred ordinances of this holier covenant?

As to Luther, Wesley, Stone and Campbell, God overruled all that they did for the good of his people, just as he always overrules the doings of all angels, men and demons. But they will be judged just like other folks. If they have obeyed God, in faith walking in his laws and ordinances, they are saved; otherwise they are not. But it is a delusion and a snare of Satan to believe that men are guided in serving God when they teach and practice contrary to his word. The Holy Spirit affirms that the man of God (the teacher of God's religion) with the word of God is complete, furnished completely unto every good work.

A word in anger spoken
Is like a piercing dart;
A word in kindness spoken
Will heal the broken heart.

—Felix G. Owen.

Comments.

J. N. ARMSTRONG.

Somewhat to my surprise Dr. Baker makes a reply to what I said concerning his former criticism of my article. I could not see how any heart loyal to God, could have understood the lesson taught by my criticised article, and then have failed to agree. So I earnestly desired and could but hope that with an explanation Dr. Baker would heartily agree with me.

Any one who studies the Bible diligently has observed the indifferent, sleepy condition of the church of the present day, and has read what I have written along this line, knows that I have placed the axe at the root of the tree. While my statement of the lesson—the language, phrasology, etc.—doubtless deserves criticism, I believe the best and strongest writers of the brotherhood of Christ will endorse the lesson. I am sorry Brother Baker does not.

The readers of this paper know very well that in my articles I have addressed no physicians either in or out of the church, although Brother Baker continues to try to force this upon me. As I have clearly shown, no particular calling concerned me as I wrote.

The doctor speaks of his "Christian experience" and says I shall not rob him of it by the stroke of my pen. No one, I trust, would be farther from robbing any one of anything than I. I am sure, too, that nothing in my articles can be justly so interpreted. I know nothing of Brother Baker's "Christian experience" or of its fruits save what he tells us in this article. I think I met him for only a few minutes one time several years ago, but one would think from his writing I knew him well and that he was my target.

I hope we will all look well at his teaching.

"The issue between Brother Armstrong and myself, simplified, is this: I affirm that to 'seek the kingdom of God and his righteousness' as applicable to a physician, is to first enter the church or kingdom of God and then give the best energies of his life to the service of suffering humanity is the fulfilling of the 'his righteousness' clause in the quotation. Of course it is implied that he is to obey God in all of his appointments."

"When I insist upon man giving all his powers to a service that will help and bless his unfortunate fellow man, I do not thereby detract from the service of the sanctuary."

In connection with these quotations from his article, remember that he said that he was inclined to believe that the service of a physician who visits the sick room on the Lord's day, and is thus prevented from attending the worship of the Lord, is just as acceptable as the service of the man who forsakes not the assembling of the saints.

Now, we have his doctrine concerning physicians:

They should first enter the church and then give "all their powers" and "best energies" to the practice of medicine to such an extent that if this practice demands it, they are at liberty to disregard the appointments of Almighty God.

If Dr. Baker has practiced his own teaching it seems

to me that his experience is worth more to a physician than to a Christian, and that any successful physician might give the same experience, save the entering into the church. After a man gives "all his powers and best energies" to the practice of medicine, what power and energy are left in that man to "obey God in all of his appointments?" Just as I have said, God simply gets the leavings of such a life.

This doctrine is as applicable to farmers, merchants, druggists, carpenters, shoemakers, and, in fact, to all, save preachers, as it is to doctors, and consequently, the great work of saving souls is in most communities left to the few preachers.

In my article that Brother Baker criticised, I made only three new points, and each point I based on a passage of God's word, but Brother Baker claims I used but one passage in the whole article. He is also mistaken in saying I used no Scripture in my reply to his criticism.

Read and see.

Now, I ask you all to read my articles that have appeared in THE WAY since May under these headings: "What Should be Man's Chief Business" (two articles), "No Man Can Serve Two Masters" (two articles), "The Christian's Relation to the World and Its Business," and "All Must be Teachers," and see if I give Scriptures to maintain my position.

Brother Baker has referred in both articles to Christ's healing as an example for the medical profession. I deny that this is true. Brother Baker says he is using his practice as a means of obtaining food and raiment (which is legitimate and right), but no such motive ever led the Savior in his healing. A majority of physicians care but little, if anything, for Christ or his example, yet there is enough earthly reward in his profession to lead some of the best talent in the world to sacrifice all to exhaust their very being in it.

I doubt if there is a successful physician in the world that would continue his profession if the earthly reward were taken from it. Neither would I censure them, but he who follows Christ's example of administering to sick, afflicted and suffering humanity, will do it and be as diligent about it, although there be no earthly reward.

It is the duty of every Christian to visit the widows and orphans in their affliction and to administer to their needs in every way possible. Every example and Scripture referring to visiting and administering to the sick and afflicted applies to all Christians alike, yet all Christians are not duty bound to enter the medical profession.

Christ did good, preached the gospel and administered to sick and suffering humanity until he became the poorest of the poor—until he became "friendless, penniless and homeless." He actually and really "emptied himself" for others. He became poor that others might be rich through his poverty. This is Christ's example. He who would not preach the gospel, though he never received as much as one dollar in all his life for it, is unfit for the kingdom of God and is unworthy of a support as a preacher; he is not a follower of Christ. He that is not willing to work—farm, practice medicine or follow some other laudable em-

ployment—that he may have food and raiment, that he may preach the gospel without price, has not the spirit or disposition of Christ; and if any man have not the spirit of Christ he is none of his. Such a preacher ought not to have the fellowship and encouragement of loyal brethren. Paul worked, labored in travail night and day that he might preach the gospel. He made tents for food and raiment that he might not be chargeable to any.

So ought men to farm, practice medicine, merchandise, etc., that they may serve God in advancing the kingdom of heaven.

The chief work—the greatest work—of a Christian, and that for which every Christian is in the world, is to teach the word of God. The very mission of the church on earth is to teach the word of God to its own members and sound it out to the world. All the members of the first church were teachers, and they seemed to think their very mission was to teach, so they went everywhere preaching the word.

The word of God is the seed, and the only way by which the kingdom can be extended is by planting the seed. Every Christian should be a sower of the seed, and feel that the very business of his life is to scatter the seed of the kingdom.

I believe if Brother Baker should find or know of a field in which he could sow the seed of the kingdom more effectually than he can at Watertown, that the spirit of the gospel demands that he go to this field, regardless of its promises respecting his profession. This is seeking first the kingdom of God.

“The point with me is, the more competent teachers in a church, the better. Indeed, the aim ought to be to make every member in the church a competent teacher and to induce all to use this ability constantly in life. The only difference between the preacher and any other Christian is, he may devote more time to the work. But all must be teachers if they are Christians; all must seek to teach others as they have opportunity.

“Preachers, like other men, ought to seek the places where their services are most needed to accomplish the work of saving men, and then in this field to labor earnestly to the accomplishment of this end; and in doing this they will in the end work out the best results for the world, for themselves and for God.”—*D. Lipscomb in Advocate of April 11, 1901.*

This writer makes the first and chief work of every Christian the saving of souls. All other work is to be kept secondary to it.

“Dr. Smith Bowling, a Christian physician, who practiced medicine extensively in and around Bellbuckle, Tenn., preached the gospel in every family he visited, in almost every schoolhouse, meetinghouse and every crossroads in the country; he preached it publicly and privately seven days in the week.”—*E. A. Elam in Advocate of July 4, 1901.*

This man should be an example to every Christian farmer, merchant, physician, etc., in the church.

I quote from these elders in Israel, not because they are authority further than they teach the Bible, but that the reader may know that although I am but a “youth” and have “fought few battles,” and my “Christian experience” is very limited, I am not mad, but speak forth words of truth and soberness.

Crucifixion and Coronation.

NO. 3.

Who was it that betrayed the Christ? We would not expect that of one of the disciples, Judas. What can have been the reason that caused him to do that? What had Jesus done that he should betray him? It was the love of money, which is said to be the root of all evil, that induced him to betray the innocent One. “What will you give me,” he said, fearing to put the price lest they might fail to strike a bargain! Judas was in all probability unconscious of the fatal results of what he did; it was an hypocrisy induced by avarice and unconscious of its own existence. He had a single eye to the love of money which obscured his vision of all other things. With the mind absorbed in one thing the eye will pass by other objects without taking notice of them. The fact that Judas immediately upon discovery that the unforeseen act of avarice had resulted in a tragedy, “went and hanged himself,” is conclusive that he was a victim of the love of money. He objected to what the woman did in the way of anointing the Savior, in the name of charity, but this he did, says John, not because he cared for the poor, but because he was a thief and carried the money. No one can fully reach his ideal. Judas’ ideal was money, and he fell below his standard. Many still say in the interest of economy and in the language of piety, “The money given to preachers could be used to much better advantage if given to the poor.” This, they say—if we are correct in thinking they have something of the Judas spirit—not because they care for the poor, but because they despise the true preachers of the gospel and want the money themselves. Some of those people are asked to contribute to the support of men who are giving their lives to the missionary work. And the response is in the same spirit: “The heathens are more united than those of Christians; you had better unite Christians before you divide heathens. There is less wickedness among the heathen than among the Christianized; and besides, we have many heathens at home that need the gospel if it is such a good thing.” This they say, not because they really regard the prayer of Christ for the oneness of his people, or that the great wickedness at home is any burden to them, nor because they love the heathen at home and want to see them all brought to Christ, but it is because they do not love the Christ and want to see people saved; it is the money that they love. Money is wanted to repair the house of worship. That class object to the extravagant work in the name of economy and in the interest of charity. The money required to do the work, they say, would be a great benefit to the poor. It is only pride in the members that demands improvement in church architecture. They oppose fine dress and costly houses of worship, missionary societies and organs in the worship, not from principle, but because they are covetous and it takes money to do these things. I know many who strenuously oppose the missionary society that will not give anything to men who are doing the work in the gospel way. The society affords an excuse for covetousness. Men will persist in ascribing right motives where wrong ones are apparent to all except themselves. The appalling conse-

quences of Judas' covetousness were not so startling to any one as Judas himself. That class of people are much better known by others than by themselves. No one will be so surprised in the day of "the righteous judgment of God" as the deceived themselves. How many Christians do you suppose there would be in the world if the conditions of salvation depended upon a considerable money basis? If the commission said "He that believeth and is baptized" shall receive a million dollars on instalments what a stir in the "wilderness of sin" it would create! The discovery of gold veins in the mountains of California and Australia created nothing like the commotion that such a revelation from God would! Separations from kindred, hardships and exposure, long pilgrimages and burning deserts, otherwise pronounced unendurable, would present no obstacle to the lover of a money salvation. There would not be found one sinner "left to plead the cause of the evil one." The weekly instalments would cure the "Sunday headache" and pull every covetous one out of bed in plenty of time for the Lord's day worship! If we will not do for the love of Christ, our best interest and the salvation of the world, what we would do for money, in what good characteristic do we differ from Judas, who sold his Lord for money? But suppose that the commission required that we pay the Lord Jesus one thousand dollars each for pardon and heaven—supposing that it was possible for us to do that—how many of the Judas type would be Christians? We would say that amount reasonable, in view of the price paid for our salvation. But the commission requires more than a thousand dollars, providing that we have more to give.

"Baptizing then into the name of the Father and the Son and the Holy Spirit" means the surrender of self, together with all that we have. It means infinitely more than a mutual understanding that it is for the remission of sins.

In the way that does not carry conviction and on general principles that mean no more than empty cant, we acknowledge the obligation to be his with all that we possess. "How is it that you on your side break God's commandments out of respect for your own traditions? For God said 'Honor thy father and mother,' and 'Let him who reviles his father or mother suffer death,' but you say, 'Whenever any one says to his father or mother, 'Whatever be mine might have been of service is given to God,' he is in no way bound to honor his father.' In this way you have cancelled the words of God out of respect for your traditions. Hypocrite."—*The Twentieth Century New Testament*.

I think many in the same spirit, as an excuse for covetousness and neglect of the poor, say, "Whatever of mine might be of use to you belongs to the Lord. I would like to help you, but what I have does not belong to me." In this way they think to exonerate themselves from the duty of helping the needy. The managers of the temple services and the holders of the pocketbook would excuse neglect of parents providing the money that was meant for the parents went into the sacred treasury. The Catholic keepers of religion are doing the same thing on a more extensive scale. Many of the Protestants make the same acknowledgment, only they keep the money themselves. It all belongs to the Lord, but they refuse to put it into any

treasury of his. When urged to use some of the means thus committed to them of the Lord for the good of his children and the honor of the Master, they say no—we must look to the support of our own.

W. J. BROWN.

Cloverdale, Ind.

The pastor of the First Methodist Church of Des Moines is reported as saying that he thought the time had passed when the church could be built up by the old-fashioned revival. Old creeds and old evangelistic methods will not do unless they are the very oldest of all.

The revival meeting conversion is not always full of sincerity. The circumstances are strained and unnatural and the best results are not obtained through them. The more quiet religious feeling is the stronger because it is the kind that speaks in deeds rather than in emotional demonstrations.

The Methodist Church cannot continue to hold its place if it relies too much upon revival meeting conversions. Too much stress has been put on them in the past. After all, it is the will which is the strongest factor in character building. It is what we do that entitles us to the name of Christian and not what we say we feel. The truth of the past will live, but because it is truth and not because it belongs to the past.—From Christian Evangelist.

A Sunny Saint.

"Yes, she's just sunshine in any community she's in." One woman was talking to another behind us as the cars sped over the Arizona desert, with its cactus and sage brush. "I knew her first when they lived in New Mexico, in a forlorn little settlement where they had a very hard time, but where everybody loved her; and now they are in California. But it doesn't matter where she is, she is always just the same. Her husband is a man who struggles with a very bad temper, and invariably looks on the dark side of things, so she has always had a heavy handicap at home. But it would surprise you to see how much she has changed her husband for the better in all these years, and how she smooths over the quarrels he feels it necessary to have with his neighbors wherever he goes."

"How about her children?" asked the other woman. "I hope they take after her."

"There were but two, but they are both dead. It was a life sorrow that went deep; but she is so victoriously sunny that, except for the tender way in which she mothers all the young people that come in her way, you would never think how lonely she is for those who have gone. She turns everything into sweetness, you see. She is the best Christian I know, and the 'joy of the Lord' isn't a figure of speech with her, as it is with most of us."

That was all we heard, but it was something to be remembered long after the journey was ended. The brave soul that is like sunshine—we all have known such a one. The pity of it is that, while admiring such victorious cheerfulness, we feel no responsibility to cultivate it ourselves. We, too, can be "just sunshine" if we choose. It is a grace worth trying for, and a Christian grace too.—Forward.

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."

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Do you know any young people who think of going from home to school next fall? If so, we will be very grateful to you if you will send us their names and addresses. We desire to send to them catalogues of Potter Bible College. In sending us such names you may benefit them and us, and at the same time do much for the Church of Christ. Students educated at such an institution are almost certain to be much more useful as citizens, and much better and more influential in every way for good, than those trained in purely secular schools.

"A Queer Offshoot."

No. 2.

L. J. JACKSON.

A HINDRANCE.

The modern "pastor" is a hindrance to the highest development of knowledge and spirituality of the church. How many men, old and young, would develop into splendid leaders in conducting the worship if the "pastor" did not "fill up" the time! How many gifted intellects and master talents have been dwarfed because they were never given a chance! How many professed Christians would spend more time in ministering to the needs of the saints if they did not feel that their "pastor" would do it for them! They have paid him to do it; therefore, they reason, they are excused. There is a tendency to serve God by proxy, and the modern "pastor" is often made the agency of that service. Christianity is an individual matter, and in this respect "every man shall bear his own burden." "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally mem-

bers one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." (Rom. 12: 4-8, R. V.) "But speaking truth in love, may grow up in all things into him, which is the head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 15, 16, R. V.) To follow God's order would be to develop "each several part" of the spirit body. Why are there so few efficient elders in the church to-day? Is it because men have not the ability to become elders? Surely God would not require of his church impossibilities. It is because they lack development. As young men, they are taught to depend on "a pastor;" and consequently talents that would have been developed into necessary qualifications have been dwarfed and their capacity for doing good greatly lessened. God's arrangement is for the evangelist to go and create flocks, establish congregations, and visit them from time to time, "confirming" them and seeing "how they do." When they are sufficiently developed, like the congregation on the island of Crete, elders are to be appointed whose duty it is to shepherd these flocks in pastures of living green, standing as sentinels for God (like the cherubims of the long ago stood east of Eden), with flaming sword to ward off the wolves from without and dispel the darkness from within.

The writer further states: "They do not believe in baptizing in a pool inside of the house, but immerse their converts in running water or a lake that has an outlet."

Cheap jewelry has just enough gold in it to sell the brass; so that statement has just sufficient truth in it to give coloring to the falsehood. He certainly is very much mistaken in such a statement. He either failed to investigate the facts in the case or it was culpable ignorance on the part of his informant, or a willful misrepresentation. Everybody in Valdosta knows, or ought to know (and if he does not know, he should not talk), that the religious body referred to holds to no such doctrine about baptizing in pools, in running

water, or in lakes with outlets; and such a statement is a slander and a gross misrepresentation.

WHAT IS THE DOCTRINE OF BAPTISM
TAUGHT BY THE "CONGREGATION"
HE REFERRED TO, AND WHERE
DO THEY BAPTIZE?

The "congregation" spoken of is the church of Christ, and the doctrine of baptism taught is the doctrine of baptism of the New Testament. Hence they accept the baptism of the commission given by Christ and practiced by his inspired apostles.

"But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And when Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 16-20, R. V.) "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16, R. V.) Peter, inspired of God, operating under this commission, made a speech in Jerusalem on the day of Pentecost concerning the life, death, resurrection, and coronation of Jesus Christ. "Now, when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2: 37, 38, R. V.) An Ethiopian eunuch was returning from Jerusalem, where he had been to worship. Sitting in his chariot, he was reading the prophet Isaiah. An angel of the Lord instructed Philip to go toward the south unto the way that goeth down from Jerusalem unto Gaza, that he might meet this man of Ethiopia. Philip asked him if he understood what he was reading. He confessed his inability to do so unless some man should guide him, and he requested Philip to instruct him. "Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 35-39, R. V.) "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized unto his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 3, 4, R. V.) These scriptures not only settle the question of the essentiality of baptism, but the mode as well. Obedience is essential

to salvation. "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9, R. V.)

Baptism is essential to obedience, for Peter commanded the multitude to "repent and be baptized." Hence baptism is essential to salvation. "He that believeth and is baptized shall be saved." (Mark 16: 16.)

The baptism of the commission preached and practiced by Philip demands a going "down into the water," and a coming "up out of the water," and the great apostle to the Gentiles said: "We were buried . . . through baptism." Immersion meets these requirements. No other mode can; none other is found in the New Testament.

INTO WHAT ARE MEN BAPTIZED?

Jesus commanded that believers should be baptized "into the name of the Father and of the Son and of the Holy Ghost." The Spirit taught by Paul that men were "baptized into Christ Jesus," "baptized into his death," "baptized into one body;" but nowhere in all the book of God, dear friend, do we read where any one was ever baptized into the Baptist church or into any other denomination. Neither is the baptism taught by Christ and the Holy Spirit "a door into the church;" Jesus is the door. "Jesus therefore said unto them, again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." (John 10: 7-9, R. V.) Baptism is the step to be taken to enter into the fold after you have come to the door by faith and repentance.

Valdosta, Ga.

Granville Dockery's Change.

J. A. H.

On Saturday before the first Sunday in July Brother J. W. Shepherd preached at Middleton, Kentucky, and Granville Dockery, a worthy and able minister of the Baptist Church, united with the disciples of Christ at that place. I have known Brother Dockery for some time, and believe him to be a man of more than usual ability. For some the brethren have been telling me he was making himself unpopular with his Baptist brethren by teaching what they call Campbellism. His wife and daughter came out with him. I hope the brethren in all that region will give Brother Dockery an opportunity to become acquainted with them. He is capable of doing much good.

In coming out from the Baptist denomination Brother Dockery has not given up one thing which he got from the word of God, though he has certainly given up a good deal. He has given up the name "Baptist Church," but as no man of God in apostolic times ever used that name, as no man ever used it for many more than a thousand years after Christ, those who are determined to obey the command, "If any man speaketh, speaking as it were oracles of God," will have to give it up. How strange it is that men are

not willing to call the Church of God by the names he gave to it himself. In this, as in so many other things, they think (apparently) that they can do better than the Eternal One. So they call what they affirm are God's churches by such names as Methodist, Baptist, Presbyterian, Episcopalian and Christian Churches instead of Churches of God, Churches of Christ.

Brother Dockery has also given up "Baptist associations" for the same reason; no such things were heard of during the first fifteen centuries of the Christian era.

He has also given up "Baptist Doctrine;" that is, the doctrine that is peculiar to the Baptist denomination, that distinguishes it from all other religious peoples. None of it was known on earth prior to the sixteenth century. The Baptist have much truth which they hold in common with others; of course, Brother Dockery expects to keep all of that.

He gives up also the "Baptist Church Covenant and Articles of Faith." They are modern affairs, too. God has given to his people a church covenant in which are all the articles of faith which he wants them to have; and he affirms that this inspired word thoroughly furnishes the man of God to every good work. But this is not enough for the Baptists. Each congregation of that faith must have a church covenant and articles of faith gotten up in modern times, in addition to God's word. How prone we are to think that God's church and God's book are not sufficiently up to date for this enlightened age.

I suppose Brother Dockery's purpose is to accept in full the teaching of the Holy Spirit as it was revealed by the apostles and prophets of Jesus, to believe just what the Spirit taught, to do just what the Spirit commands, to speak just as the oracles of the Spirit speak; I suppose his purpose is to take the word of God just as it is, not to add to it, nor to take from it, nor to turn to the right hand or to the left. May God help him to do it faithfully to the end.

No doubt many of his former associates will criticize him severely for leaving the Baptist Church, but they should not; Paul never heard of it; he did not belong to it; and if he were to return to earth to-day and believe and teach just as he formerly did, there is not a Baptist Church in the world that would receive and retain him. What, tolerate a man in the Baptist Church who would not use or acknowledge the name Baptist Church, who would not subscribe to a Baptist Church covenant, who would not acknowledge nor belong to a Baptist association, and who would insist on teaching that men are baptized into Christ, into his death, into his body; and that in him we have redemption through his blood, even the remission of sins; that in baptism we put Christ on, and thus become children of Abraham and heirs according to the promise! Perish the thought! It never could be.

I have known of two churches, organized by regular Baptist ministers, that wrote letters and sent messengers to Baptist associations, petitioning to be admitted, that were rejected because each letter was from "the Church of Christ" of its locality (not Baptist Church of Christ), and each had the New Testament and nothing else as its church covenant. And the action of these two associations shows that no church of the apostolic age would be received into such an association

if it were here to apply to-day. No Christian ought to be a member of anything that not one of the apostles, prophets, evangelists, pastors, teachers or church members of the apostolic age could enter, if he were here to apply for admission. No Christian ought to be a member of any church of which he cannot express the name and every one of its doctrines and practices in the very words of the New Testament.

If every church member would turn resolutely thus to the Holy Spirit as the perfect guide and to his book as the perfect book, every denomination, every missionary society, every ladies' aid and every Christian Endeavor society would die in a day; and the Church of the New Testament, the Church of God would be left. What a blessed thing that would be!

"Who Then Can Be Saved?"

J. N. ARMSTRONG.

It is abundantly shown in the Bible that no man can be justified or saved because he does right, or is perfect in the absolute sense; for none do this. If this were God's plan, man would need no grace or mercy from God. Everlasting life would be due him as a matter of debt and not of grace. But there is no man who has anything like a just conception of sin, that is not conscious of his wrongdoing and his own sins daily against God. Then, if "doing right" were the "admission fee" into the kingdom, none could enter. But "the grace of God hath appeared, bringing salvation to all men." And thus God is enabled to be just and the justifier of the ungodly, the sinner, even of him who has faith in Jesus.

"For there is no man that sinneth not." I Kings 8: 46 (R. V.). "Surely there is not a righteous man upon earth, that doeth good, and sinneth not." Eccl. 7: 20 (R. V.). "For in many things we all stumble." Jas. 3: 2 (R. V.).

From these passages it is very evident that men are sinners so long as they live in the flesh.

It is also clear from the reading of the Bible that mankind is divided into two classes—those against whom God does not count sin, and those against whom he does count sin. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin. Rom. 4: 6-8. "There is therefore, now no condemnation to them that are in Christ Jesus." Rom. 8: 1.

Remember that both these classes commit sin, and against one, the Lord will not reckon or count the sins; but against the other, he counts every sin committed. One class is highly favored, and the other is not; one is under grace, the other under law. "For sin shall not have dominion over you, for ye are not under law, but under grace." Rom. 6: 14 (R. V.).

"For as many as are of the works of the law are under a curse: for it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them." Gal. 3: 10 (R. V.).

"Behold, I, Paul, say unto you, that if ye receive circumcision, Christ will profit you nothing; yea, I tes-

tify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by law; ye are fallen away from grace." Gal. 5: 2-4 (R. V.).

To be under grace means that God loves you, and so loves you that he wills to have mercy upon you in that he will not count your sins against you, and regards you daily as if you did not sin.

To be under law means that you will have to account to the law for your manner of life. When you sin, your sins are all recorded against you.

In other words, God wills to have mercy on one, and the other he wills to curse. "For he saith to Moses, I will have mercy on whom I have mercy and I will have compassion on whom I have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that mercy." Rom. 9: 15, 16.

This Scripture represents God as sitting upon his throne selecting from the struggling masses of humanity some men and women on whom he wills to have mercy and compassion, on whom rests his love, for whom he cares, to whose cries he listens, to whom he is a father infinite in remembrance, in love, in mercy and in power; while from the other portion of the human family he wills to withhold his love, mercy and care, to whom instead of being a father he becomes an avenging God, a consuming fire. Then some are saved, not because they sin not, and others lost because they do sin (for all sin), but because God wills to save some and to condemn others; some he wills to have mercy upon, and others he wills to curse; some find favor in his sight and are saved, others do not, and are lost.

Why does God show mercy to one class of sinners, and curse another class? Why do some find favor in his sight, and others do not? "Is there unrighteousness with God? God forbid." Rom. 9: 14.

On whom does God will to have mercy?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God: for he will abundantly pardon." Isa. 55: 7 (R. V.).

It has always been God's will to have mercy upon him who would forsake his wickedness, lay down his rebellion and turn to him with all his heart.

Herein is found the difference between the two classes of sinners.

They are different in heart and life. One has forsaken his old way and turned to God and is humbly submitting to him, bending his energies to do all that God requires; the other is following his own way, has not turned to God, but is living in rebellion in heart and life. One of these sinners is living for God—body, soul and spirit; and would, therefore, make any sacrifice to please him; while the other is living for the devil and his cause. One is a child of God, the other a child of the devil.

"For ye are all the children of God by faith. For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 26, 27.

One of these sinners is in Christ and the other is out of Christ. "In whom we have redemption through his blood even the forgiveness of sins." Eph. 1: 7.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly places in Christ." Eph. 1: 3.

"For I am persuaded, that neither death nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

Thus Paul declares that the love of God, the forgiveness of sins, yea, all spiritual blessings are in Christ. Now it is God's will to love, forgive and bless every one who is in Christ. Against such a one he counts no sins, there is no condemnation to him, for he is in the grace of God which is in Christ Jesus. All things work together for good to him. Nothing can harm or hurt him.

So the question at the head of this article is answered. Such a character could never be lost. It is an impossibility. God himself would have to fail sooner than such a one could perish. God has pledged himself by oath to bless and save him who is "in Christ." Before such a one can be harmed here or lost at last, he must sever his connection with Christ, he must "fall away from grace."

Remember, the dividing line between the two classes is—one class is in Christ, the other, is out of Christ.

In Christ there is:

1. Grace or favor. Jno. 1: 14, 17 (R. V.). Rom. 5: 2 (R. V.).
2. The love of God. Rom. 8: 35-39.
3. The new creature. 2 Cor. 5: 17 (R. V.).
4. Forgiveness of sins. Eph. 1: 7 (R. V.).
5. No reckoning of sins, nor condemnation. Rom. 4: 6-8; 8: 1.
6. Salvation. Acts 4: 12.
7. Every spiritual blessing. Eph. 1: 3 (R. V.).
8. Every promise of God. 2 Cor. 1: 20.

Then it is certain that he who enters into that relationship known in the New Testament as "in Christ" (whatever that may mean), enters the grace and love of God, where all the spiritual blessings are. He is surrounded by infinite love, mercy and care. He is a member of the family of God, a joint heir with Christ.

Paul taught the Galatians exactly how they had entered this relationship "in Christ." "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3: 26, 27, 29 (R. V.).

Which Is Worse?

J. A. H.

The following note, written to me by J. O. Blaine and J. H. Curry, of Portland, Tenn., suggests the name of this article, "Which is Worse?" The note reads thus:

"Dear Brother Harding: After having read with much care your notice of the Sweeney meeting at the tabernacle in Nashville, we desire to ask you the following question: Does God look upon dividing the church, which is the body of Christ, with as much severity as he does upon the sins of drunkenness, adultery, murder, lying and such like?"

The very essence of sin is the violation of the divine will. Every violation of the law of God, (1) whether done in ignorance, (2) or in knowledge, but from weak-

ness of the flesh, (3) or in contempt of God's law, is sin. The fierceness of God's wrath against sins is gaged not by the things done, but by the spirit in which they are done. Every violation of God's law is sin, but no thoughtful student of the subject can fail to see that God is much more patient and compassionate towards him who sins in ignorance, believing that he is doing right, than he is towards him who sins from weakness of the flesh, knowing at the time that he is doing wrong; nor can such a student fail to see just as clearly that God is more patient and compassionate towards him who sins from weakness, though in knowledge, than he is towards one who despises his law by wilfully adding to it, taking from it or changing it.

1. As an illustration of the first of these classes of sins, the most notable case in history is that of Saul of Tarsus, who fought the Church of God with all the fierceness, fury and power of his great soul, imprisoning, beating and killing Christians, but having all the time a heart loyal to God, believing he was doing God service, rejoicing in the thought that God was well pleased with him. As to the deeds done, nothing ever was worse. Nothing could be worse. He was fighting the Church of God and was killing Christians because they were Christians. As to the deeds done, he was the chief of sinners; but he says: "I obtained mercy, because I did it ignorantly in unbelief." He did not know these Christians were God's people because he did not believe Jesus was the son of God. His loyalty to and reverence for God were all right; all that he needed was knowledge and God gave him that; then all the energy and power that he had been expending against the church was turned into building it up.

2. Of the second class of sins the most notable case in all history is that of David, who defiled the wife of one of his most faithful soldiers, and then killed the soldier. A more wretched case of lewdness and murder can hardly be imagined. And fearful was the wrath of God on account of it. Read the story of the children of David, and see how terribly he was made to suffer, and how often in them he was reminded of his own crimes. Read of his grief at the death of his ill-begotten child; read of Amon, Tamar and Absalom, of the wickedness of Amon, of the shame of Tamar and of the hot wrath of her brother Absalom, which resulted in his killing Amon. Every step in this frightful series of tragedies reminded David of his own crimes against God in the matter of Uriah and Bathsheba. Then read of the rebellion of Absalom, of how he shamed his father in Jerusalem, of the son trying to kill his father, and of the great grief of the father at the death of his son. Here again David was reminded in a fearful way of his crimes. Then read the story of Adonijah's rebellion against his father. One cannot read this history of David and his family, and meditate upon it, without being impressed deeply with the terribleness of the wrath of God against him who allows himself to be overcome through the weakness of the flesh and knowingly sins against him.

But David found mercy. In grief and penitence of heart he turned to God, and the Lord received him fully into his love again, and for many generations after his death God was still blessing his descendants "for my servant David's sake," as he expressed it. Very

much greater was the guilt of David than that of Saul of Tarsus.

3. Having considered the sin of ignorance and the sin of weakness, we now come to the most fearful of all crimes, the sin of wilfulness. For this God has no mercy. The man that commits it is condemned at once and there is no revocation of the decree. From that time on he is a servant of the devil, and "the lake of fire" is his final home. Sins of this class are spoken of as "presumptuous sins," Ps. 19: 13; and he who commits one "sins with a high hand," Num. 15: 30; and the Holy Spirit says: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." And he adds: "A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?"

One of the most notable of the sinners of this class was Saul, the son of Kish, the first of the kings of Israel. His crime consisted in saving alive Agag, the King of Amalekites, when God had told him to kill all of them, and in saving the best of their herds and flocks, which should have been killed at once, to sacrifice to the Lord in Gilgal. He saved one man from the destruction which he visited upon all his people, and he saved a lot of beautiful animals to sacrifice to his god. In the judgment of men, very light indeed seems the iniquity of King Saul in comparison with David's murder and adultery, or in comparison with Paul's murderous persecution of Christians. But not so in God's sight, for he was quickly and lovingly merciful to Paul, to David he was tender and loving after punishing him for a long time most severely, but to Saul the king he gave nothing but indignation and wrath, tribulation, anguish. He would neither answer his prayers nor accept his offerings. He poured out his wrath upon him all the days of his life and sent him into Hades in a hot blast of his fury at last.

Saul of Tarsus was ignorant, David was weak, and Saul the king was presumptuous and willful; to the first God quickly gave knowledge, to the second long-continued punishment, to the third tribulation, anguish and death.

The characteristics of the wilful or high-handed sin are three; the one who commits it blasphemes Jehovah, he despises the word of Jehovah and breaks his commandment. See Numbers 15: 30, Matthew 12: 31, 32 and Hebrews 10: 26-29. Saul the king did these three things: He blasphemed the God in presuming and decreeing to worship God better (as he supposed) than God had ordained; he despised the law of the Lord in setting it aside that he might carry out his own notions; he broke the commandment of the Lord in neglecting to kill Agag and the herds and flocks as God had ordered.

Cain's sin in offering the fruits of the ground instead of the firstlings of the flock was similar to Saul's. He also blasphemed the Lord in presuming that he could worship God better than God had told him to,

he despised the law of the Lord in setting it aside for his own device, and in so doing he broke the commandment of the Lord. The sin of Nadab and Abihu in offering strange fire before the Lord is another clear illustration of the willful, the presumptuous sin, which in New Testament times is called blasphemy against the Holy Spirit. This sin is an eternal sin (see Mark. 3: 31, 32, R. V.), because it stands against one for all eternity. In order to commit it one must fall away from the Holy Spirit as a sufficient guide, and reject Jesus as his Lord. He may continue to call him Lord, Lord, but as a matter of fact he goes his own way instead of Christ's way whenever it suits him to do so. There is no hope for him; he is as certainly and as irrevocably lost as is Satan himself.

It is a fact worthy of notice that many of the most sudden, fearful and destructive exhibitions of God's wrath were brought upon themselves by people who were worshiping him, but who had changed his way of worship to make it better or more successful. The cases of Cain, Nadab and Abihu, Saul the king, Uzzah, and the case of Korah, Dathan and Abiram are notable illustrations of it. Study them well, and learn to respect God's law and to observe his ordinances just as he has given them to us. Better tamper with a live wire heavily charged with electricity than to lay an unhalloved hand upon the least of his ordinances, or to treat with indifference and contempt the least of his commandments.

But now let us return to the question of Brothers Blaine and Curry: In writing about Mr. Sweeney's meeting I had said, if the sin of the Vine Street Church had been drunkenness or some wicked lewdness, the apostolic brethren would not have thought of affiliating with them in that tabernacle meeting, until they had repented and confessed their wrongs. But as their sin was only (!) rending the church, the body of Christ, by putting an unauthorized innovation into their church service, they seemed to think it proper to meet with them as brethren without asking for repentance or confession. And some thought I was greatly to be blamed for comparing what they seem to consider such a slight misdemeanor as dividing the church in this way with the sins of drunkenness, stealing, adultery, and such like. Gentlemen, there is no greater crime than the willful splitting of a church of God by putting into its service something not required by him. It is fully as bad as the sin of Cain, of Saul the king, of Nadab and Abihu, of Uzzah. There never was a worse sin committed, nor will there ever be, by man. I would as soon affiliate with any criminal, or any class of criminals, that is, or ever was, in the world, as to affiliate with those who have done such a thing.

But the question arises: Have the Vine Street leaders done this thing? They have divided the church, and they did it by putting into its service an unauthorized innovation. But the question remains: Did they do this willfully? Here are some facts bearing on this question: The use of the organ in the worship, or in connection with the worship, has been discussed by the disciples of Christ in Nashville for the last thirty years, more perhaps, than in any other city in the world. It has been under consideration in Vine street, with the view, on the part of some, of putting it in, for twelve or fifteen years at least. It

was kept out for years, chiefly by a few prominent and powerful members who believed it to be wrong. Some of the most influential of these are dead. Some of the faithful members have said all the time that if it was put in they would have to withdraw for conscience' sake. There is no doubt that those who put it in knew this. The organ was put in, the members did go out. I do not suppose there is a member of the Vine Street Church who believes God *requires* them to use the organ. They wanted it, they were determined to have it, split or no split; they did have it, and the split came.

Nothing is more certain than this: They who divide a Church of God by putting into its faith, worship or service anything not required by God, no matter how innocent the thing may be in itself, are guilty of a high crime against God, one fully as bad in his sight as lying, stealing, adultery or murder, and usually far worse in its consequences. If this is done willfully, in the knowledge that it is not required by God and that it will cause division, which God forbids, it is as bad a thing as any mortal can do, and there remains nothing for the perpetrators of it but "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." They who have done this knowingly and willfully have crossed the dead line; their lord and master henceforth is Satan; their doom is perdition.

It is probable that some (if not all) of the leaders in Vine Street, who did this, did it willfully; doubtless numbers of the members sinned knowingly, but in weakness; and others of them with a good conscience sinned in ignorance. But all who did it, and all who are standing by, affiliating with and supporting them who did it, are sinners and ought to be withdrawn from faithful Christians till they repent and bring forth fruits worthy of repentance.

Which is worse, to murder a man, or to murder a Church of God? to commit fleshly adultery or spiritual adultery? When a poor woman so sins with some man, she is disgraced forever; her own sex look upon her with scorn and contempt; how much worse when a church of God commits spiritual lewdness with Satan!

From Reaping Hooks to Self-Binders in Agriculture, and Hence from the New Testament to Modern Inventions in Work and Worship.

M. C. KURFEES.

The following curious document is sent to me by Brother W. G. Cox, of Middletown, Ky., with the request that I answer it in the columns of the Gospel Advocate. It is as follows: "Christians are at liberty to adopt and use any method and means that aids them in doing what God commanded; that helps, and does not hinder, in performing the worship which the Lord appointed for his glory and for man's edification. Whatever facilitates and expedites the work and worship of God his people may scripturally utilize. To illustrate: It is man's duty and privilege to raise and use wheat. Whatever improvements there are in methods of planting and sowing,

he should wisely and properly adopt. The single shovel and reaping hook were once used; now, improved methods and machinery are used. One way was slow; the other works faster—does more. Wheat saved either way is good.—B. H. Cox.”

In deference to the judgment of Brother W. G. Cox, from whom comes the request to review the foregoing document, I have consented to give it attention in these columns. As a specimen in the logical art, the document is a curiosity. That any thoughtful man should put it forth seriously as an argument in support of human inventions in the worship of Almighty God is a strange and surprising thought; and yet I have assurances that its author intends it seriously. Hence he brings us face to face with the logic which says, because men in the agricultural world may change from the reaping hook of olden times to the magnificent reapers and self-binders of modern times, therefore (? ! !) they may change the way of worshiping God from what is written in the New Testament! The utter untenableness of such a position may be seen from different points of view, and to these I now invite attention.

1. Let us, first of all, examine the logic of the document as seen in the brother's major premise, which is as follows: "Christians are at liberty to adopt and use any method and means that aid them in doing what God commanded." But this is not true. "Christians are at" no such "liberty" at all. The brother coolly assumes, in the major premise of his whole argument, the very thing to be proved. The truth at this point may be stated thus: "Christians are at liberty to adopt and use" only such "methods and means that aid them in doing what God commanded" which do not, at the same time, either involve something God has forbidden or contravene something God has enjoined. Hence, in the case of any given "method or means that aids in doing what God commanded," before any such "method or means" may be legitimately adopted and used, it must first be determined whether or not it involves anything forbidden or contravenes anything enjoined. In either case, no difference how much such "method or means" may "aid in doing what God commanded," they must, nevertheless, be set aside. Now, it so happens that the particular inventions which the document under review was intended to support—namely, instrumental music in the worship and man-made missionary societies in the work—are excluded by just such circumstances in the case. As to instrumental music, if the organ or anything else, were used so as to simply aid the singing—as, for instance, in getting the pitch, since we cannot sing without pitch and are nowhere told how or with what to pitch—and not, at the same time, so as to either involve what is forbidden or contravene what is enjoined, there would be no harm in it; but when the attempt is made to aid the singing with an organ or any other instrument by making instrumental music with it, those who thus use it are not simply aiding the singing, but they are making the particular kind of music which God himself set aside, and upon which he thus set the seal of his own prohibition when he established the new order of worship under Christ. The same is true of man-made missionary organizations, the only difference being that, whereas the former involves what is forbidden, the latter con-

travenes what is enjoined. God established the church, and calls on his children to work in and glorify him through that institution; and hence, no difference what amount of good may be done through human institutions, those doing the work are departing from the New Testament—not in the work that is done, but in the institution through which it is done. Any attempt on the part of God's children to glorify God through any religious or benevolent institution, apart from the church, is not authorized in the New Testament.

2. Let us advance to the brother's illustration: "It is man's duty and privilege to raise and use wheat. Whatever improvements there are in methods of planting and saving, he should wisely and properly adopt. The single shovel and reaping hook were once used; now, improved methods and machinery are used. One way was slow; the other works faster—does more. Wheat saved either way is good." Behold with what coolness and self-complacency the brother again assumes the very point to be proved! He assumes that "it is man's duty and privilege to" worship just as "it is man's duty and privilege to raise and use wheat." But here again his proposition is not true. Man is not left with the "duty and privilege" of worshiping God just as he is left with the "duty and privilege" of raising and using wheat. If he were, the brother's point would be well taken; but as it is, he assumes to be true that which is a square contradiction of the facts. It assumes that just as God has left man with the "duty and privilege" of raising wheat without telling him how to raise it, so he has left man with the "duty and privilege" of worshiping God without telling him how to worship, which is not true. God has not only told men to worship, but has also told them what to do when they worship, thus limiting them to these things if they would respect his will.

3. Finally, the brother's principle completely nullifies all necessity for a divine revelation at all for the guidance of men in their worship. For instance, on the subject of agricultural implements, no such revelation has ever been given, and men are at liberty to use every variety of improvement which the inventive genius of man can produce; but if God had given an inspired manual on such implements, telling men when they farm to use "the single shovel and the reaping hook," and taking out from the list certain implements to be set aside and no longer used in farming, then whoever would dare to go beyond the manual and use other implements, especially the ones with the seal of divine prohibition upon them, would be in open rebellion against God. There being no such inspired agricultural manual, men may invent new farming implements at their own will and pleasure; but there is an inspired manual on worship, and in it men are plainly told what to do, and they may, therefore, always know when they are pleasing God. An inspired oracle says: "God made man upright; but they have sought out many inventions." (Eccl. 7: 29, R. V.). This has no reference to the invention of farming implements, but it does refer to such inventions as interfere with the order of God. These have been the subject of divine disapproval ever since the fall of man. May the Lord help us to follow the things devised by divine wisdom in all the work and worship of the church, and to avoid the inventions of men.—Gospel Advocate.

The One Way of Salvation.

NO. 5

S. WHITFIELD.

"And he said unto them, Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark. 16: 15, 16.

I am still studying the question, What must people do to become Christians? If this question is ever settled by us, it must be decided by the Bible, which is our only safe guide in spiritual matters. It matters not what people may think or teach about it, what has been taught or done in the past; for these things cannot change the Word of the Lord.

In the above passage we have the language of Christ, and since he is the way, we must follow him, which can only be done by doing what he says. If we refuse to believe and do what he has taught, and do what man says, we are accepting man as our way and rejecting our Master as the way. Christ was here giving his apostles the final commission for the whole world, and he told them to tarry at Jerusalem until the Holy Spirit would come as their comforter and prepare them for this great work; and when this was done, they were to go into all the world, and proclaim the good news of salvation through their resurrected Redeemer. They tarried in this city, and when the day of Pentecost had fully come, the comforter came to these apostles, as Christ had promised. This Holy Spirit, through Peter, preached the gospel of Christ on this same day and convicted people of sin, and told them what to do to be saved. "Now, when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles: Men and brethren, what shall we do? Then Peter said unto them: Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 37, 38. So we see this commission was carried out by the apostles in telling people what they must do to be saved.

Probably some one is ready to say that he believes in baptism, but what Christ and the apostles taught was Holy Ghost baptism and not water baptism. The question is very easily settled if we will let the Bible settle it. Holy Ghost baptism was a promise and Christ was its administrator (Matt. 3: 11). The baptism taught by Christ in the commission, and carried out by the apostles, was a command, and the apostles were its administrators. (Matt. 28: 19; Mark 16: 16; Acts 2: 38). Therefore, the baptism taught by Christ in the commission and practiced by the apostles was water baptism.

Baptism with its prerequisites, faith, repentance and confession, brings a man into Christ. "Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death?" Rom. 6: 3. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. This is the only way taught in the Scriptures for people to be brought into Christ, and it is very necessary for us to be brought into him, since there is no salvation out of him. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly

places in Christ." Eph. 1: 3. According to this, all spiritual blessings are in Christ, and not out of him. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1: 7. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: In whom we have redemption through his blood, even the forgiveness of sins." Col. 1: 13, 14. If baptism with its prerequisites brings us into Christ where all spiritual blessings are, even the forgiveness of sins through his blood, how can we receive remission of sins without baptism? Is this not the same as Christ taught when he said, "He that believeth and is baptized shall be saved;" and the same as Peter taught when he said, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins?"

Probably some one is ready to say that water washes away our sins, according to the above. No, there is not enough water in this world to wash away one sin. The blood of animals could not atone for sin, and all the morality among men could not take it away; but the blood of Christ can and does for every person who is obedient to their Master. Baptism is for the remission of sins inasmuch as it brings a person to where he receives remission of sins; that is, it brings him into Christ, and there he comes in contact with the blood of Christ, which atones for his sins.

Walnut Bottom, Pa.

A Great Heart.

Two men were returning from Australia to England. They had struck it rich, and were going home happy hearted. But the vessel sprang a leak in mid-ocean and went down. The lifeboats could not hold all, so they drew lots as to who should be saved, and one of the two was taken, the other left. The doomed man was hastily sending a message of love to his wife and children, when his companion spoke up: "Say, Jack, if I should go down with this ship, there is nobody in England who would grieve very much for me; but you have a wife and children, and it would be terrible on them. Here, take my lot and get into the boat." Jack drew back; the offer was too magnanimous. But his friend thrust the lot into his hand, and fairly pushed him into the boat. And Jack stood, the tears streaming down his cheeks, and saw his brave companion go down to a watery grave. He finally reached home to tell his wife and children a sweet story of love and sacrifice. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commandeth his own love toward us, in that, while we were yet sinners, Christ died for us."—Exchange.

Predestination does not supersede the necessity of prayer. They stand conjoined in the divine economy. Predestination is God's determination in regard to man and the world, and prayer is an appointed means in his gracious accomplishments.—Western Recorder.

The core principle of practical Christianity is obedience—obedience to Jesus Christ.—T. L. Cuyler, D.D.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate and strait 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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Brother Whitfield and The Way.

J. A. H.

In a private letter Brother S. Whitfield, of Pennsylvania, says:

"I am trying to do all I can for THE WAY, and have succeeded in sending twelve paid-up subscribers so far. This is the first paper I ever got a subscriber for. I have tried before for other papers, but have failed, and have concluded that was not my calling. It is comparatively easy to get subscribers for THE WAY; for it is so cheap, and there is nothing about it that is objectionable, so far as I know. I hope and pray that it may be made a sixteen-page paper soon; and I see no reason why it should not be, if its friends will do what they can in getting subscribers for it. No doubt it has its enemies, for it cannot teach the truth without making them; but the brethren here like it very much."

Such letters are very encouraging. Yes, THE WAY has enemies. It could not be otherwise inasmuch as it is a deadly foe to mammon worship, which is by far the most popular and powerful religion, so far as this world is concerned, in America. So far Satan has not deemed it wise to start a church openly devoted to the worship of mammon; he has preferred to make converts to his favorite religion in all the churches and out of all of them. And he has succeeded most wonderfully. The churches are honey-combed with worshipers of the dirt god, and the great mass of those who are out of the churches are for the most part almost wholly given to his service; for all those who devote their time chiefly to earthly riches, and who put their trust chiefly in them, are mammon worshipers. So fascinating and attractive is this worship, and the mass of the people are so devoted to it, it has become by far the most seductive and dangerous of all the sins that come under the general head of unbelief in the

greatness, the wisdom and the goodness of Jehovah, and in his willingness and power to help those who put their trust in him. And, like all false religionists, the devotees of mammon are fierce in their hatred of any person or thing that antagonizes their favorite god. Those of these people who know THE WAY hate it, and many of them do not hesitate to make their hatred known.

Jesus said to his brothers, who did not yet believe in him, "The world cannot hate you; but me it hateth, because I testify of it, that its works are evil" (John 7: 7). And to his apostles he said: "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. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also" (John 15: 18-20). No man nor paper can be true to God without arousing the wrath of those who pretend to be his friends, but are not. As Brother Whitfield says, THE WAY could not teach the truth without making enemies.

But the prettier side of the picture is that it makes friends, ardent friends, who love it for its work's sake, who are its friends because it is devoted to God. For them we are very thankful.

Yes, I, too, would like to see THE WAY a sixteen-page paper; and if it had two hundred and fifty friends like Brother Whitfield, each of whom would send the names of twelve new, paid-up subscribers, between now and the first of April, I believe we could start the sixteen-page paper then. It has been enlarged at the beginning of each year of its existence. Let us hope and work that it may grow continually until Jesus comes.

We are now going through the hard time of the year for it. Its friends have sent it to a good many who are of other religious bodies, and to many who are members of no church. Numbers of these do not want it longer, and we are dropping them from our list. Many of them are delighted with it and renew. We have reason to believe it is doing a great work, and we would be glad to find two hundred and fifty of its friends, who will strive to secure at least one dozen new subscribers each within the next eight months. It seems like this would be an easy thing to do, and

who can estimate the good that would result from it? Several of our friends are resolved on getting a hundred subscribers each.

Remember, we are trying to send you a clean, gospel paper at such a rate that it can be circulated freely among the masses. Now we ask each one who believes the enterprise to be a worthy one, and who would like for its influence for good to be extended, to bestir himself and see what he can do in that line. A little work from a great many will accomplish wonders. THE WAY has thousands of friends. Let us see what we can do within sixty days. Let us try to get at least a thousand new subscribers in that time. I believe it could be done within a week, if all of us, who should, would put our hands to it in earnest.

"Who Then Can Be Saved?"

J. N. ARMSTRONG.

From an article in the last issue of this paper under the above caption, you may learn of the relationship that men may occupy respecting the Christ that is known in New Testament phraseology as "in Christ."

I spoke there particularly of the blessings and favors that are to be found and enjoyed in this relationship, and I invite a rereading of that article here.

All of God's efforts to influence man are made to draw man into Christ, and to encourage and help him to remain "in Christ."

The first work of the gospel is to conduct people into Christ, and the continued work is to keep them in him. There is no other way to be blessed spiritually through Christ as revealed in the gospel. All of God's efforts to save man through Christ are in vain unless he can be influenced to enter Christ and abide "in him." For when the harvest is over and the summer is ended Christ will have been the real and actual Savior of none but those who have entered him and died "in him."

In the article referred to above, it was shown how New Testament Christians entered this relationship—even by faith in the Lord Jesus Christ and baptism rendered in obedience to this faith.

"For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Of course, when they were baptized "into" Christ they were then "in him," where all spiritual blessings are and where grace and love abound. A glorious relationship, indeed! Who does not want to enter into that state where infinite love executed by infinite power surrounds every inhabitant, where God wills to have mercy upon every soul, and will not reckon their sins against them, but looks upon all as if they did right? This is grace, unmerited favor through Jesus Christ the Lord. My friend, he who does not enter this state will be profited nothing by Christ; he is debtor to do the whole law under which he lives, and will be lost if he breaks it in a single instance, for the wages of sin is death.

Now, since only those can be saved (so far as we know) who enter Christ and abide in him, what does it mean to enter Christ and to be "in him?" It certainly

does not mean to be in Christ literally, for in this sense no one could be in him. The expression must be figurative.

Paul used the same expression concerning the Israelites who crossed over the Red Sea under the direction of Moses: "And were all baptized unto [Greek, into] Moses in the cloud and in the sea" (1 Cor. 10)?

These Israelites, after their baptism, occupied the very same relation to Moses that the Galatians did to Christ after their baptism. The one was baptized into Moses, and the other was baptized into Christ. Therefore they were in Moses, and the Galatians were in Christ. Both entered by the same means, baptism.

In what sense were the Israelites "in Moses?" Not literally, of course. They were in Moses' rule or reign, in his leadership. At their baptism they were really and actually delivered from their old ruler or leader, the king of Egypt, leaving him in the depths of the sea. That day, by their baptism, they passed out of the leadership of Pharaoh "into" the leadership of Moses. They were subjects only of Moses, and in this sense they were baptized "into" him, and were therefore in him.

When the Galatians were baptized into Christ, they entered into his rule or reign, into his leadership. By their faith and their baptism they were delivered from their old master or ruler, and Christ became their only leader. They were subjects only of Christ, and in this sense were "in Christ." So is every man that is "baptized into Christ."

For forty years the Israelites had no other leader than Moses, and during all these years they were "in Moses;" and the only way for them to continue in Moses was to continue to be led by him. And the very moment they refused Moses as their leader that moment they passed out of Moses, out of his reign, out of his leadership. Thousands of them did refuse him and were slain in the wilderness without mercy (Heb. 10: 28; 12: 25). God willed to have mercy on every one who would enter Moses (take him as leader), and abide in him (continue to be led by him); and he willed to curse every one who would not so live.

Moses was typical of Christ; the Israelites were a type of Christians.

Therefore to abide "in Christ" means to continue to be led by him, to continue to obey him. As this is true, He who refuses Christ as leader, "abideth not in his teaching"—passes out of Christ. In passing out of Christ he passes out of that relationship wherein are found the grace, love and mercy of God. He has passed out of grace into law; out of "no condemnation" into condemnation. He has fallen from grace. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5: 4, R. V.).

"If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. . . . If ye keep my commandments, ye shall abide in my love." (John 15: 6, 10.)

This is the only way.

One of the best things in the gospel of Jesus is the stress it lays upon small things. It ascribes more value to quality than quantity; it teaches that God does not ask how much we do, but how we do it.—Ex.

The One Way of Salvation.

S. WHITFIELD.

In our last we found that according to the Scriptures baptism is a condition of salvation to the alien sinner. Faith, repentance, confession and baptism bring a person into Christ, where all spiritual blessings are, even the forgiveness of sins. This is the only way for people to get into Christ, according to the Bible. In him we have redemption through his blood; and this all being true, how can a person be saved without baptism? If he is saved without baptism, he is saved out of Christ, without the blood of Christ, an old creature, and without a single spiritual blessing. Today the greater part of the religious world is figuring to see how people can be saved without obeying this commandment of our Savior; but in the days of the apostles, instead of doing this they went forward and obeyed it, and that is just what we should be found doing. We do not merit salvation, hence we ought to be very glad that we can be saved at all, and should be willing to do anything. We have no proof that they ever hesitated when they were told to be baptized; they attended to it at once, even the same hour of the night that they believed. See Acts 16: 30-33. We are told that baptism is not a saving ordinance. It is necessary to obey all the commandments of the Lord to be saved. One is just as important as another. We ought to be willing to do all that our Master has required, and be very thankful that we have a chance to do so.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16: 30, 31). From this passage and similar ones some have concluded that people are saved without baptism; but if they will allow the same liberty that they have taken, we can prove that people are saved by baptism without faith. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). By just picking out one passage, or even several, a person can prove almost anything that he wants to; but this is not dealing honestly with the Word of God. We should remember that when a certain thing is once stated as a condition of salvation by an inspired writer that afterwards when a condition or conditions are spoken of as saving us it is always included when not mentioned. The only way to harmonize the Scriptures is to take them all. The same authority that will allow us to leave one thing out will allow us to throw it all away. Better take all that God says and keep out of trouble. People that were commended by Christ as examples were always those whose faith was perfected by works. A living and active faith is the only one that can help a man in this world and bless him eternity.

"He that believeth on the Son hath everlasting life" (John 3: 36). From this statement, we are told that a person has everlasting life the instant he believes, and even before baptism. We must bear in mind that people that take this position claim that a person is saved without baptism. "Nevertheless among the chief

rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12: 42, 43). Would anyone conclude for a minute that such believers had eternal life? James tells us that "the devils also believe, and tremble," and "that faith without works is dead. Do devils have everlasting life? Will a dead faith produce everlasting life? I was told by a preacher once that if I could point to a believer on the Son who had not eternal life that I would make God's word a lie. You will find more than one in the above passages, but that does not make God's word a lie; for it is all true. The faith that produces everlasting life is one that will lead a man to obey Christ, and that is the kind that he is talking about in this passage: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3: 36, R. V.). The same preacher told me that if I could point to one believer, baptized or unbaptized, who had not received remission of his sins that that would prove Acts 10: 43 was not the Word of God. In the above passages just referred to you will find many; but Acts 10: 43 is still the Word of God, and it will endure forever as such. If people would take faith and works—not the works of man, but of God—together, they would have no trouble in harmonizing the Scriptures concerning this question.

A great many attempts have been made to explain away the meaning of Mark 16: 16 and Acts 2: 38, but it is there yet, and just as plain as ever. If these passages were out of harmony with the Word of God, there might be some reason for pursuing such a course; but they are perfectly in accord with the entire plan of salvation. By studying each case of conversion, we will find that baptism was one condition of salvation.

The deliverance of Israel from Egyptian bondage is a type of our deliverance from the bondage of sin. They believed in God through the teaching of Moses, turned away from their enemies, took and acknowledged Moses as their leader; but they were not delivered from their bondage and saved from their enemies until they crossed the Red Sea. See Ex. 14: 26-30. We believe in Christ, repent of our sins, confess him; and if this is from the heart, we are free from the love of sin and are trying hard to cease its practice. But we are not free from its guilt until we are baptized. As crossing the Red Sea was really the act that saved them from bondage and their enemies and brought them into the wilderness, so baptism with its prerequisites brings us into Christ, where we are delivered from the guilt of sin through his blood.

Walnut Bottom, Pa.

The Uses of Fear in Religion.

W. J. BROWN.

We are told in Mal. 3: 16: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought on his name."

Fear has a place in the system of the Lord and the salvation of the soul. The Bible abounds in contrasts, called contradictions by unbelievers, and one side only is seen by the narrow-minded. In one instance we are told to fear the Lord and keep his commandments; in another we are told that he that fears is not made perfect in love. In one place Christ says he came not to send peace on the earth; in another he says he came for that purpose. Let not your left hand know what the right hand does; yet he says let your light shine before men that they may see your good works. Women are to keep silent, and yet they are, to prophesy, edify and comfort. These contrasts are to be accounted for on the ground of different circumstances and different meanings attached to the same word. There is a sense in which it is proper for a man to fear. "Fear him who is able to destroy both soul and body in hell." Who is that? the devil. We are nowhere that I can recall required to fear the devil. Why, then, do we do so much of that kind of religion if there be no authority for it? It must be for the reason that we do so many things in the name of religion without divine authority. The Solomon islander believes in the Good Spirit. So do we in this "Christian nation." The former also believes in an evil spirit. So do we—in the devil—in his personality and the practicability of his doctrine of force in this unideal world. I doubt whether any unbeliever in the devil would be cordially received into full fellowship with the saints in many communities. If the maxim holds good in this particular—"actions speak louder than words"—we believe much more in the devil than we do in the Christ. But the Solomon islander believes the Good Spirit incapable of doing him any harm; hence he offers sacrifices to the evil spirit—he has some misgivings about falling into his hands. Many of us hold to the same idea of God's goodness and love issuing in the salvation of all Adam's race. But still there is an intuitive foreboding of future calamity on the account of sin; hence these misgivings as to the uncertainty of future good prompts them to offer sacrifices to the devil. This is manifest in what is called "death bed repentance." I cannot conceive of any but those who have previously deplored their sins and shortcomings in life repenting on their death bed. What is it that prompts a person who has lived in the full enjoyment of sin till all strength fails, spurned the overtures of God's love, trampled the principles and demands of the Christ under his feet, willfully and triumphantly ignored all the facilities of Christianity and the means of salvation—what is it that prompts such an one to call on the Lord when the breath of eternity stares him in the face? Is it the love of God or the fear of the devil? It does not require a Bible or preacher to answer as easy a question as that! If it were "the goodness and long-suffering of God" that thus led people to repent on the death bed, why did it not have the same effect while in health?

Methinks the person who, thus deluded by the witcheries of sin, waits in the happy expectation of transfiguration from a last chance, will be sadly disappointed. God will not accept the one who waits for even necessity to drive him to take refuge within the holy pre-

cinets of the Lord's sanctuary. He will find no protection where he has made no provision. The pulpit and the press should proclaim these awful truths in tones of thunder. We must do our utmost to awaken all thus bewitched by the deceptive sons of the sirens.

I do not deny that fear has a legitimate place in the economy of redemption, but I do deny that the devil has the right to be feared above that of God. "The fear of the Lord is the beginning of wisdom;" the fear of the devil is quite a different thing. The end of wisdom is "perfect love which casts out fear." The fear is that they may be cast off; and the ground of that fear is the absolute perfection of God and the imperfection of man. Sin, in a sense, is not a fatal imperfection; but satisfaction with sin, love of sin, defense of sin, is fatal to all the interests of the soul in the world to come. To one whose life is in tune with the Infinite One, there is no grounds of fear of either displeasing God or the devil. Fear of God is the fear of a good child to displease a good father; and the better the child, the more intense the fear. Who does not fear displeasing one who has done a vast deal of good for him? Who does not fear starving in case he makes no kind of effort to provide the things that are needful to the body? So those who make no provision against the evil days to come and lay up no treasures in heaven have grounds upon which they may rest their fears of a wasted harvest and a lost soul. This is not the slavish fear of the wicked, but of the intelligent; exalted feeling subordinate to the love which eventually casts out fear, the fear of a lower grade which may answer a wise purpose in starting one in the right direction.

1. The first lesson, then, from the foregoing verse is that the fear of the Lord constitutes a considerable part of religion. "They that fear the Lord" implies all that are accepted of the Lord. There are none, perhaps, found among the people of God that do not fear him in the sense in which he commands it. And from the numerous commands and examples to the same effect we conclude that fear has an important work in the salvation of man from sin. Take away from man the fear of meeting the infinitely holy and just Judge of all the earth in his sins, and the system of redemption will go down. It is doubtless better to begin with the fear of the devil than to fear neither God nor the devil, providing we grow out of the fear of the latter into the love of the former. More depends upon the end than the means. The beginning is important only as it is the means to the end, which is salvation. There are many whose feeble hold of Christianity is owing to the fact that their conception of salvation is simply exchange of this world for a better one; and the loose grip would entirely relax if they were fully assured that the devil was dead, and that there was no place now called hell! Wouldn't they have a good time in this world as well as the one to come if they were fully assured that such was the actual state of things! What would they care for God, the sufferings and fellowship of his Son, if there be no danger of going to a hell to be lorded over by the devil! Yes, I think that fear constitutes a considerable part of the religion of Christ; and it constitutes the whole of those who worship the devil.

Thoughts by the Way.

CHARLES NEAL.

When Jesus was here preaching the things concerning the kingdom, healing the sick, and doing many wonderful works, followed by thousands of anxious spectators, he excited the jealousy of the religious people of that day, especially the Pharisees. This sect followed him and watched his every act, that they might find something whereof they might accuse him. At a certain time, when he was in the synagogue on the Sabbath day where there was a man with a withered hand, they asked him if it was lawful to heal on the Sabbath day. "And Jesus said unto them, I ask you, Is it lawful on the Sabbath day to do good, or to do harm? to save a life or to destroy it" (Luke 6: 9)? Jesus shuts them up to this startling alternative: not to do good when in your power is harm; and not to save life, when you can, is to destroy it. May we not learn a lesson from the same words? James says: "To him therefore who knoweth to do good, and doeth it not, to him it is sin" (James 4: 17). My brethren, let us be careful lest we lose the reward.

After Jesus had healed the man with the withered hand, those wicked, hypocritical "Pharisees went out, and straightway with the Herodians took counsel against him" (Mark 3: 16). Instead of rejoicing to see the lame walk, the deaf hear and the sick restored, they were envious and jealous of him through whom it was accomplished. The Herodians were a political rather than a religious party, and the Pharisees regarded them untrue to their religion as well as their country. But here we find them combining together against the truth and Jesus as a common enemy. "The kings of the earth set themselves in array, and the rulers were gathered together against the Lord, and against his anointed." So was the state of affairs then and so it is to-day. Religious sects and parties will regard each other as untrue; will not associate or worship together, and will many times say hard things against each other; but just let the truth "as it is written" be preached and see them unite with each other, and set themselves in array against it. Just as "Herod and Pilate became friends with each other" at the condemning and mocking of Jesus, so do the world, the flesh and the devil combine against the truth.

Upon another occasion, when Jesus was in the region of Capernaum, "about his Father's business," there came to him "Pharisees and scribes" all the way from Jerusalem (a distance of about sixty miles) to ask him, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Jesus does not try to excuse his disciples for transgressing the tradition, but proceeds to knock out the tradition itself, and show that they themselves were the guilty party. "And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For GOD SAID, Honor thy father and thy mother; and, he that speaketh evil of father or mother, let him die the death. But YE SAY, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not

honor his father. And ye have made void the Word of God because of your *tradition*" (Matt. 15: 1-10). He then tells them that they were only honoring God with the lips and not with the heart; and were doing the commandments of men, hence such religion is vain. We are told that when Jesus concluded his speech to them they were "offended." Lesson: If such religion was "vain" in that day, is it not equally as vain at present? Are we making "void" any of God's commands by our "tradition?" Let us examine ourselves whether we be in the faith or not. Speak as the oracles of God speak, and be "righteous before God, walking in all the commandments and ordinances of the Lord blameless; "so" that if he shall be manifest, we shall be like him; for we shall see him even as he is."

Sullivan, Ind.

Faith in God.

JAMES A. ALLEN.

All religionists believe in faith. The word religion means any form of faith and practice. Any kind of faith and practice is religion, but not "pure religion and undefiled before our God and Father."

There never has been and never will be but one kind of Christianity; hence there is "one Lord, one faith, one baptism" (Eph. 4: 5). This "one faith" "cometh by hearing, and hearing by the word of God" (Rom. 10: 17). A scriptural faith cannot be built on anything the "Word of God" is entirely silent on. The "Word of God" has to be heard before a scriptural faith can be produced. Opinions and "the precepts of men" cannot be the "hearing" that produces a scriptural faith. All faith based on such a foundation is unscriptural and sinful.

If all would have faith in the "Word of God" and nothing else, there would be but "one faith" among the people. Denominational faith is just as sinful now as it was in the New Testament times. The Pharisees, Sadducees, etc., were denominations then just as there are denominations now. They believed in God. "But in vain do they worship me, teaching as their doctrines the precepts of men." They believed in God; but their faith was not a scriptural faith, because it did not come "by hearing, and hearing by the Word of God."

The faith that saves a man is the faith that moves him forward in doing the commandments of God as they are laid down in the Bible. Nothing short of this will save a man. Faith in anything that the Bible is entirely silent on will destroy a man, because such cannot come "by hearing, and hearing by the Word of God."

A mere assent of the mind is "faith only." This is a "dead" faith. We are saved by grace through faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2: 8). This faith that we are saved by is a faith that is perfected by works. "Even so, faith, if it hath not works, is dead, being alone" (James 2: 17). The faith that saves is a perfect faith. "Seest thou how faith wrought with his works, and by works was faith made perfect" (verse 22).

To have a scriptural faith one must work. "What

doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him" (verse 14)? "Ye see then how that by works a man is justified, and not by faith only" (verse 24). "For as the body without the Spirit is dead, so faith without works is dead also" (verse 26).

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11: 17-40).

Correct Thinking.

J. W. LOWBER.

It is said that great thinkers are born, not made. There is, doubtless, much truth in this statement; but we also believe that there is much in the making part. Men have much to do in making themselves great thinkers. The gold in the mine is just as good as the gold that has been worked, but it is undeveloped. So it is with persons. There are minds naturally strong, but never developed, and consequently never known. If they had been developed they might have been the brightest lights of the age.

Thought is something more than day-dreaming, which is only the mind's acting at random. If this were thinking, then the idiot, in his poor way, thinks. This careless way of thinking has proved the ruin of many promising young persons. No thinking is worthy of the name of thought if it is not under the control of the will.

There has been much written about getting control of our animal passions; and many prayers have been offered up for help to overcome the evil tendencies of human nature. When the mind is completely subservient to the will, there will not be much difficulty in governing the passions. It is the imagination, unrestrained, that kindles the fire of passion. This is the great evil of novel reading on the part of the young. When this evil practice is given up, then the remedy is to force the imagination, with powerful will force, to dwell only upon the pure, and there will be no great difficulty in governing the passions.

Much emphasis must be placed upon a complete command over thought. In this we have the difference between the man intellectually weak and the man intellectually strong. The weak one lets his thoughts wander everywhere, but the strong one places them upon the great object of study. The difference between the savage man and the one civilized is the fact that the civilized thinks, and the savage does not think. When the savage can be induced to think he soon reaches a state of civilization.

When the power of concentration has once been acquired, the next thing is to arrange and systematize thought. Concentration and system are certain to bring success to the thinker. The first can be acquired by watching every tendency of the mind to wander,

and immediately checking it. Constant care for a few years will thoroughly discipline the mind. System must be studied, and then thought will be directed towards a certain object. Systematic work is the only kind that certainly brings success. In order to learn proper system, we should analyze some subject every day. Practice makes perfect in this kind of work as well as any other.

As a man thinketh, so is he. This being true, we should be very careful about our thoughts. Every thought affects some part of our nature. If I am hungry and think of a good apple, it makes my mouth water. Evil thoughts must affect our nature for evil. Jesus went far beyond all other teachers in making man responsible for his thoughts as well as for his deeds. If a man always thinks right, he is certain always to speak right and do right. We must guard our thoughts, for our Savior will judge us for them.—Christian Standard, Austin, Texas.

Sacrifices.

H. C. HINTON.

The subject of "sacrifices" forms a very important one in the Bible. It goes hand in hand with love and friendship. Love means sacrifice.

We can always judge and rightly judge of the estimate others place upon us by the sacrifices they are willing to make in our behalf; also, upon the other hand, we can always know how much we care for our friends by the sacrifices we are willing to make in their behalf. He who will not sacrifice anything for a neighbor cares nothing for that neighbor. The man who sacrifices a great deal for his friends cares a great deal for them.

Jesus illustrated the idea of sacrifice in the example given in Luke 10: 30-37. The poor man who had fallen among thieves, stripped of his raiment, wounded and left half dead received no help from the priest or the Levite. They passed by on the other side. Although we suppose he was "a son of Abraham," they were not willing to sacrifice any of their time or money to aid a brother in distress; therefore they cared nothing for him. But notice the difference when the Samaritan comes that way. The Samaritans were despised by the Jews, so much so that instead of going through Samaria, if that was the nearest way to where they were going, they would go around it. The Jews classed the Samaritans as among the lowest types of civilization. No sacrifices would they make in their behalf.

Of course the Samaritan, of whom Jesus told the lawyer, knew all these things. He knew that should this wounded man find him in like circumstances he would also "pass by on the other side." But what does he do? "He had compassion on him," bound up his wounds, took him to an inn, cared for him till the morrow, then paid the landlord money to care for him longer. He was willing to sacrifice time and honey to help an enemy. He showed his love by his sacrifice. We can see a great deal of selfishness in the priest and Levite. The Samaritan showed unselfishness in this deed.

Now let us briefly notice a sacrifice in which not

"the shade of a shadow" of selfishness entered. Jesus was with his Father in glory before the creation of this world. Surely he had no cares, no sorrows; not a wish nor a desire that was not gratified. Peace and harmony reigned supreme. But man was drifting away from God. He no more "walked with God," as in the days of Enoch. Although man had so far transgressed God's law as to be almost unworthy of any more manifestations of divine love, yet God was willing to make some great sacrifice to show to fallen man that mercy still lingered, and that he was still willing to save man from an eternal doom. His son was the dearest treasure he possessed. An angel might have been sacrificed, but it would not have sufficed. It would have shown that there was something else God cared more for than the salvation of mankind. The Son himself, God's most precious jewel, must be sacrificed to show to the human race God's love for it. "God so loved the world that he gave his only begotten Son" (John 3: 16).

But Jesus was perfectly willing to offer himself as the sacrifice for sin. "Lo, I am come to do thy will, O God" (Heb. 10: 7). Before he left the portals of glory with his Father he, no doubt, saw in the future just what his life upon this earth would be; he saw how great the sacrifice would be. He saw himself as the weeping Babe of Bethlehem, "born in a stable and cradled in a manger;" he saw a life of toil and want; he saw himself as "a man of sorrows and acquainted with grief;" he could look on down the path of his pilgrimage and see persecutions in store for him and enemies upon every hand. He could see himself forsaken by his devoted friends in the hands of his enemies. He could see himself condemned at an unjust trial, taken to Calvary's brow, carrying his cross, crucified in the midst of thieves as the chiefest of sinners. There he could see himself suspended between earth and sky, slowly dying—he, the Son of Almighty God!

Now, just think for a moment of the contrast between the life he must live upon this earth and "the glory he had with the Father before the world was," then you can begin to realize the sacrifice that was made for you.

It was not that God was so angry with man that Jesus must come and make this sacrifice to appease the wrath of his Father, and reconcile him to the world; but God so loved the world, and was so willing and anxious to have men brought back as obedient children, that he made the sacrifice just to show to the world this willingness to save. He showed his love by the greatness of the sacrifice.

The Father and Son have shown their love. Their sacrifice has been made, but there is demanded of us also a life of sacrifice. This is the only way for us to show our love to the Father. He asks that we give him pre-eminence. In nothing will he take a secondary place. "Ye cannot serve God and mammon" (Matt. 6: 24). What sacrifices are you making for Jesus and his cause? Just think over the past year, and see how much of your time and talent you have given to God. How much of the present year have you lavished upon self that ought to have been given to the cause of Christ?

Thousands of men and women are going down to

the grave without a ray of hope. They have never heard the story of Jesus and his life of sacrifice which was for them. Jesus said: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest" (Luke 10: 2). Are you doing this? Are there not hundreds of able teachers in our schools, members of the church of Christ, who could be able proclaimers of the gospel of Christ, and yet they are not making the least effort to teach the Bible? Do they place worldly honor and some high degree in a university above a life of sacrifice for Jesus' sake? You show your love by the sacrifice you are willing to make for him.

Are there not thousands of others who, though claiming to be followers of the meek and lowly Nazarene, yet are spending all their means upon themselves to gratify their own selfish desires? Is this following Jesus? He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8: 20). Then, will following Jesus be accumulating wealth? Though weary of travel and hungry for food, he still could tell of the water of life that flows freely for the salvation of all mankind. Whenever and wherever he found an opportunity, he told of his mission to save man. Are you following Jesus in this? Are you not letting opportunities pass by unnoticed when the salvation of a soul depends upon you? An opportunity gone can never be recalled.

Are you ashamed to tell your companions of Jesus, and try to win them to him who died for them? Jesus said: "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's and of the holy angels" (Luke 9: 26).

Why be so careless in preparing to receive that eternal life the Father wishes to bestow upon you? Were the United States government to offer a 200-acre farm of rich soil, well improved, as a free gift to every one who would comply with certain conditions, how many do you suppose would be careless in finding out the requirements or fulfilling them to the best of their ability? Very few indeed. The Father offers a greater gift than the whole world, with all its wealth, to every one who will live a life of obedience unto him. This life is very short indeed. We have no time for seeking worldly honor; that is not one of the requirements. Why be so thoughtful for this life? "Is not the life more than meat, and the body more than raiment" (Matt. 6: 25)? Then

"While I live let me sing his praises,
For his blood has cleansed even me."

Spencer, Ind.

It is a peculiar fact that the Emperor of China and the Viceroy of India, taken together, govern more than half the population of the world. But either little England or Germany or the United States exert a thousand fold more influence on the policies of the world than China and India combined; and all because God dwells in the midst of his people.—The Cumberland Presbyterian.

From The Field.

The saints at Eva, Cook County, Texas, are having a feast of good things, and the people are enjoying an opportunity of their lives. Brother R. H. Boll is giving them good, clean gospel lessons.

Paul put the question, "How shall we escape if we neglect so great salvation?" "Escape" what, if all are saved? "Escape" what, if God has unconditionally decreed the salvation of a fixed number to salvation, and a fixed number to condemnation? "Escape" what, if salvation is unconditional? The salvation of which Jesus spoke, and which is echoed from Jerusalem down the ages by them that heard him, being confirmed with works worthy of God (Heb. 2: 1-4), is worthy of the most earnest consideration by his offspring. "Therefore" the Spirit exhorts the world of mankind to "take earnest heed to the things . . . heard, lest at any time we should let them slip." Let what slip, if there is no human side to the question of salvation? The heart of love and tenderness is overflowing with pleadings, exhortations and warnings lest the soul deliberately neglect the one thing-needful. —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 which is in heaven" (Matt. 7: 21). Some are doing in the name of the Lord, but not according to his "will." Therefore he saith: "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 have done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7: 22-24). The *doing* of the *will* of the Lord secures the saint against the coming storms—the Lord's promise for it. "Therefore he saith: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall" (2 Peter 1: 10). This was addressed to the saints. Their "calling" and their "election" was made "sure" upon the condition that they *do* the will of the Lord. The notion that "once in grace always in grace," and this statement of our God, cannot both be true. "Let God be true, but every man a liar . . . that thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3: 4).

The above was written while at Eva. I was taken sick, and did not feel like writing more then. Brother Boll's meeting at that place was a success. We parted in Gainesville. We, wife and I, left for our work in West Texas. Brother Boll went on his way rejoicing. Our settlement is in great need of a school and church house. We will build a house as soon as we can. Until we get able to build a schoolhouse and church house we will meet from house to house. We will make out with one house for teaching and worship. I found on our return home some very encouraging letters from brethren who are coming over to help us. We have received in all \$19 for this work up to date. It was money that betrayed the world's Redeemer; our object should be to make it bless mankind in his name and so compel it to glorify God. It is good to be busy,

working with our own hands, not so much to "lay up for a rainy day," but that we may be able to give to those in need (Eph. 4: 28), trusting God for the results. We wish to be remembered in the prayers of the saints. Affectionately,

Turkey, Texas.

R. W. OFFICER.

Loyal Obedience.

One cold night at a railroad station a gate keeper was making every passenger show his ticket before passing through to the train, which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him: "You are a very unpopular man to-night."

"I care to be popular with only one man," was the reply, "and that is the superintendent."

He might have pleased the passengers, disobeyed orders and lost his position. He was too wise for that. His business was to please one man—the man who hired him, gave him his orders and rewarded him for faithfulness, and who, if the occasion for such a course ever arose, could discharge him for any act of disobedience or for neglecting the interests of which he was an employee.

And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have him relax the strictness of his rules, and grant to himself some indulgence which the Master forbids. But if he tries to be popular with the world, he will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious words: "Well done!"—Selected.

To Conquer Worrying.

Consider what must be involved in the truth that God is infinite, and that you are a part of his plan.

Memorize some of the Scripture promises, and recall them when the temptation of worry returns.

Cultivate a spirit of gratitude for daily mercies. Realize worrying as an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely, as something to be overcome.

Realize that it has never done and never can do the least good; it wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith; forward in the power of truth; forward in the power of friendship; forward in the power of freedom; forward in the power of hope; forward in the power of God.—Selected.

The longer I live the more deeply am I convinced that that which makes the difference between one man and another, between the weak and powerful, the great and insignificant, is energy, invincible determination, a purpose once formed, and then death or victory.—Fowell Buxton.

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."

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Brother Hawley's Article Against Teaching the Bible in School.

J. A. H.

On another page of this issue the reader will find "An Attack on Teaching the Bible in School," by H. H. Hawley, of Madera, Cal. The brother seems to think it is a very bad thing to do; very bad, indeed, as bad as a missionary society. He thinks we have no Scriptural authority for it, and that when we do it, we are perverting the way of the Lord.

Preparatory to answering in particular Brother Hawley's questions, that the reader may see and know what Potter Bible College is, and what we propose to do there, I will present a number of questions, such as are frequently asked, and will answer them.

1. What right have you to name your school "Bible" College? Is not this a misappropriation of a Scriptural term? No; the word "Bible" is not a Scriptural term; it does not occur in the writings of apostles or prophets; it is a name given by uninspired men to the collection of the inspired books—a collection which was made after the last inspired man was dead. There is no Scriptural term in the name, Potter Bible College, that is, no part of the name is found in God's word. I believe in using the words of God just as God uses them. We have the same right to use the word Bible that we have to use Potter, or college. There is no law, human or divine, that forbids, so far as I know.

2. Why do you choose to call it a "Bible College?" Because we teach the Bible to every student; because it is the greatest, the wisest and the best book in the world, the most useful and practical one; because all else that we teach, we teach in order that our students may the better study and understand the Bible, and the more diligently live according to its teachings; because we believe the chief end and aim of every life

should be to know the will of God and do it. I believe my whole duty is summed up in these words: Learn the will of God, do the will of God, teach the will of God, and give all diligence to these things; let thy life be devoted to them, consumed in them. And we find also that the study of the Bible causes our students to be more thorough and accurate in the other studies which they have.

3. Do you teach the Bible in the school as you do in the church meeting, the evangelistic meeting, in the street, shop, field or highway? Yes, but much more successfully than in most of these places. I doubt if there is one man in a million who will learn as much of the Bible in a lifetime in the ordinary way as a faithful, diligent, intelligent student will learn in four years with us.

4. Ought not the church to teach the Bible? Yes; and it does when we teach, for we are members of the church, and we teach as members of the church, and our authority for teaching it is the Head of the church.

5. Ought not the teaching of the Bible to be confined to the church meetings and the home circle? No; the Word of God says: "Go ye into all the world, and preach the gospel to every creature." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." "And these words, which I command thee this day, shall be upon thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up." "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: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." "They, therefore, that were scattered abroad went about preaching the word." Indeed I know of no limitations to the faithful Christian in teaching the word except that he is not to give holy things to dogs, nor to cast pearls before swine; that is, he is not to waste time in trying to teach those who will not be taught, to convince those who will not be convinced, to turn those who are fiercely determined not to be turned.

6. Is there any society, board of trustees, any man or body of men, who have any control of you in your teaching the word? None, except the church and its eldership.

7. Have you any creed, confession of faith, by-laws, or any code of directions, written or unwritten, under which you teach the Bible in Potter Bible College? None; we teach simply as Christians, as members of the church of God, serving Christ. We believe it is the business of Christians to teach the Word of God in their lives and with their tongues and pens as they have ability and opportunity; we believe that is what they are in the world for. If we were merchants, farmers, mechanics or of any other calling, we would do the same thing. I am a school teacher instead of a farmer, doctor or lawyer not because I can make more money at it, or because it is easier, but because I can more effectually teach the Word of God in this calling than in any other. For this reason alone do I teach school; if it were not for this I would never enter the school-room again as a teacher.

8. If it is right for farmers, doctors, lawyers, merchants, mechanics, and so on, to teach the Bible as they have opportunity, is it wrong for school teachers to do it? No, surely not; it is as much their duty to teach their Lord's law as it is of any one. They must do it, or fall under the condemnation of God.

9. Is not Potter Bible College an institution? Yes; and so is every school, academy and college in the land. So is every business firm in the world, whether it be for farming, merchandising, milling or anything else. When a merchant, who is a Christian and a member of a business firm, teaches the Word of God as a Christian, in the name of Christ, it is the church teaching, not the firm. Indeed it is frequently the case that the other members of the firm are not in sympathy with the Christian in his teaching; though this ought not to be so.

10. Well, what is the matter with Brother Hawley and the other folks who are fighting against you who are teaching the Bible in your schools? I do not know what is the matter with them. It is not the school that troubles them. They would be willing for us to teach the school, if we would agree not to teach God's word. They are willing for us to teach God's word anywhere but in school, to anybody but to our students; they are willing for us to teach them, I suppose, anywhere but in the school. They object to our having the Bible as a text-book in the school.

11. Why? Do they think the Bible will hurt the students? No indeed; they think it is the wisest, best, truest, noblest, most useful book in the world, and the best one for the students to know.

12. Do they think you teach it improperly or falsely, that you misrepresent it or pervert it? No, they have never intimated such a thing.

13. Do they think Christians in other avocations are forbidden to teach the word while attending to the other business? No, they think it a very proper thing for them to do.

But now let us consider what Brother Hawley says: He affirms that the same arguments apply to the condemnation of the Bible school that condemn the organ in the worship, the missionary society and such things. But this is not so; the organ is an addition to God's appointed worship, which he positively forbids; to teach the Bible is a duty which he positively enjoins: the missionary society is an organization formed by man to do what God has required the church to do; the

teachers of the Bible in Potter Bible College do what God has commanded them to do, as members of his church, and subject to his authority alone.

Another objection to us is that we make the study of the Bible a duty of every student. Every teacher has the right to say what he will teach; people have a right to say whether they will send to him or not. We do not require our students, especially those of them who are not Christians, to study the Bible as a religious duty; but as a duty they owe to us as teachers. If they come to our school, they must study what we prescribe; if they are unwilling to study it, they can stay away.

Brother Hawley's first Scripture against our teaching the Word of God in Potter Bible College is: "Whatsoever is not of faith is sin?" It does not apply. God positively commands us to teach it at home and abroad, publicly and privately, to be instant in season out of season, to preach it to every creature as we have opportunity. Faith is the very thing that makes us do it; it would be to our financial interests, apparently, not to do it. The idea that a Christian has no authority for teaching God's word!

The next Scripture which we violate, he says, is this: "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." Now that is just what we do; we teach school because the Lord says: "Let our people also learn to maintain good works for necessary uses, that they be not unfruitful" (Titus 3: 14); we teach school to make a living in doing good; we teach the Bible because we have to do that whatever else we may do, and because it is the best thing in the world to teach.

His next passage is: "Every plant, which my heavenly Father has not planted shall be rooted up." True enough; but the Bible is one of his plants, and to teach it is a duty which he puts upon every Christian. Bible teaching, when faithfully done, stands, whatever else may fall; and to do honorable work to make a living, and to teach the Bible while you are at it, is another of his plants. His Scriptures sustain us.

His next affirmation is, that we violate the second part of the commission in that we fail to teach what it requires, we teach what it does not require, we neglect those it commands us to teach and try to teach those it does not command us to teach. This is pure guess work on the part of Brother Hawley and is wholly incorrect. I was an evangelist for seventeen years, averaging about ten sermons a week for the entire time, and I know that I teach in the school just as I did then, except that my work is much more accurately and thoroughly done. I am doing evangelistic work now just as truly as I did then, and much more successfully.

Brother Hawley says we are not authorized to use the Bible as "a text-book from which to teach its facts, figures, lessons and abstract ideas." Well now I would like to know how a man can teach the Word of God at all if he leaves out "its facts, figures, lessons and abstract ideas." If he leaves these out, he could not teach a word of it in any way, at any time, anywhere. The Bible is the best and greatest text-book in the world. Brother Hawley is shooting, wild, with his eyes shut, apparently.

He makes some complaint also about the way in which we grade our Bible classes; but as he does not know anything about that, it is not worth while to say much on the subject; I will say this much, however, we succeed in grading them much better than it can be done in the ordinary evangelistic meeting; for in such a meeting there are assembled church members and non-church members of all ages and conditions and of many different degrees of information and mental training—all in one class. What he says against us in this connection will apply even more forcibly against such a meeting, if it has any force at all.

It is true that Bible schools, as such, have no commission from Christ to teach the Bible; this is equally true of merchandising firms, farming companies, law firms, and of every combination of men in every and all business partnerships. But it is also true that every Christian in the world, no matter in what business he may be engaged, nor what partners he may have, is not only authorized, but he is absolutely required to teach the Word of God as he has opportunity and ability. This is as true of Christian school teachers as of any other class of Christians.

Shall our children, while at school, be taught the book of God, the wisdom of God, the history that God wrote, the literature that God has given to fallen man to lift him up, save his soul and bring him to glory at last, or shall Christian teachers be required to wholly ignore all this, and confine themselves in teaching school to the books, the wisdom, the history, the literature of men? Brother Hawley's reply to this, if I understand him, is that the teacher, no matter how ardent and intelligent in the Word of God he may be, must carefully avoid teaching the book of God in the schoolroom as a dangerous, a deadly thing to do, but he must confine himself strictly to the books, the wisdom and the philosophy of men.

Brother Hawley may go that way if he wants to—I cannot prevent him; but by the grace of God I expect to teach his holy word in my life and with my tongue and pen, no matter where I may be nor what my avocation may be, while life lasts. If my greatest sin (?) shall be teaching the Word of God, I shall not be afraid. God, the great Father, will not cast me out because I have taught his word in sincerity and in truth. If nothing worse can be said of Potter Bible College than that it teaches God's word, it deserves the affection and the support of all good men.

See P. 185

An Attack on Learning the Bible in School.

H. H. HAWLEY.

No. 1.

Dear Brother Harding: Your clever evasion of my questions concerning the Bible School at hand. Did you not think my questions were such as deserved a fair answer? But it would seem as if you did not understand my object in asking them. In your P. S. you say: "Your article impresses me that you do not know any wrong we do, but you think we may do something wrong, and you are feeling around to find out about it." It is not necessary for one who has faithfully, honestly, and without prejudice, studied this Bible School question to be feeling around, at this late date,

about the wrong its promoters are doing. One of the evidences of wrong lies before me. You say: "Dear Brother Hawley: I am not connected with the Nashville Bible School now. Potter Bible College is such a school as the Nashville Bible School has been. If you know anything we do that is wrong, any passage of Scripture that we violate, show it and I will publish your article. Fraternaly, J. A. Harding."

On this allow me to ask you a question: If you were a full-fledged progressive, and your fine abilities had raised you to the position of Corresponding Secretary of the Foreign Christian Missionary Society, and if some zealous advocate of primitive and unadulterated Christianity had plied you with the same sort of questions, do you think you could have given a better answer to suit the progressive needs of the case? Shall we be considered in duty bound to take it for granted that you are doing right because we do not know you are doing wrong, and because many are not able to show the Scriptures that you violate? Is it not sufficient that we show that the Word of God does not authorize your work, and that therefore evil must grow out of it? The same arguments apply against Bible schools that you would use against the organ in the worship, and the societies in the work of the Church. We love our boys and desire for them a good education; but if you desire them to come to your Bible college, it will be necessary to have it shown that it is a Scriptural institution, and that in it you do a Scriptural work; and if you refuse to come to the defense and support of your school, with chapter and verse for every step, we will be compelled to take it for granted that it is because no Scripture can be produced that applies to the case by which it can be defended and sustained.

Yours are precisely the same difficulties that confront those who try to defend and sustain the organ, societies, festivals, etc. If you will give up that for which no authority from God can be produced, all well; but if you see fit to defend what God has not defended, and to sustain what the power of God does not sustain, then the perfect armor and armory of God cannot be relied on for the defense of your error, and the weapons of the enemy must be resorted to; for nothing else will serve the purpose. By naming your school "Bible College," and by making the study of the Bible compulsory, you make it distinctively a religious institution, and it proposes to do a distinctively religious work; and our children are invited to come to the feast. What shall we advise them in the case? And what advise shall we give to the young man who may ask us if that is a proper place in which to prepare himself for the ministry of the Word? When we suspect that an enemy is endeavoring to invade the home and the Church, we have a right to ask questions about it. But it will readily appear that my last questions were not for information as to the nature of Bible schools and their work, but to expose them rather. If for the institution, its government or its work, no Scripture can be found or produced, we shall decline to advise our children, or anybody else's children, to go to the Potter Bible School for an education of any sort, much less for the preaching of the gospel, preferring a Scriptural school for that purpose. The Church of God is superlatively the best educating institution in the world of

a religious nature; and imitations, are not only useless, but damaging. We can give you chapter and verse for every step in church education, which no other system of religious education can do.

But, after so long an introduction, I accept the condition, will affirm the negative of this question. But to refresh our minds, let us read it again: "If you know anything we do that is wrong, any passage of Scripture we violate, show it and I will publish your article." 1. I understand that you are building up Potter Bible College. But, like the building up of missionary societies, and all other human institutions for doing religious work, this work of building up the Potter Bible College is not a work of faith; for "faith comes by hearing, and hearing by the Word of God." There is no word about establishing Bible colleges in the Word of God, the divine source of all our faith. The Scripture that condemns you for this is, "Whatsoever is not of faith is sin."

2. In building up, governing and operating Potter Bible College, you are violating the Scripture that says: "And whatever 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. We cannot do in the name of the Lord Jesus anything that he has not authorized; nor would he accept of our thanksgiving for the results of our rebellion against his will—refusing to do as he does require, and doing in lieu thereof what he does not require. We neglect our duty in the home and the Church, and in lieu thereof attempt to teach the children and the young people in the Sunday school and the Bible school; and it is only an attempt so far as doing it in a way that will please God is concerned, for I fear not to say, it cannot be done that way.

3. The ultimate outcome and failure of this enterprise is foretold in these words: "Every plant, which my heavenly Father has not planted, shall be rooted up." Matt. 15: 13. In a general way, it seems to me that these three passages cover all the ground from every possible standpoint; but there are others that go more into detail.

4. You violate the second part of the commission: (a) You fail to teach as it does require; (b) you teach as it does not require; (c) you, I believe, neglect those it commands you to teach, and (d) you try to teach those it does not command you to teach. The Bible school work can hardly be better than the above, for only a Church of Christ has either the authority or the power to do as is here required; and that would be by sending out a true evangelist, and holding him to account for doing Scriptural work. These are required to teach obedience to all the commands of Christ, and not authorized to use the Bible as a text-book from which to teach its facts, figures, lessons and abstract ideas. (1) Teaching them: The baptized, no others. (2) Teaching them to observe: Observances to be taught, not abstract ideas. (3) Teaching them to observe all things: A task to be fulfilled, that you fail to do. (4) To observe all things whatsoever I have commanded you. It requires authority, ability and a special training for the "man of God" to do this work, and to do it right; and only as an evangelist takes and keeps his proper place in the Church of Christ, is it possible for him to do it. I believe there is no proper

system of grading the Bible classes in any Bible school; that is, they do not grade the scholars in the Bible classes, as they do those in the other classes, according to their advancement in each study. If this system of grading were applied to the Bible classes, it would require all the heathen, if any, to be put into one class, all the unbelievers (simply not Christian) into another, infidels into still another, while several grades should be made of those who have obeyed the gospel, according to their advancement in the obedience that they have attained to. But there are two insurmountable difficulties in the way of this scheme: The first is that Bible schools have no commission or authority to teach the gospel to the unconverted; and, second, they have no commission or authority to teach the obedience that is required to the converted.

Madera, Cal.

The Success of Seeming Failure.

J. M. M'CALEB.

(The following article was written by Brother McCaleb last May, but on account of having been mislaid is just now appearing in *The Way*.)

Our hopes are sometimes centered in people who do not turn out as we desire. We then become discouraged and consider our efforts a failure.

The denominations generally are considered by some as a failure. They lead people astray and fail to teach a full gospel; yet I can point to a number of instances that have come under my own observation where people have been led to Christ partly through denominational influences. They put the Bible into the hands of the people—many an honest soul reads it for himself and goes beyond his teacher. Then again such work begets a spirit of piety, establishes morals and awakens interest in things religious, which often leads to the fullness in Christ.

About ten years ago Brother N. K. Azbill announced his intentions to go to Japan as a missionary, and that his trust was in God for his temporal needs. He called for volunteers and asked who else would do likewise. Several rose up and went. The churches were awaked, and many took a lively interest in sending the gospel to Japan. Brother Azbill's views did not altogether meet the approval of those who took part in this ministry, interest waned, and through a train of circumstances not easily controlled, the brother left Japan, and the effort is looked upon by some as a failure. But let us recall some of the good results that grew out of this effort.

It was due to his influence that the two sisters, Scott and Hostetter, labored five years in Japan. They built up two schools for children during this time, both of which are still in existence and are a power for good in that land. In addition to this, these two sisters were instrumental in leading a number of the Japanese people to Christ. To follow up the good that each of these converts in turn has done, would take more space than I can consume here. Sister Alice Miller who has been laboring about six years in Japan and who is still there, was influenced to go through Brother Azbill. It will be impossible to tell how much good she alone may do, as her labors go on like a wave down the stream of time. About nine years ago, Brother F. Snodgrass,

severed connection with the F. C. M. S. Brother Azbill immediately sent him a telegram all the way from America to "stay," then went to work to stir up the churches to contribute to his work. I do not say that Brother Snodgrass would have quit the field had not the brother wired him to "stay," but he nevertheless encouraged him to remain at his post and sent his assistance. Here is another wave of good that is kept spreading in that sea of sin partly through the influence of one whose labors may, by some, be considered a failure. Sister Calla J. Harrison's health broke down in Japan about eight years ago and she was dismissed from the society. She has, ever since, found in Brother Azbill an abiding friend. She came home, regained her health and went back to Japan independently, where she continued to labor for a year or two; but finding her health again beginning to fail, she returned to Honolulu, Hawaii. Here she has been doing missionary work ever since, in connection with Brother Azbill and his wife. Again, whatever good may be attached to my labors in Japan, due credit must be given Brother Azbill, for it was he in part that led me to see the practicability and moral necessity of going to the heathen, and going as God directs, and trusting him for every need. Hence here are the labors of a man, as imperfect as many of us consider them, that are fruitful of untold good that will continue on down the ages. Besides, while he is no longer a laborer in Japan, he is nevertheless laboring in another part of the great harvest field and is doubtless doing good.

During the World's Fair at Chicago there was a man who came over from Japan by the name of Yoshikawa. He was baptized in that city by a certain preacher, named Black. He made rather boastful pretensions that he was going back to Japan and do wonders in converting the people, at the same time disparaging what the missionaries had done. The church at Chicago encouraged him in it, and sent him back as their missionary. The Plum Street Church, of Detroit, Mich., was also sufficiently interested in his labors to send once and again to his needs. Soon bad reports came back across the great blue sea, all confidence was lost, and it looked like a flat failure. From such examples as this the brethren are inclined to become discouraged; they lose interest and conclude it is not worth while to try to convert the heathen. But is this work a failure?

Yoshikawa built a house and started a work in Tokyo, gathering together quite a number of people. It was mostly wood, hay and stubble, and soon went to the four winds. He, however, succeeded in converting his wife, who was a Roman Catholic. They came over one Lord's day morning to our little chapel in Kanda, and I immersed her. Those who know her speak well of her as a faithful, good woman. I have known her for several years, and am acquainted with the trials she has gone through, and she has impressed me as being a refined Christian woman. She is well educated and was long a teacher in the Catholic school. She has four children. The two oldest are little girls—and sweet, bright little girls they are. I consider what has been done in bringing this good woman from Rome to Christ is well worth all the money and effort that has been spent toward her husband, even though he is hopelessly gone.

Again, about the time we were returning home, Yoshikawa was teacher of English in one of their middle schools. He invited me to visit the school, and talk to the boys, which I did. Shortly after, there was one of these boys who decided he wanted to come to this country for further education. Yoshikawa advised him to come to see me as I was soon to sail for America. The result was that this young man, Sakakibara entered the Bible School at Nashville, soon became a Christian, and is preparing to go back to Japan as a messenger of the cross. Not only so, but Sakakibara in turn wrote a friend of his, who was already in America, to come to Nashville. The young man came, and soon changed from being a Methodist to a Christian. These are both promising young men. But it was partly through the influence of Yoshikawa that they are where they are to-day. Thus we see that out of seeming failure there is success.

Louisville, Ky., May 31, 1901.

More Efficient Teachers Needed.

P. R. SLATER.

"Be not many teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man." James 3: 1, 2, R. V.

Brother Armstrong has been giving us some fine lessons on the work of Christians in this life. Now he comes out and shows that part of that work is fitting one's self for a teacher. If this was done, none could object to all being teachers. But I have not thought that the world has suffered so much for the want of men and women who are willing to teach, as it has for the want of efficient teachers. If the average public school teacher of our land knew as little about the textbooks as the average Sunday school teacher does about the Bible, I am persuaded we would have a "jumbled up set of students," and not only so, but they would soon become indifferent as to whether they attended school, seeing there was but little harmony in what was being taught.

In the foregoing text James says, "Be not many teachers," that is, don't seek to become a teacher without first having fitted yourself to teach: "For in many things we all stumble" and surely he who attempts to teach without first having fitted himself for it, is liable to stumble as a teacher. But the apostle adds, "If any stumbleth not in word, the same is a perfect man." Then we should be careful in the use of words as teachers lest we cause others to stumble. "Study," then, or "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of God."

If all would study the Bible in this way, there need not be much difficulty in understanding one of its teachers, for when a brother in his teaching, advances a little further along the line than we have been, we would see its connecting links, and see that handling aright the Word of God would lead all along the same line. I am persuaded, then, that the difficulty in teaching the people has not been so much for the want of teachers, as it has been for the want of proper teaching. So it is not more teachers that is so badly needed,

but teachers such as are willing to make the Bible the text-book, and teach what it teaches.

There have been from four to six public teachers—known as preachers—in our little town of fifteen hundred inhabitants, for some time; and yet many of those who have been in attendance at their meetings seem to know but little about what the Bible teaches. The mass of the people are largely ignorant as to its teachings. But why do we find things thus, with probably from one to three Bibles in every home? Is it for the want of ability to understand the plain English in which our Bibles are written? Or does it arise from a matter of indifference as to its teachings? The latter probably has much to do with it in many cases; but why are the people so indifferent as to the teachings of the Bible? Surely its teachers are largely responsible for it. They have differed so widely in their teaching, and have confused the minds of the people, until they seem to think that it does not matter what one believes, so long as he is sincere. Many men have become indifferent as to what the Bible teaches, and are walking in their own precepts. There is another class who give but little heed to the teachings of the Bible because of their conscience. Their consciences are not at rest under the searching light of God's word; finding themselves not in harmony therewith, they turn away from it: "having itching ears" they "heap to themselves teachers after their own lusts;" thus, "turning away their ears from the truth have turned aside unto fables."

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." When we depart from God's word, we depart from him. How careful then we should be to give heed to what he has said, and "exhort one another daily, lest any be hardened through the deceitfulness of sin," for we are made partakers of Christ, if we hold the beginning of our confidence firm unto the end.

Baxter Springs, Kan.

Comments.

J. N. ARMSTRONG.

In the above article Brother Slater sets forth some excellent thoughts, and I heartily agree with him so far as I understand him. In a private note he expresses a desire that I add something along this line. It is certainly true that the world is greatly cursed by false and inefficient teachers. There is no other book so abused by its own friends and teachers as the Bible.

There are very few of those who pose as preachers who can teach the Bible, who have a clear understanding of it; and it is certain that no teacher can make his subject more clear to his students than it is to himself, and it is a very superior teacher who makes it as clear. Not one Sunday school teacher in every dozen is competent to instruct his class. The reason for so much ignorance of the Bible on the part of sectarian preachers and teachers is easily given. They have always taught that people are converted by an abstract influence of the spirit or by a "Pentecostal shower of the Holy Ghost." They have never depended on the Word of God as the converting power. And the idea of the world being dependent on the Bible as God's means of salvation has always been ridiculed

by the sectarian world. They have always taught that conversion was something mysterious and unnatural, and that the Bible itself was a book of mysteries, not a book to be studied and handled like other books; that only the learned could understand it. The Roman Catholic Church until this day teaches its members not to rely on their understanding of the Bible until that understanding is endorsed by the priest.

Now with these discouragements to the study of the Bible it is easy to explain why the whole sectarian world is criminally ignorant of it. I am glad to say that these lessons are growing weaker as the years pass. But these things show the reason for the cloud of ignorance overshadowing this people.

But a greater mystery confronts me when I think of the dense ignorance of the Bible in the church of God. It is not reasonable or sensible that a church that teaches, and has always taught, that the Word of God is the power of God unto salvation, that it is the only means that God has provided for the converting and saving of souls, should be so very ignorant of it. There are fifties and hundreds of disciples that cannot teach others intelligently the way into the kingdom, the most simple of Bible lessons. Many parents are not able to teach their own children the first principles of the gospel.

Most of Sunday school work is mere form; it is a sham. The teachers cannot teach. They know nothing to teach. Neither teacher nor student studies the Bible. I will here dare to make the assertion that the teachers in our Sunday schools do not average two hours faithful study a week of the Bible. Where the quarterly is used both teacher and student keep the book open and hunt up Brother Elam's answers. They work away on this plan until they go over the lesson and then report to the "secretary," "splendid lesson." Such a course I believe to be criminal before God. For on this process the young are being brought into the church untaught, and hence have no convictions of their own. So at the present day the church is loaded down with an untaught element that can be led by man into almost anything. This accounts for the easiness with which churches are led into the doctrine of men, even the "new things" of our times.

By the way, I would add that this is no fault of the quarterly, but all the blame lies at the door of those doing this work. Those who take the Bible only do no better work. They, too, keep the book open and know no more about the lesson than the other folks.

I do not hesitate to say that the great fault lies (as Brother Slater suggests) in the inefficient teachers. The church is almost without teaching ability. There are dozens and scores of churches to-day that haven't a real teacher in them, a teacher that can really instruct the church and guide it to greater spirituality. People never advance faster than their teachers. Churches cannot be better than they are taught and I doubt if one ever was equal in living to its teaching. So the only way to relieve this condition of the church is to work for more efficient teachers. This is the very lesson I have tried to impress in my late articles along this line.

Christians have given themselves so completely to business that they have no time to fit and qualify themselves to be real teachers of the word. And I am per-

suaded that the teachers of the church will never be improved until Christians learn that they are in the world not to farm, practice medicine, merchandise, etc., but to advance the kingdom of God; that this is their mission and that they must fulfill this mission at any cost or sacrifice. When they have once learned this lesson, they will begin to give their time and talent to fit themselves to be workers and teachers of the kingdom. Parents will begin to teach their children and train them to be teachers. Thus every home in God's church will become a nursery of teachers and preachers. Then it can be said to many young preachers "from a babe thou hast known the sacred writings. Let us all work then for more teachers, efficient teachers of the word.

SOME SUGGESTIONS TO TEACHERS.

Each teacher ought to be so full of his subject that he can tell it to his class intelligently and effectually, and in such a manner as to create a desire on the part of the class to study the Bible. Make the lesson interesting to them. No teacher can ever make a lesson interesting to his class until he himself is interested. He can never be interested much until he studies faithfully the lesson to be taught. The harder one studies a thing, the closer his application, the better he will like it and the more interest he will have and manifest in it.

Above all things the teacher must be interested and enthusiastic before his class. He must keep it interested. No teacher can do this who is not full of his subject. Hence, it takes diligent, faithful, hard study to get one fit to be a teacher. This means you will have to give time to it. Then require something of your class. Outline work for it to do during the week that it may become interested in Bible work. Don't let them use the quarterlies in the class. If you cannot induce them to study the Bible your work is a failure so far as they are concerned. You will, however, greatly bless yourself in your faithful, earnest effort to teach them. The faithful teacher always receives the greater blessing.

The One Way of Salvation.

S. WHITFIELD.

No. 7.

When a person determines that he will try to live a better life than he has in the past, or in other words change his life, he naturally feels better, and as a rule does not have the same sense of condemnation; but he must not conclude from this that his sins are pardoned. I fear that a great many are making this sad mistake. All of the moral life that he can manifest from that day until the day of his death cannot atone for his past sins. It is true that he cannot be saved without morality, but that alone cannot save him; for if it could it would not have been necessary for Christ to have left his Father, come to this unfriendly world and die on the cross. Remission of sins takes place in the mind of God, and in his Word we find the conditions upon which he has promised us the blessing. We must obey the gospel before we are pardoned, and baptism is a part of it. Just as soon as we do what is re-

quired in God's Word we will be pardoned and not before. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6: 17, 18.

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5: 5. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. These passages are taken to prove that people are saved without baptism; but it is very strange that men will take the experience of Christians, who have been baptized, to prove that people can be saved without baptism. These had been baptized when they became Christians, and this is their experience as such. A man told me once that he knew that he passed from death unto life a week before he was baptized; and he used the above passages to prove it. If people would always remember that the Christians spoken of in the days of the apostles were all baptized believers, it would help them considerably in coming to a correct solution of these questions, and especially of the plan of salvation revealed in the Scriptures. A person cannot help but fail in attempting to prove from the New Testament that a man can be saved without baptism, for since the establishment of the Church there is no such example, and no promise to anyone that such will be the case.

Sometimes we are accused of teaching that baptism washes away our sins, but we have never taught this. There is not enough water in ten worlds like this to wash away one sin. Nothing but the blood of Christ can take away or atone for our sins. Baptism brings us into Christ, and by being brought into him we reach his blood, which atones for our sins. People might just as consistently charge us with teaching that faith, repentance and confession take away our sins; for we teach that they are conditions of salvation as well as baptism.

We have been asked if God cannot save people without baptism. Certainly he could if it was his will to do so; but with us it is not a question as to what God can do or cannot do, but rather, What has he promised to do in his Word? During all ages God has dealt with people just as he said he would do, and we may expect the same in the future. Plenty of people would like to be saved if they could be saved in their own way; but very few are perfectly willing to be saved in the Lord's way in every particular. God knew more when he made the world than we will ever know; hence we ought not to call in question his way.

Probably some one is ready to say that he cannot see any good in being baptized. Well, probably if there had been anything in it that might have appeared good to man, the Lord would not have required it. I would not be surprised if the Lord did not command it for that very reason. God has always required man to do something like this to test his loyalty. To know that Christ taught us to obey it ought to be sufficient reason for its observance. What can be more pleasing to our Master than to know that we are determined to do his entire will as far as possible?

People want to know what is going to become of all the good people who have died without baptism. Our

duty is to obey Christ and get others to do the same, and the Lord will look after the dead. What the dead have done or have not done cannot effect our salvation.

Because Cornelius and his household received the baptism of the Holy Ghost before they were baptized, it is claimed by many that they also received remission of their sins before baptism. God gave them the baptism of the Holy Ghost to prove that the Gentiles were fit subjects of the gospel as well as the Jews. Peter was to tell them words by which he and his household were to be saved, which they did not obey until after they were baptized with the Holy Ghost. Hence they did not receive remission of sins until after they were baptized with the Holy Ghost.

If people would spend the time that they take in trying to define man's relation to God prior to baptism in getting people to obey Christ in being baptized, it would be much better for them and for the world.

I have written this much on this question because it is a disputed one, and because the religious world fails to give it the same attention that the Bible does.

Walnut Bottom, Pa.

The Uses of Fear in Religion.

No. 2.

2. The principle of fear leads to religious conversation. "They spake often one to another." This, again, is from the principle that "out of the heart the mouth speaketh." When a community is thoroughly filled with the love of God and stands in awe of the judgments of the Almighty, it will manifest itself in religious conversation. People talk about what they love and fear. You do not find out the fears of people by a process of rigid inquiry; it comes of the heart, as the water bubbles forth from the fountain. If one makes a great discovery in science, does he not talk about it? Do not the lovers of pleasure, of money, of fame, of dress, of politics, of the lodge talk about these things? How little do you hear in the associations of the day of conversation of a real devotional nature! It seems that the majority of religious people have adopted the code of etiquette in leaving religious topics out of the conversation of neighborhood gossip. "And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou riseth up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates" (Deut. 6: 6-9).

To follow out either the letter or the spirit of the foregoing requirement to-day, to any considerable extent, would create a commotion among the average Christians. It would be considered a species of religious insanity to make religion thus paramount to all other affairs. When we have occasion to let our lights shine for others' good, we may do it more effectually by our conversation on themes that lie near the heart of Christians; and what could be of more burning enthusiasm than the affairs of the kingdom? I saw a number of people en route to the city of Chicago.

They were enthused over the anticipated sights of the city. Did they talk about Chicago? That was all one could hear from them. For the time they seemed to think of nothing else. It was Chicago on the way to Chicago. I doubt whether the reality when actually witnessed gave the pleasure that the anticipation did. And people actually on the way to heaven talk about heaven. I do not mean that they are continually gossiping and whining about religion; there is no affectation in genuine religious conversation. But people of God on the way to the city of the great King, and to a home gilded with the wealth of a Father's love, will reverently talk of the things that are so full of interest and love to them. They will have a great deal of heaven to go to heaven in, and on the way. And so of sinners. I saw some time ago a number of men having a good deal of hell on the way to hell. Some of them were officers, guarding criminals on the train of cars. They were all drinking, smoking and cursing. They seemed to enjoy the service of their master, the devil.

3. Such religious intercourse not only reveals the manner of spirit we are of, and quickens others' interest in the cause, but it engages the attention of the Lord himself. "The Lord harkened unto them." When the two disciples of Emmaus were reverently talking of the things that were dearer to them than life itself, Jesus appeared to them and set their hearts on fire with joy. "Where two or three are gathered together there am I in the midst of them." "Lo, I am with you always, even to the end of the world." And this presence of Jesus is obviously manifested when loving hearts are communing in words with the suffering Savior. What strength it imparts under the grievous burdens and arduous toils in the Master's service to know that he is with us in the most trying ordeals of life! But for this conviction the misunderstood, the misrepresented, the persecuted, the unappreciated, would feel like throwing up the thankless task of reforming men and trying to do them good. My faith in the presence of Christ with those of his disciples who are trying to do his will rises to the superlative degree and becomes a matter of consciousness with me. Oh, yes, God has not retired from the scene of toil and sufferings of earth! He did not make the material universe, start it from its course, give it over to the laws of nature, and retire from the field of struggle. His presence with those who talk of his goodness is not as the king may be with his representative in a foreign country. In the latter case he may not be with his minister, even in thought; he may be engaged in something foreign to what the minister is doing. Christ is with us in a sense in which man cannot be.

4. The fear which brings good people together to talk about the things of God is not without its proper reward. "They shall be mine, saith the Lord." God will acknowledge those who recognize him in all their ways. While we may be talking about the things of Christ, his love for us, his sufferings, his mission to save, and the blessings of having fellowship with him in his toils and labors, God hears what we are saying and knows what we are doing, and makes a note of it—"A book of remembrance written before him."

And the happy issue, we are told in the same connection, is the salvation of those who acknowledge the Lord. "And they shall be mine, saith the Lord, in that day when I shall make up my jewels."

Cloverdale, Ind.

The Way

185

"Enter ye in by the narrow gate: . . . for narrow is the gate and strait 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. III.

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J. A. HARDING, Editor and Publisher.
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Send all contributions, communications and remittances intended for the paper to THE WAY, BOWLING GREEN, KY.

The opening of Potter Bible College, Bowling Green, Ky., is postponed from September 24 to October 1. This is done on account of delay in getting the building ready.

Scraps.

J. A. H.

Remember that THE WAY is now published from Bowling Green, Ky.; that all communications and remittances for it should be sent to this office. J. A. Harding and his family have moved to Bowling Green, and can be addressed there.

* * *

The Potter Bible College building is progressing finely. We will have a splendid building, and the indications are that we will open with a full school. Trains reach Bowling Green from Louisville at 12.13 night, 6.10 a.m., 12.10 noon, 5.40 p.m., 9.35 p.m.; from Nashville at 10.28 p.m., 5.25 a.m., 3.05 p.m., 9.42 a.m.; from Memphis division 10.18 p.m., 5.15 a.m.; 9.10 a.m. The last of these trains comes only from Erin, Tenn.; the others are through trains from Memphis. The school opens, if God wills, Tuesday, October 1st, 1901. We would like to have all who expect to come write us, and let us know on what trains they expect to arrive. It is about two miles out to the College from the station, and we want to meet the students and convey them out. We would like to have all the students, who can, to arrive September 30th, if possible.

* * *

To get the greatest good from a school the student should enter the first day, be at roll call every time, and stay to the last hour. It is of especial importance to enter at the beginning.

* * *

We have a primary department for our little ones, and families that move near to us to educate themselves or their older children can find a place also for

the little tots. Mrs. Zahn, of Louisville, sister of Brothers George and John Klingman, will teach them.

Reply to Brother Hawley on Teaching the Bible in Schools.

J. A. H.

No. 2.

Brother Hawley thinks teaching the Bible in schools violates God's law, found at 1 Cor. 14: 31. The passage reads thus: "For ye all can prophesy one by one that all may learn and all may be comforted." Instead of not observing the doctrine of this Scripture we labor hard to do it, and to correct the wrongs which nearly all of the churches have fallen at this point. We not only teach classes, but we have meetings of the whole school at which every male member is encouraged to speak (one by one) and to teach the assembly. We have meetings for the discussion of Bible topics at which every male Christian is encouraged to speak, and those not Christians are invited to ask questions, to state their difficulties, to seek truth. We have these meetings weekly. Then we have three meetings of the church each week at which several speak, and encouragement is given to all to do so. Brother Hawley has introduced the wrong passage this time for his purpose, for he will hardly find a place in the world where the principles of this text are more diligently inculcated or more thoroughly practiced. The one-man system of edification is one of the most flagrant, and one of the most malignant of the departures from God's way. I have been fighting the pastor system for twenty-five years, because I believe it is an invention of men which sets aside an ordinance of God; it is fraught with untold evils.

Brother Hawley makes equally as great a mistake in his next passage, 2 Tim. 2: 2, which reads thus: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Now, we are trying the very best we can to drill the things taught by Paul and the other apostles and prophets into faithful men, that they may be able to teach others also. But Brother Hawley objects very seriously because we teach the Bible to others besides faithful men. He wants to know by whose authority we do it. By the authority of Jesus, of course. He says, "Preach the gospel to every creature." Surely Brother

Hawley does not think we are to limit our teaching to faithful men. We require no man to study the Bible, *as a religious duty*, who does not acknowledge the sovereignty of God and Christ; but we do require all who attend our school to study what we teach. We require no man to come; we require no one to stay who has come: but if he comes, while he stays he must study what we teach. We teach the Bible to all because God has more sense than man, and the book he has written is the best book in the world to teach by a thousandfold, and because Christ has made it the business of our life to teach it. Is it not strange that people who claim to be servants of Christ, who say the Bible is the best book in the world, who say it is of infinite importance to the welfare of men, that it is the power of God to salvation, that all who do not hear the gospel and obey it will be lost forever—is it not strange that people who say all this should fight us for teaching the Bible? By what authority do we teach it? By the authority that Christ has given to us to save men. How else can we save them? Paul says to Timothy: "Till I come, give heed to reading, to teaching, to exhortation. . . . Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." We teach the Bible to all who come to us for two reasons: (1) We are afraid they will be damned if we don't; and (2) we are afraid we will be damned if we don't. Jesus has told us to do it and we must.

Brother Hawley seems to think it is the duty of the Church to do all this, and so it is. It is not wrong for anybody to teach the Bible. It is a good thing for anybody to do, but it is especially the duty of the Church to do it. When Brother Hawley is standing in the assembly of the saints, or in a grove without a saint present except himself, preaching to sinners, it is the Church preaching. When Philip preached to the eunuch, when Paul and Silas preached to Lydia, to the jailer, when Peter preached to Cornelius, it was the church preaching. Then when Brother Armstrong or Brother Harding, in the schoolroom, preaches and teaches the same doctrine under the same commission, why is not this also the church preaching and teaching? If the farmer can make a living farming and preach, and the merchant can do in like manner, and so of every trade and calling, why cannot the school teacher? Bear in mind that in teaching the Bible in Potter Bible College we are as free from any denomination, except that of Christ, as any preacher or teacher that ever lived. We are as untrammelled as any faithful servant of any age or land.

Brother Hawley's next passage against teaching the Bible in school is: "If any man speak, let him speak as the oracles of God." Well, that is exactly what we try to do. In all our teaching concerning the things of God we should strive to speak as the oracles of God speak. Yes, I believe that as much as I ever did, and I strive as hard to do it as I ever did. Yes, as Brother Hawley says, I gave up the formal ceremony of giving the right hand of fellowship to the baptized, because I found there was no such custom in the apos-

tolitic church. I stand ready to give up any doctrine or practice that I teach or engage in, in the name of Christ, if I cannot find it in the word of God. But the thing that Brother Hawley is finding fault with me for, teaching the Bible to our students, the great commission requires me to do. It is no longer a question with me as to whether I ought to teach it to them; the only question that remains is as to how deep and dreadful my condemnation would be in the world to come if I did not.

Brother Hawley talks about my method of teaching the Bible as though I had some peculiar and wicked way of doing it. But I am not aware of having any new, or peculiar, or unscriptural way that should disturb one. We read the Scriptures, memorize portions of them, study them carefully word by word, ask and answer questions concerning them, go over them again and again two, three or four times, and then we have four meetings each week for discussing passages or topics, and any male member can speak or ask questions. It is common for us to have in our church meetings from fifteen to thirty brethren who can lead any of the church meetings excellently well, who can instruct, comfort and edify. This has been true at Nashville and will be also at Bowling Green, by the favor of God. Theological schools that teach the systems of theology taught by men, and in which teachers are selected, controlled and directed by men, are wrong in principle. I could not work in one of them. But a literary, classical and scientific school in which the Bible is taught by Christians who are under no control in their work but that of Christ, his law and his church is a very different thing.

Brother Hawley closes his article by saying: "Brother Harding, yield your life to God fully, and fully follow the book he gave to guide our steps; or it were as well to give to progressionism all, instead of a part, of your life and splendid abilities. Be wise while you may; for I fear danger and death lurk in your pathway. You may trifle with your critics, but you cannot trifle with God, nor refuse to answer him when he calls you to give an account of your stewardship. Either defend and sustain your course by the word of God, or change it, if it costs you your life. 'For what shall it profit a man, if he gain the whole world and lose his own soul?'"

To read this would impress one who knows nothing about the case that I am engaged in some very iniquitous work. But the head and front of my offending is this, acting under a great commission: "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, teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway, even unto the end of the world." In Potter Bible College and elsewhere, I teach the word of God, acknowledging no Master but Christ, no law but his word, no court having jurisdiction over me as a preacher and teacher of the doctrine of Christ but his church. The faults which he so severely criticises are those of some one else; they are not ours. Like Job's comforters he misses the mark every time. This is the end of the discussion unless there is something new to be brought out.

An Attack on Teaching the Bible in School.

No. 2.

H. H. HAWLEY.

5. Bible colleges do wrong in their manner of public teaching; for it sets aside the wisdom of God in a very important matter, as does also the Sunday school and the pastor system. One of the passages of Scripture that is violated in this is to be found in 1 Cor. 14: 31: "For ye may all prophesy one by one, that all may learn, and all be comforted." Let us itemize this instruction: (a) A general permission to prophesy; (b) The permission is to prophesy one by one; (c) And this that all may learn, and all be comforted. It is not possible for any but a well ordered church to do this as it should be done; and the church in Corinth, though enriched in all utterance, and in all knowledge, yet had need of considerable correction and setting in order before they could render good and acceptable service in this matter of teaching in the public congregation. The above passage, and other passages that bear on the subject, for truth is not as scarce of Scriptures to sustain it as error, condemn every invention of man in his way of teaching the Bible. And here allow me to remind you that you have given me only one Scripture (Deut. 6: 4-9) in defense of the Bible school way of teaching the Bible, so far as I now remember; and that does not apply to your side of the question, but to mine. And if that one Scripture were to be faithfully obeyed, it would throw every Bible school of every grade out of business, unless you call the home and the church Bible schools. If we will but work these to their best capacity, we will need no other.

6. If you are an evangelist, you do wrong to ignore in your Bible school work the instruction to Timothy, in 2 Tim. 2: 2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In lieu of this it would seem that you receive and teach all who come to the school; and all these, of every grade and shade of belief, possibly, and nearly all grades of faithfulness, all are required to take a lesson in the Bible every day. By whose authority, please? Will you not try to find and show one Scripture that will sustain this way for an evangelist to do in teaching the Bible? If I could not produce one passage of Scripture against Bible school teaching, and you could not produce one in favor of that way of doing, yours would still be a lost cause. How much more when there is not one line in the word of God for it, and so much against it. There are ways of teaching the religion of Christ that do not so lack Scripture to defend and sustain them. If you would give good service to God, and gain a sure reward, why not give to them the best effort of your life, and thereby and in superseding the faulty methods of teaching the will of God; for these are as sure to fail as the word of God is true.

7. To guard the perfect and superlatively efficient way of truth against the aggressiveness of the ways of error, the Lord has not seen fit to allow a man to even speak in favor of those things that are not re-

vealed; for the word of God does not do so, and we are required to speak as it speaks; and if we do not do so, we violate the Scripture that says: "If any man speak, let him speak as the oracles of God" (1 Peter 4: 11). This was once the central thought of the Reformation; and I can well remember hearing you, many years ago in Detroit, Mich., say that every religious practice should be dropped that was not written in the word of God. And you gave a bit of your own experience to illustrate the point. (It was in regard to the "right hand of fellowship;" and you told how a good brother called your attention to the fact that it was not so written, to receive members into the church by that ceremony, and you replied: "Then I won't do it any more." And from that day till now I have esteemed you more highly for your loyalty to the word of God, and your willingness to give up at once every religious practice that the Scriptures do not teach. How is it with you now, my dear brother? Are you of the same mind in the Lord that you were then? May I not hope so? And if not, why not?

I know you feel that your method of teaching the Bible is a good one, and that you are a most enthusiastic teacher of the Bible; but dare you put your wisdom against that of the God and Father above? Dare you go beyond what is written, and trust in your own judgment? Do you not know that for a mother to constantly tell her darling what it should do, or not do, but at the same time make no effort to secure obedience, she is spoiling her child? It is obedience to the rule of his Son that God wants of those we teach; and authoritative teaching, such as a father is required to give his children, is the only kind of teaching that can secure the end desired; and for this reason a man that cannot rule his own house is not fit for a deacon, elder or evangelist. The Lord will have obedience, or he will have nothing; and men that have no ability to secure obedience are not wanted as teachers in his school, the church; but Bible colleges have no power or authority here, and therefore must fail.

It is the Bible class, text-book and unauthorized teaching that causes the Sunday school to drift the children away from God and his word and his church; and in something the same way the Y. P. S. C. E. does the same evil work for the young people. But it is reserved to the Bible college to do the last that can be done for them in this direction before they enter upon the regular duties of life. Then the pastor preacher, who does all the edifying for the church, and deprives the poor souls of their last chance to be Scripturally taught and edified, completes the wretched work, and reduces the church to such a state of weakness and dependence that she doesn't see how she could live without her Sunday schools, Christian Endeavor and Bible schools; just the same as the toper does not see how he can live without his whisky. But the time is liable to come when he must live without his whisky or die, and so the church must live without her aids (falsely so-called) or die.

Brother Harding, yield your life to God fully and fully follow the book he gave to guide our steps, or it were as well to give to progressionism all instead of a part of your life and splendid abilities. Be wise while you may; for I fear danger and death lurk in your

pathway. You may trifle with your critics, but you cannot trifle with God, nor refuse to answer him when he calls you to give an account of your stewardship. Either defend and sustain your course by the word of God or change it if it costs you your life. "For what shall it profit a man if he gain the whole world and lose his own soul?"

A Search for the Church of Christ.

H. S. NELSON.

It is absolutely necessary for a surveyor to have a "sure corner-stone" from which to begin surveying, or else all he may do will be subject to question and severe criticism. It is also necessary for a child to learn the alphabet in order to further progress in learning. Much more, then, in so important a matter as religion is it necessary for us to know where, when and under what circumstances the church of Christ was established as a working, organized body; therefore, we begin the search.

1. We will look at the word church, its derivation and meaning. Its derivation is uncertain; however, it is generally said to be derived from the Greek, *kuriakon*, which means "belonging to the Lord." But this derivation, no doubt, has been too hastily assumed. The word is probably connected with "kirk" the Latin "circus, circulus;" the Greek, *kuklos*. *Ecclesia*, the Greek word for church, usually meant an "assembly called out by the magistrate" or "legitimate authority." There are many churches, or called out bodies; but the question is, Are they all called out by the authority of God? If God were the God of confusion, we might suppose they were; but since he is not, and there are many churches contending and striving for mastery, we conclude that he did not "call them out." It is against the very nature of God to call out a number of churches and give them different doctrines and creeds over which to contend and wrangle.

It is claimed by some that the "church of Christ" was set up in the days of Abel; if so, four thousand years after Abel Jesus said: "I will build 'my' church" (Matt. 16: 18). Then we have two churches of Christ. There is another body of people that teaches that the church of Christ was established in the days of Abraham; if so, two thousand years after Abraham Jesus said: "I will build my church." Then we have three churches of Christ. Another, "called out body," affirms that the church of Christ was set up by John the Baptist at Caesarea Philippi; if so, Jesus said immediately afterwards: "I will build my church." Then we have four churches of Christ. There are others who claim that the church began at Rome, Oxford, Geneva, Wittenberg and other places; if so, Jesus said, one thousand and more years before some of these claimed establishments: "I will build my church." Therefore we have, if all these claims be truth, many churches of Christ. To which one were you added—to Abel's, Abraham's, John the Baptist's, the Church of Rome, Luther's, Calvin's, Knox's, Wesley's?—the establishment of which churches there is not one passage of Scripture should prove; or do you belong to the church of Christ or God (Matt. 16: 18; Acts 2: 47; 8:

1; 20: 28; 1 Cor. 1: 2, 3; 10: 32; 11: 22; 15: 9; Gal. 1: 13; 1 Tim. 3: 5)? "Is Christ divided? Was Paul crucified for you? Or, were you baptized into the name of Paul (1 Cor. 1: 13, R. V.)? How many Abelites, Abrahamists, Baptistites, Calvinites, Wesleyites, Campbellites and other ites do we hear of everywhere! Did any of these men die for us? No. Did Jesus? He did. We ought then, since Jesus died for us, to respect and reverence him and his words in preference to any man.

Now, granting that Jesus told the truth when he said, "I will build my church;" and that, saying the least of it, all other men were honestly mistaken, let us see just when and where the church of Christ had its first beginning as an organized body—had its first members. We note in the text that Jesus put the "building" of the church in the future; therefore, it was not built previous to that time; hence, the theories of its establishment in the days of Abel, Abraham or John the Baptist fall to the ground. Now if we can show from God's word that it was in existence before the Church of Rome (and all others established since then), the logical conclusion would be that neither the Church of Rome nor any of the modern churches are the church or churches of Christ. Now to the Bible for proof: "And it shall come to pass in the latter 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 nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2: 2, 3, R. V.). "And he [Jesus] said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And, behold, I send forth the promise of my Father upon you: but tarry ye in the city [Jerusalem], until ye be clothed with power from on high" (Luke 24: 46, 47, R. V.). Now, we have the two previous statements before us; the former from God's prophet, the latter from his Son. What do they mean? Let us paraphrase them and see: The following shall come to pass at Jerusalem—Zion; all nations and peoples shall be there; God will teach them; they will receive his word and law, obey him, and walk in his paths. Jesus told his apostles that he must die and be raised, of which they were to be witnesses. He then told them to go to Jerusalem and wait there until he sent the Holy Spirit upon them, after which they were to preach repentance and remission of sins to those "nations" and "peoples" gathered there. Now, if we can find the right place, Jerusalem; the proper parties, all nations, peoples and apostles; the apostles filled with the Holy Spirit, or "clothed," preaching repentance and remission of sins to the "peoples," nations," who, being "taught" the "word" and "law," obey and walk in his paths; I say, if we can find such a place and circumstance, we may rightfully claim it as a fulfillment of the words of Isaiah and Christ. Turn to sec-

ond chapter of Acts, and, as it is too much to write, I will kindly ask you to read the entire chapter carefully, and you will see, beyond all doubt, the literal fulfillment of every part of Isaiah's prophecy and Christ's charge.

We will now turn to the text again: "I 'will' build my church." Notice the future tense. I believe, even as every other loyal disciple believes, that the church of Christ, or kingdom of Christ, was in preparation, even from the days of John the Baptist, as several Scriptures plainly teach; but that the kingdom, or church, was not organized into a working body, to which "God added" people (Acts 2: 47), until Pentecost, at Jerusalem; when and where Peter, having the "keys of the kingdom" with authority to bind and loose, preached, having many converts, whom the "Lord added to the church."

We have the establishment of the church now between the time when Christ spoke (Matt. 16: 18) and the time when the Holy Spirit spoke (Acts 2: 47), which was only a few months. Beginning with the sixteenth chapter of Matthew, let us read on, and note the places where "church" is mentioned. Only once do we find before Acts 2: 47, and that is Matt. 18: 15-22. Here Jesus was teaching the disciples and apostles, especially the apostle Peter, as is shown from verses 21, 22, how to deal with an offending brother; all of which language refers to the future, no case of offense being on hand at that time, but was simply telling them how to act "if" such should occur. On to Pentecost, and no other Scripture is found. Now, shall we question to what church God added the Pentecostians? Did he add them to the church that was established in Abel's day, Abraham's or John the Baptist's? Or, did he add them to the church Christ said he would build? Surely they were added to the church of Christ; for Christ, the Holy Spirit and God do not work contrary to each other: but are as if they were one, neither contradicting nor antagonizing. Therefore Jerusalem is the place where, and Pentecost, A.D. 33, is the time when, the church of Christ, or God, was established as a working body.

Bellbuckle, Tenn.

"Too Near My Price."

There is a story well known in naval circles of an honest old commodore—a man of frank and witty speech—who commanded a blockade squadron in Southern waters during the Civil War. A fine-looking, well-mannered man came to him one day at a time when no vessel had been able to pass the blockade for weeks and introduced himself as the representative of certain firms abroad whose commercial need for cotton was desperate. After explaining this point fully, he made an open offer to the commodore of \$50,000 if he would manage to let one single ship, laden with cotton, pass the blockade. He even opened his wallet, and spread the crisp bills out upon the table to emphasize the amount.

The commodore listened with indifferent air, and said nothing until the man was through with his offer. Then he answered, still indifferently: "The thing is

absolutely impossible, sir. Good morning," and bowed him out. So little indignation did he show, indeed, that a week later the persevering agent came back with a new offer. "Commodore," he said, "I am authorized to offer you even more than I did. If you will do as I ask, here are \$100,000 which I will leave upon the table," and he began to take a roll of bills out of his wallet, as before.

This time, however, the old sailor was not indifferent. Taking the briber by the neck he kicked him out of the cabin without ceremony, saying as he did so: "Get out of here, you scoundrel! You're coming too near my price."

It was a true speech and a wise one. The temptation which does not tempt us may be met with indifference, but when we feel that a danger point is near, we need to act quickly. Every man, the cynic says, has his price. Perhaps so; but the man who knows when his price is being approached, if he has the resolution to take temptation by the shoulders then and there, and turn it out, is safe. "Never let an enemy get inside your guard," is an old rule. When the tempter gets too near our price, then is our time to resist him stoutly. A little later may be too late; but the old sailor's example, if followed, will bring us out triumphantly.—Selected.

A Few Don'ts.

1. Don't write for the press on paper larger than about six by nine inches.
2. Don't fail to give Scripture quotations as found in the Bible—word for word, letter for letter and punctuate correctly. Give chapter and verse.
3. Don't scribble down your thoughts hastily and without careful thought and say "Oh, well, the editor will make it right." The editor is generally very busy.
4. Don't say things about a man through the paper that you would not say to his face.
5. Don't write when you have nothing to say, but write because you have, and consider it your duty to say it.—The Gospel Missionary.

Until you have learned to control your own thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so he is; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a 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 eye, the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which he gives vent. If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those who indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—F. B. Meyer.

Let Us Accept the Wisdom and the Power of God.

J. W. ATKISSON.

Paul says: "For we know 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).

But how do we know that our sins are pardoned, and that we have a house in the heavens? "Oh," says one, "I know it simply because I feel it in my heart." Oh, is that so? Then what did Solomon mean when he said, "He that trusteth in his own heart is a fool" (Prov. 28: 26)? Read Jer. 17: 9. John says: "These things have I written unto you . . . that ye may know that ye have eternal life" (1 John 5: 13). How strange this, if they could know it by their feelings alone! And besides God has nowhere said that man shall know by his feelings that his sins are pardoned. God has not said that the Spirit bears witness by feelings nor sounds nor dreams, but by testimony or words easy to be understood. See 1 John 5: 9, 10; also Isa. 55: 4; John 3: 11; 5: 36; Isa. 43: 10; 1 Tim. 6: 13; Matt. 26: 62; 1 Sam. 12: 3; Acts 1: 8; Acts 13: 31, 32.

From an early date in their history Roman Catholics held that their church councils were infallible in regard to doctrine. But not until A.D.—1870 was it declared that the Pope was and is the infallibility of the church. Thus Rome's infallibility is invested in one man.

Protestants reject Rome's claim in that direction. They hold, theoretically, that the Bible is the only infallibility here on earth. Yet when they come to the practical question whether they are certainly children of God, a great majority of them appeal to their own internal emotions with as much confidence as Roman Catholics appeal to the Pope. Thus all those Protestants who make such appeal to their feelings think that they carry in their bosom a little infallibility of their own. By reason of this notion many of them underestimate the Scriptures, and even discard the words of Jesus whenever they conflict with their feelings. Some have even been heard to declare: "I don't care what the Bible says, I know how I feel." They are willing to take the Bible where it doesn't conflict with their feelings, but are disposed to reject any part thereof which does conflict with their feelings. Their feeling or emotions are therefore regarded as the standard by which they can measure their own religious condition and the importance of any portion of God's word. This is the most mischievous fallacy now found in the Protestant world. By reason thereof the Bible remains unreverenced, unstudied, unread by multitudes. They have been taught by partisan spirits that by a certain course of conduct or line of thinking and kind of praying that they secure a certain kind of mysterious feeling or enthusiastic emotions. Having been taught that such feelings or emotions are unerring or infallible evidence of their acceptance with God, the multitude who believe such teaching are disposed to regard with discount every utterance of Jesus and the inspired apostles which conflicts therewith; for they entertain the idea that their feelings are an infallible criterion or standard by

which to measure. Hence they wholly disregard the Holy Spirit through Solomon, who says: "He that trusteth to his own heart is a fool" (Prov. 28: 26). An apostle declared that certain persons in "measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10: 12).

St. Louis, Mo.

The One Way of Salvation.

S. WHITFIELD.

No. 8.

So far we have found out from the Scriptures what people must do to become Christians, members of the church of Christ or of God, or to have remission of their past sins. The same system that constitutes a man a Christian makes him a member of the church of Christ, and frees him from all his former sins. If a person died immediately after having believed and obeyed this plan from the depths of his heart, he would go to heaven just as sure as that the Bible is true. To become a Christian seems to be the one and all-important question to many people; but there is another which is just as necessary, and that is to live a Christian; for without doing this the former cannot prove a blessing to us.

To the one that has obeyed the gospel the relationship in Christ Jesus is a new one. Formerly he was living in the kingdom of darkness, without God and without hope in the world, and was a servant of Satan; but now he is living in the kingdom of light and life; God is his Father, Christ his great elder brother, and the Holy Spirit his helper. He is an heir of God and a joint-heir with Christ, every one in Christ is his brother or sister, and everything in this world and in every other place is working together for his good. He has been called by the gospel, justified through obedience to it, and glorified by being exalted to this high and holy position in Christ Jesus. What a glorious state, and how unworthy we are to enjoy it! We ought to show our appreciation of these things by living godly and righteously in this world, and by making every necessary preparation for the second coming of our King. This person is a babe in Christ, and his new life has just begun; the old man has been crucified, and he is now a new creature. It is very sad when we know that a great many Christians never get further than this. This was true in the days of the apostles, and it is true yet. "And I, brethren, would not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3: 1, 2). "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe" (Heb. 5: 12, 13). A few years ago I met an aged man who had been baptized for many years, and I suppose that he calls himself a disciple, and is so called by others; but he does not meet on the first day of the week to worship God, and

does not seem to be interested in the cause of Christ. I tried to show him his duty, but he seemed to be satisfied with what he was doing, and he said that he would be saved; for Christ said, "He that believeth and is baptized shall be saved." I feel like asking people to pardon me for adding that Christ meant that he would be saved from his past sins; but this man did not know that, and it is just possible that others might think the same. This man ought to remember that Christ also said: "But he that endureth to the end shall be saved." When people are not trying to live right, the Lord allows them to find passages to justify their course, and the devil helps them along all that he can. When a child is born into this world, think of the provisions that must be made for it in its care, growth and development physically and intellectually. Should we not be just as much interested in a babe in Christ? and should we not give him the same care? If we would do this, the church would be in much better condition, and a great many more people would be saved.

A preacher goes to a certain place and preaches almost entirely on what we call first principles, and a number of people obey the gospel. Then he leaves for some other place, and the elders or teachers in the church copy the preacher, and teach the same things. This goes on from year to year, and these people are not taught what it means to live as Christians should. I am glad to say that this is not always the case, but too often it is. I know of a place where a preacher held a meeting, and as a result about seventy-five were added, and it was considered a glorious meeting. I visited the same place a year or so after this, and I think it would have been impossible to have found five Christians; and those that were there, if there were any, had ceased to keep house for the Lord on the first day of the week. If this man had emphasized godly living, as he should, there would have been fewer additions, but more real and lasting good accomplished. It is necessary to preach in such a way that a certain kind of material will be kept out of the church, and even then we cannot keep it all out; but the more that we admonish people to live righteous lives the less of it will be brought in. Numbers may count with men; but the Lord can see the heart, and he can fight just as successfully with a few as he can with many. When teaching the conditions of salvation to the alien and contending against false teaching, we should always exhort people to live holy lives. "Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation" (Ps. 24: 3-5).

Walnut Bottom, Pa.

A touching incident was related some time since of a poor servant girl in London, who had attended the ragged schools and received spiritual as well as mental benefit from them, and who, one evening, at the close of school, put into the minister's hand, much to his surprise, a note containing half a sovereign (ten

shillings, English currency). Her entire wages were only eight pounds a year. She offered this as a thanksgiving tribute to God for the blessings she had received from the schools, very modestly and beautifully remarking that it was not much. "But sir," said she, "I have wrapped it up with an earnest prayer and many tears." Here is, indeed, a most rare and beautiful envelope. Would that our offerings, as we lay them before God's altar, were more generally inclosed in such golden envelopes. "An earnest prayer and many tears." Sweet child! thou shalt be recompensed at the resurrection of the just.—Western Recorder.

Conflicting Scriptures.

C. NETTERVILLE.

"As also in all his [Paul's] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction" (2 Peter 3: 16). Not only have I a strong aversion to "explaining away" the Scriptures, but I look with distrust upon any man who is ever ready to "explain away" any passage of the Holy Writ which happens to conflict with his theories or opinions, since one thus engaged is easily led into the fatal blunder of wresting Scripture unto his own destruction.

While, as the apostle Peter says, some things in Paul's writings are hard to be understood, I believe that the writers of the Scriptures knew what they wanted to say and said it in the way best suited to divine purposes. And although it is true that some things therein contained are "hard to be understood," it is also true that our salvation depends not upon understanding these passages; hence it were better to leave these difficult passages to those who are not unlearned and unstable, and consequently will not wrest them to their own destruction. Yet there are passages often arrayed the one against the other, as conflicting statements, which, when viewed in the light thrown upon them by the rules governing the use of language, are quite consistent.

John says: "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8). Again he says: "Whosoever is born of God doth not commit sin" (1 John 3: 6, 9). To the careless reader here is a palpable contradiction; but, as we shall presently see, both statements are true.

Some knowledge of the rules which govern us in the use of speech is sometimes necessary to enable us to see clearly that there is no discrepancy between passages which to the casual observer seem to be contradictory. Now let us take up the two passages and examine them in the light of the rules of grammar. In the first passage the writer evidently means that if a man thinks he passes through this wicked world and never falls into sin, he deceives himself. He does not intend to convey the idea that a man is mistaken if he thinks he has passed from the state of sin that he does not habitually sin. I think it is not difficult for any one to get the meaning of this passage. But the next one is the stumbling-block; and to clearly comprehend its meaning it is necessary to bear in mind

a rule which is laid down in the grammars governing the use of the present tense of the verb. The present tense is used for other purposes than simply to denote that the act is performed at the present time; it also denotes what is habitual. When I say that Mr. Smith writes for the press I do not mean that he writes only to-day or even this week, but that it is his custom to write, or that he habitually writes for publication. And if I say that Mr. Jones does not write for the press, I do not mean that Mr. Jones never did or never will write anything to be published. I simply mean that it is not Mr. Jones' habit to write for the press.

I think this is easily understood, and in the light of this illustration I think the language of the apostle is easily seen to be perfectly consistent. I will paraphrase it so as to make it perfectly clear, and trust to the above illustration to show my reasons for the paraphrasing. The writer means to say that if we say that we have never committed any sin we deceive ourselves, and the truth is not in us; but whosoever is born of God doth not habitually sin—has passed from the state of sin. I trust that I have made this clear.

Self-Sacrifice.

[Copied from an old Composition Book of a Wesleyan Girl, year 1879.]

Self-sacrifice belongs to an elevated and noble plane of life, though it may be practiced by the humblest individual as well as the proudest and loftiest among mankind. Indeed, it is believed that self-sacrifice is oftenest found among the lowly. We can understand that poverty renders self-sacrifice a constantly recurring thing. There are no days in the lives of the poor which do not call for some degree of this quality. The father, toiling incessantly that he may provide for the wants of those who are dear to him; the mother, putting self aside, yields the "whole of her substance to those of her household." This state may be termed self-sacrifice for the sake of love, and is, I have read, the easiest of all self-sacrifices to make. And I think it cannot be hard to yield up much for those whom we love.

But there are other sacrifices of self which we must consider. There are acts of such great self-sacrifice performed that they really amount to the noblest heroism. Self-denial, self-forgetfulness and unselfishness make up the character of true heroism, so that moral courage and self-sacrifice are closely allied, for, if a person lacks moral courage, he cannot understand the true meaning of self-sacrifice.

How many cases of self-sacrifice we have heard of during the past two years in those states where the yellow fever has been raging. How the kind and benevolent people left home and friends to nurse those who had fallen victims to that terrible plague. Cannot we call this self-sacrifice? When a person is willing to risk his or her life for others, I think we can justly say it is a grand example of the subject. We remember the example furnished us by Casabianca. Though the flames were creeping upon him, and although he knew that they would destroy his young

life, yet, because his father commanded him to remain in a certain position on the ship, he would not disobey, but perished in the flames—a most heroic example of self-sacrifice.

Every-day history furnishes us with illustrations of this grand quality. There are other phases of this grace which we must not forget. They are found in the patient sufferer and in the lonely watcher by the bed of death; in the thoughtful, self-denying school friend and the patient, though wearied teacher. But there are examples of this quality which the eye of man never notes. Thousands of wordless prayers float heavenward, night and day, from the hearts of those who practice the most perfect self-abnegation. Rich indeed must be the crown laid up for those who suffer in silence and are strong.

The captain of a ship may not leave his sinking vessel until the last duty is done. The mother may not complain of weariness as she bends over her dying child, but God knows the hearts of his children, and he treasures up in everlasting remembrance the sacrifices which they make.

Abraham "stayed not his hand" when God called upon him to offer up Isaac as a sacrifice, although his heart was bleeding. It seems to me that the suffering which we endure for the sake of others is the truest interpretation of my subject.

"O tender self-forgetfulness,
That stills its own deep pain,
And holds another's happiness
As richer, greater gain.
How longs my soul to clasp thee
With inseparable hands,
And hold thee thus forever
With untiring, wistful hands."—E. E. S.

Do It Now.

If you have a kind word to say—say it,
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak your word, perform your duty.
Night is coming deep with rest;
Stars will gleam with fadeless beauty.
Grasses whisper o'er your breast.

Days for deeds are few, my brother,
Then to-day fulfill your vow;
If you mean to help another,
Do not dream it—do it now.

When you get in a tight place and everything goes against you, till it seems as if you could not hold out a minute longer, never give up then, for that is just the place and time that the tide will turn.—Harriet Beecher Stowe.

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."

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The opening of Potter Bible College, Bowling Green, Ky., is postponed from September 24 to October 1. This is done on account of delay in getting the building ready.

Scraps.

J. A. H.

In a private letter brother A. J. Rhodes, of Fairhope, Ala., one of our students, writes: "I thank God every day I live for the benefit I received at the Nashville Bible School. I preached thrice before two Mormon elders (?) last week, and they took exceptions to my preaching, and I am sure they would have beaten me if I had not memorized a part of the Bible while at school. As it was I knew when they misquoted or half quoted the text. I would like to write to you an account of what was said, but you have not time to read it. I beat him clearly, in the eyes of the people, and ran him off before the day was done. The conversation took place in the presence of about one hundred and fifty people, where the gospel had never been preached, in a sectarian neighborhood, in a Methodist house. The people were so rejoiced they did not get mad at me, even though I preached on baptism the same night, but invited me back again."

When a man becomes familiar with any passage of Scripture he is pretty sure to find a place to use it; when he becomes very familiar with the whole Bible and is devoted to it, he is armed indeed, and in the strength of his God is more than a match for any teacher of error.

* * *

Another student, brother T. C. Whiteside, of Texas, writes: "Last summer during your meeting at Saralvo, I adopted your plan of reading the New Testament, so many pages each day. I decided to read it through three times each year; and am glad to say I have kept

it up for one year and have begun on the second. Besides this reading, all of us read a page each night. I intend to get the old and read it through once a year. I think it would be well for you to give your method through the paper, so that more may have presented to them an excellent way of reading and acquiring a more perfect knowledge of the word of God. I do not expect to have a busier year than the first year of my reading."

* * *

I appreciate these letters very much. Many similar communications have come to me from former students. I take this occasion to act upon the suggestion of Brother Whiteside, that is, to speak about the most pleasing and profitable way I have tried for regular Bible reading. I divided the number of pages in my Old Testament by 365; this showed that by reading two pages and a half daily I would go through in a year. I then went carefully through my Old Testament dividing it into 365 portions, into months and days, marking where each daily reading began. On the top of each right hand page I also marked the day for that reading, so as to be able easily to find the place. I divided the New Testament into 182 divisions so as to read it through twice each year. This gave me about a page and a half to read daily in the New Testament, making four pages daily to be read. I found it a great advantage to have the daily readings of the same length. It gave me more time to study and reflect upon them than when I read by chapters. One should be careful in marking the divisions to have them accurate to a hundredth. Since adopting this method I have enjoyed the daily Bible readings more than ever before.

* * *

The prospects are that Potter Bible College will be full from the first. Three or four times as many people as usual have written to us about entering this year. We would like to have a card from every one who is determined to enter at the opening. We want to make the best arrangements possible for every one, and such notification will help us.

* * *

As our building approaches completion we are more and more pleased with it. It will be fine and strong, convenient and comfortable; and a pleasanter and more healthful location would be hard to find. With the favor of God, Potter Bible College will do a great work in the world.

Among the Papers.

J. A. H.

Brother L. F. Bittle, in the *Octographic Review*, speaking on the influence of infidels and skeptics, says:

"The Bible has not so much to fear from the attacks of skeptics as from the folly and wickedness of many persons who claim to believe it. Divisions and sects hinder faith far more than do all the cavils of infidels. Most of those who declaim against the Scriptures do so from a love of notoriety. They fancy themselves wiser than other men and free from superstition; so they affect to disbelieve the miraculous, and to relegate the history of Moses and Christ to the region of myths and fables. But in so doing they merely expose their own ignorance and their lack of training in the rules of evidence and sound criticism. The truth of the Bible has long been a closed question. The proofs are so many and so strong as to carry conviction to any honest, unprejudiced mind, and the objections against the evidence are futile with any person well acquainted with the rules of reasoning. Hence the greatest intellects have been believers in Christianity and the Scriptures."

True words are these. Christians need not disturb themselves about the success of infidels. The things for us to do are to cultivate our faith and live right. He who daily reads, meditates in and delights in the word of the Lord cannot but have a growing faith; and his influence for good is an ever widening one. No man can be an honest, diligent, daily reader of the Bible and remain a doubter. It is designed to produce and develop faith, and it will do it without fail when properly used. He who reads it as he should and who lives as he should not only pleases God, but he is daily accomplishing the greatest good possible to him, and at the same time is getting the greatest good possible out of this life. To fear God and to keep his commandments is both the whole duty and the whole happiness of man. For the most part skeptics are doubters because they are unwilling to believe.

* * *

"A Methodist preacher says: 'We live in a land of religious freedom, a country the soil of which is very productive of religions. We may be pagans, Jews or Christians. If pagan, we may worship in the temples of Buddha; if Jews, we may be orthodox or heterodox; if Christians, we may be six kinds of an Adventist, seven kinds of a Catholic, twelve kinds of a Presbyterian, thirteen kinds of a Baptist, sixteen kinds of a Lutheran, or seventeen kinds of a Methodist.' And yet there is only one kind of Christians, namely, the kind that believes in Jesus Christ and obeys him according to their knowledge of his will. These isms are not Christianity. You can't be a Christian without knowing Christ, but one might believe in these isms and still not be a Christian. A man said he did not know that he was a Christian, but he was a Presbyterian."—*Watch Tower*.

Just so; and this Methodist preacher suggests to us the most prolific cause of skepticism. Jesus prayed for his disciples "that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. . . . That they may be one, even as we are one; I in them, and thou in me; that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." So just to the extent that the disciples of Christ are not perfected into one do they hinder the conversion of the

world. How important it is therefore that we should strive "to keep the unity of the Spirit in the bond of peace"; that we should give heed to Paul, who says: "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.

Now, in endeavoring to bring about this perfect unity, it is no part of the Christian's duty to try to conform his life to that of any others of his time, or to bring his opinions or beliefs into harmony with theirs; he is to conform his life rather to the life of Christ, and build his faith upon the inspired word. No man should endeavor to go to another man, but every man should bend his energies to go to Christ, and to be guided by his word in all things. One need not be concerned about being with the majority, but only about being right. He need not be anxious to convert many to his way of thinking and doing, if he is as true to God as he ought to be, if he is working as he ought to work, if he is doing his duty. We need be concerned about nothing but the doing of our present duty.

* * *

The following clipping from the *Christian Leader* emphasizes the truth that has been presented on the subject of unity. It says:

"For hundreds of years the church has been quarreling over creeds, and no human creed in Protestant Christendom can be found that has not made division for every generation of its existence. The more inquisitive and intelligent the community which owns a creed, the more frequent their debates and schisms. The Bible, too, is no better than a human creed if men approach it with a set of opinions, and determine to make the Bible conform to these. All human creeds contradict each other, and, consequently, all cannot be right. Since their histories show that they have multiplied divisions in the church and made human opinions a test of Christian fellowship, there is no other conclusion to draw but that all human creeds are wrong. The only test of fellowship should be fidelity to Jesus Christ. He is the only definition of God and the only creed of Christendom. This is a vital position, for there is no human creed that can convert the world, and there is not one to-day but that is dusty and dying. It is the living Christ that men want, and it is he, and he alone, who can give life and immortality."—Peter Ainslie.

He who has Jesus as his Lord, his Master, the Bible as the expression of his faith, the New Testament as his rule of faith and practice, the names which it gives to the disciples of Christ as the only ones he will accept, has the right basis, beyond the possibility of a doubt. That is the foundation upon which the church of the apostolic age stood, and the only one with which God is well pleased. Every creed, confession of faith, missionary society, Christian Endeavor Society, and every organization of like kind, is a reflection on the wisdom of God. The inspired writings furnish us creed and discipline, and when we are not satisfied with them, but make others, we impugn the wisdom of God and magnify our own; the church was the only society for the conversion of the world and the development of saints in the apostolic age. It is the perfection of God's wisdom as a missionary and benevolent society for men. The Christian needs none other. When God

has finished a job, foolish and presumptuous is the man who imagines he can improve upon it.

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Two questions were presented to The Baptist News on "Differences between Baptists and Campbellites." Here are the questions, with the replies of the News:

"Do Baptists believe in baptism for the remission of sins as Campbellites do?"

"Please tell how Baptists regard this question, and tell the difference in doctrine between them and the Campbellites.

Dick Taylor.

"Garnett, Kan.

"Baptists do not believe in baptism for the remission of sins as Campbellites do. Campbellites believe in baptism for the remission of sins in the sense that baptism is in order to obtain remission of sins. Baptists believe that baptism is for the remission of sins in the sense that baptism is on account of the remission of sins already received.

"Baptists believe that when a man repents of his sins and believes with his heart on the Lord Jesus Christ his sins are forgiven, before baptism and without baptism. Campbellites believe that no matter how much a man repents, how much he believes, how much he loves Jesus Christ, he is not forgiven until he is baptized.

"The difference between Baptists and Campbellites as to remission of sins is that Baptists believe remission is before baptism and Campbellites believe baptism is before remission.

"They also differ about the work of the Holy Spirit. Baptists believe that in bringing a sinner to Christ the Holy Spirit works personally and immediately upon his heart. Campbellites believe that in bringing a sinner to Christ the Holy Spirit uses no influence except the written or spoken word of God.

"There are other differences, but these are the more vital ones."

Upon reading this reply of the News the following thoughts arise: (1) It is a matter of little moment to him who is bent on following Christ what the Baptists and Campbellites teach, so far as his faith and practice are concerned. The all-important questions with him are, "What does Christ teach?" "What does he want me to do?" There were no Baptist or Campbellite churches for fifteen hundred years of the Christian era, and there ought to be none now. If all the professed followers of Christ would believe, speak and do as the apostles taught and as the apostolic Christians did, every denomination, every missionary society, every Christian Endeavor society would die in a day; and, as it was in the days of the apostles, so it would be now; there would be one church, and all the members of it would be of the same faith and order.

(2) The News says, "Baptists believe that baptism is for remission of sins in the sense that baptism is on account of the remission of sins already received." Doubtless this is true of most Baptists, but what did the apostles believe? and what do the Scriptures teach? When John the Immerser baptized people he baptized them "confessing their sins," "for the remission of sins." The word rendered "for," in the common version, the revisers translate "unto," and the common, literal meaning of it is "into." So John baptized the people not only confessing their sins, but for (in the sense of unto, into) the remission of them. Notice these two points: first, God requires no man to confess his sins after they have been forgiven; second, you cannot baptize a man unto a thing when he is already to

it, nor into a thing when he is already in it. So the Bible teaches as strongly as words can teach it that John baptized people in order to the remission of their sins. Compare Matthew 3: 5 with Mark 1: 4-5 and Luke 3: 3. Speaking of John's baptism, Luke says, "The Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." So to refuse to be baptized is to reject for one's self the counsel of God. See Luke 7: 29-30. Peter told convicted sinners to repent and "be baptized every one of you in the name of Jesus Christ; and ye shall receive the gift of the Holy Spirit." See Acts 2: 38 and compare with verse 23. So, according to Peter, impenitent sinners, guilty of the murder of Jesus, when they were convicted of their sinfulness, were told to repent and be baptized for the remission of their sins. Evidently they were not to be baptized because their sins were forgiven, for the very command itself shows they were still impenitent when Peter gave it. They were to *repent* and be baptized. I venture to say that no man who believes people are baptized because their sins are forgiven ever gave such a command to an inquiring multitude; neither would Peter have done so, if he had so believed.

Ananias told the fasting, mourning, penitent Saul to "arise, and be baptized, and wash away thy sins, calling on his name." Acts 22: 16. In Christ we have remission of sins (Ephesians 1: 7 and Colossians 1: 14) and we get into him by baptism; we are baptized into him, and in baptism we put him on. See Romans 6: 3 and Galatians 3: 26-27-29. So at this point Baptists differ very widely from Christ and his apostles.

(3) The News also says, "Baptists believe that in bringing a sinner to Christ the Holy Spirit works personally and immediately upon his heart." Then of course the Holy Spirit must enter into the sinner, the sinner must receive him; but Jesus teaches this cannot be. He said to his disciples on the night of his betrayal: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth, whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." John 14: 15-17. From this passage it is clear that a sinner, a man of the world, cannot receive the spirit within him. One must know him first. Jesus teaches that the apostles knew the Spirit, and he was with them, but not in them, that he would afterwards be in them. Now turn to John 7: 37-39, and it is made manifest that the Holy Spirit was not given to be in any one till after Jesus was glorified. After Jesus was glorified the Spirit entered into Christians. See Acts 2: 38; God gave him to those who obeyed him. Acts 5: 32. God gives him to his sons because they are his sons. Galatians 4: 6. And the world cannot receive him. John 14: 17. As Jesus gives the Holy Spirit to those who love and obey him, to those who are God's sons, to those who have been baptized; the Baptists are wrong at this point also.

The Holy Spirit did "come upon," "fall on" those who were not in Christ as, for instance, in the case of Cornelius; see Acts 10: 44, but he enters into no man till he is in Christ.

As for the Campbellites, I don't know any of them, I don't believe there are any, and if there are any, I don't know what they believe. One thing I do know, I am not one of them; no man who has given himself to Christ ought to be one of them. It is enough to be a Christian, a member of the church of God, and to have no rule of faith and practice but the word of God. Such principles never made a Baptist nor a Campbellite.

Why I Go Without a Salary.

J. M. M'CALEB.

The first Lord's day in January, 1901, I spoke at the "Broadway Christian Church," Lexington, Ky. At the close of the talk Bro. Collis rose and stated to the audience that, contrary to what they had been accustomed to, I had gone to Japan without a salary or any great board back of me.

Thinking over this remark afterwards I asked myself the question. Why did I go in this manner? As the world would look at it this is not good business sense; among religious people it is the unusual; and when I consult my own feelings, such a course is not in harmony therewith. Why then go in this way? The following are some of the reasons:

1. There is a difference between preaching the gospel and ordinary occupations. If I should engage to a man to plow for so much per month I would do this in consideration of the pay promised. If the party should not come up with the pay according to promise, I would feel justified in quitting the plow; now in so doing would I feel that I had forsaken my duty? Again, if I found dentistry more suited to my taste and more profitable than farming, I should feel that it was a God-given liberty to change from the one to the other, as I might see fit.

Not so in preaching the gospel. Every one who has the gift to be a public minister of the Word is as much bound to use that gift as he is to tell the truth or pay his debts. I would not think of asking anybody to pay me a certain consideration or sum of money to tell the truth; neither should I for preaching Christ, for "necessity is laid upon me," and I could no more fail to do the one than the other. He who tells the truth or deals honestly is, as a Christian man, bound to do so, even if it should cost him his life. Even so he who can preach is bound by principle to do so simply as a Christian duty, not as a profession; and to say I must be paid or give it up, would be as unseemly as to say I must have pay for truth-telling.

2. There is a common obligation resting upon every Christian. Preaching the gospel is not a profession; it simply comes in the line of Christian duty, and every one must engage in it to the extent of his ability or be found guilty of burying his talent. It is common for people to say they have not time to give themselves over to God's service; but the preacher can afford to do this because he is paid to do it. On the ground that he is paid and they are not, they lay upon him obligations from which they try to feel released.

Sitting in the office of a brother, an elder, of the church in one of the towns of Middle Tennessee, he said something like the following: "It is really necessary to have some one to do the work of a pastor. I am

busy here from morning till night in my office, and I haven't time to do visiting among the members. It is much better to pay a preacher and let him give his whole time to that work, than for me to undertake it." Now a man grows into the qualifications of an elder by simply doing his duty as a Christian. It is a personal duty he cannot commit to any one else. To turn this work over to another whom we pay, is to commit the work of an elder to a mere professional, and if it is to his financial interest to do so, he gives up such work for something or some place more lucrative. Now, the very thought that an elder can give over his work, as one of the Lord's overseers, to a professional of this sort, while he goes on at his business, is an absurdity. Why not keep on at his business on Lord's day and pay the preacher to partake of the Lord's supper for him? Why not pay the preacher to be virtuous, honest and truthful for him while he keeps busy at his trade and neglects these virtues? One is a Christian and will be saved himself because he does all he can to save others. That people may be disarmed in their excuses for not letting themselves out in full service to God, I choose to put myself on a level with Christians in common; that no one may say, "O, well, it is different with us, we have to work for a living, while you are paid." I have no promise back of me from any source, but what is back of every disciple of the Lord. My labors as a missionary in Japan are on the same principle that a sister would visit her sick neighbor. She would never think of asking for a salary because of such deeds of love. She feels that the Lord will never let her suffer for this kind of life. She would be conscience-smitten if her neighbors should suffer on beds of sickness and she did not minister to them. Even so should every Christian conscientiously employ the talents God has given him, for the good of souls, with the assurance that God will take care of the rest. That a preacher is to be better and do more than other people is as erroneous as the common prevalence of this thought in religious circles. We are all called to be soldiers, and God expects every man to do his duty. I ask no one to make a specialty of me above what God has promised to all, because I am simply trying to do my duty.—Octographic Review.

Mission Work.

R. W. OFFICER.

A little more than two months ago we began work here. We have an earnest little band of disciples, who meet every Lord's day and study the Scriptures and commemorate the dying love of the world's Redeemer. One more added to the body last Lord's day. The beginning in a new field is not only the most trying time, but it is the most important. A right beginning should be carefully, thoughtfully and prayerfully considered. In this age of limping, faltering and hobby-riding, as well as disputing, quarreling and gainsaying, we should be the more careful to keep before the mind divine facts instead of folks, God's truth instead of human opinions, Christianity instead of churchanity. We should keep before the mind the importance of quality instead of quantity, and strive to bring the people under the influence of the Holy Spirit's teaching, instead of

those who echo the teaching from Jerusalem. Another mistake often made is in getting people into the body untaught. "Go teach" is important. *Teaching is first.* Much of the trouble in the family of God on earth in this restless and unsettled age is in the fact that we preachers have plucked green fruit into the kingdom. We cannot be too careful in this regard. The Spirit saith, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (1 Peter 3: 15.) We should emphasize the difference between a *reason* and an excuse. *Reason* signifies the ground, motive, propriety, object and purpose. An excuse carries with it the idea of indulgence. Human nature is satisfied to be indulged. The God nature is not satisfied without a *reason*. The Lord invites us to *reason* with him. (Isa. 1: 18.) When Job desired to speak with the Almighty he exercised his reason. (Job 13: 3.) Mankind stands before God without an excuse. (Rom. 1: 20.) Those who offered an excuse stood condemned before God. (Luke 14: 18.) The world is flooded with excuses, but Christianity is ready to give a reason in broad, open daylight. Teaching along this line is all-important. After an experience of more than twenty years in new and destitute fields, I am fully convinced that men of age and experience are best fitted for blazing the way and sowing the seed of the kingdom where the gospel has not been preached. The beginning is the most important time. It is a mistake to send young, inexperienced men to new fields. True, it looks hard for the aged to shoulder the hardest work, but love makes all things easy. Young men should be co-workers with the aged, so as to benefit by their experience, and so get the training.

We expect to have a house ready for teaching and to meet in to worship before the winter storms come. We hope to have the co-operation, prayers and fellowship of the saints in this work until it becomes self-sustaining. Then begin in another uncultivated field, and so do what we can to spread out in the work. Above all times, this field requires all my time now, so I cannot accept calls to hold meetings for the churches. It would afford me great pleasure to meet with and enjoy the mutual faith of the gospel with old friends, but it is "duty before pleasure" in this case. During the month of August we have received seven dollars from all sources to help us in the work here. Pray for us, brethren.

Affectionately,

R. W. OFFICER.

Turkey, Texas, September 1, 1901.

Broad and Narrow.

L. F. BITTLE.

A critic once said, with good reason, that much of what Ralph Waldo Emerson wrote was only "bosh." So we may say that much of what appears in praise of broad minds and liberal thinking is only bosh. The man who thinks at all is by the necessity of the case restricted to the limit of his thought. If he thinks the earth is round he cannot possibly have a mind broad enough to admit also that it is flat. Even Herbert Spencer, the self-appointed high priest of Agnosti-

cism and Evolution, is narrow-minded in all his conclusions respecting the origin and progress of the universe. He cannot concede the truth of any theory except his own.

According to this general principle, based on the eternal fitness of things, he who firmly believes the Bible cannot have a mind broader than his creed. He cannot at the same time believe that the Shasters, the Koran, and the Book of Mormon are likewise true. His religious faith, if he is an intelligent man, is necessarily confined to the limits of that revelation which he understands was made by the direct inspiration of the Spirit of God. The critic who chides him because he cannot admit that Joe Smith as well as Isaiah was a prophet of the Lord merely exposes his own stupidity.

The saying is attributed to Theodore Parker, that truth is the most intolerant of all things. The meaning is that truth and error are so unlike and hostile, the one to the other, that the two cannot abide together in the same mental chamber. If a man heartily believes that Jesus is the Christ, he cannot be a fool, and say in his heart "There is no God." Christianity or the gospel is positively exclusive of all systems that array themselves against the testimony of Christ's apostles. It will not admit even for a moment that any religious teaching different from theirs can be true. A liberal or broad-minded Christian is really a contradiction in terms. How broad-minded, think ye, was Peter, when, referring to the name of Christ, he declared to the rulers and elders of Israel, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved?" And how liberal was Paul when he wrote to the Galatians, "But though we, or an angel from heaven preach any other gospel unto you than that which he preached unto you, let him be accursed?"

To be narrow-minded in the sense that our beliefs are limited by the boundaries of truth is an honor, not a discredit. Christ declares the way to life to be a narrow one, and found only by the few who diligently seek it; and the course of nature confirms his statement. In accordance with his earlier words he offered the promise of salvation to those only who, hearing his gospel, believed and were baptized. And here comes a crucial test of a man's faith and consistency. What does Christ require him to believe? What does he require the believer to submit to as the act of baptism? These questions have furnished matter for disputation even since the beginning of the third century. In the days of the apostles a harmony of belief obtained among Christians in regard to the subjects, the action, and the purposes of baptism, so that in enumerating the unities which characterized the church as Christ built it on the rock, Paul could say "One Baptism."

This apostle who declared by inspiration of God that there is one baptism, predicted by the same inspiration that before the close of the Christian dispensation and the return of Christ to judge the nations there would be a falling away, a great apostasy. His prediction has been fulfilled and become the chief theme of ecclesiastical history. This history, as the intelligent reader well knows, is mainly a record of heresies and divisions, of priestly tyrannies and bloody persecutions, of creeds and will-worship, and of wide departures in every di-

rection from the truth and simplicity, faith and piety taught by the apostles of Jesus.

From time to time, however, men have arisen who, seeing the folly and wickedness of this apostasy in all its branches, have desired to go back to the original ground of faith and practice as set forth in the Scriptures. Of these men, who are called Reformers, Thomas Campbell and his son Alexander are best known to the majority of our readers. They resolved to confine their religious belief and practice strictly to the teaching of Scripture. They adopted the now famous motto, "Where the Bible speaks we speak; where the Bible is silent we are silent." This motto is only an amplification of Peter's words, "If any man speak, let him speak as the oracles of God," and it necessarily narrows the minds of those who adopt it to the divine utterances on all religious questions, confining their faith and practice to the things taught by the men whom Christ chose to be his witnesses and ambassadors. Hence the Campbells, when they adopted the principle that the Bible, and the Bible only, should be their religion, were obliged to reject and oppose many things that they formerly practiced or favored. They were learned men, well read in church history and familiar with the theological controversies of their day, and they knew the conclusions to which the best scholars had come in reference to the main things in dispute. Consequently theirs was not a reform based on ignorance or fanaticism or guided by a pretendedly inner light, but one suggested and led by the Holy Scriptures. By these they tested all things and held fast only that which is good. In the course of their inquiries they were obliged to discard much that they had been taught to reverence as the will of God. Humanly devised creeds; denominational names; the various orders and titles of the clerical profession; the baptism of infants; sprinkling and pouring as modes of baptism; the custom of hiring men to conduct worship, administer the sacraments, and entertain the people with textual sermons; the various societies organized for special work in the churches—all these the Campbells cast aside because they found no warrant, no precedent for them in the Holy Writ which they had adopted as their exclusive guide. They found that the only article of faith required by the apostles was a hearty belief in the truth that Jesus is the Christ, the Son of God. Influenced by this fact they rejected all the additions which men had made to this divine creed. They found that on confession of faith in Jesus as the Messiah penitent believers were baptized in Christ, and that this baptism was an immersion in water into the name of Father, Son and Holy Spirit. They found that this immersion was designed to give those who submitted to it an assurance that their sins were graciously blotted out by the blood of Christ and that their names were written in the Lamb's book of life. They found that those who were thus enrolled as disciples of Jesus met on the first day of the week to break bread in memory of their Lord and Master, and that this meeting was used as an occasion for mutual instruction and exhortation. They found that the groups of disciples who met in obedience to the command, "Do this in remembrance of me," were called churches of Christ, and in their full development were provided with bishops or overseers and deacons or servants, and that aside

from these local bodies there were no ecclesiasticisms or societies such as abound in modern times. Finding these things and adopting them in practice, the Campbells and their associates in the work of reform felt that however narrow their position might seem to others, they were on sure ground, defensible against all odds. To call them narrow-minded or bigoted because they confined themselves to the safe apostolic ground is to cast a like reproach upon the apostles themselves. Not he who earnestly advocates truth and refuses to countenance error is narrow in the odious sense of the word, for he has the mind of Christ. Not he who contends solely for the things for which the apostles contended is bigoted; but, on the contrary, they are illiberal and bigoted who advocate things that have on them no mark of divine approval, but that cause strife and division and lead to carnality and spiritual death.

To narrow one's religious thought and action so as to bring them strictly within the limits of the apostles' teaching is the only way to be safe and consistent. The advocates of innovation take away their defenses against the assaults of sectarianism. How can he who uses an organ in his worship object to burning of incense? How can he who hires a pastor say aught against the surpliced priest? How can he who sells life memberships in a missionary society declaim against the sale of indulgences? Here Rome has all along had the advantage in her contests with Protestantism. The latter has failed to be true to her motto of "the Bible and the Bible only," and to the extent of her failure has rendered herself defenseless in the presence of her wily adversary. No wonder that innovators are averse to all except one-sided discussions. Having put off much of the armor that made the pioneers of the Current Reformation invincible, they dread to expose their weakness—consequent weakness.—Octographic Review.

The Two Natures in Man.

It seems to be very difficult for a majority of the people to understand that the Christian has two natures which are at war with each other. Paul speaking of our fleshly and carnal nature says, "In me, that is in my flesh, dwelleth no good thing." But it is objected that the flesh does not and cannot sin, and that therefore all sin must emanate from the soul. That is to say, the soul is of necessity involved in everything done and every sin committed by the flesh, or else sin may be committed independent of intelligence. But it must be remembered that the Scriptures very clearly and forcibly intimate that there are two minds in every Christian—the mind of the flesh and the mind of the Spirit. It is reasonably certain that the mind of the flesh and the carnal nature are identical, and that the mind of the Spirit and the divine nature, of which we become partakers of regeneration, are identical. Paul says that the "carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." Here is something in every man that is not subject to divine law, nor can it ever be, hence, the only possible way to get rid of this carnal mind is to destroy it. The question is, Is this carnal mind destroyed in regeneration? If it is, then, as a matter of fact, there

can be no such thing as "the flesh lusting against the spirit and the spirit against the flesh," as Paul tells the Galatian brethren. We are specially admonished to "mortify the deeds of the flesh and bring them into subjection to the will of the Spirit," but if the flesh mind—the carnal nature, was destroyed in regeneration there are no deeds of the flesh to mortify. In writing to the Corinthians Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." A babe in Christ must be a regenerate person, but Paul says they were still carnal. That is, their carnal nature had not been destroyed, although they were children of God. Again, he says of these same brethren, "Are ye not carnal and walk as men?" Oh, but says one, this carnality is destroyed by sanctification. Well, if that is true these Corinthian brethren should not have had a carnal nature, for Paul addresses them as being "sanctified in Christ Jesus," and yet he tells them that they "are carnal and walk as men." Hence, sanctification does not destroy the carnal nature. Read also the 11th verse of the 6th chapter of the same book, and you will see that every member of that church was a sanctified Christian, and yet they were carnal; that is, they possessed a fleshly mind and fleshly inclinations that were at war with the spiritual nature. This, too, in spite of their regeneration and sanctification. Paul in writing to the Roman brethren says of himself, "I am carnal, sold under sin." Paul had been a Christian and an apostle for twenty-five years when this was written, but he testifies that he was yet carnal and sold under sin. Again he says, "I keep under my body and bring it into subjection." What is the body but a frame of bones, tendons, ligaments, cartilages and viscera. You say it is nothing more and therefore it cannot sin, but Paul says he kept it under and brought it into subjection. Was it these senseless bones—this bundle of inert matter that he referred to, or was it the mind of the flesh that controlled the body? Certainly it was the insubordinate and insubordinated carnality that dwells in us, that is enmity against God, that can never be subjected to God and that will be destroyed in the resurrection. Then this vile body will be regenerated and all enmity destroyed. But let us take a look at nature outside of man and see if there is not evidence that the brute creation which are regarded as being without souls, have fleshly propensities that are equivalent to that possessed by man and directed and controlled by what is known as instinct. The brute hungers just as a man does, he thirsts, he suffers pain, he enjoys pleasure, he loves and fears, he fosters and protects his young, and indulges his beastly passions to the full. Hence, to be beastly is to be like a beast in these indulgences. But the brutes have very different dispositions. The lamb and the lion are as far apart in the matter of dispositions as the poles. As there is something in the brute creation that directs them in all they do, so there is something in the animal nature of man that directs it in all its desires and wishes. The apostle calls it the carnal mind, or the mind of the flesh. It seems to be a part of animal life and permeates the whole animal creation. When man is regenerated he becomes a partaker of the divine nature; God takes up his abode in the soul and governs and controls the spiritual man. He is the same man,

and yet he is a new man. He has the same tastes, the same desires as to his animal nature that he had before. If he has gray hair, regeneration does not restore it; if he chewed tobacco he still chews; his animal or fleshly nature remains unchanged. Spiritual regeneration does not relate to the body, it has to do altogether with the soul. So Paul says, "With the mind I myself serve the law of God, but with the flesh the law of sin." Here the distinction between the mind or soul and the flesh is very acute. With the one we serve the law of God, with the other the law of sin. The animal nature is unchanged; the spiritual nature is so transformed as to be in perfect harmony with God and his law.—The Baptist News.

Overcoming Besetting Sins.

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile us so easily, that we sometimes doubt whether we really have any power of self-control remaining or any trustworthy loyalty to God and duty. It is no excuse for us, but it certainly is comforting to remember that everybody else is tempted similarly and that our heavenly Father understands the situation even better than we do.

It is a strong temptation to make special excuses for sins, and sometimes and to some extent this is proper.

Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit. When the heart is consciously and gladly surrendered to him so that his presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.

The sins which beset us specially do us a great service in teaching us self-distrust and humility. But for them also many of our greatest spiritual victories would not be won, and our characters would not gain that degree of vigor which now is attainable. When we come to look back upon our lives from the divine point of view, we shall confess that, in spite of all the sorrow and strain which they caused us, our besetting sins were valuable agents in securing the chief objects of life, the development of a pure, holy, heavenly character.—Helpful Thoughts.

The Heart of Man.

J. W. ATKISSON.

"Keep thy heart with all diligence; for out of it are the issues of life." "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Prov. 4: 23; Rom. 10: 10.)

Solomon says: "The preparations of the heart belong to man" (Prov. 16: 1, Revised Version), and James says: "Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded." (James 4: 8.) But Jesus says: "Behold, a sower went forth to sow." (Matt. 13: 3 to 24.)

This at once proclaims the solemn thought that much of the teaching of God's eternal truth will be lost for the want of good and honest hearts to receive. What an awful thought! Souls going the downward road to eternal ruin, and the gospel fails to turn them! Whose fault is it? The gospel of Christ has no power to save those who refuse to believe it. "He that believeth not shall be damned." Why do they not believe? Jesus explains in the fifteenth verse: "Their eyes they have closed." No man ever was or ever can be benefited by a proposition unless he listens to it. "Oh," says one, "I know the reason why they closed their eyes; they never received the Holy Spirit to prepare their hearts." Well, then, whose fault is it that they did not receive the Spirit? Solomon says, "The preparations of the heart belong to man." But if they cannot receive the gospel, nor be saved until they receive the Spirit, and if they never receive it, then whose fault is it? Col. R. G. Ingersoll never received the Spirit; he died without hope and without God in the world. Whose fault was it? Is it not an awful reflection on the character of God to believe that so many people are unsaved because he refuses to send convincing and converting power directly into their hearts? Shame!!

"If the Lord were to force a man to become a Christian, he would be no longer man, but no more than a machine operated upon. God places good and evil before man and gives him the power to choose between the two; he tells him of the glories and beauties of heaven and of the horrors of hell to induce him to do the right and let alone the wrong." Thus he works in man "to will and to do of his good pleasure."

St. Louis, Mo.

"Eh, Laddie, Forgive Me."

Not all who err are willing to say, "I beg your pardon." And yet the only thinkable thing for one to do, when he errs, is to hasten to make the amende honorable. It is a rule that should obtain specially among Christians. It is binding upon all who essay to be gentlemen. As a matter of policy it always pays. This incident is told of John Stuart Blackie, the eminent professor of Greek in the University of Edinburg: "On one occasion, under the pressure of many exciting duties, the students noticed that their hot-tempered professor had become unusually sensitive. It was the order that students desiring admission to certain departments must be ranged in line before his desk for examination. "Show your papers," said the professor. As they obeyed, one of the boys held up his papers in his left hand. "Hold them up properly, sir, in your right hand," said the professor, angrily. The poor boy stammered out some reply with his hand still raised. "The right hand, ye loon!" shouted the professor. "Sir, I hae nae right hand," said the embarrassed boy, holding up the right arm, which ended at his wrist. Then the boys burst forth in a storm of indignant hisses at the professor for his rudeness, but he leaped down from the platform, put his arm over the boy's shoulder, drew him to his great Scotch heart, and his Scotch voice, soft with emotion, said to him, "Eh, laddie, forgive me that I was over-rough; I dinna means

to hurt you, lad. I dinna ken." And then turning to the indignant boys, he said with tear-dimmed eyes, "I thank God He has given me gentlemen to teach, who ca' me to account when I go astray." Of course that manly apology captured the boys forever, and it revealed the true gentleness and nobleness of the great Scotchman. It pays to be a gentleman.—Baptist Standard.

The Power of a Kind Voice.

Train the voices of your children. Do not let them grow up with harsh, disagreeable voices, which grate on the ear every time they speak. French parents are very particular about this, and that is one reason we admire the manners of little French children. They are seldom rude and coarse when playing among themselves. They have games which teach politeness, and some of the street songs and games played by the children of French peasants are almost as pretty as our kindergarten songs and plays.

A learned writer says: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is very hard to get and keep it in the right tone."

One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or a tone that is sharp, and it sticks to him through life, stirs up ill will and grief, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the pearl hid in the sea. A kind voice is to the heart what light is to the eye. "It is a light that sings as well as shines."—Selected.

There is an art in living with people. Jesus gives us the keynote when he says of himself that he came "not to be ministered unto, but to minister." We may say that it was love that prompted Jesus thus to come. We are not selfish and exacting with those that we love. It is a pleasure to minister to their wants. We cannot be pleasant and agreeable to others as long as we are selfish, exacting and stand up for our rights. If we were alone in the world, we need not think so much about our actions; for no one would be affected by what we might do or might not do. But there are other people all about us, so we should seriously reflect whether or not our actions are kind to others. We should strive, day by day, to do unto others as we would have them to do unto us. We are to think always of doing good unto others. This is our mission in this world. We should learn to deny self in all the walks of life, in order to please and help others. This is the secret of true happiness.—Exchange.

It is said that more Bibles were printed in 1900 than were in existence in 1800. And more and more are being printed every year.—Baptist and Reflector.

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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The opening of Potter Bible College, Bowling Green, Ky., is postponed from September 24 to October 8. This is done on account of delay in getting the building ready.

Scraps.

J. A. H.

The opening of Potter College, Bowling Green, Ky., will certainly be, if God wills, on the eighth day of October. The workmen say we could enter by the first but that the walls may be properly dried, we think best to postpone to the eighth. Of course this second postponement is a matter of regret to us, but it is the best thing to do under the circumstances, we believe.

* * *

Mr. and Mrs. C. C. Potter have erected a splendid building and have devoted a fine farm to the cause of higher education. The property is still owned and controlled by them and will be while they live. This arrangement does away with the risks that one runs in turning over property to trustees—the risk of having it perverted from the purposes for which it was designed, and the risk of having it poorly managed by incompetent men. These benefactors have not only given the property, but to a considerable extent they have given themselves to this great work; for they look after the farm and so manage that the greatest possible good may be received by the school for it. This is much better than the mere giving of property.

* * *

Their example ought to be followed by many others. Other such schools ought to be built, and this one ought to be enlarged till it has a capacity for about two hundred boarders. Now we can take only about sixty-five or seventy.

The prospects now are that we will be full this coming session; and, if we succeed as we expect to, there will be a demand for more room the next year. What a good thing it is, not only for the cause of education, but for the cause of Christ as well, to offer such opportunities at such rates! Not a soul connected with the school works in it for money; the chief desire not only of the donors of the property, but also of every teacher, is to do good. In the history of men there have been few enterprises undertaken for the cause of Christ more unselfishly than this. Each one engaged in it is more anxious to give than to receive. We pray that God may enlarge our borders that more good may be done.

* * *

“There are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks later he, by accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy, he said, ‘Our house is a very strong one, and it will not affect us.’ I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year afterward that he wished he had given it to me, for, as I talked, he thought of the money it would take if he did do it, and that he put it elsewhere, and lost it all, and more than an equal sum to get out; but he would not feel it much. A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not these people please give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or to pay losses?”—G. P. Hugo.

* * *

We pass through this world but once, and we ought to be eager to do all the good possible as we go. The one end of our being in the world is to save people, to advance the kingdom of Christ. We ought to be glad of opportunities for doing good, for in so doing we are laying up treasures in heaven; and not only so, we are securing the greatest possible good here. All that we have has been given to us by the Master to use for him, and we have to give an account of all of it to him.

* * *

It is a mistake to lay up money for our children. It is a disadvantage to them in this life, as a rule, and

it endangers their salvation in the world to come. And besides this, if we live for God, and use what we have in his service, he will bless our children for our sakes. David had never seen the righteous forsaken, "nor his seed begging bread." The greatest need of the church to-day is the firm assurance that God will bless us abundantly with everything we need, if we will devote ourselves and all that we have wholly to his service. No man ever regretted, on his dying bed, that he had done too much for the cause of Christ.

* * *

Men fight for their country, for their flag, and endure all kinds of hardships to maintain their government. Marion's men during the war of the Revolution lived on potatoes, camped without tents and fought without pay for dear liberty's sake. Our boys around Santiago lay in the trenches, suffered from tropical showers and tropical sun, and fought like fury for "Old Glory." And so it has been in all ages. Shall not Christians, then, gladly suffer and sacrifice and labor for Christ? Shall they not glory in the cross? We need not be afraid to do it. Earthly governments richly reward their victorious soldiers and sailors; while they are in the war every energy is exerted to supply their needs, and when the victory is won, they are crowned with glory and honor. How much more does our heavenly Father care for his faithful soldiers, and how much richer will be their reward! There is nothing that pays for time and eternity like serving the Lord.

* * *

The Missionary Voice says: "In 1886 earnest prayer was made that God would make it possible for the China Inland Mission to send out 100 missionaries. Further, they asked for an increase of \$50,000 over the previous year. In answer, offers of service came from 600 men and women. At the end of the year, exactly 100 of those ready and most suitable had been sent out, while \$45,000 had been given."

Yes, and if I understand the matter, the China Inland Mission makes its requests "known unto God" (Phil. 4: 6), not unto men; and those who go out under its encouragement go looking to God alone for guidance and support, without any promise of salary. In these respects they are right. Blessed is the man whose God is Jehovah, who looks to, depends upon, and is devoted to Jehovah. He will be guided and blessed at all times and in all places; for there is nothing too hard for Jehovah. Blessed is the man who trusts in him.

Laying On of Hands—The Ground of Unity.

J. A. H.

In a recent issue of the Gospel Advocate there is an article on "Ordination of Elders," etc., by Brother L. B. Waters, with a short rejoinder by Brother Lipscomb. The importance of practical unity on this subject on the part of those who are determined to be guided in all things by the word of God is of incalculable value. If we cannot apply the principles, which we so clearly and so fully teach, in our own lives, there is something radically wrong with us; for it is certain the doctrine of unity is right, and the Scriptures are all sufficient

in guiding us to it. The following extract from the Advocate is Brother Lipscomb's article in full:

Suppose Acts 13: 2, 3 read, "As they ministered unto the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul to the work whereunto I have called them, then when they had eaten dinner, they sent them away." Would any one think for a moment that eating dinner was a part of the separating service? It would be precisely the same construction as this, with eating dinner in place of "praying, fasting, and laying on of hands," and every one would say the sending away was the separation. Now if such a construction would not prove eating dinner was a part of the separating service, how can prayer and laying on of hands in the place prove they were of it? It proves the language does not require these to be a part of the separating service. It shows our preconceived notion that these are parts of an appointing service suggests the thought and causes us to read it into the passage; that is, we interpret what was done, then, in the light of our latter-day practices, when we ought to interpret it in the light of Bible customs. And when we come to these we do not find a single example of appointing to office by laying on of hands previous to these cases. We do find hands were laid on to impart blessings. Now which interpretation does respect for God and the Bible say we should place upon these cases?

Then they were fasting and ministering, before the command to separate them was given, so they did not begin the fast to obey the command of God to separate them.

If this was not done to send them out as preachers, there is no example to authorize churches to send out preachers. What of that? Shall we force a meaning on the Scriptures to justify a theory of ours? There is no example in the Scriptures of a man waiting to be authorized and sent out by a church to preach, so far as I know, and I have never known a case in practice. Paul and Barnabas were already spiritually endowed preachers of ten and thirteen years' standing. They had been preaching to the Gentiles for years, had chiefly built up this Gentile church at Antioch. Men are told to go and preach. One who waits to be authorized by a church before he starts won't go. The church should commend and help them in the field, but they must have zeal to go to work themselves or they will do no good. Then Acts 14: 23: "When they had appointed for them elders in every church, and had prayed with fasting." The appointing was first done, then the fasting and prayer afterwards.

I feel sorry for brethren that think we are departing from the Scriptures in this matter. It is like the difference between the editors, imaginary, but it grieves them. Unanimity is coming rapidly on this subject. I recall but two cases of laying on of hands to induct into office in Middle Tennessee in forty years, and these were no more faithful to God and his word, no more diligent in teaching, watching over, and guarding the flock of God; no more godly and holy in their lives than those who were appointed without laying on of hands. Let us try to get clear of all preconceptions, and in faith, and patience, and love, study the word of God, and we will all come to the unity of the Spirit in the bonds of peace. D. L.

This article is reproduced here, and what I shall write is written, not to produce strife or to encourage controversy, but for the purpose of helping to bring about "the unity of the Spirit" on the subject. If Dr. Brents, Brother Sewell, Brother Waters, Brother Lipscomb, Brother Carter, and all the rest of us, who are determined to follow the Scriptures in all things, could so progress in wisdom, knowledge and goodness as to teach and practice just alike on this subject, it would furnish us a grand "object lesson" when we preach to the world on the subject of unity. Paul, through the

Holy Spirit, exhorts us "to speak the same thing." to have "no divisions" among us, and "to be perfected together in the same mind and in the same judgment."

Now we are all thoroughly agreed that the only possible basis of unity in Christ is the word of God. We are equally united in believing that if we abide in Christ's word, we are truly his disciples; and we shall know the truth, and the truth shall make us free. The thing for us to do, then, is to study the word of God patiently, prayerfully, fraternally, with the sole purpose of knowing the truth that we may do it. Investigation and discussion are absolutely necessary to bring about the desired unity; nor should we be weary of these discussions, nor vexed about them. If we are kind, courteous, patient, and devoted to God in them, we cannot fail to draw nearer and nearer to one another.

We ought, as soon as possible, to find out just how much we are agreed and how little we differ. If we could learn this we would be in a much better position to overcome the obstacles that remain.

There are some things that seem to me to be clear, and I think their truthfulness ought to be conceded by all. (1) When the Levites were separated, set apart, to the service of the tabernacle, the children of Israel laid their hands on them. At this time a special work was committed to the Levites, which they were to do for the common good. See Numbers 8: 5-15. (2) When Joshua was separated, set apart, to do the work that Moses had been doing, to become the leader of God's people, at God's commandment Moses laid his hands on him. At this time a special work was committed to Joshua, which he was to do for God's cause and God's people. See Numbers 27: 12-23. He needed wisdom to do this work, for it was great and difficult, and from this time on he had it. See Deuteronomy 34: 9. (3) When the seven were set apart to serve tables, when they were separated to this special work, which also was for the common good, the apostles laid their hands on them, after they had prayed. See Acts 6: 1-6. When Barnabas and Saul were separated, set apart, to the work to which the Holy Spirit had called them, a special work for the advancement of the Master's kingdom, to which they all belonged and for which they all were working, Simeon, Lucius and Manean laid their hands on them after they had fasted and prayed. See Acts 13: 1-3. (5) Paul and Barnabas appointed elders in every church, and prayed and fasted. See Acts 14: 23. (6) Paul left Titus in Crete to set in order the things that were wanting, and to appoint elders in every city. See Titus 1: 5. He describes to him the kind of men he was to appoint. These elders were separated or set apart to a special work for the common good. (7) In a paragraph which discusses certain questions about elders, Timothy is cautioned not to lay hands hastily on any man. See 1 Timothy 5: 9.

Now it is clear to me that no man is required to affirm that the laying on of hands is the appointing act. The Bible nowhere so affirms. It is equally clear that no man has a right to affirm that hands were laid on to impart miraculous gifts, for the same reason. There is no reason to believe that either Timothy or Titus were prophets, or that they could impart miraculous gifts so far as I know. As Brother Lipscomb

expresses it, "We do find hands were laid on to impart blessings." A number of Bible facts make that clear. When Jacob blessed the sons of Joseph he laid his hands on them. See Genesis 48: 14, 15. When Moses laid his hands on Joshua he was filled with the spirit of wisdom (Deut. 34: 9), and surely this was a blessing he needed, to be leader of so great a people; and the evangelists and elders of to-day also need it greatly. Wisdom is given in answer to prayer. See James 1: 5-8. Jesus put his hands on the little children when he prayed for them and blessed them.

Now, a patient and prayerful consideration of all the facts has convinced me that hands were laid on people, under the old dispensation and under the new, in separating and setting them apart to some special work. Under the old dispensation and under the new hands were laid on people in blessing them—in praying for God's blessing to be upon them in their work. Those who laid on hands were not necessarily superior to those upon whom they were placed. The body of the Israelitish people were not superior to the Levites; and Simeon, Lucius and Manean were inferior to Barnabas and Saul. It is not known (nor can it ever be in this world) that any but the apostles ever imparted the Holy Spirit, or miracle working power, by laying on of hands. It is certain that Israel did neither in laying hands on the Levites, nor did Jesus in laying his upon the little children. The seven did not need miracle working power to serve tables, nor did the Levites in serving the tabernacle, any more than do our elders and deacons to-day; but all men need special blessings from God when any special work is committed to them—blessings to enable them to do that work in the most effectual way.

In the light of all these considerations, I have determined, if it ever becomes my duty to appoint elders, deacons or evangelists, to fast, pray and lay my hands on them. Or if it should come to pass that I was to be set apart to some special work, I would want those who appointed me to fast, pray and lay their hands upon me. I am not certain that the laying on of hands is necessary to the validity of the appointment, but I am certain it is safe to follow the example given by these ancient worthies and recorded by the Holy Spirit for our instruction; and I would be afraid not to do it.

I have been taught all my life that the Scriptures teach "by precept, by approved apostolic example and by necessary inference," and it is certain that this teaching is correct. In the cases of the seven and of Barnabas and Saul we have approved apostolic example for laying on hands when people are separated to a special work; and those who did it did as the children of Israel and Moses did hundreds of years before, when they separated the Levites and Joshua to special works; and the Holy Spirit has recorded all four of these cases for our learning. I am sure it is safe to do as they did; I am not certain it is safe to do any other way.

Brother Lipscomb reminds us that he remembers only two cases of laying on of hands to induct into office in Middle Tennessee in forty years. Yes, and I am sure that the great lack of the churches in Middle Tennessee is an efficient eldership. Laying on of hands alone would not help the matter, but attending to the

law of the Lord on this subject at all points would. To neglect at one point is to pave the way for neglecting at others. In those two cases, Brother Lipscomb tells us, the elders were no better than those who did not have hands laid upon them. This same point has been made against immersion hundreds of times. It has been said that many of the immersed are no better than many who are sprinkled in living faithful, prayerful, godly lives; and this is true, but it is no argument against immersion. By far the best eldership I have ever seen was set apart by fasting, prayer and laying on of hands; but had it been otherwise I do not think it should have had any weight with me in settling this question. The matter to be settled is, What does the word of the Lord teach?

Why can we not follow the inspired examples, with the understanding that no man is required to believe that the laying on of hands is the appointing act? I can't say that I believe it is myself; but I do believe it is right to fast, pray and lay on hands when people are set apart to a special work in the service of the Lord; when an appointment is to be made, I believe that is the way to do.

If I did not misunderstand Brother Lipscomb, he once suggested to me this as a possible basis of unity on this subject: to fast, pray and lay on hands, but with the understanding that no one is required to believe the laying on of hands is the ordaining act. I believe this is the only union ground, and that it is union ground because in doing this we can give apostolic precept or example for every step we take. May God guide us to unity.

The Vanity of Riches.

L. O. HINTON.

There is more happiness in being poor than in being rich. "It is more blessed to give than to receive."

God's will, if followed, always brings the greatest happiness to mankind here as well as hereafter. In his word he warns against being rich, and says for us to sell that we have and give to the poor. We have so little faith that we are afraid to trust God, and think that if we do not trust to our own judgment and lay up for the future, we will come to want in old age.

We do not realize the truth in what David said—"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37: 25). We act as though it were through our own power that we receive all that we have; that we cause the earth to produce; the crops to grow; the trees to bear fruit; and the cattle to increase. It is God who does it all, and we ourselves are only his servants to render implicit obedience to his will while enjoying these temporal blessings here. We are also given the blessed privilege of preparing ourselves to enjoy an everlasting life with God, where all is perfect, and there will be no fear of want, for "They shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes" (Rev. 7: 16-17).

Paul knew human nature when he said, "And hav-

ing food and raiment, let us be therewith content. 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" (1 Tim. 6: 8-10).

We are not content with food and raiment but are striving to lay up treasures on earth, "for a rainy day."

We are afraid to trust God to provide for the "rainy day," and virtually deny his power to do so when we trust in self for protection from want in the future.

If we should gain the whole world, that would not keep us from coming to want. As the Lord is the one who gave, so he can take away, and to show us how foolish it is for us to trust in our possessions Jesus said, "Take heed and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully, and he reasoned within himself saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do, I will pull down my barns and build greater, and there will I bestow all my corn and my goods. And I will say to my soul, 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 which thou hast prepared, whose shall they be? So is he that layeth up treasures for himself and is not rich toward God" (Luke 12: 15-21 R. V.).

Why will we go on laying up, or trying to lay up, "goods for many years," to "eat, drink, and be merry," when it is so evil in God's sight, and He has promised to bless us so abundantly in this life, and in the world to come, to give us eternal life, if we will trust Him and lay up our treasures in heaven by using our time and means to minister unto the Lord? "Verily I say unto you, Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me (Matt. 25: 40).

We will not have time to study and plan how to lay up treasures on earth if we use our time in studying about our treasures in heaven, and trying to lay up more and more, so that when we go to possess them, there will be an abundance for us to enjoy throughout eternity. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 9: 6).

When we spend our means for the Lord a little goes a great ways, but when spent for self it is soon gone, and we know not where.

"Verily I say unto you, There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake or the gospel's but he shall receive an 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). But we need not expect to receive these blessings unless we are willing to sacrifice everything for Jesus' sake, not anxious for anything but to please him, putting our whole trust in the Lord, believing He will do all that he has promised.

Spencer, Ind.

What Is Meant by the Statement that the Spirit Shall Not Speak of Himself?

DUNLOP MOORE.

In the Gospel of John (16: 13) we read in our Authorized Version that the Lord Jesus, while telling the disciples of the mission of the Paraclete, the Holy Ghost, after His departure, said of Him: "He shall not speak of Himself." I have heard with considerable pain on more than one occasion ministers taking this declaration as meaning that the Spirit would not speak about or concerning Himself; and I have even listened to an attempt to draw doctrinal lessons from the supposed teaching of Christ that the spirit whom He promised to send would not speak about Himself. This is a case which shows the importance of a knowledge of Greek to those who undertake to interpret the New Testament. No Greek scholar could think that *apo* means "concerning." It illustrates too the aid which may be derived by the English reader from the Revised Version in ascertaining what Scripture teaches. In it we have the exact rendering: "He shall not speak from himself." The truth is that the Spirit after Christ's ascension did speak very much concerning Himself. The books of the New Testament, which were written by men whom He inspired, are full of statements regarding His person and work. The book of the Acts of the Apostles has been appropriately called "The Gospel of the Holy Ghost."

In the third volume of Dr. Hastings' Bible Dictionary there is an interesting and instructive article on the preposition "of." Though it still has the most varied and widest use of any preposition in the English language, it was in former days far more extensively employed than it is at the present time. Its employment to denote source of origin is now dropping out of use. In this sense its use in the A. V. is frequent, and is not always discarded by revisers. Their practice is in this case far from uniform. For example, in John 7: 17, the last words run in the R. V., "or whether I speak for myself," instead of, as in the A. V., "of myself." But in John 18: 34, Jesus is made to answer Pilate, "Sayest thou this of thyself?" with the same preposition as in the A. V. So, too, in John 11: 51, Caiaphas, the high priest, in both versions is made to speak "not of himself." But in John 14: 10, we have in the R. V. "from myself" instead of the A. V. rendering "of myself." I need not supply additional instances of the failure on the part of the revisers to maintain consistency in the rendering of a Greek particle. I will only repeat that in the passage in which our Lord says of the Spirit, that "He shall not speak of Himself" the preposition in the original text (*apo*) cannot be understood as equivalent to "concerning," but must be taken in the same sense as "from."

It is instructive to compare the testimony borne by Jesus of the Spirit's teaching with what He said of His own. He affirmed very emphatically of the words which He spoke that they were not "from Himself." When the Jews, astonished at His teaching, exclaimed, How knoweth this man letters, having never learned? Jesus answered, "My teaching is not mine, but His that sent me. If any man willeth to do His will, he shall know of the teaching whether it be of God, or

whether I speak from myself" (John 7: 16, 17). Jesus acknowledged indebtedness to no human teacher. They who attempt to show that He borrows from others, are chargeable with calling in question His express and oft-repeated declarations. It was, too, far from the mind of Christ to have men regard Him as a great genius, or an original thinker. Such a claim on His behalf He would have utterly repudiated. What He did claim was that He spake the truth which he heard, and that his words were the words of God, which they who were of God could not but hear (John 8: 40, 47). How often Jesus appeals to his authorization by God to speak everything which He did speak! It will help to impress our minds more profoundly with the absolute infallibility of Christ, if we attend to what He says respecting every word that proceeded out of His mouth. "He that sent me is true; and the things which I heard from Him, these speak I unto the world." "I do nothing of myself (*ap' emautou*), but as the Father taught me, I speak these things" (John 8: 26-28). "I spake not from myself, but the Father which sent me, He hath given me commandment what I should say and what I should speak. . . . The things therefore which I speak, even as the Father has said unto me, so I speak" (John 12: 49, 50). So Christ could proclaim unto the world. And to the twelve disciples He could say, "The words that I say unto you I speak not from myself, but the Father abiding in me doeth His works" (John 14: 10). It should impress us with a more profound sense of the sacredness of the words of Jesus and of their entire freedom from error, if we would bear in mind how solicitous He was to have men assured that they were all communicated to Him by the Father, and that He uttered them all as the Father gave Him commandment to do. They are false teachers and blasphemers of Christ who dare to affirm that because on earth His divine nature was subject to what they call Kenosis: He as a religious teacher was liable to commit mistakes, and did actually commit them—I could as soon think of ascribing sin to Christ's actions, as error to His sayings. Indeed, it was in vindication of the words which He had spoken that Jesus declared, "He that sent me is with me; He hath not left me alone; for I do always the things that are pleasing to Him" (John 8: 29). His words were things which always please the Father, who did not leave Him alone, but abode in Him (John 14: 10).

As Jesus declared that He did not speak from Himself, so He affirmed of the Spirit of truth whom He promised to send to His disciples, "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). The teaching of the Spirit comes from the same source as that of Christ. The fountain-head from which it flows is God. The Spirit was to increase the knowledge of the disciples. He was to lead them into all the truth which it was the divine purpose to reveal. He was to disclose many things which Christ had to say to them, but which they were not yet able to bear. But it would be just as impossible

for the Spirit to contradict Christ, as it was for Christ to contradict Himself. The Spirit did not declare anything which was not Christ's and the Father's. Now the Spirit did not, like Jesus, assume the form of man and speak with human voice. He spoke through the apostles. Jesus, when He first sent forth the apostles to preach the kingdom of heaven, had given them this assurance to remove the fear which a sense of their own insufficiency might inspire: "It is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10: 20). While Christ was with them in the flesh, they had not understood all his sayings. If left to themselves, they could only very inadequately have reproduced His teaching. "But," said Jesus in His farewell discourse, "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). How careful Jesus was to guarantee the trustworthiness of apostolic teaching! He would have us to regard it as equally divine with His own. His whole representation excludes the idea that the doctrines delivered by the apostles were excogitated by their own minds. He stamped self-originated religious teaching as unworthy of credit: "He that speaketh from himself seeketh his own glory. But he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness in him" (John 7: 18).

If the apostles were all inspired by the same Spirit of truth, then their teaching must be harmonious. To allege that they set forth systems of doctrine mutually contradictory, is to deny their divine inspiration. And yet such allegations are now frequently made in the writings of men who profess to receive Holy Scripture as an infallible rule of doctrine!

The apostles refused to be regarded as speaking "from themselves." Paul could write to the Thessalonians, "We thank God without ceasing that when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth the word of God, which also worketh in you that believe" (1 Thess. 2: 13). He could tell the Corinthians that he spoke the things of God to them, "not in words which man's wisdom teacheth, but which the Spirit teacheth" (1 Cor. 2: 13). If he set forth a mystery which had not been previously made known, it was because it had been made known to him "by revelation," "revealed unto Christ's holy apostles and prophets in the Spirit" (Eph. 3: 3, 5).

The Apocalypse of John begins with these words: "The Revelation of Jesus Christ which God gave him to shew unto his servants." It is the glorified Son of man who is introduced as telling John what to write to each of the seven churches of Asia. But at the close of each of the epistles the charge is given: "He that hath an ear, let him hear what the Spirit saith to the churches." Neither John nor the Spirit nor Christ spake from himself. The Father, the Son and the Holy Ghost appear as engaged in revealing the words of the book which John was commissioned to write, and did write. Because they were words from God, an awful threatening is uttered against those who should add to them or take away from them (Rev. 22: 18, 19).—Bible Student, Columbia, S. C.

The Imitation of Christ.

The highest ambition that can enter a human soul is the ambition to become like Christ. Of course no mere human being can become entirely like Christ, for Christ was superhuman, but he may strive to imitate his virtues and his life. The higher the model the loftier will be the striving. The loftiest and noblest efforts to be pure and good will be made by those who, accepting Jesus Christ as their Savior and example, make it the purpose of their lives to be like him so far as they can become by the grace of God.

Hawthorne, in his story, "The Great Stone Face," illustrates how a great ideal purifies, molds and elevates a life. The boy of whom the story was told had been accustomed to see on the side of the mountain the clear-cut face, with dignity and benignity on the features, and was told that some day there would come to the valley a man resembling this stone face, and that he would prove to be the greatest friend and benefactor of the people. The boy studied the face of each stranger who came to the valley to see if he might not be the coming benefactor. Time and again he was disappointed. The rich man did not resemble the stone face. The great scholar did not have the features he knew so well. One after another, for successive years, came short of the resemblance, but still the boy held on to the faith that the great friend and benefactor, looking like this stone face, would come to bless them.

As the thought brooded in the boy's mind he was led to idealize the character of the man who should come. He conceived that he must be lofty in his thoughts, serene in his faith, pure in his character, gentle and kind and tender to the people, and as he thought of all these desirable qualities he began to take them on himself. He grew more and more gentle to all, thoughtful and considerate and helpful, manly and full of sweet-heartedness which took the form of unmistakable dignity and kindness. The years went by, and as his hair whitened and his face took on more and more the internal thought and character of the man, the people of the valley came to realize that he who was the friend and counselor of them all was the very image of the stone face, and the benefactor and friend who had already come to them.

The one who takes Christ as his ideal, and who tries to be like him, will very largely realize what it is to live a Christly life. Others will see in him a purity and beauty and goodness and kindness that will remind them of the Master. He will not be able to perform miracles of healing the sick, but he can visit the sick and comfort them in their suffering. He will not be able to make the blind to see and the deaf to hear and the dumb to speak, but he can do something to alleviate their lot and to make their lives brighter by his friendly words and deeds. He can go about his business in a loving spirit, dealing justly with all, and showing mercy and speaking truth. He can live with a heart full of love and faith and prayer, and can help draw those around him within the influences of God's grace and life. As he lives and after he has gone men will in some way be reminded of Christ.

We are not driven to imagine the excellences of Christ. They are delineated in the gospels, and so

beautifully is his character presented that thoughtful men, everywhere, have agreed that he was the best and purest being who ever lived. To be like him we do not have to suppose or imagine or dream of what he was. We are to study the record of his life; pray in the Holy Spirit; give ourselves to him in true devotion; seek in obedience and spirituality and faith to reproduce his likeness. However we may come short, we shall find it better to strive to be like him. Some time we shall be satisfied when we awake in his likeness.—W. in Christian Leader.

Are We Christians?

W. BROWN.

That depends altogether upon facts involved in making one a Christian. The first consideration in every instance is what God requires in order to make one a Christian; and, second, whether we have complied with the requirements. The process is simple and easy of performance. If we have taken the proper steps, we are entitled to the name. But the course reaches farther than immersion into Christ. For one to go no farther than the threshold may somewhat mar the symmetry of what we call a rounded Christian character. If he die at the threshold, of course we call him a Christian; but if he cease at that juncture to add the Christian virtues and graces, he ceases to be Christian to the extent of his failure. He may be a Christian only in the sense that a corpse is a man, or a "synagogue of Satan" is a church. "Christian" means to be a "Christian"—like Christ. But in case of failure to realize the perfect fullness of the Christ ideal, the likeness is only partial. Indeed none of us attain at once the fullness of the measure of the divine stature, and perhaps never in the flesh. But the farther we go, the more we resemble the Christ; hence the more Christian. To say one ceases to be a Christian by reason of sin is to say there is no such thing as an imperfect Christian. If we have found Christ in his way, and the supreme ambition of our life be to do the things that honor him and benefit our brother, and if all the things at our command be held as tributary to the one purpose of our life, we are Christians in spite of our sins and theories.

I have seen it stated of a watch-tinker who became a soldier that he took with him to the army the implements of his craft, that he might at his leisure make a few nickels by a little puttering. As a consequence, he became busied in his mending old watches and forgot his duty as a soldier. One day, when called out on duty, he exclaimed: "My! how can I go? I have ten watches to fix." He thought he was a soldier, but he was only a watch-tinker. There are many who call themselves Christians, but in view of their habits, I feel justified in saying they are only farmers, merchants, mechanics, doctors, lawyers and preachers. Their Christianity is overshadowed by their occupation. Many of them, who cherish the fond belief that they are Christians of the first magnitude, are only members of some lodge or religious party. The church makes an effort to save souls; many of its members attend the lodge and assist in initiating Christians into Odd Fellowship. At the same time Christ is being preached, and the help of the united church is needed to charge

home on the perishing the salvation of the soul. They are only Odd Fellows, Rebekahs, Free Masons, etc. A brother is selling goods when he ought to be praying and working; he is only a merchant. Another is visiting, resting or sleeping, when he ought to be at the house of God taking part in worship; he is only playing at play. One is preaching for money and popularity, when he ought to be preaching to edify the church and save souls; he is only a preacher—a common man, a hireling. The only way to be a soldier in the true sense is to make watch-tinkering subordinate to the life of a soldier. In the same way, we become true Christians by making everything at our command tributary to the work of a Christian. Are we Christians?—Christian Leader.

I Can Do All Things.

O. E. B.

That is what Paul writes in Philippians 4: 13. But he adds, "through Christ which strengtheneth me." It is not, therefore, a claim of personal omnipotence, but of such a union with Christ that there is no limit to his power. Now we are united to Christ by faith, and, hence, Paul only repeats what the Savior himself said, as recorded in Mark 9: 23: "All things are possible to him that believeth." The Revised Version says, "in Christ," which reminds us of what our Lord said to his disciples: "If ye abide in me ye shall ask what ye will, and it shall be done unto you," and adds that the condition and test of our abiding in him is that his words abide in us. See John 15: 7. Paul then is not proclaiming a special and peculiar ability resulting from his being in Christ, but a universal law of the new life. Whoever is by faith united with Christ receives of his fullness, so that he can do all things.

Now there are those who claim, from this and similar statements in the New Testament, the authority and power to work miracles. They say, we have only to believe and then to will, and according to our faith and will it shall be done unto us. The only reason why we cannot heal all manner of diseases is that we have not faith enough. But evidently Paul did not so understand it. If he had would he not have released himself and Silas from the dungeon at Philippi? Would he not have healed Trophimus instead of leaving him sick at Miletus? (See 2 Tim. 4: 20.) Would he not have stilled the storm by which the vessel was wrecked when he was going to Rome? (See Acts 27: 18, etc.)

Studying the context and learning the conditions under which Paul claimed that he could do all things, will help us to understand his idea of this great and gracious ability. He is not writing about his achievements, but about his privations. He has learned, by his union with Christ, to be content in whatsoever state he is, to be abased as well as to abound, to be full and to be hungry. The Greek word translated "do" in this passage is peculiar. It is *ischuo*, which means, "to have strength." And Dr. Robinson suggests that it should here be rendered "endure." It is the same word that our Savior used when he found his disciples sleeping in the garden and said: "Could ye not watch with me one hour?"—i. e., had ye not strength enough to endure in watching?

The severest test of the reality of the new life that

is "hid with Christ" is the endurance of trials and temptations. James says: "The trial of your faith worketh patience." We read in Heb. 10: 36: "Ye have need of patience," and in Heb. 12: 1: "Run with patience." Our Savior, who bore so meekly the burdens of our sins and sorrows, is our example. We are to be as he was in this world. But finally we are to understand this passage as simply a claim on the part of Paul to be able to do or endure whatever Christ wanted him to. If he was in Christ he would have the mind of Christ, the will of Christ. As a member of Christ's body he would have no wish or purpose of his own. Hence, he did not think of any power but that which he needed to obey and serve; and this he was sure that Christ would give him. If Christ wanted him to restore Eutychus to life (Acts 20: 10) he would enable him to work that miracle, or would work it through him. If Christ wanted him to suffer martyrdom at Rome he would make him ready to be offered (2 Tim. 4: 6). This then is what Paul would teach us by precept and example—to surrender our own will to that of our Savior, to be always ready for service or for sacrifice, knowing that he will give us all the grace we need.—Christian Leader.

Reading Too Much.

President Gilman, in addressing the graduating class at Johns Hopkins University, asserted that intemperance in reading is one of the prevalent evils and perils of to-day. He said:

"It is a kind of craze that has got hold of the people. It is a dangerous habit, like a stimulant. The publishers are constantly putting forth new attractions in the field, and the reviewers excite our appetites. It is no doubt very pleasant to be up-to-date, well posted and in the swim about the latest issues from the press, but we are all in danger of reading too much."

The professor then said that he agrees with Helen Keller, the wonderful blind girl, that "it is impossible to read four or five books at one time and not lose sight of the end for which one should be read."

"It is quite time," he added, "that we establish a professorship of what to read and how to read. Let us read less and think more."

When we consider the number of books and periodicals we see at once that nobody can read all that is published. In the British Museum there are over 2,000,000 volumes. But if a man devoted all his time to reading, and lived an average human life, how many of these volumes could he become familiar with? Let us see. A volume a day for sixty years would make an aggregate of a little over 20,000. But this would be only one per cent of the 2,000,000. Very few can afford the time to do even half that amount of reading. If, then, there are two hundred times as many books as we can peruse, how important it is that we be able to select the best. But how can we do this? Some will tell us that the newest are the best, and that we must keep up with the times. But we all know that a large proportion of the popular literature of the day is mere rubbish. It is made to sell, and it is advertised just as patent medicines are. We have not time to sample all the new books and the new drugs. But

there are works of genius that have obtained a permanent position as classics. Everybody ought to read them. And he who does will have very little time or appetite for the ephemeral publication of the day.—Christian Leader.

Keep at It.

The boys stood close beside a number of workmen busily engaged in constructing a building. "That seems like nice work," said one to the other, observingly, as he watched a mechanic driving, with well-aimed force, nail after nail into place.

"Yes, I should like to be a carpenter, but I never could have the patience to hit the same nail so many times," answered the boy.

The workman paused, his hammer lifted midway, and replied, "You would never do for a mechanic, then; it is only repeated effort that brings good results."

This is true along any line of work you may pursue. The art of accomplishing a task skillfully is not learned in a day, but often represents years of steadfast toil. This ought not to discourage us, but, rather, to increase our desire to succeed. It is true that "no great thing was ever lightly won."

A boy who in early life sets about his work, whatever it may be, in earnest, is likely to accomplish wonderful results. "That son of yours is a born farmer," remarked one man approvingly to another, as he noted the energetic manner in which the lad performed his task. "John always does his level best at everything," was the reply.

That is really the secret of the whole matter; our level best, and stopping at nothing short of it. Lately a man who had distinguished himself in the war was being entertained in a house where a bright-eyed lad sat at his feet, eagerly listening to the conversation. "Well, my boy," said the gentleman, "of what are you thinking?" "Sir," was the answer, "I mean to be a great soldier like you." "Oh," he said, as he laid bare a hidden scar, "are you willing to pay the cost?"

Time after time are we to perform the duties assigned us. Our work may not be marked by human eye, and it may seem of minor importance even to us, but if into it is thrown the energy of the heart, of will, and of mind, some day it will count, and the one talent will have been multiplied as the great Giver intended.—The Intelligencer.

God does not help his children now and then, but now, always now. There is no "then;" it exists only in imagination. The only time we ever actually need God is now. If "then" troubles us in imagination, and we wonder what will become of us then, let us learn how to live with God now. Form the habit of using God and being used of God now, and the imaginary and dreadful "then" will be swallowed up in the stream of "now" when the time comes. No clocks keep time to-morrow; springs push and hands point now. Now is the appointed time for clocks as well as people. God never helped any one to-morrow; he is a very present help. What is eternity but God's now? Let us then live the eternal life with God now.—From Gospel Advocate, Nov. 16, 1899.

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."

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Scraps.

J. A. H.

The opening of Potter College, Bowling Green, Ky., will certainly be, if God wills, on the eighth day of October. The workmen say we could enter by the first, but that the walls may be properly dried, we think best to postpone to the eighth. Of course this second postponement is a matter of regret to us, but it is the best thing to do under the circumstances, we believe.

* * *

"The man who accumulates wealth unlawfully is as much a thief as he who taps his neighbor's till."—F. D. Stone.

* * *

Dr. Arnot says the book of Proverbs sets forth "laws from heaven for life on earth." A grand truth well expressed! The book of Proverbs and the Sermon on the Mount furnish more practical, common-sense, everyday wisdom than all the uninspired books in this world. Every child ought to learn them by heart in his youth. Professor Green says, "While the book of Proverbs contains not a single reference to Israel, it speaks of man thirty-three times. It was written for the human family; and no man can estimate the good that will come to him even in this life from a diligent, faithful study of this wonderful book."

* * *

"All political wisdom is comprised in the saying, 'Righteousness exalteth a nation; but sin is a reproach to any people,'" says W. B. Green, Jr. Not only so, but righteousness exalteth the individual and sin brings him shame and sorrow. The way of duty is the way of happiness. It never pays to do wrong; it is always best to do right—best both for this life and for that which is to come. So it is not only wicked, it is foolish to sin.

Professor Thomas F. Day, in writing concerning the prophecy of Amos, says:

"But that against which Amos threw his whole weight with the vehemence of a tornado was the prevailing ritualism of his day. There was religion in plenty—such as it was—in northern Israel in the middle of the eighth century B. C. The altars groaned under their weight of sacrifices. The air was heavy with the odors that rose from smoking victims. The people multiplied pilgrimages (5: 5). The rich vied with one another in the magnitude of their free-will offerings (4: 4, 5). The nation was confident of the divine favor; 'Jehovah is with us,' they complacently affirmed (5: 14). The shrines were thronged with worshipers, and pious ejaculations, vows and solemn oaths were on every lip (8: 14). But Amos had a different conception of religion. Coming from the pure life of the desert into the stifling, incense-laden air of Israel, he broke out in angry protest against the ritual which had taken the place of the straightforward moral law. He denounced it as needless and hateful to Jehovah, whose sole delight is in works of righteousness. 'I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream.'"

The Greatness of the University of Chicago.

ROBERT MORRIS RABB.

It is not my purpose in this criticism to draw The Standard into a discussion with the Baptist Courier. If the Courier can answer my statements let it do so directly with the individual in view; I mean with myself in view. The Baptist Courier (South Carolina) of July 11 has an editorial on the University of Chicago. There is, first, a quotation from the Religious Herald, which noble paper has among its contributors an admirer of all that is doing at the said university. Such, also, is the case with the Baptist Courier, which is one of the gentlest, sweetest papers I know of. I am sorry to see gentleness and sweetness degenerate into weakness. This editorial on the University of Chicago, like a great many articles in Baptist papers on that Baptist school, is boot-blackish (if I may coin a word).

It is the duty of a Christian journalist to be explicit. The large diversity of readers, the continual danger of plunging men into needless controversy, as well as a love for truth in its fairest colors, should move all men who write for the public to be explicit. We forgive muddiness in philosophers who always stir the bottom of the clearest fountain before calling others to drink of it. Now I hold that a religious journalist must judge all things by the standard of Christianity. He does not have any other standard. I identify religion with Christianity as the only religion. "Chicago University, the greatest school on the North American continent, was made possible by men with money. And when it reaches the fifty million mark, which President Harper sees in the future, we trust it will hasten on toward the second fifty. The work which this institution is doing is simply marvelous. Our smaller institutions have nothing to fear from the University of Chicago. It is already too far ahead to be rivaled, or to excite jealousy. Let it move onward and upward." Speaking of Furman College at Greenville, S. C., the writer adds: "It is doing more work, perhaps, in proportion to money basis than the University of Chicago. It is doing just as good work, though of a different sort. . . . A thousand dollars here will do as much good as ten thousand at the University of Chicago." These are some of the things the Courier has to say. Now, I agree with the writer of the editorial that Furman College is doing as good work as the University of Chicago. Unless it has degenerated, it is doing much better work in Christian education that can be done at the University of Chicago. Furman College has always had a sweet, Christian spirit about it, and has blessed South Carolina with a noble citizenship. Her sons are in the uttermost parts of the earth.

My point of criticism is, first of all the Courier's failure to contrast the material greatness of the University of Chicago with its spiritual littleness.

I mean precisely what I say. I call any institution little, little at heart, little in soul, little and mean in the sight of God, that backs any man or set of men in the work of destroying faith in God's Word; in attacking Christian orthodoxy which has built the churches; in despising a man for holding tenaciously to unqualified faith in the Bible; in encouraging students in rationalistic scepticism; in a denial that God ever spoke to any human being or gave the Ten Commandments to Moses; in denying the miraculous birth of Jesus; casting doubt on his deity, questioning His bodily resurrection; squinting at the Trinity (the foundation of Christianity), and in setting up evolution in the place of inspiration.

Now, brother, you see I know just what I am talking about. I have studied in this school. I suffered as an alien and an intruder because I withstood these men face to face in their nefarious business. The two most influential men in the divinity school are Professors Harper and Burton. No man to-day knows whether Professor Harper is a Trinitarian or a Unitarian. He has pretended to teach religious truth for twelve years, and yet no one can tell where he stands. This much is clear: His whole sympathy is with such men as Haupt, of Johns Hopkins; Budd, of Strasburg (a blasphemer); with such men as George Adam Smith (the spiritually

minded man who rips up the Old Testament) and Bishop Chancy. Furthermore, President Harper, in contempt of the constitution of the divinity school, has placed in the chair of New Testament Greek Mr. Votaw, who is a Congregational Unitarian, a man, who, I learn, has been rejected twice from ordination by his own people.

Professor Ernest Burton, head professor of New Testament Literature, believes that a man to be a scholar in his field, must assume a skeptical position toward the New Testament. I can illustrate what I mean when I state some of the results of his own scholarly investigation. He does not believe that Matthew wrote the first gospel; he traduces the gospel of John; he claims that Jesus was in error when He quoted Psalm 110 as applying to Himself; he believes that Jesus was wrong as to Jonah's being three days and nights in the belly of the fish; he really rejects the miraculous birth of Jesus as unnecessary, and encourages his students to do the same thing. He makes little of the blood of the cross, according to his "new theology" position; he denies the bodily resurrection of Christ, and doubts future punishment as eternal.

Professor Foster, in the department of theology, is a Unitarian, and a universalist, and has openly declared that orthodoxy is doomed, and that inspiration can no longer be defended. Leaving out Professor Price, the entire biblical department is dominated with the theory of higher criticism, and is favorable to the views I have detailed. I defy contradiction. And yet, Baptists must go around singing the praises of this great Baptist school. The dean of the school is deeply touched by any attack on higher criticism, and is disposed to call the man who makes it "narrow."

But the brother who wrote the Courier article, to be read, of course, at Chicago, may say that I seem to see only the divinity school in the university. Far from it. I see this:

In speaking of the greatness of the University of Chicago you must make a distinction between intellectual greatness and Christian devotion. I do not say Christian greatness, but say Christian devotion. The school of English at the University of Chicago is a great school, but its head professor claims to be an agnostic and never goes to church. The school of Latin is a great school, but its head professor is a Unitarian. The school of psychology is a great school, but its head professor is practically a materialist. I cannot speak of other departments.

You see, when you come to speak of greatness you ought to state your standard.

MONEY AND INTELLECT CAN NEVER CONSTITUTE A GREAT RELIGIOUS SCHOOL.

I do not depreciate Professor Harper's intellect. He is the great leader. But I say that he, in his skeptical condition, should not attempt to teach religion. He throws you in the ditch every time. You can never tell what he will say next. He is a nihilist in religion, pure and simple. It is the moral quality in a man that makes true greatness; and I have never yet been able to see that religion and morals are to be supposed as separable. A point or two: I know a young man who came to the University of Chicago to prepare for the

ministry. He went through the school of philosophy. When he came out his religion was gone. Is that man's soul worth fifty millions? A father told me that he sent his daughter there, a beautiful Christian girl. She came out with her religion practically gone. How many millions is her soul worth? A young Presbyterian boy went to school there. He was invited to the home of one of the professors, who so belittled religion that the boy, before he was twenty, became an uncompromising infidel. Another professor in the school set drink before his class whom he invited to his home. I will substantiate every one of these statements if I am compelled to.

A young man from Mississippi went there to study for the ministry. He was so belittled by the students for holding to his orthodoxy, being continually insulted by "divinity men" at the table, he was so scandalized by the infidelity of the class-room, that after three months he left the place. He said to me: "I can bear it no longer." How much money will it take to make Jesus pleased with causing one of His least ones to stumble? I know a minister who went to the place to prepare for larger usefulness in his denomination, who yet stood against every attack upon God's Word; who wrote articles against higher criticism. As a result, that man was disgraced by a vote of the faculty, denied a candidacy for the doctrine, belittled to his face, pronounced incapable of scholarship (although he had graduated from two of the best schools in the country, and stood among the first in his classes)—all because he fought higher criticism, which blasts vital religion wherever it touches it.

You see, brother, you ought to specify just what you mean when you write an article for a religious journal and call a school great; for there are certainly different sorts of greatness. Samson was great; so was Solomon; Paul, the apostle, also. But each stands in a separate class.—Baptist Standard.

Comments on the Preceding Article.

J. A. H.

This article on the "Greatness of Chicago University" was first published in the Baptist Standard, and then appeared in the Baptist News. If it is true, and other information that I have received from that school makes it easy for me to believe it, it is a hot-bed of infidelity rather than a school conducted in the interests of the kingdom of God.

Let us not be surprised that these people, who sustain and conduct this school, claim to be Christians; Satan clothes himself as an angel of light, and it should not seem strange to us that his agents claim to be servants of Christ. Think of men claiming to be Christians, who deny that God ever spoke to any human being, who deny that he gave the ten commandments to Moses, who deny the miraculous birth of Jesus; who cast doubts on his divinity, who question his bodily resurrection, and who set up evolution in the place of inspiration! Think of a man, who is "head professor of New Testament Literature" in this school, who teaches his students to assume a skeptical position toward the New Testament, who does not believe Matthew wrote the first gospel, who traduces John,

who claims that Jesus made a mistake in the application of Psalm 110, that he erred in teaching that Jonah was three days and nights in the belly of the great fish, who makes little of the blood of the cross, who denies the bodily resurrection of Christ, and who encourages his students to doubt and disbelieve like he does himself. To me it appears that such men are servants of Satan rather than servants of God, and that those who sustain them march in the army of Satan rather than in that of God.

Some such people, who believe that the Bible is largely made up of fiction and fable, that Moses did not write a line of it, that its history was written many hundreds of years after its pretended occurrence, by men who gathered together many fragments and wove into them many of their own imaginings, tell us that nevertheless the dear old book is much dearer to them, much more appreciated by them than it used to be, when they believed it was written by inspiration of God, and that every line so written was infallibly correct. When men so talk to me, it is clear there is something serious the matter with their heads or their hearts. They are either seriously defective mentally, or they are false as false can be.

It is by no means necessary to suppose that the teachers in Chicago University are men of vast learning and sound judgment simply because they teach in a school whose endowment runs up to many millions. Great scholars of profound wisdom are not only modest and unpretentious, but they are proverbially indifferent to the collection of money. Socrates, the greatest of all the uninspired philosophers, went barefoot and poorly clad, and had a philosophical contempt for mere money makers. It is good to make money when one does it righteously and uses it for Christ. Otherwise one may expect it to be a curse to him and to his children.

Where the putrid body lies, there you may expect to find the buzzards gathered. Where the money is piled up like it is about Chicago University, there the great and good will be crowded out by the money lovers, the money worshipers. I do not believe it could be otherwise. Christ's great rival as an object of worship in this world is mammon. It is a great misfortune to any school which is conducted in the interest of the kingdom of God when it becomes rich enough to pay its teachers large salaries. From that day its power as a factor for righteousness will begin to decline. It is best that Christ's workers should have to make sacrifices for his sake. They are happier here and hereafter for it.

Agur, the son of Jakeh, prayed wisely when he said:

"Two things have I asked of thee;
Deny me them not before I die:
Remove far from me vanity and lies:
Give me neither poverty nor riches;
Feed me with food that is needful for me:
Lest I be full, and deny thee, and say, Who is Jehovah?
Or lest I be poor and steal.
And use profanely the name of my God."

—Prov. 30: 7-9.

I would about as soon think of sending my son to a barroom to get a business education, as to think of sending him to Chicago University to be educated for Christ. And every Christian ought to endeavor to educate all his children for Christ.

In the Dawning.

W. C. HAFLEY.

"As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28: 1).

There is no sunshine without its shadow; no day without its night; no happiness without its correspondent sorrow. And yet, on the other hand, to those who love God, and keep his word, every shadow has its sunshine; every night its beautiful day; every tear its smile—even when we look down into the deep, dark grave, upon those whose words and looks had been our very life; when we hear the falling of the heavy sod, shutting out their dear, dear faces from our view. Yet, even then, in the light of His blessed word, we can truthfully say,

"He'll awake them in the morning,
At the dawning of the day."

Let us encourage the young people to trust God more, and man less; to read his word more, and trashy literature less; for from it we learn that the "fear of the Lord is the beginning of wisdom." Let us so live that

In the evening, when the twilight
Into gloom and darkness fades,
And the deep and solemn silence
Every cottage home pervades,
We'll resign ourselves to slumber,
As reflectively we say,
"Darkness fleeth in the morning,
At the dawning of the day."

Thus when death shuts out the sunlight
From our dear ones with his gloom,
And we weeping stand around them
Shedding tears upon their tomb,
Our hearts will then be strengthened,
For the Savior'll be our stay;
He'll awake them in the morning,
At the dawning of the day.

Yes, when our course is ended,
When the Jordan doth appear,
And the rushing of its waters
Falls alone upon the ear,
Then, dear Savior, 'mid the darkness
Be our strength, our guide, our way,
Till the coming of the morning,
Till the dawning of the day.

Atlanta, Ga.

—Youth's Advocate.

Christ "The Amen."

GEORGE HENDERSON, MENZIE, PERTHSHIRE, SCOTLAND.

The word "Amen" in Scripture has a remarkable history and a deep significance. It is originally derived from a Hebrew verb (*aman*), which means "he propped," and in Niphal means "he was firm." Hence the adverb, *amen*, "firmly," was used, like our "surely," to confirm the words of another—e. g., Kings 1: 36, "Benaiah, the son of Jehoiada answered the king (David), and said, Amen: Jehovah, the God of my lord the king, say so (too)." It may mean more than simple acquiescence—it may express a wish, e. g., Jer. 28: 6, "The prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words," and Jer. 11: 5, "Then answered I and said, Amen (so it be) O Lord." All of these are instances of the early use of the word. Other

examples are Num. 5: 22, after the "oath of cursing," "The woman shall say, Amen, Amen"—and Deut. 27: 15 ff., where it is put into the mouth of the people at the end of each curse uttered on Mount Ebal.

It came to have a liturgical use. At the close of public prayers the people were wont to say Amen, if not in the service of the temple at least in the services of the synagogue, e. g. Neh. 8: 6, "Ezra blessed the Lord, the Great God. And all the people answered, Amen, Amen, with the lifting up of their hands." St. Paul seems to refer to this practice in Christian assemblies when he speaks in 1 Cor. 14: 16, of "the Amen at the giving of thanks." In Rom. 1: 25 and Rom. 9: 5, the word concludes a personal doxology. In the New Testament we find that the word derives its significance chiefly from the unique usage employed by Christ, viz., to introduce and confirm not the words of another, but His own words as the language of solemn affirmation. The Synoptists use it forty-nine times always under the form *Amen lego*—the fourth gospel has it twenty-five times as, *Amen, Amen lego*. In every one of these cases the word is employed by Christ along with the words, "I say unto you," to introduce and confirm His own words to the faith of those that hear. As Cremer says, "He makes good the word, not the word Him." In Him the thing is true, or He will make it or keep it true.* Finally, the word Amen, is employed as the name of God and of Christ. Thus Isaiah 65: 16, twice applies the name to God—"he who blesseth himself in the earth shall bless himself in the God of truth (*amen*); and he that sweareth in the earth shall swear by the God of truth (*amen*)." In 2 Cor. 1: 20, "For how many soever be the promises of God in Him (i. e. Christ) is the yea; wherefore also through Him is the Amen (i. e. the ratification), unto the Glory of God through us." In Rev. 3: 14, the word is similarly used as a designation of Christ, "the Amen, the faithful and true witness." The word has a wonderful history and a far-reaching significance.† In its root it means certainty, stability, steadfastness, reliability, faithfulness, unchangeable truth.‡

Has the Christ of the Gospels a right to this name, which in the dignity, solemnity and awfulness of its meaning is applicable to God? We shall find that the three great principles which we have sought to elucidate in the scriptural use of the names and titles of Christ are illustrated in this name of Christ—the Amen. It reflects the glory of His person—it illustrates the many-sidedness of His nature and character—and it reveals the depth of His relationship to mankind.

There are three spheres in which Christ may be said to be the Amen—the intellect, the conscience, the spirit of man. The stress of life, the incessant flux and

* Professor MASSIE in "Dictionary of the Bible," Art. Amen.

† Professor NESTLE, of Maulbron, points out that copyists of MMS. used to write the figures 99 under this word, this being the number of *amen* (1 + 40 + 8 + 50), and refers to Gnostic and Mohammedan uses of the word. (*Expos. Times*, VIII., 1897, p. 191.)

‡ The fundamental idea of the root *āman* in the North and South Semitic languages alike is "stability, steadfastness, reliability." (REV. H. W. HOGG, *Jewish Quarterly Review*, October, 1896.)

change and uncertainty of earthly things, and their essential changefulness, create a hunger for realities which do not fade, and awaken in the mind such questions as—What am I? Whence am I? Whither am I going? The intellect of man seeks for a satisfactory solution of the problem of life, the riddle of this painful world. Can man reach the truth as to his existence? Can he find out his origin? Can he be sure of his destiny? These are questions that press the intellect into a search for the truth as to man himself. Such questions are of the utmost practical importance. They go to the center of a man's being. All others alongside of them dwindle into mere insignificance. They are answered by Christ. To know that our existence originates in God, that He cares for us, that life is His gift, that it must be laid out in His service, that we must account to Him for the use we make of it, that we are imperishable beings with an endless destiny of some sort before us of weal or of woe—all this is knowledge of the highest kind. No doubt from nature and from conscience man knows that God exists, the Creator of the universe, the Law-giver of mankind. But for the knowledge of man's relation to God, of God's interest in man, His power to satisfy our aspirations, hopes, desires, and to provide a home for us in the future life—for such a knowledge the clear light of revelation is needed over and above the flickering gleams of nature and conscience. Such a revelation we expect from God; and we have it in Christ. The eternal Word of God took flesh. The very mind and heart and will of God Incarnate appeared in and spake through Jesus of Nazareth. When these greatest of all questions rise up in the mind they find their answer in Christ. A willing Christendom still sits at the feet of Christ. In those days when Scribes conjectured and Pharisees deceived, and men knew not what they should believe, the words of Jesus ring with strange certitude and truth. "Verily, verily, we speak that we do know and testify that we have seen." He is the teacher of all teachers. None speaks with the fearless authority of truth as He does upon the great problems of the origin of man, his relation to God, the cure of his pain, the destiny of his soul. In the sphere of intellect Christ is the Amen—the truth.

"O holy Truth, where'er thy voice is heard,
A thousand echoes answer to the call."

In the sphere of the conscience Christ is also the Amen. In the moral world Christ is supreme truth. Man's standard of conduct and rectitude is the law of God. Yet how is the conscience of man to know that law and to be obedient to it? Where shall the human conscience find the truth on which it can rest and trust for guidance and action? Christ is the sun of the moral world. In Him the light of God's will and of God's law shine upon us. In Him the guilty conscience finds peace, and is brought into covenant with God, and in Him obedience is made easy by love. The nearer we come to Him the more free are we from moral stain and disfigurement; the more we dwell with Him the finer grows the character in rectitude, the purer the life in integrity of practice. In Him we reach the truth of our moral life. He not only reveals to us the moral standard of God, but makes it possible for us to reach out towards the fulfilment of it. He is the

secret of all holy life and of all hearty obedience. Love to Him is the fulfilling of the law. He is the sun, and when our moral life courses round Him, it is true and is held in its place, but when it loses His attractive power, it wanders out of the orbit of truth. In Christ the conscience of man reaches and rests on the Amen—the eternal truth and righteousness of God.

Once more in the sphere of the Spirit Christ is the Amen. The soul thirsts for God, and Christ is the fountain of living water. The spiritual nature of man reaches union and fellowship with God in Christ. God's love and His loving heart are known to be true in Christ. "God commendeth (establisheth) His love toward us, in that, while we were yet sinners, Christ died for us." Pardon, reconciliation, union with God are for sinful men only possible in Christ. "How many soever be the promises of God, in Him is the yea, wherefore also through Him is the Amen." He is the Amen to the whole revelation of Scripture—all is confirmed and ratified in Him. All our spiritual difficulties are solved in Him, all our spiritual experiences are explained in Him, all our spiritual needs are supplied in Him. In the spiritual sphere Christ is to the spirit of man the Amen.

What then is the relationship of Christ to mankind arising out of this name? Surely in Him as the Amen the soul of man has a sure basis of faith. Our attitude to Him as unchangeable truth should be that of unwavering assurance and joyous assent.

In these days of intellectual restlessness, of spiritual ebb and flow, there is need of steadfastness and stability, for calm certainty and constant trust in our relation to Christ, and if Christ is the "Amen" we may be sure of the foundation upon which we build. Let us know Christ Jesus himself intellectually by bringing our difficulties to Him that He may solve them—let us know Him morally by doing His will—let us know Him spiritually by trusting in Him for salvation and eternal life. Thus to know Him is to know God—is to go beneath all science and philosophy to the solid rock of truth, and when we build our life and character upon the "Amen" no storm will overthrow them.

Yet if we do thus build upon the "Amen" we must be in ourselves true. Truth must pervade the faith, the character, the conduct of every disciple of Christ. The first followers of Christ were plain, rough men, but they were sincere. With all their imperfection and peculiarity of temper and of action they were true in their relation to Christ. The Master was patient and gentle toward His slow and imperfect scholars. Yet how stern was He towards the betrayer. "Woe unto that man by whom the Son of man is betrayed." He sought them not for His own sake but for theirs. To the disciple that professed to be ready to follow Christ anywhere the reply is—"The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." St. Paul speaks of the simplicity and godly sincerity of the Christian life. We cannot come near the truth without feeling the need of reality and sincerity in our approach—far less can we build upon the foundation of truth without ourselves being true. We must be true in our trust. "Not every one that saith Lord, Lord, shall enter the kingdom." We must be true in a character and conduct

formed and strengthened by the principles of eternal truth. We must be true in our speech, avoiding a religious phraseology that goes beyond what we believe or mean or comes short of it. We must be true in our worship. "God is a spirit and they that worship Him must worship Him in spirit and in truth." It is not the outward forms of religion that make the church of God; it is not the shibboleths of sects nor the claims of parties; it is the presence of Christ—"Ubi Christus ibi Ecclesia."

In the spirit of Him whose name is the "Amen" let us draw near to God and worship Him with a worship that is true to what we are and what we mean. Doubt may be a cloak for ill-doing—but it may exist with sincere desire to be true.

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

Our Lord requires of us that we shall be true, for like Him we are to be witnesses in the world.

In a truthful union with Him who is the Amen the soul's happiness and strength and peace and freedom are found. "He that heareth these sayings of mine and doeth them," saith the "Amen," "I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods come, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock"—even on Christ the "Amen."
—Bible Student, Columbia, S. C.

Potter Bible College.

J. N. ARMSTRONG.

This week, for the first time, I have had the pleasure of carefully considering the grounds, buildings and prospects of Potter Bible College.

I am very much pleased with all I see and hear. The grounds when cleared of debris are going to be beautiful. They are level, and are made very pretty by a nice grove of oaks. On either side is a beautiful meadow, and altogether the grounds present a nice view.

The new building is a three-story brick with stone finish.

The second and third floors are to be "deadened floors." The stairways are so arranged as to prevent the least possible walking in halls. The building is so constructed that the rooms may have all the light needed. It is going to be a very handsome and I believe one of the most convenient buildings for its purposes in the whole country.

Brother Potter has watched the work from the beginning with a careful eye. He has guarded it and looked after it with the same care and interest as he would had he been fitting up a home for his own family. From the ground up nothing shoddy has been permitted either in material or work. Humanly speaking, it is astonishing how people can manifest so much care and interest and give so much time and labor to a work that never promises them a cent of profit, but calls yearly for more sacrificing.

But this is exactly what Brother Potter and his wife are doing, for this splendid building of which I am telling is a gracious gift from them to the schools, to say nothing of the nice brick residence already on the grounds and a very fine farm to be managed and culti-

vated by Brother Potter himself for the school. Such gifts are not made often, and we thank God that he has put it into these hearts to do what they are doing for this unselfish work. In so doing they are no doubt making themselves "friends with the mammon of unrighteousness," who, when this life fails, will receive them into everlasting habitations.

I speak of this gift of these members of the Church of Christ that I may encourage and strengthen them (if they chance to read it) in the work they have begun, and that I may stir others to follow their example. Some of you could start such a work in your own county and state and still be fed and clothed as well as Christians ought to be; or could preach the gospel in Japan through Brother McCaleb or Brother Bishop by helping to support them in the exceedingly unselfish work they are doing; or if you believe you can do more good by using your means at home "There are heathens at your door," and you can hold up the hands of a true preacher in some destitute field at home. Are you doing it?

The prospects are bright for the opening on October 8, 1901. From the correspondence we hope to fill the building from the beginning. There is no reason why Potter Bible College should not be one of the first schools of the South from the start. We hope for it to be such a school; and we not only desire and expect it, but we are going to work with our might to make it what we desire. It will be remembered that Potter Bible College is not an experiment. While the field is new, the work is old. Every regular teacher in the Faculty is thoroughly acquainted with Bible school work, and most of them are experienced teachers from the Nashville school, therefore our school in reality, in its actual work, is old.

It is not a school in theory, but in practice. We have already tried the principles and plans on which Potter Bible College will be conducted. We know how they work. Our leader here, J. A. Harding, has been a teacher eighteen years of his life. Ten years of this time he has been leading and directing the same kind of work that we want to do here. Six years of the ten I have taught with him, and the only change I hope to make in my department is to be more nearly thorough and more practical than I have ever been. So might I speak of other members of the Faculty. Hence, from the beginning our school will move off as if it had been running for ten years, for in reality it has been. Our school is new in field and we hope to throw new life into it inspired by our new surroundings, and we hope to do the best year's work of our lives. Come and see. Remember our rates are low. Nine dollars per month lodges, feeds and instructs young men in Potter Bible College. Young ladies pay one dollar more per month. These prices admit you to everything taught in Potter Bible College save instrumental music and art. Send for catalogue. Make up your mind to come, write us a card when we may expect you, and we will meet you and convey you to the school.

On October 8 I hope to meet on the grounds of Potter Bible College many who read this.

I was present at the opening of The Nashville Bible School on Tuesday morning, September 17, 1901. They had a nice opening, and it seemed very natural and afforded me not a little pleasure to be with them.

For about seven years I have been present at each opening of this school. I love the school, I love every teacher of it, and had I not believed I could do more good in my new field, I would gladly have remained with them. I am like Brother Baumann, of Texas, who spent two years in the Nashville school. He said, "If I could (meaning if his conscience would let him) I would settle at the Bible School and live and die there." These were my sentiments when I contemplated leaving.

The school has my best wishes and my fervent prayers for its future success.

The One Way of Salvation.

S. WHITFIELD.

No. 9.

If every one who has become a Christian would live a godly and righteous life in this world, it would have a great influence over the people of the world and would be the means of leading more of them to Christ. People have a great influence in this world, either for good or evil. We are daily leading men to live better and nobler lives, or we are helping to drag them down to destruction. It would be well for us to stop and consider which we are doing. "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).

It is the duty of all Christians to meet on the first day of the week to attend to the institutions of the Lord connected with the worship of that day. If it is impossible for us to be there the Lord will excuse us, but we should not give any other reason for being absent; and even when we do give this as a reason, we should be willing to face the judgment bar of God and say the same. This is a day in which all disciples should feast on the spiritual things in the worship of the Lord's house. I have heard some disciples, when contending against false teaching, state that we should attend to the Lord's supper every first day of the week; but with them it was only a spirit of partyism, for they do not do that themselves, nor even try to do so. When they do this they condemn themselves. If we want others to do right, we must try to set them a good example. I am satisfied that those that enter heaven will be the ones that have tried hard to attend all the meetings of the church. Some that have done this will fail, no doubt, because of other mistakes in life; but as a rule, the best people in the world are those who are in constant attendance at the meetings of the saints. Some one may be ready to ask if God will condemn a man for simply not meeting on the first day of the week. The real trouble with this person lies back of the failure to meet. If he has been properly taught on this subject, his heart is not right in the eyes of the Lord. It is the lack of interest in the Lord's work that he manifests. The Christian that understands his duty, and is properly interested in Christianity, does not want to stay away, and he could not be paid to do so. When we are worked up to the point in which we cannot remain at home during rain or storm, cold or heat, we are in a proper state of mind to render acceptable service to our Maker. It hurts the true child of God to have to stay at home more than it does to go, even through the most inclement weather. Some

neglect meeting because they have company. I have known people to visit disciples on the first day of the week to keep them home from worship. There is certain work we attend to even when we have company, and when we fail to meet for this reason, we are putting our work ahead of the Lord's. His work is most important and should always come first. People that always meet to break bread on the day appointed, are not troubled with company very much on that day. I believe it is wrong to neglect this duty, even at the death of a near friend; for usually we can make it possible to go if we have the will to do so. We must forsake everything, if necessary, to follow our Master. Anything that comes between us and our service to God is a cross, and must be willingly laid aside to serve God. I know a brother in Ontario, Canada, who has walked seven miles to meeting on the first day of the week, when it was impossible to drive or go on horseback because of the condition of the roads. This brother's example is certainly worthy of imitation, but, after all, he was only doing his duty. Who would not walk that far under similar circumstances to get ten dollars? It was worth more than a thousand dollars to this brother, or it would be to any of us to do the same through a pure motive. It is generally understood that Christ walked over sixty miles to be baptized. If we would manifest the same interest in Christianity as we do in the things of this world, and we should more, we would do great things for our Master. I know a sister who live near the same place as the brother just referred to; and she told me one day that the congregation where she was meeting was gradually going to wreck. It would not have been long going to wreck if all of the members had done as she did, for I know that she did not meet once a month with them. This congregation is still meeting, but this sister has stopped going at all as far as I can remember. When people get wrong they think that every one is wrong; but some people work so hard all week that they do not feel like going to meeting on Lord's day. All such are setting their minds on the things of this world, and not on things above. "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 let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10: 24, 25).
Walnut Bottom, Pa.

The Blessed Nation.

There are many persons who affirm freely that our own nation is the greatest, wealthiest, best and most influential nation on the face of the earth to-day. By many measurements we may all be glad to acknowledge that it is all of this, and yet we may realize that our nation comes short of attaining the ideal condition which it is its privilege and its duty to occupy.

The Psalmist says that the nation whose God is Jehovah is a happy nation. The heathen nations followed false gods and their life and conditions were

degraded by the wrong estimate which they put upon life, and by their departure from the high and holy plane provided for by God's commandments. Moreover, they incurred the displeasure of Jehovah, who called upon all men and nations to serve and obey his laws. It was only the reverent and obedient nation that could be called a happy nation.

It is true to-day. It is only as a people live in accordance with God's laws that they can be called happy. Certainly, savage nations that live in ignorance of them all cannot be called happy. Those who live in war and bloodshed, in gross idolatry and superstition, practicing oppression and polygamy, living in ignorance and poverty, cannot be called happy. The leading nations of to-day are the ones that are most completely under the influence of a dominating Christianity. The doctrines of the Bible, when accepted and practiced, make a nation great, and no nation can be really great that is ignorant of them or that ignores them.

In his farewell address, Washington spoke most impressively of the importance of morality and religion to the nation, and said that no one could underrate them and still ascribe to himself the name of patriot. In this, as in other things, Washington showed his deep and true thoughtfulness. He knew the proper estimate to put upon men and nations.

The ideal man must be a reverent, religious and God-serving man. If he does not live in accordance with the teaching of God's holy Word there is a very serious lack to his life. So the ideal home is the one wherein the various members dwell together in Christian sympathy and mutual love, living in accordance with the laws of God on the high plane of Christian devotion and service. The ideal nation would be the one in which all its members are trying to do their whole duty to God and to one another, conscientiously, honestly and piously. Such an ideal condition never has existed, and will not exist until the coming of the new earth, in which dwelleth righteousness.—Christian Leader.

Healthful Living and Thinking.

S. H.

With good health come elasticity of step and lightness of heart and buoyancy of spirit that are the very acme of living. It is, then, a wise thing for us to keep alive the good health and grand strength given us, and we should never let it slip out of reach by any neglect. If we haven't this dower of health and strength, we should try to secure it. Frequent bathing is necessary to secure perfect health, it is said, and it is also necessary to good looks; but a healthy woman is nearly always good-looking. She is certainly good to look at. The restfulness and sense of cleanliness that follow a vigorous bath are certainly worth any trouble it may cost us. I am a great advocate of sea-salt baths at home. If taken at night before retiring, it will make you sleep like an infant. It acts like a tonic, and gives you a fine appetite. You can buy it at the drug stores or groceries. It is cheap and you make the bath water salty as the sea water. Another very healthful method of bathing, which improves the skin and gives one a clear, ruddy complexion, is to put powdered borax in

the bath water. It dissolves quickly, makes the water soft, gives the body a healthful glow, and leaves the skin soft and smooth. It is a purifier, kills disease germs and bacteria, and doctors advise it for children's or babes' baths. Our grandmothers used to use it to wash out the infant's mouth every morning. I bathe my eyes in a solution of boracic acid to strengthen them, especially after driving in the dust.—Ex.

The Bible Way the Best.

The Standard (Chicago) devotes two and a half pages to the question, "Is the Young People's Movement a Failure?" Several writers give their views, and the minor key is heard. This same question has been asked before, and is now being asked in a good many directions. The movement—this is an age of "movements" and "problems"—began with an outburst of enthusiasm, and swept over a large part of the country like a prairie fire. The annual meetings were monster affairs, and special pride was taken in that fact. Indeed that seemed with many to be the chief thing. We sounded notes of warning and offered our views as to certain dangers we thought we saw; but we were answered with the cry—"Great is the young people's movement, and whosoever gets in its way will be run over!" We were supposed by many to be opposed to the movement outright, when what we wanted was that it should be rightly directed and held strictly along church lines. In no other way could the best results be secured and the movement result in permanent good. Enthusiasm is very fine and very needful, but it is not everything. Something else is needed for solid and permanent results. And now if the movement shall be pronounced a failure and shall be abandoned, we hope there will be no let up in the work of training our youth for Christian service. Profiting by the experience of the past, and, above all, giving earnest heed to Scripture teaching, let us press forward along church (i. e., Bible) lines in developing our young people. Uncontrolled enthusiasm is prolific of blunders. We will watch the coming meeting in Chicago with much interest.—Western Recorder.

A Little While.

It is so natural that we fall asleep
Like tired children when the day is done,
That I question why the living weep
When Death has kissed the laughing lips of one.
We do not sigh when golden skies have donned
The purple shadows and the gray of night,
Because we know the morning lies beyond,
And we must wait a little while for light.

So when, grown weary with the care and strife,
Our loved ones find in sleep the peace they crave,
We should not weep, but learn to count this life
A prelude to the one beyond the grave,
And thus be happy for them, not distressed,
But lift our hearts with love to God and smile,
And we anon, like tired ones, will rest,
If we hope and wait—a little while.—Selected.

It is a serious business to accompany a soul to the brink of that river which divides the known from the unknown.—Preacher's Helper.

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."

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Charles Herman Paine.

J. A. H.

So far as I am capable of judging, the church of God at Valdosta, Ga., is one of the most faithful bodies of disciples of Christ in the world; and Charles H. Paine was one of the most faithful and diligent members. I have known him intimately for nineteen years, and he has seemed to grow in grace and knowledge, in wisdom and power all the time. When I first knew him he was a young, unmarried man, just getting a start in the business world. He had little. But, as one of his most intimate friends and partners said to me, "Everything he engaged in prospered—whatever he touched turned to gold." But those who knew him best and were the most intimately associated with him in business, as they stood over his dead body, with tear-dimmed eyes and quivering lips, said, "In all his dealings he was clean, honorable, just." His liberality flowed like a river, increasing with the years. His house was the home of the widow, the orphan, the friendless. The largest funeral procession ever seen in Valdosta followed his body to the grave; all business houses were closed, and a multitude at the cemetery awaited our arrival. Widows and orphans, in garments of mourning, stood about the open grave sadly weeping for the loss of their best earthly friend. An old negro said to me, "The best man of the town has gone; he was good to rich and poor, white and black, good to everybody." Brother Paine was much given to reading the Bible and prayer and he taught his children to read and pray. He was always at church, and was prompt and diligent in doing his part of whatever had to be done. In caring for the sick and in taking care of the bodies of the dead, it was said that he had not an equal in the town. One of his intimate friends,

a brother in the church, said to me of him, "He was full of faith; no business loss, no sickness, no adverse thing could spoil the serenity of his soul or dim the hope of his brave heart. He would say, 'The will of God be done;' 'All things work together for good to them that love the Lord, to them that are the called according to his purpose.' 'If I do right all things will come right.'"

When they prospered in business, he would say to his kinsman and partner, Brother T. M. Smith, "Tom, the more we make the more we ought to give; it is all the Lord's."

Shortly before his death, and while none of us were thinking of such a thing, while I was conducting a protracted meeting at his home, the city council called for a representative from each church in town to meet with it with the view of considering the propriety of closing all the church houses and other public meetings on account of an epidemic of scarlet fever. Most of the churches were represented by preachers, and every one of them favored the closing; Brother Paine alone voted against it. He said the house of the Lord ought to be the last place to be closed at such a time; that open business houses did more harm and could be dispensed with better than the open church house during the epidemic; that we ought to draw nearer to God in such hours of distress. He said to a friend, "I do not believe my children would catch the fever at church, but if they should do so, and die, I would say, 'The will of the Lord be done;' I would not favor closing the house."

He died suddenly at Montgomery, Ala., on Sunday, September 15, 1901. He had gone there for a surgical operation, which was not considered very dangerous. It was performed, and he seemed to do very nicely indeed for about ten days, when he suddenly collapsed and died. He was forty-three years, nine months and sixteen days old. He left a wife and six children, the oldest one of the children being about sixteen years. His wife and three of the children are Christians. She and the children and the congregation will feel very greatly the loss of him. He was indeed a husband, a friend and a brother. Few men leave this world and leave behind them a vacancy so hard to fill. His mother was one of the noblest and best of Christian women, and on her dying bed she said to her physician, pointing to her only child, "Doctor, that boy never spoke a cross word to me in his life." T. M. Smith, his cousin, brother-in-law and partner in

business, said to me, "You know Charlie and I were brought up together as children of the same mother, as it were; we have been in business together all of our lives; and if ever there was a cross word between us, I do not remember it. So far as I remember, not a shadow of a difference ever arose to disturb our peace in business relation. We differed in judgment sometimes, but this never caused the slightest alienation or unkindness of feeling; one or the other would quickly and cheerfully yield." What a record for a man of such energy, force of character and driving power! His life was a crown of glory to his mother, and a grand monument to her goodness and greatness. It is delightful to think of him as being with her in the paradise of God. The very hope of heaven is made sweeter by the thought of their being there, by the expectation of uniting in the service of God there with those with whom we have so often labored in his vineyard here. One of his friends said, "I believe he was ripe for a field of greater usefulness, and God promoted him—moved him up higher." God grant that we also may so live as to be soon ready for promotion, ready to be moved up higher, that we may join the great army of the redeemed that has gone before us.

Especially does my heart go out in sympathy for his faithful wife, who joined with him so whole-heartedly in every work of faith and labor of love. May the blessings of the eternal Father rest upon her and her house; especially may he grant to her knowledge and wisdom to bring up her little ones in the nurture and admonition of the Lord.

Why?

GRANVILLE DOCKERY.

Dear Brother Harding: You made reference in The Way to my change of church relation, and doubtless those whose attention has been called to the fact are asking the usual question, "Why?" and that I shall state as full as I shall be able in a brief newspaper article. In 1879, soon after leaving college, I went regularly into the ministry, beginning my labors with the church at Columbia, Ky. I started out determined to take no part in politics, and so little attention had I paid to the subject that while in college at Russellville in 1876 I did not know who were candidates until the morning of the election. I heard our landlady say that the Democratic candidate's name was Tilden. When at Columbia the tariff question was prominent. I spent no time in theorizing, but in reading the past history of our country I saw that the low tariff theory had prevailed four times, each time accompanied by a financial panic. So, being led to believe they had some connection as cause and effect I suppose I so expressed myself as believing that a protective tariff was best for the country, hence I was informed by some members at the beginning of the second year that there was an element opposed to continuing me as pastor because I was a Republican, though up to that time I had voted only once, and that for a Democrat. Imagine my surprise when I heard that Baptists, the boasted defenders of liberty of conscience, were making politics a condition of a pastor's continuing with his church. How-

ever, I thought this is only local and I found help in dismissing the matter from my mind as being the work of a few hot-heads, when the church rebuked that element by recalling me. And I am sure the matter entirely died out for I stayed there seven years, and after I moved away I was called back. My work there was successful. I found the church with seventy-two members, and at the end of seven years I left them with 132. I then moved to Hardin County and took charge of a field, giving half my time to Gilead Church located by Lynnland College. At the beginning of the second year there I held, without ministerial assistance, a very successful meeting, in the meantime keeping what political views I had to myself; but during the second year an old brother called me out. I told him I had given the subject very little thought, that I had very little views except on the tariff, I favored a protection; but when the time came to call a pastor he cut off half his former subscription; some cut off as much as three-fourths. The church, however, made up the deficiency, but to save the church from reproach I declined to accept the call.

After three more years' pleasant pastorate at Columbia I moved to Cave City. I found the church on the decline, having had a net loss of twenty members in about six years. In two years I ran the membership from 128 to 182, and in 1895, though a financial panic, their contributions, outside of home expenses, had more than quadrupled anything they had done except one year. But in 1896 the money question began to be talked, though not then considered by us as a party question, as the conventions had not passed on it, and both parties were then divided on it. I expressed myself as believing in a gold standard; but when it became a party question, I avoided expressing myself except when called out, but I was located on the subject, hence, the opposition began; but my success there had given me such a hold on the church that it took extreme measures to break it, and if I could have been driven into infidelity, I suppose the downright falsehoods told on me there would have done it. One sample: Perkins & Curl, hardware merchants at Horse Cave, to prevent wagons from striking the corner of the porch of their store, set up a stone, and the day of Hardin's defeat for governor his clerk wrote Hardin's name, with the day of his birth and death, on it—the day of his nomination and defeat. I knew no more of it than you did, yet it was reported at Cave City that a man (a Baptist) said he with his own eyes saw me do it. That is only a sample.

After that I took a field in this part of the state and moved to Bowling Green and then to this place, but the same obstacle confronted me here. At Goshen, in Warren County, they tried to starve me out. I agreed with them for \$125 per year at least, but they were to make it \$150 if possible. My work was prosperous there, yet \$91 was all that was paid the first year, and the second \$48 was subscribed.

At Scottsville, though under my ministry financial strength had been added to the church and we had built a new house, yet they became so poor, though times were more prosperous, that they could not pay what they had paid with less financial strength when times were hard. Here in my second year I held by myself a meeting that in ten days came nearer cleaning

up all the material in the neighborhood than any meeting I ever saw, but in less than twelve months, because I could not be driven to their nominee, a majority was opposing me, notwithstanding I had bought property and was living here with my work.

At New Salem, near here, opposition began in the first year. I am reliably informed that a man came all the way from Bowling Green to tell them that I was a regular stump speaker, a thing I never attempted during life, besides if, during the two years I lived at Bowling Green, I ever in any way referred to the subject of politics to any man, I have no recollection of it. I but seldom vote. I have been of age during the last eight presidential elections and have voted, I believe, twice, possibly three times. I have gone to hear, I believe, four political speeches during the last ten years—two Democrats and two Republicans. Just here I will say that I will leave any church that will try to force me to the support of the nominee of any party: first, because I shall then regard the church as only a political party, floating the false colors of religion, and second, because the nominations are made generally at least a year before the election and your binding is always considered unconditional, so that a year before I am bound to any one, oft of a number that may be the fortunate one under the uncertainty of political machinery; and yet many a man has been hanged for the worst crime who twelve months before had as good a reputation as any one. I never held the church responsible as long as it was the work of individuals, but to save the church from reproach I would break loose the former attachments of myself and family and pull off and leave a prosperous work to which I was thoroughly devoted (for I was surely in love with the work of the ministry) to go to others fields and form other attachments, to meet the same fate. When the cause of the opposition was first indorsed by the church I was pretty much in harmony with the theory of the best Baptist writers. I had not yet learned the difference that oft exists between Baptist theory and Baptist practice, nor had I learned the difference between Baptists in different neighborhoods, and supposing, as Baptists had called themselves the champions of liberty, that as a matter of course these obstacles would be met with in any other church, and as all other churches, though teaching much that is Bible, taught many errors, my first decision was to drop out. But just at that time the extreme measures used to break the stronghold I had on the churches coupled with things I already knew began to reveal some defects in Baptist usage. It revealed the defects of a congregational government as is interpreted by Baptists. It revealed the ecclesiastical authority of associations and that it was exercised at the very place in which above all they should have played hands off. It revealed how the associations had made the churches abide by a law, yet leaving that law unwritten. It revealed where the churches claimed infallibility in the execution of the law, viz., matters passed on at their Saturday meetings (which is generally composed of women and young people), must be officially indorsed by all the churches as such, though the membership of the indorsing church may despise the act and know that it was done through prejudice. At that time the Whitsett question sprang up—a con-

troversy as to whether the Baptists of England had ever practiced sprinkling. In this controversy Dr. Whitsett drew some far-fetched conclusions and, in my judgment, failed to establish his point, but the effect was to kill the doctrine of succession, which was the real bone of contention. I had been a believer in the doctrine, but imagine my surprise in finding that the histories on which I had relied were not referred to and that the only thing proved was that in England, before 1641, there was nothing that could properly be called a Baptist church which was acknowledged by Dr. Whitsett in his introduction to the minutes of the peace commission that met at Nashville. The overthrow of this doctrine demanded a revision of my theology and caused me to think that I had probably passed too hastily on the merits of other churches.

At least three things combined to hold me longer in the Baptist church than I would have stayed; first, knowing that here in southern Kentucky the Baptists were all more or less of the hardshell type, which means to have only a theory of religion, I thought if a field opened up where there was more activity and liberality, I could advocate Bible religion and avoid the "racket" that would be stirred by my change. Second, my daughter, who was just in her "teens," seemed to be a thorough Baptist and had so set her heart on Sunday school work and prayer meeting, being then in the Sunday school here, secretary and treasurer, organist, and teacher of intermediate class, I was afraid would be so effected by what the church had done (for I had partially kept it from her) that she would have her confidence so shaken in religion that she would become somewhat skeptical; but in this I am glad I was mistaken. Third, certain measures were being transacted in both church and association that I wished first to see ended.

I first asked myself this question: "Is there a church I can endorse in doctrine which does not make politics primary?" I saw that the Methodists, Presbyterians and Baptists all had "North" and "South" to their names, which indicated that at one time they had made politics primary; however, I honor the Methodists and Presbyterians, as they did it in open day, covering up nothing, and if the Baptists, in dividing and organizing a separate convention had either dropped it as a work of hot-headedness, or had carried it to the churches, organizing them as Northern and Southern churches, they would have been deserving of the same honor. In reading Baptist history I find it has been common to make politics primary. Spencer's History of Kentucky Baptists Vol. II, page 504, says they excluded Know-Nothings. During the Civil War, he says in volume 1, page 742, that "many faithful and valuable men were forced to give up their charges because they differed in their views from the majority or an influential minority." He also states that in a few cases the minorities were excluded. In slave time (volume 1, page 183) many were excluded because of advocating the doctrine of emancipation. He especially mentions Rev. David Barrow who, he says, was almost without an equal in either piety or ability. Also Benedict (volume II, page 245) says, "They (the different parties) differed in nothing except this article" (of slavery), and yet he says, "They separated in 1803,

some of their choice and others by the expulsive acts of the churches and associations to which they belonged."

In my searches I could not find where the Disciples had ever divided because of politics or any other outside matters, and if they can continue to keep it on the outside I see nothing to prevent them, with Bible in hand, from commanding the respect of all thoughtful people and becoming the controlling religion of the country. And why should they not keep it out, and show the world that there is at least one religious body equal to worldly organizations, for as far as I know all the excitement and prejudice of the war never divided Masonry, also other worldly organizations, but while they divided as politicians, yet as Masons they stood together. You ask, "Is the majority of Baptists of that type?" I answer, not necessarily so, but the ruling element is. It takes a proscribing fellow to be a Baptist, especially a hardshell. A hardshell believes a thing is so just because he believes it, and he believes everybody is dishonest who does not say he believes it; and in this part of the state, as I said, most all are more or less of hardshell type—some are thoroughbreds, eligible to registration. That class will carry their point or burst the church, while the better part, though it may be a large majority, will yield rather than divide the church. So I wish to say there is a large number of pious and consecrated men and women in the Baptist church, and people that I shall always love as I ever have, but they are powerless.

This is not a new thing. Spencer, in volume 1, page 670, says the principles set forth for missionary work in the general association were, in 1840, adopted by only eleven out of fifty associations, yet, he says, "the great body of the Baptists favored the principles, but the few that did oppose them were found in every association and almost every church, and were very bitter in their opposition."

The same spirit is now manifest in all church division, and that means in almost all the churches in this part of the state. A pastor cannot be neutral, for they don't see how a man can fail to be on one side or the other and be extreme; so if you do not fight on one side they will presume you are on the other side, so they turn their batteries on you.

I have known recently of different pastors having had to give up their churches for like causes, and since I stated publicly that I was done with the church and had turned my attention to the study of Osteopathy I have received letters from different men whom I knew to be good men and whose interest in me I highly appreciated, urging me not to quit the ministry, consoling me with the information that my trials were not peculiar. One, a good brother, stated that he knew several good men who had to give up their charges because they had members who opposed them because of their politics. While I highly appreciated the kindness of purpose of the one offering the consolation, at the same time it served only to show that the thing was common.

There are, and always have been, extremists in all churches, extremists that I could not indorse, but when I turned my mind toward the Disciples and read after some of their best writers, such as Briney, Jessie Sewell

and some others, and hearing some excellent preaching by the editor of The Way, I found that my views were generally in harmony with theirs. Also I now see that the intelligent part of the Baptist world is fast coming to the same doctrine. By the way, after I had publicly stated my purpose to quit the Baptist church without stating what I intended then to do, I stated to a prominent Baptist preacher that one unfavorable sign in the Baptist church was that there were two wings and they were gradually drifting apart, yet in both the social feature was prominent: one drifting into a state of do-nothing—one man about as acceptable in the pulpit as another, just so he did not cost much, as they only wished for some place to gather, talk and have a good time; the other class cared nothing for pulpit ability, as they only wished a man to be up on all social touches, generally picking up a mere boy, I suppose because they could manage him—one that would not attack their sins: that our pulpits were degenerating in ability, the strong being pushed aside by boys. He said that that was all true; "but," said he, "the worst thing is that 'most all our city and town churches are preaching downright Campbellism." I said yes, and at the same time felt very much like saying that they were the only churches as a rule that were doing any good. In fact that complaint is not made by that brother alone, but I have oft heard the same.

I have for some time ceased to discriminate between obedience and salvation, and I have noted that for several years, especially where I have preached, the Disciples have endorsed me.

You may ask what I was preaching during these last few years. I have always worked where it was most needed, hence I have dwelled almost exclusively on practical religion, preaching to professors of religion. You said the brethren here told you that the Baptists had accused you of preaching Campbellism. I had preached that religious people should refrain from the practice of all that is wrong and not only endorse but do that which is right. Is that peculiar to Campbellism? What I have said to the sinner has been first to show him the destructive nature of sin—that it tightens its grip more each day that a man lives in its service. I have not said much to the sinner who wishes to be saved, because I don't often meet them, but the little I have said was in substance: If he believed Christ to be the Savior of the lost, which was generally true, and felt he was sorry for a life of sin, to turn from those sins and trusting every promise of his and to trust them just because God had promised and to trust them just now; then to submit himself to his leadership and follow him in the faith of duty, not only through baptism and church membership but on and on through life. Is there anything lacking if that instruction is carried out? In order to avoid opposition, I did not dwell on where remission of sin came in, for that was the part that belonged to God, who would bring it in at the proper time. I think I shall in the future write something on Baptist usage and on the doctrine of succession.

I have tried to hold inviolate matters committed in confidence and matters that were private, and have spoken only of that which was already public property.
Stowers, Ky.

A Review of Brother Walling's Article.

J. A. H.

On another page the reader will find an article by Brother Jesse D. Walling, on the Bible school question. All of his objections, however, disappear if we will drop the word Bible from the name. If we will call our school Potter College, he will withdraw his objections and give us his support. He wants us to put our school "on a parallel with other schools." He does not object to our making the Bible a text-book in the school. He thinks it is all right for us to teach the Bible in our school, but if we put a term in the name of it which shows that we teach the Bible in it that makes it very wrong. If our name shows that we teach the Bible in the school, he thinks that brings Christ and the church under obligations not their own, and that great harm might result. He wants to know, if I were to run a farm, would I call it Harding Bible Farm: or a store, would I call it Harding Bible Store? If I were running a farm with the intention of devoting the income from it to making Bibles to sell at a very low rate, or to give away, I would not think it wrong to name it Harding Bible Farm. If I were running a store, devoting the income of it to selling Bibles at a reduced rate or to giving them away, I would think it very appropriate to call it a Bible Store. If I were to name such a store so as to make the impression that it was "on a parallel" with other stores in general. I would convey a false impression. Such a store would be a Bible store indeed. Our school is a Bible school: for while we teach the usual college curriculum—the languages, ancient and modern, the sciences, mathematics, literature, music, art, and so on—we also teach the Bible, and all the teaching we do is designed to educate our students, male and female, in the Bible and for the Bible. And we have believed, and have found by experience that it is true, that the influence and force generated by the Bible study has cause everything else to be done better than it is commonly done in other schools, as a rule.

There is a force in the Bible which causes every man who reads it, delights in it and meditates in it, to become a wiser, stronger, better man—more efficient in everything to which he puts his hands. It does the same thing exactly for nations; and the nations of today are wise or foolish, great or little, strong or weak, exactly in the proportion in which the Bible is, or is not, circulated, read and practiced among the inhabitants of them. It will exert the same force in our children if we teach it to them properly. Every school ought to be a Bible school, but it is not so. If our school is not a Bible college it ought not to be called one; if it is, the name is all right.

It is true that the responsibilities of the church of God at Bowling Green are increased by the opening of the Bible College there; for the teachers will be members of that church and so will most of the students; and with increased membership comes increased care. All of the teachers do their work as members of the church of God and as subject to its oversight through its eldership. It has no more care nor jurisdiction over the members who are farmers, merchants, mechanics, and so on, than it has over us. During the

ten years I was at Nashville in the Bible School, the faculty of the school caused the church no trouble that I remember, and many of the best workers in the church were from the students. I believe it is more than probable that the faculty and students of the Nashville Bible School, together with the church of which they were members, did as much for the cause of Christ in the last ten years, and studied the Bible as much, as did all the balance of the churches and Christians in the city, and I hope we may do fully as much at Bowling Green in the ten years that are to come.

Brother Walling thinks placing the word Bible in the school name makes Christ and the Church responsible for our words and deeds as they would not otherwise be. Surely he has forgotten that the Holy Spirit says, "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" (Col. 3: 17). And Paul prays for the Thessalonians that God may "fulfill every desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thes. 1: 11, 12).

From this I learn that every Christian should do everything that he does in the name of the Lord Jesus, for the glory of God and Christ. The Christian who is a farmer, merchant, mechanic, doctor, lawyer, is as much under obligation to conduct his business strictly and literally for God, considering all the time the interests of God's kingdom, remembering he is to give a strict account of every deed done, every dollar spent, of every deed undone, every dollar not spent, as is the preacher or teacher. I believe if I preach for my selfish interests instead of for the welfare of Christ's kingdom I will be lost forever. I believe if the farmer or merchant, who is a member of God's church, conducts his business for the selfish interests of himself and his children, he also will just as surely be lost in the world to come. There is a lot of talk about the Christian's "secular business" that is very misleading. The Christian ought to have no business but to honor Christ and do his will. When he works at anything for any other purpose he is false to his Master.

Faithful Unto Death.

On the deck of a foundering vessel stood a negro slave. The last man left on board, he was about to step into the lifeboat. It was almost laden to the gunwales, to the water's edge. Bearing in his arms what seemed to be a heavy bundle, the boat's crew, who with difficulty kept her afloat in the roaring sea, refused to receive him. If he came it must be unincumbered and alone; on this they insisted. He must either leave the bundle and leap in, or throw it in and stay to perish. Pressing it to his bosom, he opened its folds, and there, warmly wrapped, lay two little children, whom their father had committed to his care. He kissed them and bade the sailors carry his affectionate farewell to his master, telling him how faithfully he had fulfilled his charge. Then, lowering the children into the boat, which pushed off, the dark man stood alone on the deck, to go down with the sinking ship, a noble example of bravery and the "love that seeketh not its own."—Selected.

A Test of Fellowship.

J. N. ARMSTRONG.

We don't see how a Baptist church can receive persons to membership otherwise than by a unanimous vote without destroying its internal fellowship. If a member makes an unreasonable objection against an applicant then, the thing to do is to get him to withdraw it. If he will not, then deal with him. But don't destroy fellowship to get a name on a church list.

This shows a very marked difference between the Baptist church and the church of the New Testament. The church of the New Testament never did such a thing as "receive persons to membership" "by unanimous vote." But this practice of the Baptist church only shows to what extent the commandments and doctrines of men are sometimes exalted. It is no new thing for the traditions of "the fathers" to be made tests of fellowship. When Jesus came into the world the Jews were more zealous toward the traditions of their fathers than they were toward the law of God, and were actually making these traditions tests of fellowship. They had drifted so far that they had become blinded to the law of God, and had made void the word of God because of their traditions. Now, traditions of the fathers simply mean those things not taught of God, but simply and purely teaching of men handed down from generation to generation until they become recognized as a part of the law of God. This shows how dangerous it is to teach, accept, or practice anything not founded on the word of God.

No doubt many Baptists believe their practice of "receiving people by a unanimous vote" is authorized by the Bible; and while I do not hope to do them much good by writing of this practice (for not many of them will see it) yet I want to impress my readers with the importance of rejecting all teaching and practice not found in the word of the Lord. We cannot be too careful about these things. It matters not what our fathers taught and practiced, but the all consuming question ought to be, "What does the Bible teach?"

John the Baptist was the first baptizer sent of heaven, and if ever he consulted with flesh and blood as to whom he should baptize nobody knows it. He simply demanded faith in the coming Christ and confession of sins.

Peter on the day of pentecost, preaching the first sermon under the final commission of our Lord, cried out to every inquiring soul, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . . . They then that received his word were baptized" (Acts 2: 38, 41).

Here all were baptized that received his word, and not those that were "received by a unanimous vote of the church." Did Peter destroy "internal fellowship" by accepting people otherwise than "by a unanimous vote?"

Philip, the evangelist, preached Christ to the city of Samaria and the "multitudes gave heed with one accord unto the things that were spoken by Philip. . . . And when they believed . . . they were baptized, both men and women" (Acts 8: 5-13). Philip must not have been a Baptist preacher, for it is certain nobody was received by a unanimous vote here.

Just after this work at the city of Samaria Philip was directed to preach to the Ethiopian eunuch, and as they (the preacher and the eunuch) traveled along the road they came to a certain water and the eunuch asked to be baptized, and Philip stopped the chariot and baptized him, consulting no human being.

Paul and Silas went out to the riverside and found Lydia worshipping, and they spake unto her the word of the Lord, and when the Lord opened her heart by the teaching of these men, she and all her house were baptized, and there was not a church in many miles of them. A little later the jailer is baptized at midnight, and no unanimous vote receives him; he is simply accepted upon a confession of his faith. So it went throughout the New Testament age. Faith in the Lord Jesus Christ was the necessary qualification to baptism. When they made it known in any form of words that they believed in Christ and therefore wanted to be baptized, they were baptized "immediately" or "the same hour of the night."

Any man who would stop and ask a church whether a certain one should be baptized or not when the person had sincerely confessed his faith in the Christ would not only fail to follow New Testament practice, but would bow to the requirements of men.

I wonder how a Baptist preacher would act were he preaching in a field where he was the only Baptist and ten were to present themselves for baptism. Would he baptize them? Would he act as did Philip at Samaria, and with the eunuch? Would he do as Paul did at the jail in Philippi? If he did what would become of his "internal fellowship" that the "News" talks about?

"Oh! consistency, thou art a jewel."

Oh! truth, thou art consistency.

"But," says one, "surely this church that prides itself in believing 'that the Bible is an all sufficient rule of faith and practice,' that 'it is the only court of appeal known to a Baptist church,' and that 'it is, and shall remain to the end of the world, the true basis of Christian union, and the supreme standard by which all human conduct, creeds, and opinion should be tried,' has Scripture for this practice."

No, it has neither Scripture nor example. There is not a passage in the Bible that teaches it, neither is there one from which it can be necessarily or unnecessarily inferred that any church was ever called on to decide whether a person asking for baptism should be baptized or not. God has never left it to men to judge the hearts of those coming to Christ. No human being knows the heart of the man you are baptizing save the man himself. "For who among men knoweth the things of a man, save the spirit of the man, which is in him" (1 Cor. 2: 11).

Then the only way to find out the condition of a man's heart when he desires baptism is to ask the spirit of the man. If this spirit lies we cannot know it at the time. Therefore every man that baptizes, doubtless baptizes unbelievers. The Baptists, with all their voting, do as much of this kind of work as anybody, although they boast of "a converted membership" as "the pre-eminent Baptist peculiarity."

I have heard of Baptist churches that have received people "by a unanimous vote," and in a few months the same church decide these persons never were believers, never were changed in heart.

Philip could have judged the heart of the eunuch as well as the church at Jerusalem. Neither could do it. Hence, when a man seriously professes faith in Christ and desires to be baptized it becomes the duty of every Christian to help him obey God.

It is not a prerogative of the church to judge the hearts of those who ask admittance.

It is wicked to question the confession of any one (regardless of his former life) unless there is present fruit to be father of the doubts.

Let each one who reads this seek to give the traditions of the fathers and be true to our claim that the Bible is an all sufficient guide in religion.

On the Name "Bible School."

JESSE D. WALLING.

Brother Harding: I have read with interest your discussion of the "Bible School" question, and am not just satisfied with your conclusions upon it, and desire to present some things that are in the way of my accepting your conclusions. 1st. I notice some thirteen questions and answers that you give in The Way of September 5th. In No. 10 of these questions you say, "Well, what is the matter with Brother Hawley and other folks who are fighting against you who are teaching the Bible in your schools? I do not know what is the matter with them. It is not the school that troubles them. They would be willing for us to teach the school if we would agree not to teach God's word. They are willing for us to teach God's word anywhere but in the school, to anybody but to our students; they are willing for us to teach them, I suppose, anywhere but in the school. They object to our having the Bible as a text-book in the school." We desire to say that none of the things you state in this answer is the "matter" with us. The thing that troubles us is, the right of any one to start and conduct a "Bible School," either the "Nashville" or the "Potter Bible School." We are not able to see that they are on a parallel with other schools that are under a human name. We notice that in question No. 1 you say, "The word 'Bible' is not a Scriptural term;" but we notice in your answers to several of these thirteen questions you use it as a "Scriptural term." If you could not so use it, would you name your school for it? Do you not use it because it indicates to the world that the word of God is taught in such school? If so, does not this make your school wrong? Does it not of its own appeal to the church for its support? And is not this wrong? The question is not whether it is right for you to teach the Bible in your school, but is it right for you to conduct a school for the purpose of teaching the Bible, and calling such a school a "Bible School?" This being proven, it certainly follows that you should teach the Bible in your school. I do not see that the "Bible School" is on a parallel with the ordinary literary school, and it must be on a basis of this kind before you can class it as a business engagement, such as farmers, lawyers, doctors, merchants, etc. They are not on a parallel for the reason that if you should decide to run a farm you would not call it "The Harding Bible Farm." If you should decide to conduct a store,

you would not call it "The Harding Bible Store," and so with other business engagements. We object to the use of the name "Bible" in your school, for the reason that it involves others in obligations which are not their own, and that without their consent. The name "Bible School" naturally attracts the attention of the world to its actions. If there is an evil report, caused by the action of its teachers, the report is not confined to the school in its evil effects, as it would be if it were an ordinary school, but the church would be made to bear the evil effects of the evil actions. Thereby you place upon the church an obligation which is not its own. Jesus Christ has nowhere authorized the establishment of an institution such as the "Potter Bible School" for the purpose of teaching the word of God. Therefore, since such a school brings the church into obligations not its own, it also brings Christ into obligations not his own, as he is the Head of the church. If you will call your school the Potter School, we will withdraw our objections and give you our support. We do not object to your making the Bible a text-book in your school. Put your school on a parallel with other schools and we think all objections will be withdrawn. But will you teach in a school on a parallel with other schools, with the Bible as a text-book?

McMinnville, Tenn.

Multitudes of so-called Christians are never persuaded that the kingdom of God is not of this world. They are constantly planning and working for something like the great political organizations that have grown up among the nations of the earth. They want something with tangible, material supports. And as the nations seek wealth in order to gain power, so the churches beg money in order to save souls. But practically this saving of souls goes little further than adding them to "our denomination" and making them as far as possible a source of revenue. Forgetful or ignorant of the types presented in the Old Dispensation, the managers of this work of secularizing the kingdom of heaven are entirely worldly in their estimate of spiritual things. With them success means an abundance of donations, and permanency is indicated by a large amount of funds well invested. The handful of meal and the little oil and the prophet's word are as nothing in the sight of these financiers. The Lord's providence is too precarious, but big endowments are a certain source of income. He might forget His promises, but the corporation is sure to pay unless the defaulter intervenes. We need not argue how alien all this is to the teaching of Christ and his apostles.—L. F. Bittle, in Octographic Review of December, 1899.

Bishop Warren has said: "One of the tallest saints I ever knew lately wrote: 'I seldom find much food in the preaching of these days; but the Bible is always new and beyond the preachers.'" If that is so, then it is because the preachers draw their inspiration from the wrong source. They go to history, or science, or current literature, or the news of the day for the subject matter of their sermons rather than to the Word of God. They bring to their flock chaff instead of the finest of wheat. Like Ephraim of old they feed their people on wind.—Christian Uplook.

A Singular Report of a Meeting.

J. A. H.

J. C. Mullins, in the Christian Courier, makes the following unique report of a meeting:

Gonzales, July 15.—Our meeting is progressing very well. The visible results are one confession and three added by letter. Ours is a hard work. At the very first mention of Acts 2: 38 the denominations became mortally offended, drew off their support, and the different pastors have combined to break up the meeting. One night after Brother Rosenstein had quoted freely from sermons of the apostles, one good Methodist brother, on being asked to dismiss the audience, prayed hard and fervently, thanking the Lord that the conditions of salvation were such that they could be obeyed on the mountain top, in the middle of the desert or under a wrecked train, to which the Presbyterian pastor uttered a pious "Amen." Brother Rosenstein is preaching some able sermons. Pray for us that we may not be discouraged.

This report from Brother Mullins suggests several thoughts that appear to me to be worthy of earnest consideration on the part of disciples of Christ. From the report it appears that Brothers Rosenstein and Mullins believe a man must be baptized into Christ before he obtains forgiveness of sins. They both believe, no doubt, that baptism is immersion, that sprinkling and pouring are no more baptism than they are dipping. They believe also that no one can enter into the kingdom of God, the church, without being born of water and the Spirit; and that as the immersion is the burial, so the emersion is the birth of water. Now, the strange thing to me is that brethren Mullins and Rosenstein should want persons who (as they believe) are not members of the church of God, who have never been born again, to lead their meetings in prayer, preaching or exhorting, or in any such way. I do not suppose a man who was not a Mason was ever called upon to lead the services of a Masonic lodge; and I know that under the Jewish law none but a priest of the blood of Levi was ever allowed to officiate in the services of tabernacle or temple. I cannot call upon a man to lead the meetings of the church of God when I am sure he has never been born again, that he is not a member of the body, that he is yet in his sins.

These brethren quoted Acts 2: 38, and "the denominations became mortally offended, drew off their support, and the different pastors combined to break up the meetings." Well, what else could they expect? Did they not know that these pastors did not believe their doctrine? How could they pray for its success when they believed it to be untrue, and contrary to the will of God, and injurious to the human family? Every honest, intelligent pedobaptist in the world must believe that the doctrine taught by Mullins and Rosenstein is contrary to the will of God. The pedobaptists not only believe in infant membership, and sprinkling baptism, but they also believe in a direct operation of the Spirit on the sinner's heart—an immediate operation—and in forgiveness by faith only, before baptism. They think Mullins and Rosenstein wrong and radically opposed to the will of God on all these points. How could these gentlemen, then, expect pedobaptist clergymen to pray with fervent, sincere hearts for the success of their meetings? How could they want men to

pray for them who could not possibly do it with unalloyed pleasure and in full assurance of faith? And how could pedobaptists pray for the meeting with pleasure and in faith when they knew Rosenstein was liable to preach what they believed to be false, and when they were certain he would want sinners to do what they believed to be contrary to the will of God, that is, to repent and be immersed for the remission of sins? I have too much respect for the faith and feelings of pedobaptists to ask them to pray for the meetings that I conduct. It is too bad to ask a man to pray for what you know he cannot approve in his heart.

Brother Mullins was evidently very much hurt because the Methodist brother "prayed hard and fervently, thanking the Lord that the conditions of salvation were such that they could be obeyed on the mountain top, in the middle of the desert, or under a wrecked train;" and he was grieved because the Presbyterian pastor "uttered a pious 'Amen.'" What else could he have expected of them? That is just what they believe. Does he want a man to pray contrary to his faith? Has he a right to be hurt and grieved because they pray according to their faith? In fact were not Mullins and Rosenstein wrong in trying to secure the influence of these pedobaptists for their meetings, when, as they supposed, "ministerial courtesy" would prevent them making known their disapproval of what they believed to be false? I honor these pedobaptists all the more for not allowing themselves to be placed in such a false position, and I think Rosenstein and Mullins are to be condemned for tempting them to act hypocritically.

There are many pedobaptists who are personally very pleasing to me, amiable and charming people; and for them I have feelings of sincere admiration, warm affection; but I do not believe their doctrine, and I cannot heartily pray for the success of their meetings. If I were to pray in their meetings, my prayers would be as unpleasant to them as theirs were to Mullins and Rosenstein. So I think it best not to pray in those meetings.

What are these prayers in the public meetings for anyhow? If they are simply designed to secure the influence of the leaders of the people, and to conciliate the audience, then of course they should be managed with all the worldly wisdom possible to secure these ends; but if the object is to secure the blessing of the Lord Jehovah, no man should be called upon to lead in prayer who is not in full sympathy with the purposes of the meeting; he should be one who can put his whole heart and soul into the prayer. The Holy Spirit says, "The supplication of a righteous man availeth much in its working" (James 5: 16, R. V.), but to avail it must come from the heart in full assurance of faith.

It is no disrespect to a minister not to call upon him to lead in prayer, when you know he does not approve of what you are about to do. It appears to me to be discourteous to call upon him to pray under such circumstances. It is no disrespect to the Odd Fellow for the Mason not to call upon him to lead his meeting. When we select one to lead the prayers, let us be sure to seek for one who has power with God, and who can put his whole heart into the prayer. God's blessing is what we need, not man's favor, and that which will surely obtain that blessing is the thing to be done.

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.

Brother N. P. Lawrence, Quincy, Branch county, Mich., has a complete set of the Millennial Harbinger, forty-one volumes, which he will sell for forty dollars, if they are ordered by the twentieth of October. A rare opportunity to get a splendid set of splendid books. What Brother Lawrence says can be relied upon.

* * *

The Bible Student, of Columbia, S. C., is one of the most highly prized of the exchanges that come to this office. It never fails to have articles that are rich in thought, in suggestiveness. It is strong and clear for the word of the Lord against the destructive critics. In the September number the editorial notes on questions of higher criticism are worth a year's subscription.

* * *

The name of the Two Mites, which is a weekly published from Highland Home, Ala., has been changed to Apostles' Teaching. It is a neat little paper, which goes at fifty cents per year. Two of the editors, Brothers S. Jordan and J. W. Haynes, I know well. They are strong, true men. May God greatly bless their work.

* * *

Since The Way was started I suppose not fewer than two thousand or twenty-five hundred subscriptions were made by the friends of the paper to send it for one year to people whom they hoped to benefit by it. Thus about half of our list was made up of those who did not take it themselves but to whom it was sent. Several large subscriptions were made to this end of from fifty to one hundred dollars. There were many subscriptions of from two to twenty dollars. The paper was thus sent to members of all the Protestant denom-

inations, to Catholics, atheists, infidels, skeptics, and to all sorts of sinners. When their time expired many of these people renewed their subscriptions, and are now warm friends of the paper. Many of them declined to renew, and their names have been dropped. I suppose more than a thousand names of such people have been dropped from our list within the last four or five months. But we have been constantly receiving new subscribers, and we still have between four and five thousand names on our list; we have never had more than forty-eight hundred, I suppose.

* * *

We have reason to believe that our list of subscribers is now almost wholly made up of friends of the paper who have subscribed for it themselves. We believe the list is a much better one than ever before. But it ought to be nearly doubled to enable us with safety to make the enlargement we want to make on the first of next April, at the beginning of the fourth volume. If every subscriber would do what he can to get from one to ten new subscriptions, I am sure our list could be doubled in a month. It has not been unusual for friends of the paper to secure from twenty-five to fifty subscriptions within a few months. I hope many will interest themselves in helping this effort to circulate pure, gospel literature at the lowest possible rates. This is not a selfish request, as the editor and publisher and the writers for the paper receive no financial benefit from it. It is on their part a work of love for the Master's cause; and therefore they feel perfectly free to call on their brethren to help them in thus preaching with the pen the gospel of Christ.

* * *

"But," inquires one, "has not the plan of The Way changed since it started? Is it conducted in the same free, unselfish way as at the beginning? Do you not charge extortionate interest on deferred payments?"

No, none of these things are so; on the other hand the editor and other writers for the paper are giving more to it now, and are making more sacrifices for it than they did the first of the year; and they delight in doing it. Now they give to their readers nearly thirty-five pages of reading matter per month; during the first two years they only gave sixteen. There is about three times as much reading matter in The Way now per month as there was during the first year; but the price when paid promptly in advance has not been changed. The extra charge against those who fail to pay on time is designed to pay the expenses of collec-

tion. It has not done it yet, nor do I suppose it ever will. No man needs to incur this extra expense; for, if one is unable to pay and wants the paper, and will let us know it, the amount will be paid for him. We have always been able to find the money for this so far, and expect to do so hereafter. We sent you a monthly at first at fifty cents, and you thought the price was low; the second year we increased the size of the paper about one-third and sent it at the same price; the third year we made it a weekly, about doubling the quantity of reading matter per year, and sent it at the same price; next year we want to double it again and send it at the same price; surely this does not look like The Way is growing selfish as it grows older, as some of our friends (?) would have you believe.

One petition of my prayer is that during the next six months God will stir up the hearts of all the friends of the paper to do what they can to increase its circulation, that its size and usefulness may be greatly enlarged next year.

* * *

President Harper, of Chicago University, in speaking of the two accounts of creation found in the first two chapters of Genesis, as quoted in The Bible Student, of Columbia, S. C., says:

"Either of them has influenced human life more than all the historical records ever penned. . . . As to their value as the medium for the conveyance of religious truth, let history speak. The statement made above is not an exaggeration. These stories have directly and indirectly influenced human life more than all the historic records ever penned."

Now it is well known that Dr. Harper calls in question the historicity of these narratives. If they are not history, are they fictions skillfully gotten up by some unscrupulous or fanatical men? Then these unknown scoundrels or fanatics have done more to influence the human family by their two short lying stories than all the true historians of all ages have done. Who can believe it? Surely not I. Two such marvelously successful liars would have been demigods at the least.

Was the writer of this narrative inspired by the eternal God? Then I can easily account for his wonderful skill and marvelous influence! it is the work of the Infinite One. But would Jehovah inspire his faithful servant to write a lying account of creation for the instruction and edification of his people in all ages? Perverted indeed must be the mind and heart of the man who can believe it! The simple truth and easy explanation of the whole matter is that God inspired Moses to give a correct account of creation. Nor is there anything in the least bit like a contradiction in the two chapters, except for those who are hungering and thirsting after contradictions in the Bible.

* * *

The Christian Register is our authority for saying that the present editor of the Christian Standard once advocated the acceptance of pious Pedobaptists into Campbellite churches on their affusion for baptism. Maybe this accounts for the progressive ideas of the Standard at this time.—Baptist Flag.

If it is true that the editor of the Standard did hold to such views, he may hold to them now; and,

if he does, it is no strange thing that he got into such a rage at me for my criticisms on the Sweeney Tabernacle Meeting; for when a member of the church of God begins to set aside the ordinances of God for the traditions of men, there is no telling to what wicked and foolish extremes he may go; nor how soon he may become a reprobate as to the faith. I would like to hear from the Standard's editor as to how he stands with regard to the pious unimmersed.

* * *

In a recent issue of the Christian Standard one J. D. Smith writes in favor of receiving the unimmersed as follows:

"The writer, with many others—and he speaks from personal knowledge gained by coming in contact with many leading minds among our people—believes that, to be consistent with the positions we now occupy, and the spirit of New Testament teaching, we should open the way at once to formal membership in our congregations for all whom we admit to be children of God, irrespective of their views on the ordinance of baptism; I say to be consistent with our position, for the great mass of our people admit that the pious unimmersed are children of God as well as ourselves, and on this account we join with them in every act of worship known in the New Testament. But when it comes to the little matter of formally recognizing them as members of our local congregations, Baptist-like, we put up the bars and say to them, "Thus far, but no farther. You are good enough to worship with us and go to heaven, but you are not good enough to be admitted to formal membership in our little folds here below. God allows us to treat you as brethren in everything except this one."

Bro. McGarvey seems to doubt the statement I made respecting the practice of several of our preachers. That statement was made by me on the authority of most reliable Christian men, who knew whereof they affirm. The writer is as sure we have a number of preachers who are receiving unimmersed persons, as he is sure of anything he has not actually seen. Two of these men are preaching for churches in one of our largest cities. One is a learned professor who has occupied important positions in our colleges and on programs in our leading conventions; the other, an editor of one of our leading papers. One of these churches is in the vicinity of one of the greatest institutions of learning in the land—where they certainly have every opportunity for knowing the truth, and, besides its regular pastor, has the fostering care of a man who is recognized as one of the greatest lights in the brotherhood.

To this President McGarvey strongly and clearly replies. The following is a short extract from his reply:

He who accepts and acts upon the proposal made by Bro. Smith, abandons Christ and the apostles to please men. In doing this, they fail to bring about the design of Christ in the ordinance. He says that "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." If one is received, then, without baptism, he is received, not into the kingdom of God, but into something else. Paul teaches that we are baptized into Christ; and it follows that no one is in Christ who is not baptized. He who tries to bring

him in by some other process is like the thief and the robber who enter the sheepfold, not by the door, but by climbing over the fence.

Bro. Smith imagines that my policy is to patiently wait, and that "by and by all the members of other religious bodies will come and lay the weapons of their warfare at our feet." He is greatly mistaken. My policy, not to wait, but to keep up the fight by which we have won so much already, until the battle for Christ shall be won in every part of the field. Continue to argue the question publicly and privately, and continue to baptize as many as possible of the unimmersed, whether pious or not pious. It will not be long till the really pious unimmersed will put baptis-tries into their own houses of worship, and thus bring the controversy to a close.

* * *

Twelve or fifteen years ago, judging from the signs of the times, I expressed the conviction that among the congregations of the disciples of Christ there would be some who would admit to their membership sprinkled persons—accepting sprinkling for baptism—within twenty-five years. A few years afterward J. S. Lamar, one of the Christian Standard's favorite writers, wrote an article advocating this course. The article was published in the Christian-Evangelist. Several years later several churches, numbers of whose members read one or both of these papers, no doubt, began to practice what Lamar had preached. Now the sentiment seems to be growing. Within fifteen years more it will be a very common thing among those churches that have "the pastor," the organ and the many societies; for when a church has supplanted God's eldership with "the pastor," God's music with the instruments and the choir, and God's church with all these modern societies, it is foolish to suppose it will stop; it is sure to go on in departing from the way of the Lord, and the signs clearly indicate that the next great change will be the free reception of the unimmersed into many of these churches.

Well, let them go; when churches go wrong, it is well that they should be radically wrong, that the lines between them and the true may be clearly drawn, that as many as possible may be saved.

* * *

No faithful child of God should allow his peace to be disturbed by these things. These divisions are but separations of the chaff from the wheat, the faithful from the unfaithful, the lovers of God from the lovers of the world. Don't forget that most people are going to destruction, that the road to death is wide, and that it is entered by a broad gate; while those who go to life pass through a narrow gate into a narrow way, and that there are few of them in comparison with the multitudes that go the other way. He who is on the Lord's side is the prosperous one; he it is who gets the greatest good both out of this life as well as out of that which is to come. Christ's yoke is easy; his burden is light.

A man of God in London many years ago used to say to his people occasionally: "Be very careful how you walk, for the world will not read the Bible, but they will read you. They will form an idea of the Master from what they see you do." There is plenty of food for reflection in that truth.—Christian Leader.

Profit and Loss in Christianity.

ROBT. H. BOLL.

This is certainly putting it "after the manner of men because of the infirmity of your flesh." If God had not, because of the weakness of human nature, presented the subject of salvation and Christianity from a standpoint of loss and gain, we would think it almost blasphemous to look at it in that light. The enormous sacrifice of Heaven; the plain highway to the gate of the City; the promise of rest in the remission of sins; the light that gleams to us beyond the shadow of death; the life of eternal glory with God and with him who loved and redeemed us—all this is the free gift of God. How then can we speak of profit and loss? Yet Christ permits us to consider it in that way, that the free grace of God may appear the more glorious.

The Christian life is not without its sacrifice; and we count sacrifice as loss. The Christian's life is all sacrifice. "Give it to me," says the Lord. "He died for all that they who live should no longer live unto themselves, but unto Him who for their sakes died and rose again." 2 Cor. 5: 15. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This looks like loss. But Christ announces a startling truth, which, though it seems paradoxical, is found to hold good in every instance. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." If you keep your life you will ruin it—just as a little child would abuse and break a fine watch committed to its care. We do not know how to direct our steps. Look at the many millions of lives that are wrecked in vain pursuit of pleasure or money or fame. Certainly—they thought they knew what they were about, and considered themselves skillful helmsmen to steer their boats into a haven of rest and happiness; and the great Pilot who alone knew the way among the hidden cliffs and shoals they despised. Had they given up the ship to him and placed the rudder into his hands they should have found landing and harbor. But whosoever shall find his life shall lose it. Thousands of thousands have made the experiment; thousands of thousands will try it yet. But to him that hath ears to hear Jesus says, Come to me; suffer and sacrifice; I will give you rest. His yoke is easy, his burden is light. To give him your life is not loss; to live unto him is to put your life in his safe-keeping to receive it again in abundance. He lays it up where no thief can steal, nor worm shall devour its sweetness; where safes are not forced; where banks do not break your riches shall be kept. Is the grain of wheat lost that is committed to the earth? Does it not spring up and bring forth fruit many fold? So are those who lose their lives for Christ, who put to death the old man with his affections and lusts, and are crucified unto the world. Sow to the flesh and you will reap corruption; sow to the Spirit and you shall reap life everlasting. And "he that goeth forth in weeping, bearing precious seed, shall come again with rejoicing, bringing his sheaves with him." Where then shall we invest? And where is profit and loss?

The Christian is appointed unto suffering. You

may call this loss if you wish. By his very nonconformity to the world he will bring persecution upon himself. Paul said, "All that live godly in Christ Jesus shall suffer persecution." If you are not persecuted for Christ, there is something wrong—perhaps you are too much in friendship with the world; and that is another name for being at enmity with God (James 4: 4). At any rate, Christ said, "Woe unto you when all men speak well of you." You need not go out of your way to offend people—just do your full duty as a Christian, be zealous, live for God, trust in him. Then your very presence and conduct will be a continual rebuke to the world and to half-hearted Christians. Soon they will begin to chafe and fret. Criticisms and persecutions will rain upon you. You will be called anything from knave to fool, from hypocrite to idiot and crank. Then, in addition, they that follow Christ deny themselves and take up his cross. Self-denial often means suffering; temptation means suffering; cross-bearing means suffering. Such is the Christian's lot. If our Lord and Master suffered, we need not expect to escape it. Paul's charge to the brethren was (Acts 14: 22) "to continue in the faith, and that we must through much tribulation enter into the kingdom of God." And when John looked upon the victorious multitude which no man could number, clothed with white robes and palms in their hands, one of the elders told him, "These are they which came out of great tribulation." Can we consider that as loss? Then is the discipline of the school a loss to the child, and the laborious training a loss to the artist, and the purifying fire loss to the gold. It is for chastening that we endure. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Is it loss to the diamond to be ground and polished? We cannot consider suffering as a loss. Let us call it a risk and an investment. Now what is the profit or loss? Does the investment pay? The Holy Spirit answers, "For I reckon that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed to us-ward" (Rom. 8: 18). And again, "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). These are profits that are beyond the calculation of percentage; so far does the reward exceed the small, temporary outlay on our part, that it is not profit—that is not the word—it is the free gift of God's eternal love.

And even at those terms, we are not left alone in our sufferings. If we are partakers of the sufferings of Christ, we are also partakers of his comfort and his peace which upheld him; and always may we rejoice and rest in the hollow of his hand and feel safe in the love of God, our Maker, who giveth us songs in the night.

Once more to the question of profit and loss. Take the sinner at his best. Give him pleasures such as no other man ever enjoyed upon the earth; give him all the wealth and treasures of the earth; make him ruler over all its kingdoms—and then? Has he found gain? Has he profited, if for these things he neglected the way of the lowly Savior? Now hear the problem of profit and loss propounded in his case by Jesus himself: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what

shall a man give in exchange for his soul?" There can be but one answer. Woe unto him that barter his privilege and hope of heaven for a mess of pottage. He loses everything; himself is lost; and through all eternity he must bewail his folly. He only is wise that builds upon the rock, that hears Jesus and comes to him to suffer and obey and rejoice in the hope of the glory of God.

If Any Man Will Come After Me
Let Him Deny Himself,
and Take up His Cross,
and Follow Me.

For Whosoever Will Save His Life Shall Lose It,
And Whosoever Will Lose His Life For My Sake Shall
Find It.

For What Is a Man Profited
If He Shall Gain the Whole World,
and Lose His Own Soul?
Or What Shall a Man Give In Exchange For His Soul?
For the Son of Man Shall Come
In the Glory of His Father With His Angels,
And Then He Shall Reward Every Man
According To His Works.

The Spirit of the Age.

JOHN F. ROWE.

The "spirit of the age" is of the "earth earthy," while the spirit which is from above is a revelation from God. "The world passes away," says the Apostle John, and the physical "heavens" shall be dissolved, say both Paul and Peter, but the word of God stands fast forever. Nowhere in the teachings of prophets and apostles are the people of God exhorted to keep even with "the spirit of the age" or "abreast of the times." Indeed, the very reverse is inculcated on every page of the inspired word. In the world, but not of the world, is an utterance of our Savior that forever fixes the relationship of Christians to the kingdoms of this world. Show me a preacher or a church member who is always insisting on keeping up with "the spirit of the age," and I will show you a person whose inclinations are more earthward than heavenward, and who is more wrapped up in the things of time than in the verities of eternity. I will show you a person who does not hesitate to attend theaters, operas, parlor dances, circuses, wine suppers and places of general hilarity. He reverses the order of heaven by letting the world into the church, by means of which the church becomes carnalized, instead of sending the church into the world, by reason of which inroads upon the world the world grows better and wiser.

The worst thing that ever fell upon the church, in the past history of the church, was when the church caught up with—or rather, lapsed back to—"the spirit of the age." Nothing pleases worldly people better than to hear secularized Christians insisting that the church "must keep up with the times."

Some prominent church members, with an eye to business and money-making, conceived the idea of locating an earthly elysium on Lake Chautauqua, in the name of "our holy religion." In a few years this elysium became the summer resort of the bon-ton of the church. "Recreation" was organized on a grand, if not a graduated, scale, for an army of poor, helpless church members were left behind to grovel in everyday, ceaseless toil. The managers talked "social cul-

ture and "religious culture;" they advertised "Bible readings," and they employed "distinguished lecturers"—lawyers, jurists, scientists, artists, poets, historians, foreign travelers, geologists, ethnologists, archaeologists, antiquarians and humorists and punsters—with an eye single to the making of money. Here was located an earthly paradise, indeed—for the favored few.

In the midst of all this emblazoned worldly glory, who among the assembled clergymen is bold enough to stand before that great concourse of people, and, in the language of the apostles of Jesus Christ, tell sinners what to do to be saved? Not one! It is at these great heterogeneous gatherings that "the lust of the flesh, and the lust of the eyes and the pride of life," are made eloquently manifest. The Apostle John says: "Love not the world, neither the things that are in the world. If any man love the world (more than he loves God and righteousness), the love of the Father is not in him." The Apostle Paul says: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God."

Since the establishment of the first Chautauqua, and the announcement of its great financial success, other ambitious and worldly-wise men, under the garb of religion, have started up other Chautauquas and summer religious associations, under various names, with money-making as the ultimate end, in imitation of the first one founded. And, as a result, behold the shameful desecration of the Lord's Day.

If the day of Pentecost has not fully come, the surging, scoffing, depraved elements of society have come, and, although they have not heard one gospel sermon, nor been invited to turn to God, they nevertheless feel well paid for the pleasure of this bodily recreation.

If a preacher of the gospel desires to catch "the spirit of the age," he, in his "pulpit ministrations," must make the Bible harmonize with the latest developments of science, or the skeptical world will not receive the Bible; he must show that the Bible harmonizes with the occult as well as with the well-known laws of nature, or he will be regarded by agnostics as a stupid ignoramus, and if he fails to harmonize historical facts with scientific facts, why, down goes the Bible on a level with all other uninspired books. The preacher and editor must show the "philosophy of a divine revelation," and explain spiritual by natural laws, and make the creation of man synchronize with germ-life in protoplasm, and demonstrate that evolution is a process of involution; and he must also show that Moses was not the real author of the Pentateuch, and that all the "synoptic gospels" are out of the literary line of the Gospel of John; and if the gospel man, who, in religious matters, is only to "know Christ and him crucified," fails to knock the bottom out of the "Higher Criticism," he himself will be saved as by the purification of fire, but his work will be lost; and profane philosophers, exulting in the "spirit of the age," and hypercritical skeptics, who have kept "abreast of the times," and groveling atheists, rejoicing in iniquity, will bear the body of the defunct preacher away, and, near some Delphic oracle, cover it up in Sibylline leaves.

It is the spirit of the age for the exacting world to demand an "educated ministry"—educated in oratory,

elocution, fine speech, and in art and science, and in all the embellishments of the social world; and the churches respond to the demand, and as a consequence, the churches are weighed down with uneducated boys, raw, inexperienced, ignorant of men and of the ways of the world, and who are more apt in their pulpit ministration to quote the language of Beecher and the flighty imaginations of Talmage than to quote the prophets and apostles; educated boys who are placed over the ruling officers of the congregations, and who undertake to teach men and women who were faithfully serving God in apostolic simplicity long before these educated boy-pastors were born. It is the spirit of the age to transfer silver horns and stringed instruments to the house of God, and singers—unconverted and unregenerate—to what is supposed to be the house of prayer and devotion. In a word, it is the spirit of the age that the churches should have a king like the nations round about, and that they should engage in the revelings of a reveling world. The final contest now is, whether the Church shall mold the world and win it to Christ, or whether the world shall capture the Church and thoroughly absorb it.—Christian Leader, October 26, 1897.

The Parable of the Talents.

J. S. WATKINS, SPARTANBURG, S. C.

The parable of the virgins and the parable of the talents are closely connected with the teaching of our Savior concerning his second coming. The lesson of the former is plainly stated by our Lord himself: "Be ye also ready for in such a time as ye think not the Son of Man cometh." It was important that the parable of waiting should be followed by the parable of working, for Jesus knew the temptation men were under to make the anticipation of his return an excuse for relinquishing their obligation to present toil. His insight, foresight and wisdom in exposing this lurking danger were soon made manifest in the history of the church at Thessalonica which showed a strong disposition to neglect the plain duties of life and to overthrow the existing order of society. In the parable of the talents, Jesus taught his people that in view of his second coming he would have them diligent and faithful in the discharge of every duty. There is no conflict between the duties of waiting and working when rightly understood. If the first were neglected, the second would be aimless and attended with discouragement. If the second were neglected, the first would leave us under the temptation of yielding insensibly to slumber and sloth. Quiet thought and expectation and earnest, active effort sustain each other. Jesus taught one truth at a time, and they all harmonize beautifully when viewed in their relations to each other. In the parable of the talents, our Lord emphasizes the duty of faithfulness. For He will surely come again and reckon with us who are his servants, holding his talents in trust, and responsible to him for the use which we make of them. Underlying the whole parable is the solemn thought of our individual responsibility and accountability to God.

"The most important thought I ever entertained was my individual responsibility to God," said Daniel Webster, when asked what was the weightiest matter which

he ever considered. The Lord is the creator, the owner, the sovereign proprietor of all things, the redeemer and head of his people; and therefore justly claims a revenue from them, and expects them to be profitable to him. The deepest thought of the parable is the thought of profitableness. "Can a man be profitable to God?" Yes, in a sense, else He would not have created him. When we reflect his image and return his love and do his will, we are of profit to him; he takes pleasure in us, as a father delights in his child. "The Lord's portion is his people." Fortunately the requirements of God are all in accord with our highest interest and happiness. It could not be otherwise because of the nature of God. There is no conflict between his rights and our rights, between the claims of God and the claims of self. No earthly lord or master ever dealt so generously with those in his service as our heavenly Master will deal with us with all our imperfections, if we are faithful to the trust which he has committed to us.

What is the talent He has entrusted to us? It is everything given us with which we can serve him and advance the interests of his kingdom—intellectual and social gifts, time, money, influence, attainments and opportunities. The religious capacity with which we are endowed underlies all the others and gives to them value and force. The word "talent" has been turned aside from its original meaning, and made to refer to remarkable gifts. All people are talented according to the teaching of Christ, that is, they have certain trusts greater or smaller committed to them. The variety of the distribution of talents is from the hand of the sovereign Lord who gives as he sees best in his wisdom and goodness. Who can challenge his right to bestow his gifts as he pleases? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Diversity of condition is an indisputable fact of human life, and no communistic doctrine of leveling up or down can alter God's arrangement. The apparent injustice of the diversity is removed when we consider the proportional responsibility of those who have different gifts. "To every man according to his ability," is the righteous controlling principle. God is not a hard master, holding us responsible for more than we can undertake. The amount of the obligation is measured by the amount of the trust and our ability to use it. When the servants in the parable are reckoned with, the awards bestowed depend upon the fidelity of each one to the trust committed to him. The question is not one of relative success, nor is it one which refers merely to the amount of labor bestowed, but turns entirely upon faithfulness. One may accomplish less than another and obtain a higher reward because of superior faithfulness. The five-talented man and the two-talented man were alike faithful, and obtained the same reward. Each performed his duty with his own gifts, and each received the same commendation because they were equally faithful.

If the rewards of heaven turn upon fidelity, then its prizes are equally open to all. At this point the Lord equalizes things. He is no respecter of persons. Christ's reply to the two ambitious disciples who wanted the highest places in his kingdom is precisely in accord with the teachings of this parable. The humblest and weakest person is at no disadvantage,

as fidelity is within the reach of all. It should be kept in mind, however, that industry is not the only test of faithfulness and profitableness. One may be energetic and unwearying in his labors, while he leaves God out of his calculation. He may accomplish a great deal for humanity in a certain way and yet ignore his obligations to God. Faithfulness is based upon faith. The faithful and profitable servant recognizes the claims of his Lord, believes in him and cooperates with him. Motive is an all-important consideration and is a large factor in determining the value of an action.

Faithfulness in the use of our talents involves the faith element because of the increased efficiency which comes from divine help. A person with moderate gifts may accomplish vast results through the power of God working in and through him in answer to faith and prayer. And he is held responsible for all the useful possibilities of this life. Our obligations must be measured by that which we may do through the help of divine grace. Dr. Horace Bushnell has a striking discourse entitled, "Duty not measured by ability." The point which he makes is that God often puts us under obligations to do that for which we have in ourselves no present ability, because he makes provision for the enlargement of our means and powers so as to meet emergencies. "How childish then is it to imagine that we are called to do nothing save what we have ability to do beforehand, ability in ourselves to do. We have in fact no such ability at all, no ability that is inherent, as respects anything laid upon us to do; our ability is what we can have and then our duty is graduated by what we can have," &c. It is a very solemn thought that when Christ calls us to account, we must answer not merely for what we have done, but for what we might have done.

The teaching of the parable suggests the impressive thought that our responsibility is increased through what may be called the law of increasing returns or the law of spiritual capital. If we use rightly and diligently our talents, we insure an increase of our possession. As money grows by use and by proper investment, so our knowledge and power and faith will grow by investment. Many things will be revealed to those who are faithful in a few things. There is a possibility of the enlargement of our spiritual trust. The grace of God is accumulative. The power to do good is accumulative. Thus responsibility is a constantly growing thing.

Jesus not only emphasizes the duty of faithfulness, but takes pains to offer to his people the greatest encouragement by assuring them of its great and glorious rewards. Those who were faithful "in a few things" are "set over many things." Is it not hinted in the parable that the rewards of God's faithful ones will be in the line of higher service and wider ranges of activity? As the reward of the faithful student is found in his increased capacity for higher knowledge and deeper investigation, so will God's children rejoice in their enlarged activities.

When we pass from the encouragement to the warning the words of Jesus are still more impressive. It was the custom of our Savior to teach by contrast. In the parable of the virgins the wisdom of those who provided themselves with oil and were ready to meet

the bridegroom, is made all the more striking when contrasted with the folly of those who made no provision. The picture of the faithful servant stands side by side with that of the unfaithful to bring out the great lesson more clearly. Some suppose that Jesus selected the man with one talent to illustrate unfaithfulness because those of slender abilities are more tempted to neglect their responsibilities than the highly gifted. But it does not appear from the record that the one-talented man made any complaint because of the poverty of his endowment. It is true that men are sometimes discouraged and enfeebled by a sense of their littleness, and decline to do anything because they can do so little. Phillips Brooks in a discourse on "The man with one talent," represents him as trying to hide behind his littleness, and saying to his Lord, "I had but one talent, what could I do?" According to the parable his only defense was: "I knew thee that thou art a hard man," &c. His real trouble was unbelief and slothfulness. The root of the idleness and unprofitableness of those who neglect their talent is to be found in unbelief and self-indulgence rather than in modesty. The one talented man was thinking only of himself and his rights, and this selfishness largely determined the complexion of his views concerning his lord. All excuses are removed by the fact that faithfulness alone is made the basis of reward, and that obligation is proportioned to the extent of the trust. There is no such thing as an insignificant life, since it is a trust from God, and may receive the highest rewards of heaven.

The sentence pronounced upon the unfaithful servant is full of solemn warning, and has the appearance at first of severity. The talent is taken from him and he is assigned to a condition of perpetual barrenness. There is something indescribably fearful in the thought of an immortal being endowed with noble powers given over to an eternity of uselessness! The loss of the talent is not due to any arbitrary decree, but is partly the result of a natural law. We live under what may be called the law of progress or improvement, and are under the necessity of either gaining or losing. Disuse means gradual decay and death. Dr. Bushnell states the principle in these words, "Capacity is extirpated by disuse." Darwin testified at the close of his life that his aesthetic and religious taste had been atrophied by disuse, by neglect, so that he cared nothing for music or poetry or religion, and found it impossible to revive any interest in them.

Manifold illustrations of this principle may be seen on every hand. But we need not apologize for the removal of the talent by referring to the working of natural law. It is much the fashion now to soften the asperities of Christianity by reducing the supernatural to the lowest limits. There is a disposition to curtail the sovereign rights of God, and to make hell nothing more than the necessary out working of sin. It is true that the wicked shall "eat of the fruit of their own doings," and he that is "filthy shall be filthy still." It is also true that a righteous and just God will inflict punishment on sin. The talent may be righteously withdrawn as a part of the penalty for its neglect and abuse, and punishment may be justly inflicted. The unfaithful servant is not left to barrenness alone. "Cast the unprofitable servant

into outer darkness where there is weeping and gnashing of teeth." These words indicate a loathing and a disgust mingled with righteous indignation. Does this awful sentence seem harsh and severe? What disposition is to be made of those who are of no use to God, who defeat the end of their existence and refuse to fall in with the purpose and will of the all wise and holy and good Creator and Father? They are not fit for heaven, and are only a curse to the earth. Shall sin with its disturbing, self-propagating and destructive power continue to mar and destroy the beauty and harmony of God's universe? Shall all things else answer their proper end and render their tribute of praise to God, while man breaks up the order of His moral world and brings no revenue to the great King? Must the husbandman nourish and fertilize the barren fruit tree which exhausts his soil and interferes with other growths? It is only fit for fuel. Salt after it has lost its savor is only fit for the dunghill. Is the Almighty to discard his sense of justice? That same sentiment in Him which says that well-doing should be rewarded says also that sin should be punished. The "outer darkness where there is weeping and gnashing of teeth" is a figure of speech, it is true, but figures mean something; unless we charge the Lord with playing with words, or attempting to work upon the fears of men by misrepresentations. The parable of the talents is a true picture, and should be burned into the hearts and minds of the people, impressing them with the tremendous truth of their personal accountability to God, and with the weighty fact that the destiny of each one hinges upon his faithfulness to the trust committed to him. In the light of this parable, it behooves ministers, Sunday school teachers, parents, and Christian workers to exalt *faithfulness*. It is not always appreciated even in a Christian community. Men honor and praise brilliancy and outward success, but overlook too often the value and importance of goodness, of thoroughness of character, of faithfulness. "It is required in stewards that a man be faithful." 1 Cor. iv. 2. "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.—Bible Student, Columbia, S. C.

The Holy Spirit.

A SERMON BY T. R. BURNETT.

It was shown, in former discourses, that the dwelling-place of the Holy Spirit is the church, or body of Christ. It was also shown that the Spirit does not dwell in the word, and does not enter the sinner when the word enters. On the contrary, it was shown by the express word of the Scriptures that the sinner "cannot receive" the Spirit (John 14: 17), but after a person has become a son of God then the Spirit is sent into his heart crying, Abba, Father. Gal. 4: 6. It is the purpose of the present discourse to show how the Spirit converts sinners, seeing they cannot receive him, and that he does not enter into them for this purpose. There is no difficulty about the matter whatever, if we will let the word of God settle the question, as we did in the preceding sermons. How then does the Holy Spirit convert sinners, without leaving the church body or entering the sinners that are converted? We answer: The instrument used is the word

of God, or gospel truth, which is called "the sword of the Spirit" (Eph. 6: 17). A warrior does not dwell in his sword, nor lay aside his sword and smite directly. The gospel is "the power of God unto salvation" (Rom. 1: 16). But the Spirit does not wield this power or instrument independent of human agency. The Spirit, being in the body, uses the members of the body to operate upon the outer world. To whom was the gospel committed? The Savior said to men: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). The gospel is the power which God uses for the salvation of sinners, and the gospel is committed to men—to that body of men in which the Holy Spirit dwells. The Holy Spirit therefore uses the agency of men, and the instrument called the word or gospel, to convert sinners. To show how the work was done in the apostolic age, Peter says of the men to whom this power was confided, that they "preached the gospel unto you with the Holy Ghost sent down from heaven" (1 Peter 1: 12). Our first text says the gospel is the power; our second says the gospel was committed to men; our third says men preached the gospel with the Holy Ghost sent down from heaven. Here is the whole story in a nutshell:

1. The gospel the power (Rom. 1: 16).
2. Committed unto men (Mark 16: 15).
3. Preached by the Spirit through men (1 Peter 1: 12).

We also find that everything that is said (in the Bible) to be a condition of salvation is produced by the word. Take the item of faith. Everybody admits that faith is essential to conversion and salvation, and that faith is produced by the Holy Spirit. But the Scriptures teach that faith is produced by the word. Hence, the Holy Spirit produces faith through the instrumentality of the word. In Acts 14: 1 it is said that Paul and Barnabas went into the synagogue of the Jews at Iconium and "so spake that a great multitude both of the Jews and also of the Greeks believed." Did the Holy Spirit produce this faith? Certainly. Where was the Holy Spirit? In Paul and Barnabas. How did he produce the faith? By the agency of these preachers, and through the instrumentality of the word. They "so spake" that a great multitude believed. The multitude did not get faith direct from heaven, and in answer to prayer. In Acts 15: 7 Peter says: "God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." How did they get faith? By the agency of Peter, and by the word that came from his mouth. Did the Holy Spirit produce this faith? Certainly. Where was the Spirit? In Peter. This is all very plain. In the 18th chapter of Acts of the Apostles it is stated that Paul continued at Corinth a year and six months, "teaching the word of God among them," and it is recorded, "Many of the Corinthians, hearing, believed." Did the Spirit produce faith? Certainly. Where was the Spirit? In Paul. How did he produce the faith? By the word spoken by Paul. In Rom. 10: 17, Paul very appropriately says, "Faith cometh by hearing, and hearing by the word of God." It came that way in all the cases we have adduced and in all other cases in the New Testament.

1. At Iconium they "so spake" that a great multitude believed. Acts 14: 1.

2. The Gentiles "heard the word of the gospel and believed." Acts 15: 7.

3. The Corinthians, "hearing, believed." Acts 18: 8.

4. Paul asserts that faith cometh by hearing the word. Rom. 10: 17.

If it be not admitted that the Holy Spirit produced faith in these cases by human agency and the instrumentality of the word, it cannot be shown that the Spirit did the work at all.

We will next take the subject of the new birth. All theologians agree that the new birth is produced by the Holy Spirit. But the Scriptures teach that the new birth is produced by the word. Hence, if it be not admitted that the Holy Spirit produces the new birth by the word, it cannot be shown that it is a work of the Spirit at all. James says: "Of his own will begat he us with the word of truth" (Jas. 1: 18). Peter says: "Begotten again, not of corruptible seed but of incorruptible, by the word of God" (1 Pet. 1: 23). And two verses below he says: "This is the word which by the gospel it preached unto you." Paul says to the Corinthians: "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4: 15). James says we are begotten with the word of truth; Peter says we are begotten by the incorruptible word of the gospel; Paul says he begat the Corinthians with the gospel. Putting the three together, we learn that the Holy Spirit produces the new birth by means of human agency and the instrumentality of the word, as follows:

1. "With the word of truth" (Jas. 1: 18).
2. "By the word of God" (1 Pet. 1: 24).
3. "Through the gospel," preached by Paul (1 Cor. 4: 15).

All people will agree that salvation is produced by the Holy Spirit. But the Scriptures teach that salvation is produced by the word. Paul says in Rom. 1: 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." James says: "Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas. 1: 21). Paul, in the 15th chapter of 1 Cor., defines the gospel, and then adds: "By which also ye are saved." In 1 Cor. 1: 21, he says: "It pleased God by the foolishness of preaching to save them that believe." Our first text says the gospel is the power to save; our second says it is able to save; our third says it is the thing that does save; our fourth says it pleased God to save in that way. We would put it on the blackboard as follows:

1. The gospel the power to save (Rom. 1: 16).
2. The engrafted word able to save (Jas. 1: 21).
3. The gospel the thing that does save (1 Cor. 15: 2).
4. It pleased God to save in that way (1 Cor. 1: 21).

Thus far everything is plain and simple. If the Spirit is in the body or church, and uses human agency in the conversion of sinners, all the texts we have quoted can be comprehended and explained. If the Spirit is in heaven, and operates independent of human agency, and the word of truth, these texts cannot be understood. In a future discourse we will discuss those texts that seem to teach a direct operation of the Spirit in conversion.—Burnett's Budget.

Be more desirous of the truth than of airing your own ideas.—Preacher's Helper.

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."

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Scraps.

On the opening day, October 8, the room for boarders in Potter Bible College was nearly all taken. There are only a few vacancies, which may be taken any day. We are trying to make other arrangements for boarders. If you want to come write to us first that we may let you know whether we have a place for you.

Sunbeams.

ANDREW PERRY.

In the first century every Christian was a preacher and every preacher a Christian.

In this article I do not refer to the condition of things in this, the twentieth century, but to things in the New Testament, or Apostolic Church, as it existed in Jerusalem, Judea and in other places built up by the labors of the apostles. Nor do I mean that each and every member occupied a pulpit and addressed large congregations, for this the sisters were not permitted to do.

Let us now examine and see the meaning, or meanings, of the words preach and preacher. Webster's Unabridged Dictionary, next to latest edition gives—"Preach v. i. To pronounce in public discourse on a religious subject, or from a text of Scripture to deliver a sermon. 2. To give earnest advice on moral or religious grounds; to discourse in the manner of a preacher."

"Preacher. One who preaches or discourses publicly on religious subjects. 2. One who inculcates anything with earnestness."

Both of these meanings are in harmony with Bible usage.

From a study of the tabernacle as a pattern of the church we learn that all Christians being priests, all are expected to have a part in that which was shown

forth in pattern by the candlestick, the table of shewbread and the altar of incense; viz., the word of God (apostles' doctrine), the communion of the body and blood of Christ, and the service of prayers.

We next hear the last Jewish prophet (Mal. 3: 16-17), "Then they that feared Jehovah spake one with another: and Jehovah hearkened and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts in the day that I do make, even mine own possession; and I will spare them as a man spareth his own son that serveth him."

Then as we study the first, or Jerusalem congregation, as a model, the church of which the historian says: "And they continued steadfastly in the apostle's teaching, and fellowship, in the breaking of bread and the prayers" (Acts 2: 42).

After the death of Stephen (Acts 8: 1-4). "And there arose on that day a great persecution against the church, which was in Jerusalem; and they were all scattered abroad throughout the region of Judea and Samaria, except the apostles. They, therefore, that were scattered abroad went about preaching the word."

This is the result that followed on the part of that congregation which, as a school under the teaching of the apostles attended upon the worship as Luke records (Acts 2: 42). A preacher of some prominence said to me and some other preachers who were laboring to restore the worship, that "this course should drive every preacher out of the field, and prevent any young preachers from starting out."

Not only does the first church contradict this, but many congregations of the present time also prove this untrue. Rather would I sound forth the words of a preacher who, when he wrote these words stood high as a man of integrity and power, near the close of last century, as he was looking upon the church restored, and pointing out an avenue of Scriptural work, said:

"Turn every congregation into a Bible school, educate our young men in the Bible at home and urge them to get up and talk, and as soon as they have a lesson learned send them out to schoolhouses and wherever they can get the people together to talk to them, and let them declare the words of eternal life."

Turning again to the inspired volume we find Acts 18: 28: "Now a certain Jew, named Apollos an Alexandrian by race, a learned man, came to Ephesus; and

he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John. And he began to speak boldly in the synagogue. But when Priscilla and Aquilla heard him they took him unto them and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him; and when he was come, he helped them much that had believed through grace: for he powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ."

From this Scripture we learn not only the work of Appolos, but of the work of Priscilla and Aquilla. The ideal then of a Christian's life, and work, was to teach the gospel and make Christians and have them go on and teach others and lead them to become Christians also. The work of the hour then is to labor to restore this condition; and when we do this we will drive back and conquer every Endeavor Society, modern Sunday school, Missionary Society, fraternal order, and even the political parties; and speedily the world would be ruled in righteousness by Jesus Christ. The church would be engaged in and doing every good work. Let us labor and pray for this to be accomplished.

Prof. J. M. Barnes' Difficulty.

In a letter to J. T. J. Watson published in a recent issue of *Two Mites*, Brother J. M. Barnes laments the amount of Bible study going on in our Christian homes. And he is right. The people are not studying the Bible as they ought. There is a reason for this. There has been an unholy controversy waged for years past on the organ question, the propriety of missionary co-operation, Sunday school literature, regular preaching, etc. Such untaught questions have diverted the minds and hearts from the old-time fireside Bible talks once so popular among us. There is nothing in all these questions to demand any such waste of time in their discussion. "They do gender strife." There is not one word in the Old Testament or the New against singing with an organ anywhere on any lawful occasion. Then why all this controversy? What is called a missionary society is only a systematic method of co-operating in doing the Lord's will. Then why such a heinous cry against societies? If it is wrong to have printed human comments on the Word of God, in the Sunday school lesson, it is also wrong to have any human comments at all, and to publish papers. Hence oral preaching and the religious printing press are both wrong, which proves more than any will admit.

The fuss about the "pastor system" is all fox fire. All those who oppose it have the same thing under another name. Then why the opposition to the system? True they "go round the stump to whip the devil," as A. Q. Myhr would say, and have elders to do the preaching; but those "elders" are regular preachers—the "pastors" of the churches. I am sick and tired of all this foolishness, and as smart a man as Brother Barnes can be a great power in lifting our people out of such nonsense and restoring to them a

study of the Bible that will be meat for their souls if he will. If you condemn a thing give us chapter and verse. Quit condemning the use of an organ, a missionary co-operation, regular preaching, the religious printing press till you can give us chapter and verse.

O. P. SPIEGEL.

Brother O. P. Spiegel, I do not object to your loading the burden of responsibility for things as they are upon me. It may be that I am to blame for the *unholy controversy* you speak of, and for the *untaught questions* of which you say, "They do gender strife." But, my dear brother, it is not customary among fair-minded people, not to mention children of the heavenly King, to condemn and electrocute the accused without his being heard. Let me be heard "on *chapter and verse*." Now brother, old-time disciples were not afraid to have everything that they urged as truth put into the crucible and the fire try it. Are you willing? I was willing to thank God when I read your loving remonstrance. Now let us discuss the charges you made against me at Birmingham, Ala. First, O. P. S. affirms that J. M. Barnes advocates "*Foolish and unlearned questions, which do gender strife?*" I, J. M. B., deny. Second, The things that J. M. Barnes teaches against the use of the organ in the church; the organization of missionary and other societies to do God's work; the one-man pastor system is the reason for the failure to study God's word now prevalent in Alabama. I, J. M. B., deny. Third, That J. M. Barnes' teaching on the elder question is virtually or otherwise the same taught by A. O. Myhr, Spiegel & Co. I, J. M. B., deny. Fourth, and last, O. P. S. affirms that the time devoted to the war waged by J. M. Barnes against the one-man pastor system; the use of the organ in the worship of the church; the creation and use of societies to do God's work is "*a waste of time,*" and a *heinous cry*. Now I am glad you are sick and tired of this foolishness, and I write to give you at least the fox's chance to extinguish the "*fox fire*." I have given you credit for having at least one virtue, "courage." I trust I will not have to change my mind, but if you for any cause fail to accept this my public challenge please do not array me again before the public as transgressor. Not that I object, but it will show you in bad light to make charges which you are afraid to make good in public, face to face. I am not wedded to the wording I have sent you. Any proposition which will cure my guilt as charged by O. P. S. will suit me. I do not wish you to think me wrong and not prove it. I believe you sin before God, Jesus Christ and the angels and I can prove it. If you do not accept the work I call for, then I will meet you anywhere and prove you sin in your practices before God and man. Other papers please copy.

J. M. BARNES.

"Sirs, What Must I Do To Be Saved?"

JAMES A. ALLEN.

"And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced

greatly, with all his house, having believed in God." (Acts 17: 31-34, R. V.)

"Let all the house of Israel, therefore, know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 36-38, R. V.)

"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, R. V.)

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16, R. V.)

"And many of the Corinthians hearing believed, and were baptized." (Acts 18: 8, R. V.)

"They then that received his word were baptized." (Acts 2: 41, R. V.)

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16, R. V.)

"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: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20, R. V.)

"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5, R. V.)

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 3, 4, R. V.)

There is no such thing in the New Testament as an unbaptized Christian. Every Christian has been baptized. "He that believeth and is baptized" is a Christian, a member of God's church, and all else are not. The same process that made men Christians in New Testament times made them members of the church. All Christians were in the church. Any organization which does not include all Christians is unscriptural and sinful. The apostles never tried to convert without baptizing them. All Christians were taught to "live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ." (Titus 2: 12, 13, R. V.)

Nashville, Tenn.

So Great Salvation.

JOHN WILLIAMS.

"How shall we escape if we neglect so great salvation?" The words are portentous. They plainly imply the possibility of danger. The thought presented is, that all who neglect this great salvation, are prone

to peril; and escape there is none, for the question is unanswered.

People to-day seem very generally to live as though they thought there was no risk in neglecting, or even rejecting, the gospel of salvation through Christ our Lord. Indeed, many deny, with bold assurance, that there is any salvation in Christ, and hence no hazard at all in neglecting the matter. The "liberal" religions of the latter days would undo the dread significance of such a text as this. The religious contrivances and conceits of our time, invented to take the place of the old message and the old Book, have no use at all for such a text. It is antiquated and not at all abreast of modern thought. Those men to-day who can, in their own estimate, do much more for the world than Jesus of Nazareth ever did, do not talk about sin and salvation as the Bible does. They call it error and culture. They do not like such plain Bible words, and still less do they like the plain Bible word "perdition." They have more refined expressions nowadays.

And would it not be a blessed thing if we could alter the facts as easily as we can alter the expressions? Some of us, however, are slow enough to harbor a pessimistic apprehension that while this age lasts it will matter very little, practically, whether you call sin by the old expressive name, or call it rather error. The distressing facts will remain unaffected in all likelihood. The asylums and the penitentiaries and the cemeteries will be as well patronized. The groans and tears and miseries that infest this earth will be as piercing as ever. And the slums and hovels and dens of infamy will be as numerous. And the crimes and corruptions and abominations that blot the page of human history, will be still much the same loathsome curse and stench and blight as in ages past. In fact, it will be just precisely the same, whether you describe it as sin, or call it rather error.

The Bible may put the matter strongly when it speaks of the world as lost and mankind as perishing; but the facts of the case are also strong, quite as strong. Indeed, the Bible statement of the case is unerringly true to facts. On this point we are positive. Let them go on with their experimenting. If they can bring out anything that meets the case better, or proves to be a better remedy than the word of God prescribes, then let it be hurried forward with all expedition. Meanwhile we will do well to continue faithfully and courageously to declare the glorious gospel, contending earnestly for the faith as it was once for all delivered to us.

But any sort of "new evangelism" that ignores the great facts, alike of Bible truth and human history, of sin, and salvation from sin and from the doom of perdition entailed by sin, may prove to be only disappointing and delusive. And while we are waiting for such experiments, let us put in the time in a busy endeavor to lead sin-laden souls to a blessed knowledge of the truth as it is in Jesus, bringing them into the happy heritage which we ourselves have reached and possessed.

And so we return to the text, and press its solemn note home to the reader's heart, be he saint or sinner: "How shall we escape if we neglect so great salvation?" An accent of danger lurks in the sacred words. There is a note of warning there. The danger of neg-

lect is great in proportion to the greatness of the thing neglected, and that is the one great concern of mortals beside which there is no other. Is the reader on the safe side of this dread Bible question?—Christian Standard.

The Holy Spirit tells the truth very plainly on this subject. He says: 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." Rom. 2: 6-11, R. V.

I do not believe in using any expressions indicating doubt in speaking about the inspiration of the Bible or the fate of the wicked. People who enter into Christ, and abide in him, will be saved forever, and wonderful indeed will be their happiness; but those who die out of Christ will be lost world without end, and horrible will be their fate.

The Bible has stood the test too long, I know it too well and love it too much, to have my faith in it shaken by the skeptical talk of any of these modern emissaries of Satan, these wolves in sheep's clothing, who claim to love the grand old book so much, but who are constantly trying to produce doubt and unbelief concerning it. In my judgment there are no greater enemies of the human family than these same gentlemen, nor is there any class of men who will find deeper depths of woe in perdition than they.

When a man's teaching has a tendency to cause doubt in the truthfulness of the Bible, in the infallibility of Jesus and in his divinity, that man is your deadly enemy; guard against him; you need not fear him; fear God, and you are more than a match for any adversary.

J. A. H.

Not the Spirit of the Age.

JOHN F. ROWE.

Two weeks ago we undertook to show what is "the spirit of the age." This week we undertake to show what is not the spirit of the age. It is the spirit of the age to float with the current—with the popular current. This requires but little effort. You simply let go all restraints and float into the current, and away you go gracefully and gleefully down the stream—down to death and desolation. Christianity, when reduced to practice, is not the spirit of the age. Popularized Christianity is not the religion of the New Testament. The spirit of the age is that process by which men—designing and unconscionable men—attempt to adjust the religion of the Son of God to the caprices and captiousness of the world. The attempt is made to emasculate the remedial scheme of salvation, and astonishing success has been made in this direction. A graded scale of morals has been substituted for the mandatory laws of God and for the constitutional principles of the kingdom of Christ. Intuitive ideas are placed on a level with the revelations of God's

will. The law of expediency is made to take the place of "the law of faith," and the human policy and metaphysical dogmata are made to serve the purpose of "the law of the spirit of life in Christ Jesus."

The righteousness of God is not the spirit of the age. That is not the spirit of the age that condemns all unrighteousness, and that convicts of sin, and of righteousness, and of judgment to come. The popularization of Christianity means the final destruction of Christianity.

Stretching the lines of apostolic truth around the kingdom of Christ is truly not in harmony with prelacy, priestcraft and pontifical decrees, and prescribing the limits of divine truth, and proclaiming the exact decrees of God, and defining the personal duties of men, and indicating the relations—the precise relations—which men sustain to Almighty God, is an order from heaven that shocks the refined sensibilities of the swaggering world, and that encounters the maledictions of a jealous priesthood, and of cunning and capricious men. It is a self-evident fact that the spirit of the world will not receive the spirit of God. Hence the persistent efforts made to adjust the church to the world—by pastors, priests and politicians. It is a badly-mixed mess.

We proclaim Jesus Christ as the Son of God, but the great multitude will not receive him, nor accept his doctrine. God through Christ demands submission, but the multitude rebel, and will not submit. The religion of the Son of God is incompatible with their highly sublimated tales. Many who profess to belong to the Church of Christ practically deny his divinity, and by denying his divinity they deny that he died to save mankind from the dominion and consequences of sin. The religion of Christ demands self-denial and a pure life, but the fewest number submit to these conditions. By many—even by church members—moral respectability is thought to be good enough. Many persons will "join church" with a mental reservation that they will not deny themselves the pleasures of life. These easy habits of life are allowed in many so-called churches. This is the spirit of the age, but it is not the Spirit of God. Religion made easy is the spirit of the age. It is the spirit of the age to break down all religious restraints. The Spirit of God demands that we should live soberly, righteously and godly in this present world.

A few men, in the spirit and power of Elijah, lay the ax of reform at the roots of the tree of unrighteousness, who declare that every tree that brings not forth good fruit shall be cut down and cast into the fire of God's vengeance. Such radicalism as this is hooted at by all such as are determined to conform to the world, and who refuse transformation into the image of Christ by the renewing of their minds. To-day the world is reveling within the sacred precincts of the church. The temple of God is full of abominations, and money princes dictate the policy of the church. Even polluted politicians and mercenary merchants indirectly hire pastors and discharge pastors, and, as a pretense to piety, contribute money for the conversion of the "benighted heathen."

Look around and see if you can find the Church of Christ a reproduction of the apostolic church. Who can discover the Church of Christ among the denomi-

nations? What has become of those small republics of primitive times, in which each disciple was a sovereign with sovereign rights under Christ, where no lordly, dictating bishop was present, and where no ecclesiastical decretals were thrust in for the enthrallment of the freedmen of Christ? Where do you go to find the Church of Christ identified—the local Church of Christ, with its overseers and deacons, with its simplicity of worship, and with its simplicity of manners? You can find everything else but these little religious republics, which are supposed to be governed exclusively by Christ, and which are supposed to be animated by the Spirit of God through the medium of the truth, and whose membership is presumed to be composed of priests to God—of regenerated men and women made free and independent by the Son of God and by the love of the truth.

We have been taught to believe that God resides in the "church of the Firstborn"—in a temple composed of living stones, and which by the Holy Scriptures is designated as "the pillar and support of the truth;" but, alas! we find that multitudinous societies, unheard of in the apostolic age, have been created by pompous priests for the gratification and delectation of worldly-minded men and women. These societies are a compound of religious and secular principles, which are ruled and molded more by the wisdom of the world than by the wisdom of God.

No, it is not the spirit of the age to tell wicked men and women that they are lost—lost to God, lost to Christ, lost to Christian virtue, lost to the hope of heaven; and that if they do not repent and bring forth fruit worthy of genuine repentance, they will be lost. It is not of the spirit of the age to follow the meek and lowly Savior, and keep yourself unspotted from the world. We are told, in the words of an inspired apostle, that while the love of many shall grow cold, seducers shall wax worse and worse; that many shall deny the Lord that brought them out of the slavery of sin; that many shall do despite to the spirit of grace, and count the blood of the new covenant, wherewith they were sanctified, an unholy thing. We are told that iniquity shall abound; that men shall be lovers of themselves more than lovers of God; that merchandise shall be made of the gospel; that perverters of the truth will sell their principles for worldly gain; that many shall rise up in our midst teaching perverse things, and draw many disciples after them. This is the spirit of the age, but it is not the Spirit of God.

If Jesus of Nazareth were here, he would be cast out of fashionable churches, and elite society would ostracize him. Godly, pure-minded, humble-minded ministers of the grace of God are not wanted in the modern church. The spirit of the age has no use for old men—men of experience and wise counsel, men of sobriety and plainness of speech. The demand is for young men who know how to make the church a self-adjusting machine, and who, while escaping the powers of the world, know how to gain the favor of the world.

No, it is not of the spirit of the age to "walk uprightly before God; deal justly, and love mercy." The love of money, the love of distinction and popularity, the lust of the eye and the pride of life, have swallowed up and absorbed all these elementary principles of the divine government. It is the spirit of the world to

produce machine worship; to thrust out godly overseers and thrust in a class of men utterly unknown in the primitive churches; to turn the house of the Lord into a place of entertainment; to place wealthy men in the highest seats of the synagogue; to "run" the churches by money power, and to reduce the spiritual graces to a minimum.—*Christian Leader*, November 9, 1897.

A Voice From Southern Indiana. "Laying On of Hands."

J. E. TERRY.

Seeing a query asked and answered in the *Leader* not long since, and being called on to officiate in ordaining an elder last Lord's day, has brought this subject to the front. This, like many other principles of the doctrine of Christ, has been sadly abused and distorted out of place. The Mormons lay on hands for the "gift of the Holy Ghost" and call it *confirmation*. I have been an eye-witness of this religious performance, but always failed to see the results similar to apostolic laying on of hands for the same purpose. I set it down in my book of memory: "Failure and solemn mockery."

The papal power practices the same for confirmation of their disciples, if I have been correctly informed. Their confirmation stops with the impression of the hands upon the head. The heart remains the same, or, in other words, they are not strengthened for the conflicts of life by the act. I have this written: "Failure No. 2." Still another class "lay on hands" to keep the chain of authority linked together, thus transmitting power ecclesiastical to officiate in things divine. "Official grace" is thus to be had by coming in touch with the magic chain of succession.

A careful examination of the subject of authority divine has compelled me to again write in memory's book: "Failure No. 3." This confusion touching this question has driven many to the conclusion that this principle of the doctrine of Christ belonged exclusively to the apostolic age. The answer to the query referred to in the beginning of this article reveals the fact that the writer does not believe it should be observed in this age. His reason assigned, it seems to me, in not observing it, is a very feeble one. Could I give no better I should not have given any. In concluding his answer he says: "As at present advised, I would not submit to such a ceremony, and think the only effect of it is to puff up those on whom hands are laid, and make them think themselves above the common herd." (*Leader*, November 3.) An effect is to "puff up." If it has that effect now, it surely had the same effect in the days of the apostles. If this is ground for the non-observance of it now, it surely would have been as good ground for non-observance of it then. Suppose we do find one now and then "puffed up" on account of having hands laid upon him, does that condemn the principle? Suppose you find some one puffed up because he has been baptized, will that condemn the principle? Will you quit baptizing? Or will you not say the fault is in the man, not the ordinance?

A few years ago I became very much confused on the subject, but after a thorough investigation of the Scriptures relating to this, I became fixed in my con-

victions. The first discovery that I made let in a flood of light along the path of investigation, viz.: The "laying on of hands" was not always for the same purpose. With this as a lamp in my hand order came out of chaos. Dear reader, let us take this lamp and find the different purposes or designs in observing this ordinance:

1. To impart a blessing.
2. To heal the sick.
3. For the gift of the Holy Ghost.
4. In our stead.

The first three purposes need no argument, no Scriptural proof. They are familiar to all Bible students.

I am a believer in and advocate of the fourth purpose. In this sense I lay on hands. The high priest, on the great day of expiation, laid hands on the head of the animal chosen, confessed the sins of himself, his family, and all Israel, and, in a figure, transferred these sins to the innocent animal. Afterward it was slain. Laying on hands here meant "In our stead." The goat died instead of the people.

A murmuring was heard in the Jerusalem church on account of the widows of the Greeks being neglected in the daily ministrations. The twelve had been seeing to this matter, but their work had grown to such an extent that they could not give the necessary attention to this department of the work. "The twelve called the multitude of the disciples unto them, and said, It is not a reason that we should leave the word of God and serve tables." The church was then instructed to look out seven men of honest report, full of the Holy Ghost and wisdom, and they [the twelve] would appoint them over this business. The multitude, without loss of time "looked out." The men and the twelve prayed and laid their hands on them (Acts 4).

What is the meaning or purpose of laying on the hands in this instance? Not to heal, bless, or for the gift of the Holy Ghost. They were already full of the Holy Ghost, as well as men of honest report and men of wisdom. Let us take a common-sense view of this. Read with care this statement, viz.: The twelve were doing, as best they could, the same work that the seven men were to do. *You seven men do this in our stead*, was the purpose of laying on hands by the twelve.

Some one objects to this as a precedent for imitation, inasmuch as the apostles did the work. We are not apostles, is the argument. Let us go over to the church at Antioch. Quite an interesting meeting is in progress. As we stepped inside the house the church, prophets and teachers were praying and laying on hands. The persons upon whom hands were laid were Paul and Barnabas, two apostles, who were already filled with the Holy Ghost, had been on a missionary tour, had returned, and are now sent out again, separated. What is the purpose? The church is to preach the gospel to all nations. The church cannot all go and proclaim the glad tidings, but it can say, "by laying on of hands," go in our stead.

Let us now come down to our times. The congregations have certain lines of work that must be done, if they are loyal to the King. Teaching, feeding, ruling and overseeing is one line of work. The church

selects some man qualified to do this work, and by fasting, prayer and laying on of hands says to him, Do this work in our stead. In this sense I lay on hands, and in no other. It strikes me that if we relegate this to the ages past we at the same time relegate the fasting and prayer. And if we simply meet and select by vote, as is done in many places, we rob it of all of its solemnity. They are not impressed with the obligations resting upon them as they should be.—Christian Leader.

Marengo, Ind., Nov. 5, 1895.

Why is Immersion in Water Made a Factor In the Plan of Salvation?

S. COLLIER.

That there is a justifying cause in the Divine mind is apparent from the fact of its presence, but can the mind of man be satisfied that we know that reason? To one who accepts the divinity of Jesus we think the reason can be made very plain. Why in water? Because no other element would answer so well. The fact of water being selected by Jesus is reason enough, since he, being God manifest in the flesh, could not make a mistake. He always did the right thing. Water is a prime factor in the world of physics, and necessary to life. May it not be equally so in the world of spirits or scheme of salvation? Fitness underlies all the appointments of God, whether in creation or redemption, and to question the fact is to challenge the wisdom of God.

But why immersion in water? It is for a witness of the resurrection of Christ. Paul makes the resurrection a cardinal principle in the redemptive acts of the Savior. He says, "If Christ be not raised our preaching is vain and your faith is also vain, and you are yet in your sins." Since the fact of resurrection is so important, we want it attested by infallible proof. We have that proof in the act of immersion. The bread and the wine are monumental proofs of the broken body and shed blood of Christ. So is immersion of his resurrection. Why select immersion in preference to sprinkling or pouring, which are much more convenient, if it is not from the fact of its testimony to the resurrection of Christ? Will someone tell us? Every time you witness the immersion of a proper subject by the proper authority, you have a divine witness of the resurrection of Christ.

When men and women die we bury them. So when the sinner dies to sin we bury him who is dead to sin but alive to God, and resurrect him in baptism to a new life which he is to live on the other side of his burial, as did Christ on the other side of his resurrection. Having been baptized into Christ, he must live for Christ, seeking for glory, immortality and eternal life.

The redemptive acts of Jesus must be reproduced in form in the life of the redeemed. Christ died for sin, the sinner to sin. Christ was buried in the earth, the sinner in water. Christ rose from the grave, the sinner rises with him in the finishing part of baptism. Says Paul, "Buried with Him in baptism wherein (baptism) you are also raised with Him."

So in the completion of the baptismal act we have the resurrection with Christ consummated.

It would be strange if we had no monumental fact as a witness for the resurrection of Jesus, since we have the bread and wine to testify to the facts of his broken body and shed blood, and since the resurrection is the crowning fact in the redemption of a lost world.

Baptism is an earthly witness to his resurrection. First John 5: 8 says: "There are three that bear witness in earth, the Spirit, the water and the blood, and these three agree in One." Here the water of baptism is a witness to the burial and resurrection of Christ.

But am I asked why the water is made a witness for Christ? I answer that God saw a necessity for it and so constituted it, and I think he knew the reason better than I, and I accept his wisdom as final in the matter. What say you? "Who art thou, oh man! that repliest against God?"

We need a boundary line between the church and the world. All on that side belongs to the world, all on this to the church.

But for this line, it would be a hard matter to tell who belong to the church and who to the world in a great many cases. Baptism then, is a badge of discipleship instead of good deeds.

Between the sinner and the kingdom of heaven stands the birth of water and the Spirit, or baptism, and none can shove it aside and go into the kingdom of heaven or Church of Christ here. Listen to Jesus. He says, "Unless a man be born of water and the Spirit he cannot enter into the kingdom of God."

Baptism, then—or immersion—becomes a means of entering the kingdom of God.

It is also a means for reaching or procuring the remission of sins, divinely appointed. It then is in the plan of salvation as a means of remission of sins, as the boundary line between the church and the world and a witness to the resurrection of Jesus and a pledge of our own resurrection.—Christian Courier.

Brother Foster's Article.

J. N. ARMSTRONG.

I have just read Brother Foster's article in the Gospel Advocate of September 19th, and am much pleased with it, and love the unselfish spirit it breathes, and desire to emphasize and commend some lessons brought out in it. They are worthy of our careful consideration. I feel sure that nothing hinders the progress of truth more than selfishness.

We do not seek to plant the truth in new fields as the Spirit of Christ demands. It is a costly business. It means privation, hard labor "night and day." As Brother Foster says, "It takes men who are willing to work with their hands to supply their needs, men who are willing to sacrifice their very lives to do this work."

Middle Tennessee is a "center of influence" for the truth. It is what I sometimes call the "garden spot" of the church in the South. Nashville is one of the purest, best cities in the world, I presume, of its size. I doubt if there is a section in the world that holds more earnestly and faithfully to the truth, or that has more nearly a perfect knowledge of the truth than Middle Tennessee. This accounts for the morality of Nashville and for its educational advantages. But at one time this section was not so favorable to the

truth. Once it was a new, uncultivated field, and many Christians have sacrificed their lives in it. They cultivated a vineyard and did not eat of the fruit. They were soldiers that served at their own charges. They went cold and hungry to cultivate this new field (now old field). They worked and sacrificed to establish the truth, and we reap the results and blessings of their labor.

Now, for us to seek such "centers" to labor and live in savors much of selfishness. But I notice with Brother Foster that Christians seek these centers. Preachers spend much of their time in such places, whereas it should be exactly the reverse. From these "centers" should be a constant stream of workers flowing into new fields, that these may be cultivated with truth and made "centers" themselves. It is not much Christlike to see Christian families seeking homes where we have "good, strong congregations," and yet this is exactly the spirit manifested by the church. It is a poor Christian who cannot soon establish the worship anywhere he may go. But it is selfishness that leads Christian workers and families to seek these centers of religion and education. Men may be unconscious of being led by selfish motives in so acting, but it is nevertheless true. Not every time a man labors in these fields is he led by selfish motives, but what I mean is that this tendency to settle in these centers is produced by men seeking selfish ends. Of course, social influence in these favored places is far better. One can tell from the bed he sleeps on whether the religion of Jesus Christ affects the home life of the family with which he abides. The very atmosphere of the home, the conduct and bearing of the children, are an index to the Christianity of the home. Mothers and fathers seek refined, cultured communities that their associates and the companions of their children may be refined and cultured. These uncultivated communities are beneath them socially. It would be a "let down" for them to settle among them. They look at all these things and decide they cannot afford to settle in such a place and rear their children among such people.

This is not the spirit of Christ. Neither is it seeking first the kingdom of God.

The spirit of Christ will lead us to go into such fields, enter into the houses, put the refining influence of the religion of Christ in them and lift them up, and ennoble and beautify them and thus make them happy. We, too, would be without this refining influence had not somebody made sacrifices to give it to us.

Such a course places first the best interest of my own, regardless of the condition of the other part of the world. This is selfishness. A Christian should seek the field where he can do most for God and his cause, regardless of his social and financial interests. These interests should be sought only when the best interests of the cause of the Master demanded it.

"There are hundreds of towns in this rich country where there are no religious teachers who understand as you do. . . . Let Christian families from these religious centers move into destitute places, start Bible classes in the homes of their neighbors and thus spread the gospel." So speaks Brother Foster. Of course, this is the best way to do mission work. Live among them, make yourself one of them, even as Christ did.

But this means sacrificing, and very much of it. "We have a nice home here. We have spent much time and money in improving and beautifying it. In fact, we are just now settled and fixed so that we can take life easy. Our business is established and it would be too big a loss to us to tear up and move. We cannot afford it. It would break us up." This would be the speech of many Christian families were they asked to go into destitute fields to plant the religion of Christ. Men so entangle themselves in the affairs of this life that they cannot follow out the spirit of the gospel in these matters. "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." 2 Tim. 2: 4. For a soldier not to entangle himself in the affairs of this life means for him to hold himself in readiness to go or act whenever or wherever his cause demands, regardless of whether he has to go well clothed and fed, or cold and hungry.

Good men, the best of men, are sometimes unconsciously led by selfish motives. There is some truth in the statement, "Like priest, like people." Selfishness in the preacher begets selfishness in the people, even so selfishness in the people often begets selfishness in the preacher. Many of our strongest preachers did much preaching in schoolhouses, in groves, in tents and in the hedges and by-ways when they were boy-preachers, but now since their reputation has been established, and they have become ripe in knowledge and experience, their services are confined almost altogether to "old-established places." Why is this? It certainly cannot be because they were better fitted then for those places than they are now. These places certainly need the work as much now as they ever did. Is it argued that the old preacher is better fitted for the old, strong congregations than the young preacher is? I grant that this is so. But it is also true, that he is better fitted for the schoolhouses, barns, highways and byways than the young preacher. Who doubts this? Then, this is no argument in favor of his spending his time almost exclusively with the established places. But there must be some reason for it. It is sometimes argued that these "strong men" should go to the cities and towns rather than these destitute country places because they can reach more people there. I grant, too, that a preacher of the gospel should reach all he can in his preaching. If this be in the towns and cities, then he should go there. But I would add, by the way, that a man does not "reach" to profit the most people every time he has the largest crowd. Very often the most good is done with the small audiences. But when these preachers go into the towns and cities do they go into the destitute fields of them? No, as a rule, they are in strongholds of the Christ's religion where the truth has been preached over and over again for many years. These same preachers could get just as large crowds oftentimes in the destitute portions of the city as where they are. But even though they could have five hundred to hear them in the old-established place and only one hundred in the destitute field, these facts alone should not lead them to decide in favor of old places. Do you think so?

Now, I want to give what I think partly, at least,

controls these matters. In the first place the preacher, as I have said, has builded him a reputation. He is known and recognized by the brotherhood of Christ as a "big preacher." The strong churches feel their ability to pay a preacher, and as they mean to pay him they want the very best preacher they can secure. So they write to a "big preacher." Hence, more calls of this kind come to him than he can fill. Very often you find him with his program filled out for twelve or eighteen months ahead. I would suggest here that there is a streak of selfishness in these churches to want the best. They want the best preacher and the best time, "moonlight nights in August." When I meet a person who wants the best room, the best chair, the best bed, and the best things to eat I can hardly help thinking he is selfish.

Don't you know that the moonlight nights in July and August are the best times to hold meetings in "hard" destitute places, where the people have to have all the encouragement possible to induce them to come out? Old congregations ought to be able to have a meeting almost any time in the year. When brethren in destitute fields seek the best talent, best time, and the most favorable circumstances I never think they are selfish. Let old churches think on these things.

But back to the preacher. He is filled with these calls from old places, and not only so, but he gets scarcely any other calls. But why do not calls come to him from the destitute places? Well, it occurs to me there are several reasons for this. First, the "big preacher" is well paid everywhere he goes, and the destitute places feel that he will be disappointed with what they can pay. Do they call on the preachers that spend much of their time in such places because they suppose they are not used to much pay and so will not be disappointed with a very small contribution. Again, sometimes destitute places venture a call on the "big preacher," but very often the old congregation have monopolized his time so that he is already full. This is so often the case that they become discouraged and cease to write to the "big preachers." Young preachers should be careful as they build up their reputation that they do not allow selfishness to lead them to cut themselves off from destitute places. We, as preachers, should so conduct ourselves that these places will feel as free to call on us as the "fat places" do. Then, too, destitute places should not be too ready to think the preacher does not want to come to them because he sometimes refuses. Sometimes he conscientiously cannot come.

But on account of the circumstances I have mentioned few destitute fields are open to the experienced and well known preachers. They make out their program from the calls that come; so it is easy enough to see why their work is among old places. Again, when they were boy-preachers their calls came from the destitute fields and they made out their program from the calls that came, and so their work was mostly in these places.

Can it be possible now that in this money-loving age that the preacher (seeing the whole world looking out for "number one" and striving after the dollar) is unconsciously influenced to fill his program with strong churches because they pay well? Paul never ceased to be a "schoolhouse preacher." Is it not a little strange that in deciding where I can do most good for the cause of the Master that my decision nearly always falls on the side of my pocketbook? Preachers may be able to satisfy themselves in answering these questions, but the Church and the world cannot see it so well. And I am persuaded that selfishness in the Church is much encouraged by such course of the preachers.

"Let him that thinketh he standeth take heed, lest he fall."

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."

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"Anti-Missionary."

J. N. ARMSTRONG.

The Church of God is styled "anti-missionary" by the Christian Church. It is often purely persecution and the church should bear it patiently, "For this is acceptable if for conscience toward God a man endureth grief, suffering wrongfully" (1 Peter 2: 20, 21).

Now, those of us who are doing missionary work, who are denying ourselves and sacrificing to preach the word, ought to rejoice that we are worthy to suffer shame for the name of Christ.

Sometimes, however, I doubt if this persecution is groundless. Is there not some truth in the term "anti-missionary" when applied to many churches that contend earnestly for the way of the Lord in these matters? Is it not a fact that many of these churches are actually opposed to mission work? "By their fruit ye shall know them." If individual members are to be known by their fruit, then churches may be and are known in the same manner. Since this is true, are not many of the churches that fight missionary societies in reality "anti-missionary?" There are thousands of members of those churches that contend for apostolic ways in the United States to-day and yet all these scarcely support half a dozen missionaries in foreign fields, and those whom we do support are not much more than half cared for.

Brother McCaleb was many months stirring the churches to give enough to convey him and his family to Japan. He did not ask for help in the field, he only asked us to help him to it, and this, too, after he had been tried by seven years' hard service in the field. If this is not "anti-missionary" fruit I do not know that fruit when I see it.

The very same fruit was borne by us when Brother

Bishop was ready to go and sacrifice his life in the same field. For months he was calling on the churches to furnish him the means to cross over. It seems to me that if we had been truly missionary in heart and life a simple announcement that they were ready to go into that dark land would have been sufficient to have stirred us to pour the money in till they would have said, "It is enough." But how different!

Recently Brother Lipscomb called upon these same people to give the small sum of fifty dollars for one in a foreign field, and after this call had been made for several weeks I noticed a statement that he had not yet received the sum. Brethren, this is the fruit we are bearing. Is it "anti-missionary?" It looks like it to me.

We claim we love God and his cause. We claim that we love men and their souls, but we do not prove the sincerity of our love when these doors open. It is a shame for us to fight missionary societies and act as we do. Such fighting is indeed vain. I have only pointed out our fruit. If this is the way we are to be known, then, brethren, we must (most of us) submit to the accusation that we are "anti-missionary" or change our lives.

"But," says one, "are the churches of God doing no missionary work?" Not much. The churches as churches are doing very little. There are a few faithful individuals scattered around that are doing nearly all that is being done in this line. The principal part of the missionary work done by the true church to-day is done by a few self-sacrificing preachers. A few faithful members are sacrificing with these preachers. This may sound strange to come from a preacher, but I have observed some and this has been my observation. Of course there are some churches that are using God's way to save the world, but these churches are indeed scarce. I want to say, however, by way of encouragement to these few preachers, few members and still fewer churches that they are doing more in the way of making converts to Christ, planting churches and thus extending the cause than all the humanly "organized effort" combined. The missionary societies "sound a trumpet before them," they make a big noise and do little real work. They do raise money, but by the time their presidents, vice president, secretaries, etc., are all paid the needy man gets very little. The New Testament says they serve their own belly and it takes nearly all they get to serve it. They make great ado about preaching the word in desti-

tute fields but it is a fact that most of their work is done in trying to capture congregations already planted, to lead captive these churches. True, self-sacrificing preachers plant the church in destitute fields and these preachers who are serving their own bellies are watching an opportunity to seize upon them to make merchandise of them, and when they capture one they have great rejoicing among themselves and call it missionary work. But this is by the way, for it matters not what the digressives do; if we are faithful to God all will be well with us; but to fight those in error and do nothing ourselves is not the Lord's plan.

God calls upon his children to give as he prospers them, but how few do it! The Jew regularly gave a tenth of all his income, besides many other offerings. It has been estimated by scholars that he gave about one-third of his time, talent and means in direct service to God. Suppose every Christian in the United States who believes we ought to use the Lord's way of doing mission work should begin to give as God prospers him and should be led to give at least one-tenth of his income, how much mission work could be done in twelve months? So much that the societies would be put to shame and many would doubtless lay aside their "methods" and accept the Lord's way of doing these things. Not less than one thousand missionaries could be entirely supported by the true disciples of the United States during the next year. To see that this is true only takes a little counting on your part. Of course, this does not mean to give a tenth after we are clothed and fed. If I were to wait till my family and I were clothed and fed before contributing to the Lord's work we would never have anything to give. Besides this, we would make God second, and this would violate one of the first principles of the divine Book. Jesus himself said, "Seek ye first the kingdom of God and his righteousness." I would rather give God his portion and live on the leavings. This would be the spirit of Christ. Such a spirit would do the work I have supposed above. Let us do it!

Motives.

H. C. HINTON.

Motives are mainsprings to actions. We, as intelligent beings, are capable of being urged or persuaded, and it is the motive placed before us that prompts the action.

We decide upon the purity or impurity of a motive by our standard of right. As different persons have different standards of right or see things from different standpoints, so the same motive will not appeal to all with the same force.

I think motives may be classed under three general heads—the fear of punishment, the hope of reward, and the doing of right because it is right. Everything we do, we do with one of these three motives in mind. When God, through the prophet, Malachi, said, "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." The motive put before the people here was the fear of punishment. A different

motive is put forward in these words: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away" (Rev. 21: 4). Here the hope of reward is the motive. But when Abraham in obedience to the command of God took his son Isaac, the son of his old age, and the one who was a child of promise—when he took him and built an altar, laid the wood in order, then bound his son, laid him upon the altar and was ready to strike the fatal blow, a far higher motive than fear of punishment or hope of reward, it seems to me, must have prompted him to do this. He knew that obedience, perfect, unquestioning obedience to the commands of Almighty God was right. Therefore he the command what it might, if it came from God it was right to obey it. A child is often led to do right through the fear of punishment or the hope of reward, but when we come to have a knowledge of what is right—know the duties we owe to self, the relation we bear to our relatives and friends and our duties to our God—surely nothing but the highest motives should prompt us. The man who strives only to avoid an everlasting torment, or in other words, who would not be a Christian if no such a place as hell existed, is not the highest type of a Christian. His mind is centered on that lake of fire and brimstone, and every action is measured by this standard: Will doing this or that keep me away from that place?

Again, the man who strives to live a Christian simply because there is a heaven promised to the faithful where such wonderful blessings will be bestowed, has his mind centered upon the reward, not the rewarder. If the hope of a reward was taken away his service would continue no longer. From a financial standpoint he sees that the sacrifices he must make here and the hardships he must needs endure will be much more than repaid over there. Therefore, he says it will pay; but if he knew just how much service was necessary to gain that reward he would do just that much and not the least mite more.

But the man whose service will be pleasing in the sight of God is he who does right because it is right—because it is God's command. He does not stop to ask whether he will be punished if he neglects doing a certain deed or whether he will be rewarded if he does it. When he knows what is right he goes forward immediately in the discharge of that duty and would do so with the same willingness, were there no heaven or hell. His mind is centered on the thought: What does God require of me to do? Such a one will receive an abundant entrance into that everlasting kingdom.

Let us examine ourselves and see what our motive is for serving Christ. If it is of the highest, well and good; but if not, let us strive to "grow in grace and in a knowledge of the truth." That we should make progress in this line should be the earnest desire of every Christian. Christ says, "If ye love me ye will keep my commandments" (John 14: 15).

Bowling Green, Ky.

Put a seal upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond.

Sunbeams.

J. A. P.

SAVED BY THE NAME. DIALOGUE No. 1.

Sectarian—Good morning, friend.

Christian—I heard you were to preach upon the subject of the name last night. But I tell you such subjects are not wise. There is nothing in the name.

Christian—Good morning, friend.

S.—I am glad to see you this fine morning and to find you well and ready to talk over Bible themes. But are you sure there is nothing in a name?

S.—Nothing, nothing whatever. Call a rose by any other name and it smells just as sweet. If a man's heart is right in God's sight God will receive him, no matter by what name he is called.

C.—Well, friend, if you are right, and there is nothing in a name, will you please tell me the reason of a little occurrence on the street a few days ago? Two persons were earnestly conversing, their conversation becoming more earnest, and suddenly I see one becoming so angry that he draws back his fist and hits the other a blow that sends him staggering off the walk. On getting near enough to learn the cause, I find the man who has fallen in the street had simply called the other "a liar." If you had been standing by I should have heard you say: "Patience, friend, there is nothing in a name. You will be admired just as much under that name as under any other."

S.—But hold. There are ideas that are unpleasant under that name. Indeed there is something in it, and my friend has a just cause to be made angry.

C.—So you admit that there is something in that name, and hence, an exception is found to your statement. But seriously, is this an exception or is it the rule? Will you please give me any name that is meaningless?

S.—Well—. Really, I do not now think of any name that is meaningless, or that I can fully say has nothing in it.

C.—I am glad you make this admission, for it is the truth. There are no names that there is nothing in—that are meaningless. Every name has a meaning, or idea either pleasant or unpleasant, good or bad, in connection with it, and we can spend time very pleasantly and with much benefit in the study of the origin of names.

S.—Your remarks are opening up a new field to me, and I would like for you to proceed.

C.—Well, let us take a few of the names around us. We will begin with the name "Fox." There was a time when as a family name for man this name did not exist. A certain man, however, is cunning, crafty, foxlike in his actions, and as he has shown the traits he is spoken of as foxlike. Soon this is changed to the fox, and next to Mr. Fox, and shortly we see it a family name.

The name Farmer, from farm life and work. Chandler, from the occupation of a chandler—that is, a manufacturer of tallow candles. Saddler, from the trade of a saddler. Perry is a Welsh name derived from the cultivation and use of the pear.

Indeed, time would fail me to take up and find the meaning contained in the names around us. When we

come to the Bible we find all names are full of meaning.

S.—Proceed then; I am well pleased with your thoughts, and I am ready for an investigation of Bible names.

C.—We will begin then with the name man and Adam and we find, "out of a red earth." As God formed man of the dust of the earth, so the name given contains the thought of his origin. Then the name woman. As God saw that it was not well for man to dwell alone, he created a helpmeet for him; in this creation man underwent a deep sleep and God opened his side and took out that which in his providence he saw was necessary to make the beautiful helpmeet; so in her name we find the thought of her origin—that is, "out of or from the man," and more than that; in speaking the name woman, we speak the whole name of man. Next, in Eve, we find, "Mother of all living." Next look at Abram, a name meaning "great and mighty father." When God called him and made a covenant with him, he took away his old name and gave him a new name, viz.: Abraham, "Father of many nations." Sarai, his wife, whose name meant bitterness, with God's gracious promise, receives from God the name Sarah, "princess." But probably this will be enough for this time. With your consent we will meet again and consider the subject further.

S.—Thank you; I will gladly do so, but for the present good-by.

C.—Good-by.

Missionary Notes.

J. M. M'CALEB, TOKYO, JAPAN.

Brother Geo. S. H. Ragle, of Texas, writes as follows: "I received your last letter in due time. Was glad to hear from you and to know your willingness to share the burdens of the cause of Christ with me. I never fail to pray for you and all others who are laboring to plant Christianity in foreign lands. I have decided to go to Nashville to prepare myself for missionary work; and I believe if I work and pray in the vineyard of the Lord as I go that he will surely sustain me in my efforts."

I met Brother Ragle at Weatherford, Texas. He impressed me as being a true, earnest young man. He was born and raised near Weatherford, and is well spoken of by those who know him. He is now traveling and preaching, so I have lost his post office. If Brother Ragle sees this I hope he will write me, as I have sent him one letter which has been returned. I hope wherever he goes the brethren will encourage him to hold his purpose of going as a missionary.

Sister L. J. Wirick, who has been assisting Brother Bishop with the work among the women and children in Japan, writes as follows: "Brother Bishop has written you that I still continue with him in the school at Kanda. The teacher is doing very well, I think. I am sure she has done much good there.

"At the end of the spring term five of the largest children had to leave for work, which means their school days are at an end. Some new ones have come in, and others I hope will come, for I feel sure the lessons they get there cannot be entirely erased from

their minds by the life that must follow. I am so sorry to see them go, and long for some way to keep them and help them for a few years yet, when they might be able to enter some better thing in life. The Sunday school is not always large, but it is important, and good will come from it.

"The women's meetings are full of interest, and I greatly enjoy the work. In one respect I shall be like Miss Hostetter, ready to give up the work there as soon as you return, thanking God for the opportunity to do even so little."

Sister Wirick states further that she will likely return home this fall, that her people are urging her to. This will leave the school in need of some one to take control of it. I know of four young sisters that are thinking seriously of giving their lives as missionaries. Will you not offer your prayers with ours that at least one of them may return with us to take up the work? By the line we have chosen one person can go from here to Japan for \$150. There are also others who are praying over the matter of going as missionaries. Let us offer our prayers with theirs that the way may be opened for them to go, if it be the Lord's will. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

There is another item that is manifest from reading the extract from Sister Wirick's letter. We are not able to hold on to these children long enough. They are the children of the very poorest, and as soon as they are large enough to earn a few cents, they are taken from school and put to work. It is our desire to furnish them some proper employment, so that they can earn their way when large enough, and still remain under good teaching and influences. Some kind of industrial school will meet the demand.

In a letter from Brother Wagner he says: "I wish I could go on a visit to Tokyo, but am too sick for that. I am now, really and in fact, Mr. Skinny, the living skeleton! Well, you will see, provided you are coming soon."

"Miss Penrod is now in America. Her address is Merom, Ind. Three days before she came home her father died. I hear so much now about people dying that I become quite familiar with the idea of dying soon. The only thing I do not like is leaving my dear Oto before he is in a self-supporting condition. But I should leave that to God, and not worry about it. God is the one, and only one, who provides for his children."

Let us pray that our aged brother may yet be spared to live for Christ in that land.

[P. S.—These notes should have appeared a month ago.—Ed.]

The Ethics of the Book of Proverbs.

PROF. W. BENTON GREENE, JR., PRINCETON, N. J.

Conduct, said Matthew Arnold, makes up six-eighths of life. Of all sciences, therefore, ethics, or the science of the principles and rules of right conduct, must be the most vitally important. Proverbs is pre-eminently the inspired book of ethics. As Dr. Arnot wrote, it sets forth "laws from heaven for life on earth." What, then, is ethics? A more interesting and in-

structive, a more living question, could not be asked.

I. The general characteristics of the ethics of the Book of Proverbs.

1. As might be supposed, it is a religious ethics. It assumes the existence and omnipresence and all-comprehending claim and absolute holiness of God. His will it regards as the objective rule of right. "The fear of the Lord," or the practical knowledge of his holiness, it makes "the beginning of knowledge" or the subjective principle of morality. Hence, it tolerates no divorce of morality and religion. Unlike some ignorant enthusiasts of our own day, the "Wise Men" who wrote the Proverbs knew nothing of religion without morality, nothing of faith which did not issue in right character and life. Neither did they, unlike some learned philosophers of our own time, know anything of morality without religion, anything of character or conduct whose rightness or wrongness was independent of its relation to God. In a word, divine ethics is as essentially religious as true religion is necessarily ethical.

2. It is a universal ethics. It surveys and is intended for the whole world of humanity. Consequently, though radically and throughout religious, there is nothing whatever narrow or even nationalistic in its religious element. A total disregard of any Israelitish standpoint is everywhere evident. "For all that is said of the priesthood and sacrifice, the tabernacle service and temple of Solomon might never have existed." On the other hand, the Book of Proverbs, while it contains not a single reference to Israel, speaks of man thirty-three times. Every way and every expression of his it delights to discuss. It is because of this tendency to look at human nature in its broadest aspect that the writers of Proverbs and of the Wisdom Literature, of which it is, perhaps, the most typical example, have been fitly called "the humanists of Israel."

3. It is a social ethics. This is the result of its universal or broadly human outlook; for man is essentially and pre-eminently a social being; it is only in society that he reaches true manhood. Accordingly, the duties emphasized and the virtues praised by the "Wise Man" are mainly those of the various social spheres. Family life, both the conjugal and the parental relation, are considered with a moral and religious seriousness, the like of which is not found in any one of the nations of antiquity. Marriage is designed (Prov. 2: 17) as "a covenant of God." "A prudent wife is from the Lord" (19: 14). "A wise son maketh a glad father; but a foolish man despiseth his mother" (15: 20). In like manner are the relationships of master and servant and friend and friend discussed. "A servant that deal-eth wisely shall have rule over a son that causeth shame" (17: 2). "Thine own friend, and thy father's friend, forsake not" (27: 10). Not only domestic life, however, but political also, and well-ordered civil institutions, are regarded as component parts of moral good. All earthly authority is an emanation of divine wisdom. "By me kings reign, and princes decree justice" (8: 15). They are appointed specially to execute judgment upon the wicked (16: 12-15). Hence, all political wisdom is comprised in the saying "Righteousness exalteth a nation; but sin is a reproach to any people" (14: 34). Thus every department of social life subserves the di-

vine purpose and ought to be conformed to the divine will. It is pre-eminently in the right ordering of society that a truly religious and universal ethics finds its sphere.

4. It is an every-day ethics. The relationships of society are considered as they manifest themselves in common life. The wise or virtuous man is the faithful husband, the good father, the wise son, the true friend. He is "diligent to know the state of his flocks and looks well to his herds" (27: 23). He is "diligent in his business" (22: 29). He "handleth a matter wisely" (16: 20). He uses "a just weight and balance" (16: 11). "He disperses knowledge" (15: 7). "He is slow to anger" (16: 32). "He hath pity on the poor" (14: 21). Thus he is anything but a recluse or an ascetic. It is in the most ordinary affairs of this world that he shows the wisdom and does the will of God. His guide and rule are from heaven, but are for earth. This is characteristic of inspired ethics always; of the morality of the New Testament as truly as of that of the Old; of James, of Peter, of Paul, of John, of our Lord, as really as of the "Wise Men." We are bidden invariably, "to deny ourselves and take up the cross and follow Christ" in the every-day life of this world.

5. It is a spiritual ethics. Though concerned pre-eminently with the every-day life of this world, it is most remarkable for what may, perhaps, best be styled inwardness. That is to say, it regards the heart as well as the action that proceeds from it, and the action it judges most of all by the heart which prompts it. "The backslider in heart shall be filled with his own ways" (14: 14). "Keep thy heart with all diligence; for out of it are the issues of life" (4: 23). "An high look, and a proud heart, even the lamp of the wicked, is sin" (21: 4). "A man's pride shall bring him low, but he that is of a lowly spirit shall obtain honor" (29: 23). Thus the ethics of the Book of Proverbs is totally opposed to the fashionable but superficial theory that the voluntary act alone constitutes character. On the contrary, it is the disposition underlying the act that determines its moral quality; and the moral character of the disposition itself depends upon its nature, and not on its origin. As in the New Testament, the state of the heart is ultimate and all important.

6. And yet it is an incomplete ethics. Perfect so far as it goes, it does not go nearly so far as the rule of life given and illustrated by him who himself "fulfilled all righteousness" and who "spake as never man spake." In two respects specially is this incompleteness seen. First, the ethics of the Proverbs is certainly, in virtue of its principle, viz., the fear of violating God's will, of a negative character, and presents by reason of the constant reflection upon the end designed by this will an appearance of coldness and extreme moderation. Thus the great majority of its precepts are negative even in form, prohibitions or warnings rather than positive commands. They are equally negative in spirit. We seek in vain for such sayings as, "I heartily love thee, O Lord, my strength" (Ps. 18: 1). Indeed, the impelling power of love as a motive, so conspicuous throughout the New Testament, seems to be wanting. Prudence, not the enthusiasm of love, inspires the "Wise Man's" life. "The simple believeth

every word; but the prudent man looketh well to his going" (14: 15). In consequence of this negative character, it is rather justice than love which is the duty that a man owes to his neighbor. Yet this does not mean positive commands. They are equally negated in spirit. We seek that the duty of love is not recognized. Its foundation is laid; for only that love is true because Godlike which rests on and is ever controlled by a vigorous sense of justice. Moreover, the duty of love is itself clearly foreshadowed. Many duties are inculcated which result solely from the principle of love. Such are, the love of enemies (25: 21), peaceableness (17: 14), gentleness and patience (15: 1, 18). Thus positively as well as negatively the ethics of Proverbs prepares for the law of Christ which is the law of love. Though less developed, it is still at heart one with it.

The second respect in which this appears is its doctrine of reward. As in the Old Testament generally, the reward of virtue is characteristically regarded as earthly and temporal. The good man prospers in the things of this life, and he does so prosper because he is good. "The righteous eateth to the satisfying of his soul, but the belly of the wicked shall want" (12: 25). "Behold, the righteous shall be recompensed in the earth; how much more the wicked and the sinner" (11: 31). So constantly is this insisted on that it is often and urgently objected, not only that God is represented as purchasing the obedience of his children, but as purchasing it at what, because merely earthly and temporal, is no fair price. This, however, is a very superficial view. If the full truth as to reward is not reached, there is at least the foregleam of it. Not always is the reward promised of this world. On the contrary, righteousness is presented as its own true and best reward. "The backslider in heart shall be filled with his own ways; and a good man shall be satisfied for himself" (14: 14). "He that followeth after righteousness and mercy findeth life, righteousness and honor" (21: 21). The life, too, in which the reward of wisdom culminates is not limited to this world. Its earthly and temporal aspects are those dwelt on, but in principle it is such as looks forward to a heavenly and eternal issue. "To the wise the way of life goeth upward, that he may depart from Sheol beneath" (15: 24). "The wicked is thrust down in his evil doing; but the righteous hath hope in his death" (14: 32). Thus again the ethics of Proverbs, though incomplete, is not imperfect. It is the inspired and so infallible preparation for the gospel of immortality. If righteousness did not tend to make earth heaven, the righteous would have no ground to expect heaven hereafter.

II. Even this hurried and general outline of our subject suggests two fundamental statements, with which this paper must close.

1. The ethics of Proverbs is what one may venture to call objective and absolute. It does not, for example, hold Kant's doctrine of the autonomy of the individual will. It does not seek the source of the moral value of an act in the merely formal element of its intention or motive. That is, it does not teach that to mean well is so all-important that to mean well is enough. On the contrary, it insists that God is not merely the rewarder of a virtuous will; his holiness is the standard for such a will. To mean well, therefore,

one must know God and must mean to be like him. To be a true imperative, the categorical imperative of conscience must coincide with his law, which, though "written on the heart," is objective to it, being the divine nature itself. Thus "the fear of the Lord is the beginning of"—practical or ethical—"knowledge" (1: 7).

On the other hand, the ethics under consideration is as absolute as it is objective. If it does not agree with Kant, neither does it agree with Mill. As it rejects the autonomy of the former, so it repudiates the utilitarianism of the latter. While it never ignores results but always regards them, it never takes them as the determinant of moral good. There is, it insists, a radical distinction between what is right and what is advantageous, and this distinction is not lessened by the fact that true advantage can proceed only from what is right. "A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be unpunished" (28: 20). In a word, the right is always in the long run the expedient; but this is not because they are identical; it is because God, whose nature is the norm of right and whose benevolence is the source of good, is on the throne.

2. To emphasize this is the great aim of the Proverbs. The "Wise Men" were firm believers in the moral government of God. Hence, in their view virtue must pay and vice must entail loss. True, the reverse of this often seems to be the case. Thus the most perplexing of all questions arises, How can the course of events be reconciled with the justice of God? This is discussed in Job, in certain of the Psalms, in Ecclesiastes. The writers of the Proverbs, however, as did Bishop Butler long afterwards, dwell on the many evidences all around us that he who presides over the affairs of man is "righteous in all his ways;" and, therefore, they inculcate that love of righteousness which in such a system, however incompletely developed, must be the highest, indeed, the only wisdom. "A good man shall obtain favor of the Lord; but a man of wicked devices will he condemn" (12: 2). Such is the ethics of the Book of Proverbs. Its great lesson is the supreme good of righteousness.—Bible Student, Columbia, S. C.

Bible Study.

JAS. A. ALLEN.

The ancient Israelites were required to study God's law, keep it continually before their eyes and never cease to obey it. "Hear, O Israel; Jehovah our God is Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates" (Deut. 6: 4-9).

"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 hands, 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 doorposts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, upon the land which Jehovah swore unto your fathers to give them, as the days of the heavens above the earth" (Deut. 11: 18-21).

"And he said unto them, Set your heart unto all the words which I testify unto you this day; which ye shall command your children to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it" (Deut. 32: 46, 47).

"Therefore thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway" (Deut. 11: 1).

"Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee forever, when thou doest that which is good and right in the eyes of Jehovah thy God" (Deut. 12: 28).

"What thing soever I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it" (verse 32). At all ages of the world, when God gave a law to the people, he required them to keep it continually before their minds. As we have seen, God required the Israelites to keep the words he commanded them upon their hearts, teach them diligently to their children, talk of them when sitting in their houses, when walking by the way, when lying down, when rising up, make them a sign upon their hand, frontlets between their eyes and write them upon the doorposts of their house and upon their gates. They were to neither add to nor take from it, but simply do what was commanded, nothing more nor less. We, under the law of Christ, are required to keep the teaching of Jesus and the words of the apostles continually before our minds. According to their teaching, both the Old and New Testament, must be studied diligently.

Jesus said, "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house, and it fell; and great was the fall thereof" (Matt. 7: 24-27).

Again he said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (John 14: 21). "Jesus answered and said unto him, If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me" (verses 23, 24). "Wherefore putting

away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves" (Jas. 1: 21, 22).

"And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected" (1 John 2: 3-5).

The Christian warrior who fails to take "the sword of the Spirit, which is the word of God" is in a dilapidated condition indeed. "Let the word of Christ dwell in you" is by no means an unimportant command. We cannot let our "manner of life be worthy of the gospel of Christ" without a continual study of the Holy Scriptures, keeping the plain commands of God as they are clearly laid down in his word.

Nashville, Tenn.

Charity.

J. LEE BLACK.

"Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned, from which some having swerved [note:—not aimed at] have turned aside unto vain jangling" (1 Tim. 1: 5, 6). If the end of the commandment is charity, we have not reached the end till we have learned to exercise charity. And if we fail to exercise charity toward our fellow men we are sure to turn aside unto vain jangling (quarreling).

"Owe no man anything but to love one another; for he that loveth another hath fulfilled the law. . . . And if there be any other commandment it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself" (Rom. 13: 8, 9). "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself" (Matt. 22: 37-39).

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5: 14, 15).

But some will say how can I love my neighbor as myself? "This I say then, walk in the Spirit and ye shall not fulfill the lusts of the flesh" (Gal. 5: 16). But who is my neighbor? Jesus taught the lawyer that any one who needed his charity was his neighbor (See Luke 10: 30-37). But suppose the man has never done me a kindness? "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matt. 5: 46.)

Suppose he is not my brother? "And if ye salute your brethren only what do ye more than others?" (Matt. 5: 47.)

Suppose we do not agree upon some things? "Therefore if thou bring thy gift to 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).

But if I do not think he has sincerely repented I do not have to forgive him, do I? "What man knoweth the things of a man, save the spirit of man which is in him" (1 Cor. 2: 11). So for fear you do not know you had better not be too stubborn. Forgive any way. Take no risk.

If he does things that I do not like, can't I call him a devil, liar, scoundrel, etc.? "Speak evil of no man" (Tit. 3: 2).

But suppose he will not work according to my directions? Can't I set him down as a divider and a hypocrite, and tell him that he can't offer an acceptable prayer? "We ought to obey God rather than man" (Acts 5: 29). "Who art thou that judgest another man's servants? To his own master he standeth or falleth" (Rom. 14: 4).

Now in these and in many other ways men try to get around the commandment to love our neighbor, forgive our fellow man and look over the weaknesses of others. But God's word replies to every point and condemns him in his presumptuous ways.

If we have not charity we can do nothing to any profit. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13: 3-8). "Beloved, if God so loved us we ought also to love one another" (1 John 4: 11).

Vicksburg, Miss.

Paul's Natural Man.

J. M. BLAKEY.

"Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. 2: 14). There has been some controversy in the religious world over this passage, and it is held by some as a strong proof text favoring the direct operation of the Holy Spirit in conversion. Dr. Brents says, "All men are natural men in the sense in which Paul uses the phrase. He meant uninspired men who could not receive spiritual communications directly from God; hence, whether saint or sinner, as there are no inspired men, all are natural men now, and will so remain, whether converted or not."—Sermons, p. 257. To my mind this position seems to clash with Paul's statement, "and he cannot know them," which suggests the idea of impossibility. If all men are natural men, and cannot know the things of the Spirit of God, then they must remain in that condition. Prof. D. R. Dungan says, "He was not speaking to nor of unconverted men in antithesis to converted men. The spiritual judgment is the antithesis, and the carnal judgment is that which naturally opposes it." His views may be found in full in his work on Hermeneutics, pages 21-24. Paul is evidently speaking of a certain class of men by the words "natural man." He also describes their characteristics, (a) "receives not the things of the Spirit of God, for (b) they are foolishness unto

him; and (c) he cannot know them, because they are spiritually judged." Do these characteristics apply to all men? Certainly not. The "natural man" is an uninspired and unconverted man, but all uninspired and unconverted men are not "natural men" in the sense in which Paul uses the words. The "natural man" is in a still worse condition than being unconverted and uninspired.

NOT A CHURCH MEMBER.

Any view which makes the "natural man" a church member is an incorrect one. Macknight, Anderson and the Living Oracles all translate it "animal man" instead of "natural man." Conybeare and Howson say, "Etymologically speaking the 'animal man' would be the best translation. Properly man considered as endowed with the animal (the living principle) as distinguished from the spiritual principal." The word *psuchikos*, here rendered "natural," occurs five times in the New Testament—1 Cor. 2: 14; 15: 44, 46; James 3: 15; Jude 19. In the Corinthian epistle it is rendered "natural" and in the other passages by the word "sensual." It is the adjective form of the word that designates life, and is commonly rendered soul. It includes what some people call brain power or intellectual development.

ONE WHO THINKS.

The "natural man" is the one who thinks, or tries to think, and who glories in his ability to think. When man is regarded as a dual being, the body stands for the material part, and the soul for the immaterial, embracing reason, conscience and the higher emotions. Jesus so used the word (soul) in Matt. 10: 28. But when man is regarded as a trinity, composed of body, soul and spirit, as Paul regards him, a distinction is made between the soul (*psuchee*) and the spirit (*pneuma*). The soul in such case is regarded as a sort of connecting link between the body and the spirit, and as the seat of such mental powers, passions, etc., as a man shares with the lower order of animals. Sometimes the phrase "animal soul" is used to distinguish this part of man's nature from the *pneuma*, or spirit. President Porter says, "The word soul differs from spirit as the species from the genus, soul being limited to a spirit that either is or has been connected with a body or material organization, while spirit may be applied to a being that has not at present or is believed never to have had such connection." (Human Intellect, page 6.) Alex. Campbell says, "The word 'nepesh' in Hebrew, 'psuchee' in Greek, and 'soul' in English, as often signify life, mere animal life, as anything else." (Popular Lectures and Addresses, page 428.) The above shows that the translation "animal man" is a good one.

VIEW OF PHILOSOPHERS.

From the days of Pythagoras (500 B. C.), and especially from the time of Plato (350 B. C.), the doctrine of a trinity in human nature became somewhat prevalent. These philosophers both taught in substance that man consists of a material body (*soma*), an animal soul (*psuchee*) and an immortal spirit (*tineuma*). The soul was by them regarded as the seat of animal life, together with its several instincts, passions and appetites; and the spirit was supposed to be the seat of the

higher intellectual and moral faculties. The apostle Paul regards man as a trinity. We next inquire. What is an "animal man?" When Robt. Owen visited Alex. Campbell at Bethany, W. Va., as they were walking over the farm they came to the cemetery, and Mr. Owen stopped and, addressing himself to Mr. Campbell, said, "There is one advantage I have over the Christian—I am not afraid to die. Most Christians have fear in death, but if some few items of my business were settled, I should be perfectly willing to die at any moment." "Well," answered Mr. Campbell, "you say you have no fear in death; have you any hope in death?" After a solemn pause, "No," said Mr. Owen. "Then," rejoined Mr. Campbell (pointing to an ox standing near) "you are on a level with that brute. He has fed till he is satisfied, and stands in the shade whisking off the flies, and has neither hope nor fear in death." (Memoirs of A. Campbell, Vol. 2, p. 242.)

POSITION TAKEN.

Robert Owen was an "animal man." Every man who tries to measure divine things by a human standard of reason, and philosophy is an "animal man." He may be wise in his own conceit, but the wisdom of this world is foolishness with God. Paul says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2: 8). The devil still walks about as a roaring lion, seeking whom he may devour. He is ready to assault the citadel of divine truth in every way possible. The "higher criticism" of the present day is a polished form of infidelity. Its purpose is to destroy the authority of the Bible, the divinity of Christ and the very foundations in general of true Christianity.

PAUL'S SERMON AT ATHENS.

In the 17th chapter of Acts we have an account of Paul preaching a sermon at Athens. The 32nd verse says, "And when they heard of the resurrectoin of the dead, some mocked; and others said, We will hear thee again of this matter." These were Paul's "natural" or "animal men." They said, "He seemeth to be a setter forth of strange gods." Athens and Corinth were both Greek cities, and the doctrine of the resurrection of the dead amused them. These Greek philosophers held that such a doctrine was both unreasonable and undesirable. They regarded it as a gospel of worms and dead bodies. They prided themselves with their human wisdom, and we might call them wise fools, infidels or agnostics. Bob Burdette says, "An agnostic is a man who loudly declares that he knows nothing, and then gets mad and abuses you if you believe him. He says he doesn't know anything, but he really believes he knows everything." When Prof. Huxley invented the term "agnostic," Charles H. Spurgeon remarked that he "preferred the Latin 'ignoramus' to its Greek equivalent 'agnostic.'" Paul's "animal man" was the philosophic Green infidel who prided himself on his worldly wisdom, made sport of the doctrine of the resurrection of the dead and rejected Christ. All now who are wise above that which is written and reject Christ and his teaching belong in the same class.

Allensville, Ky.

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."

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The Baptism of the Holy Spirit.

S. JORDAN.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn the chaff, with unquenchable fire" (Matt. 3: 11, 12). "The former treatise have I have made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart for Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 1-8. These scriptures teach that Jesus would baptize with the Holy Ghost, that the Holy Ghost was a promise of the Father, that this would be given not many days after the ascension of Jesus, that those baptized with the Holy Ghost

should receive power, and that they should be witnesses unto Jesus in Jerusalem, in all Judea and Samaria and unto the uttermost part of the earth. A few days passed after Jesus ascended and the Holy Ghost was given to the twelve apostles, the house where they were sitting was filled, they were filled with the Holy Ghost, and upon their heads the Spirit sat in cloven tongues like as of fire. The apostles by this had power to speak in all languages the wonderful works of God, to heal the sick, to raise the dead, to impart to other men the gift of healing, the gift of tongues, the gift of interpreting tongues. They were witnesses unto Jesus in Jerusalem, in all Judea, in Samaria and are now witnesses unto him to the uttermost parts of the earth. The Holy Ghost guided them into all truth, showed them things to come, brought to their memory all things that Jesus had taught them and gave them wisdom and speech that their adversaries were neither able to gainsay nor resist.

They thus empowered by the Holy Ghost, wrote the books of the New Testament; through this they are still speaking and will continue to speak always even to the end of the world, and Jesus is with them and will continue to be with them unto the end of the world. See Matt. 28: 20.

The law of Moses, the prophets, the psalms testify of Jesus. The writers of the New Testament are bearing witness unto him. These scriptures furnish to men today all that they know of Jesus, all that they know of the will of God, all that they know of salvation from sin, and all that they know of the resurrection of the dead and the future state of men.

In addition to the apostles' being baptized with the Holy Ghost, Cornelius and his house, including his kinsmen and near friends, were baptized with the Holy Ghost. This was about eight years after the apostles were baptized with the Spirit. In describing this baptism Peter said: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning." The fair inference from this language is that none were baptized with the Holy Ghost from the beginning of the gospel until this case. The New Testament records no other case. The reason why Cornelius was baptized with the Holy Ghost is stated by Peter to be that God bore them witness, giving them the Holy Ghost. See Acts 15: 8. The Gentiles had not heard the gospel; the preachers would not preach to them; but the Savior promised that when the Holy Spirit should come he would guide the apostles into all truth.

Before this baptism they had not realized the truth that the gospel was for all nations—for every creature. Before they preached only to the Jews. After this they preached to both Jews and Gentiles.

But we often now hear men pray to God to baptize them with the Holy Ghost, and we hear them tell of times when God baptized the preachers and the hearers with the Holy Ghost. When we hear such statements from men we are driven to the conclusion that they are mistaken; first, because those who claim now to be baptized with the Holy Ghost cannot speak with tongues, cannot interpret tongues, cannot prophesy, cannot heal the sick, and cannot raise the dead; second, because those who claim now to be baptized with the Holy Ghost do not tell sinners what the apostles told them to do for the remission of sins and for the gift of the Holy Ghost. He who says that the Holy Ghost does direct men to do or teach now what the apostles of Jesus did not teach speaks against the Holy Ghost. For any intimation that the Holy Ghost guides men now to do differently from the way he guided them to do in the beginning of the gospel shows disrespect to the Holy Ghost. Is there not danger here?—Two Mites.

Short Talks.

F. W. SMITH.

My absence from the columns of THE WAY has not been due to lack of interest in and appreciation of the paper, for I am exceedingly anxious for its circulation to increase threefold every month if it could be possible. I know whereof I speak when I say that few papers with its length of days have accomplished as much for the cause of Christ. Its editor's bold and fearless defense of the truth regarding the compromise meeting held not long since called forth a bit of venom from one of the "sweet-spirited (?) journalists," who referred to THE WAY as "a little sheet published down in Tennessee." That "sweet-spirited" scribe should call to mind David, the lad with his sling and pebble. If THE WAY is such an insignificant sheet, why waste time and valuable (?) space in calling the public's attention to it? I suspect it is a "thorn in his flesh," because it dares to probe his diseased theology filled with the corruption of man's wisdom. Such contemptible and opprobrious epithets hurled against as clean, strong and sound paper as THE WAY must be deprecated by all fair-minded people.

* * *

It was my pleasure to spend about ten days in August with the congregation at Dibrell in Warren County, near McMinnville, Tenn. I found a band of faithful brethren and sisters, who seem to be satisfied to worship God "as is written." They were united in the bonds of Christian fellowship, and I pray God that this blessed condition may continue. I do not fear a disturbance upon the part of the "progressive" preacher, because the church at Dibrell is poor in this world's goods. The state evangelist, as a rule, does not go into places of that kind. The shekels are not there. This church, though poor, has accomplished much good. They have sent our four preachers to tell of our Savior's love. How many churches are there whose opportunities have been so much better that

have not even sent out one? Every congregation should seek to develop young men who will be filled with a consuming desire to tell the "old story." And this they can do if they will begin with young men at the proper time and persevere in the work. Most of our native Tennessee preachers started in that way. My stay at Dibrell was pleasant. Seventeen were added to the church.

* * *

I failed to say why I had written so little for THE WAY of late. Well, my nervous system received such a shaking up and letting down last year in the evangelistic work that, under the advice of proper counsel, I have refrained from writing and reading as much as possible. I am glad to say that my improvement is encouraging, and that I hope to do more work from now on. At present I am in Horse Cave, Ky., engaged in a meeting. The audiences are good, and there has been one confession. There are some noble men and women in this church. They are capable of doing a vast amount of good in the Master's cause.

* * *

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my rock and my redeemer," (Psalm 19: 14, R. V.). Words are the vehicle of thought, and if the thought or meditation be right, the words will be correspondingly so. In order, then, that our words be acceptable to God, we must pay especial attention to the meditation of the heart. This is the fountain from which spring the issues of life. We need not expect a stream to be clear and pure with a hog wallowing in the spring. So with a man's life. If the hog of evil passion, unholy desires and unbridled lust is wallowing in the heart, you may expect to see a muddy, filthy and loathsome stream. Within a stone's throw of where I am is a young man lying at the point of death from the effects of a knife stab. The blade penetrated to the vitals, and the physicians have told his weeping mother that there was not the slightest hope for his recovery. This deadly work was wrought by the knife in the hand of another with whom the young man had been gambling. Whisky and cards are almost inseparable. They were drinking, and a dispute arose; hence, the tragedy. Both are badly wounded. How any man can give his consent to engage in a business that will debauch, wreck and ruin his fellow man for the sake of a few dollars is beyond my comprehension. Ah, young men, keep thy lips from the bottle and thy hands from the cards. He who would induce you to engage in either is your most deadly enemy. What a sad thought to contemplate—a young lady having card parties in which young men are taught to play! Who knows but this unfortunate young man, suffering, bleeding and dying, learned to play cards in some parlor with a fair partner! Every little town has its "card party," in which the "upper ten" (?) spend much valuable time helping to manufacture material for the slums and gambling dens. Beware, young girl, lest you marry one of these you have helped to start on the downward road, and then in after years when he spends his days and nights in the dive, you will curse the day you were born.

Brother Harding's essays on the Sweeney Vine-street Church revival has stirred up a hornet's nest among

the digressive element of the kingdom of God. "Oh!" says one, "you call them digressives because they have digressed from your hobbies." Yes, and it is quite visible to the naked eye that they have also digressed from the hobbies of Christ and the inspired apostles.

"Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4: 16). Paul exhorted Timothy to take heed, or to be careful in what he did; and, when preaching the gospel, to continue in it, that he might save himself and those who heard him. Paul's advice to Timothy was good and wholesome; but if Paul had lived in this age of the world, such advice would be an insult.

But Jesus says: "He that hath my commandments and keepeth them, he it is that loveth me. . . . He that loveth me not keepeth not my saying" (John 14: 21-24). God requires not talents but submission. It matters little to him whether a life be common or great, as the world views it. He only asks that the life be yielded to him in all things. He wants not worth but willingness. "Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey."

"But," says one, "will not Brother Harding's teaching produce another sect?" I answer emphatically, No. For teaching a truth and exposing error never made a sect since the world began. Those who do not aspire to become wise above that which is written; those who never do change the appointments of God; those who work and worship according to the book, and do not preach nor practice anything in religion that was not practiced or recommended by Jesus and the apostles of old; those who are perfectly satisfied with the word of God, and live it, can never apostatize nor "sectize." The thing is just simply impossible. But those who cease to be silent when the Bible is silent soon cease to use Bible names for Bible things, and so, step by step, the road from apostolic teaching and practice is traveled until all the old landmarks are lost. Then sectarianism is complete.

St. Louis, Mo.

P. S.—Those who seem to be hardest down on Bro. Harding know nothing about hard work and sacrifice for the cause of God. I know that Bro. Harding does more missionary work and more good to humanity and to the cause of God, in one month's time than some of his enemies do in a lifetime. Judge the tree by its fruit; for it is "by their fruits ye are to know them." Bro. Harding often baptizes more people in one protracted meeting than some preachers do in all their lives. Yet they censure and slander Harding.

J. W. A.

Saved by the Name.

ANDREW PERRY.

No. 2.

Sectarian—Good morning, my friend Christian. I am happy to meet you again, that we may further investigate the subject of what the Bible teaching in regard to names in general is, and what there is in the name of Christ. Since our conversation of a few days ago, I have been studying, and I remember that Jacob is a name meaning supplanter, or indicating that he supplanted his brother and took his birthright. That then

he prevailed with God; God took away his old name and gave him a new name, viz.: Israel, and in this name we have El, or the whole name of God, and in Israel the thought of the prince with.

Christian—Good morning. I am glad to meet you again and find that you have been continuing the study of Bible names.

I presume you found in the study of the names of patriarchs that Isaac means he laugheth. Joseph, may he add children; Moses, drawn out of, because he was drawn out of the water. Indeed, as I remarked in our first conversation, all proper nouns in the Bible are full of meaning.

S—Yes, I have learned this, and it gives renewed interest in the study of the Jewish scriptures to me, but does God place any importance in names in connection with his worship?

C—You may well ask this, for with the entire Bible open before me, I will make this statement: God never in any age has accepted a good, or even a perfect work if it was done away from the name.

We hear Solomon: Prov. 18: 10, 11. The name of Jehovah is a strong tower. The righteous runneth into it and is safe. Thus we see that Solomon understood that a righteous man who was not in the name of Jehovah was not safe.

S—Yes, that is clearly his thought. I see it now as I never saw it before, and I remember he also showed that a good name was of greater value than great riches. I can understand that the name Israel was a tower of great strength and safety to that people. But were there positive commands in regard to name to that people? I have brought my Bible along to mark any place where I might find such command.

Christian—Turn, then, to Exodus 20: 24, and you will find one: "An altar of earth thou shalt make unto me, and shall sacrifice thereon thy burnt offerings and thy peace offerings, thy sheep and thine oxen. In every place where I record my name I will come unto thee, and I will bless thee." In this we learn that before an altar could be erected God himself had to select the spot, and set it apart for that purpose by recording his name there, or else there was no promise of his meeting and blessing his people.

Again, we will read from Deuteronomy 12 the commission he gave to temporal Israel in regard to the land of Canaan. We will together read from the first verse to the fifteenth verse: "These are the statutes and the judgments, which ye shall observe to do in the land which Jehovah, the God of thy fathers, hath given thee to possess it all the days that ye live upon the earth. Ye shall surely destroy all the places, wherein the nations that ye shall dispossess served their gods, upon the high mountains and upon the hills, and under every green tree: and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down their graven images of their gods; and ye shall destroy their name out of that place. Ye shall not do so unto Jehovah your God. But unto the place which Jehovah your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings and your sacrifices and your tithes, and the heave offerings of your hand, and your vows, and your

free-will offerings, and the firstlings of your herd and of your flock: and there ye shall eat before Jehovah your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein Jehovah thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes: for ye are not as yet come to the rest and to the inheritance, which Jehovah thy God giveth thee. But when ye go over Jordan, and dwell in the land which Jehovah your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety; then it shall come to pass that in the place which Jehovah your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you: your burnt offerings and your sacrifices, your tithes and the heave offering of your hand, and all your choice vows which ye vow unto Jehovah; and ye shall rejoice before Jehovah your God, ye and your sons and your daughters and your maid-servants and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which Jehovah shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."

Sectarian—I believe the mists are falling from my eyes, and that I see new thoughts as I have read with you this scripture. I understand that in this commission God informs his temporal people of—first, this fact: In the land he was giving them there were religious nations and people under various human names worshipping their gods of various names in groves and temples in different parts of the land. Second, he requires Israel to destroy these nations with all their gods and all their religious names out of the land; then, third, that Jehovah would not have them do this with his name. That in one of their tribes he would choose a place and write his name, and there offerings of all kinds must be brought to his name before he would accept them and bless them.

Christian—You are right in this, and there are rich lessons for us in this age, in learning what God required in the age that stands so full of types for us.

There are a number more scriptures to this same people that it will be well for us to meet again and study.

Sectarian—I am truly in favor of continuing this study.

We Know in Part.

J. M. BLAKEY.

The above statement of the apostle Paul (1 Cor. 13: 9) teaches us that our knowledge here is imperfect and obscure. Paul illustrates this idea of the imperfection of our knowledge in verse 11 by comparing it with the knowledge which a child has as compared with that which is possessed in maturer years, and verse 12 by the knowledge which we have in looking through a glass—an imperfect medium—compared with that which we have in looking closely and directly at an object without any medium. Just before his death Sir Isaac Newton made this remark: "I do not know what I may appear to the

world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself by now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."—Brewster's *Life of Newton*, p. 300. Lord Bacon has said that "knowledge is power," and Montgomery says that "knowledge gives to the soul power, liberty and peace, and while celestial ages roll on the joys of knowledge will increase." While knowledge is power, it is also true that all human knowledge is limited in its character. We can go so far, and then we must stretch the veil, and write the word "Mystery." It is as true now as it has ever been that "the secret things belong unto the Lord our God." When we endeavor to enter the secret council chambers of the most high God, and discover these unrevealed things which belong to the Lord, we are traveling on an ocean which has no shore.

MELCHIZEDEK.

What do we know about Melchizedek? Absolutely nothing, except that he was king of Salem and priest of the most high God. Dr. Barclay, in "City of the Great King," says, "Melchizedek and Shem were the same person." Prof. I. B. Grubbs holds the same opinion. Dr. Albert Barnes adopts the opinion of Josephus, and claims that he was a pious Canaanitish prince. Origen held that he was an angel. The Jews, in order to account for his acknowledged superiority to Abraham, identified him with Shem. Some have claimed that he was Christ appearing in human form. President Milligan gives the most plausible solution in these words: "But let it once be clearly demonstrated that he was Shem, the son of Noah, or any other person of known genealogy, and that moment the analogy fails, and he forever ceases to be a fit type of Christ. It was not therefore a matter of chance or of accident, but of real design on the part of God that so little is said in history of this truly great and mysterious person."—Commentary on Hebrews. All the above theories which make him Shem, Christ, an angel or Canaanitish prince, show the folly of supposition. In Acts, 21st chapter, we are told that the Jews saw Paul in Jerusalem with Trophimus, an Ephesian, and forthwith supposed that the Gentile had been taken by the apostle into a part of the temple where none but Jews were allowed. Supposition is not proof, neither can it prove anything to be true.

THE MILLENNIUM.

Let us take the millennium, and what do we know about it? Absolutely nothing. Dr. Brents has written his theory about it. Moses E. Lard has written his theory. Many others have written on the subject. Lard's theory of the millennium is about as good as any known to the writer. He well says, however, in conclusion: "Many items in the theory I am unable to prove. I hold them because I deem them more probable than anything else I have seen. Mere probability, not proof, is all that is at times attainable." The oft quoted adage, "Still water is commonly deep," is not always true of men, while "fools rush in where angels fear to tread." It is also true that the superficial man is sometimes reserved and secretive, while the man of true knowledge is frank and candid, and ready to admit that he does not know all

things. Poor swimmers are generally afraid of deep water. If there is one important thought that a young preacher ought to keep before him continually it is this, We can teach others what we thoroughly know ourselves; only that, and nothing more. Every minister of the gospel ought to endeavor to store his mind with useful knowledge, remembering that polished marble will not remain in the road among ordinary stones, to be crushed by wagons and disfigured by travel in general.

HUMAN KNOWLEDGE PARTIAL.

All human knowledge is partial. "We know in part, and we prophesy in part." This is also true in science. The scientific world has for some time been in a state of unrest. The shores of the past are strewn with nothing more thickly than with the wrecks of scientific theories that were exploited as established facts; and they had their day, and ceased to be. The Aristotelian dogmas of motion, Newton's theory of light and the luminiferous ether are only samples of theories which once dominated the world of science. Some of the long-accepted theories of science have been abandoned, and others are being questioned by scientists. Prof. D. R. Dungan settles the conflict between science and the Bible in this way. He says: "When any man learns all about the Bible and all about science, if there is any conflict he will then be able to tell about it." Where is that man? Professor Huxley's trenchant pen has ceased to write. He has passed over the dark river. Other eminent men of his class have passed from earth, but the old Book stands, and has greater power and influence than ever before. Evolution is now and has for some time been on the throne, and woe to the scientist that does not bow down before this brazen image to worship.

HUXLEY'S ADMISSION.

Professor Huxley admitted before his death that evolution stands or falls on the bridging of the chasm between the living and not living. This chasm has never been bridged. Jean Paul says: "The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophers." When Moses makes the statement, "In the beginning God," that is sufficient to throw a flood of light on the origin of the world, of man and all created things. It is unnecessary for science to prove a God, for he has revealed himself both in nature and revelation. It is unnecessary for evolution (even though it be termed "theistic evolution") to endeavor to assist faith in the worship of God. The writer once visited a recitation room for two years which had the following inscription above the door, viz.: "Science is full of inspiration, for nature's laws are the thoughts of God." If God has revealed his will through revelation, and also through natural laws, why should there be any conflict between the two? There is no conflict. Any attempt to show such a conflict only indicates the partial knowledge and ignorance of the man who undertakes it.

MONOTHEISTIC IDEA.

Moses declared God as the one great God of the universe, Creator of heaven and earth and all things. The Hebrew race have held to this monotheistic idea throughout their history. The explanation of this unique fact has been variously sought. Renan, in his

"History of Semitic Languages," ascribes it to a fancied devotion of the Semitic nations to the monotheistic idea.

MULLER REFUTES RENAN.

That eminent scholar, Max Muller, has shown this theory to be without foundation. "Can it be said," he asks, "that a monotheistic instinct could have been implanted in all those nations which adored Elohim, Jehovah Sabbaoth, Moloch, Nisroch, Rimmon, Necho, Dagon, Ashtaroth, Baal, Baalpeor, Beelzebub, Chernosh, Milcom, Adrammelech, Annamelech, Nibbaz and Tartak, Ashima, Nergal, Succoth-benoth, the sun, the moon, the planets and all the host of heaven? Yet all these divinities were worshiped by Semitic peoples. Nor is it possible to explain on merely historical grounds how the Hebrews first obtained and so persistently clung to this grand first truth. Their chronicles show continual lapses into idolatry, and yet they always recovered themselves; till at last, after a bitter discipline of national calamities, they finally turned with enthusiastic devotion to the worship of Jehovah."—Chips from a German Workshop, Vol. 1, p. 345. Paul, in saying, "we know in part," has reference, likely, to transient things in the church, such as spiritual gifts, tongues and prophesying, which would soon pass away. It is as true, however, that there are many things "we must know in part" while in this world. There were "limits to religious thought" long before Dean Mansel published his book of that title. There is enough revealed to save us if we will do the things commanded.

SCIENCE OF ETERNAL LIFE.

Jesus says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). The above verse contains the sum and essence of the Christian religion in contrast with all forms of idolatry and philosophy. He does not mean a mere speculative acquaintance, but a knowledge that includes love, reverence, obedience, gratitude, supreme affection. We must know God the Father as a God of love, a sin-pardoning God, a divine being. We must know Jesus Christ as a sin offering (Isa. 53: 10); a Savior who will receive the sinner (Matt. 11: 28); a Savior to be obeyed (Matt. 7: 21). We obtain this knowledge through the word of God. "It includes all the impressions on the mind and life which a just view of God and Christ is fitted to produce."—A. Barnes. God's word is "a lamp to our feet and a light to our path" (Ps. 119). Paul says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1: 7-9). How sad the thought of having our presence with God forever destroyed! Let us strive to obtain that knowledge of God and of Christ which is the science of eternal life. When we pass into the heavenly city we will have that knowledge in full which will make us happy for evermore. "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself" (John 7: 17).

Allensville, Ky.

Finality.

J. M. BLAKEY.

The Epistle to the Hebrews is devoted to showing a superiority of Christ, and the Christian dispensation over Moses and the Jewish law. It commences in this way: "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." The expression, "hath at the end of these days spoken unto us in his son," clearly indicates "finality." Paul says (Gal. 3: 24): "So that the law hath been our tutor [pedagogue] to bring us unto Christ, that we might be justified by faith." Again he says: "For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8: 7). Again: "He that despiseth Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10: 28, 29)?

LAW NOT FINAL.

All these passages show that the law of Moses was transient in its character; that it was not the final revelation of God's will to man. In one sense the law was perfect—viz., for the purpose for which God intended it—as a "tutor to bring us unto Christ." When that purpose was accomplished Jesus nailed it to the cross in his death, and took it out of the way. It was imperfect in that it could never bring remission of sins, and the blessings we enjoy under the new covenant with Jesus as its mediator. Moses was the imperfect mediator of an imperfect covenant when viewed in the light of the gospel. Jesus being made perfect as our Savior through sufferings, became the author of eternal salvation to all them that obey him (Heb. 5: 9). He being "the brightness of his glory and the express image of his person, and upholding all things by the word of his power," purged our sins and sat down at the right hand of God (Heb. 1: 3).

RENAN'S SPECIFICATIONS.

Many of the enemies of Jesus freely admit the purity of his character. The "Life of Jesus," by Ernest Renan (member of the French Academy), by far the most brilliant of modern infidels, is now open before the writer. This celebrated man only makes two specifications against the character of Jesus. The first is that of impatience when he says, "O faithless and perverse generation! how long shall I be with you? how long shall I bear with you" (Matt. 17: 17)? The second is that of vain pleasure in connection with his triumphal entry into Jerusalem (Matt. 21: 8-16). The trouble is with Renan himself. If he had viewed Jesus as God manifest in the flesh instead of a poetic hero and thaumaturgist, he would not have made these charges. There is no parallel in the world's history to the life and character of Jesus.

COMPARED TO SOCRATES.

Some theologians make a mistake in trying to make a comparison between him and Socrates. If Jesus associated with publicans and harlots it was for the pur-

pose of reclaiming them. Xenophon says in his Memorabilia that Socrates mingled with these courtesans for the most licentious and immoral purposes. Truth is a principle, coexistent and eternal as the God who is its author. The gospel of Christ is a final revelation; it was once for all delivered to the saints. It is God's power for salvation to the world.

CARDINAL TRUTHS UNCHANGEABLE.

The cardinal truths of the faith are unchangeable and unimprovable, because they are infallible, as God has set them forth for salvation to all who believe and accept them. The finality belonging to the utterances of Jesus have been a surprise to some philosophers who have not understood the reason of this characteristic of his teaching.

THOS. BUCKLE QUOTED.

Thomas Buckle, in his "History of Civilization in England," declares the superiority of intellectual over moral truths, because the former is progressive and the latter is stationary. Our philosophical historian admits in this contention that moral and spiritual ideas are fixed and final, and have remained unchangeably the same in all ages of which we have any knowledge, while truths of the intellect are constantly changing in an effort toward improvement. He reasons that progression and changeableness necessarily indicate superiority over that which is fixed and unchangeable. It seems that quite the contrary is true. The mutability of intellectual ideas proves their imperfection. That which is changeable is improvable, and that which is improvable is not perfect. When you change a thing you say by the act that this is imperfect; it has not reached its highest stage of development, and therefore admits of further improvement. The improvability of our intellectual conceptions prove them to be imperfect and inferior to our moral intuitions, which, being unchangeable, are therefore unimprovable and final. Instead, then, of Mr. Buckle deciding in favor of the superiority of intellectual and scientific truth because it is constantly advancing and changing, this is the very reason why he should have decided against it and in favor of the superior character of moral and spiritual truth, which is already perfect and therefore unchangeable.

SCIENCE NOT FINAL.

There is no finality in scientific deliverances, for the science of to-day may not be the science of to-morrow. In every department of human thought there are constant shiftings, ceaseless mutations, irregular but forward movements; and even the physical sciences, which are commonly reckoned sisters to mathematics in their capability of demonstration, are perpetually undergoing changes in one form or another, so that there is scarcely a text-book in use in our schools to-day that was taught twenty years ago, and there is little doubt that those now in use, in their turn, will give place to others more in harmony with the advanced state of the sciences to which they severally refer. The scientific method of investigation is established, but scientific deductions and dogmas are progressive and changeable.

PHILOSOPHY NOT FINAL.

There is a similar lack of finality in the philosophies of the world, with the very important reservation that science advances and philosophy does not.

Geo. H. Lewes declares in his history of philosophy that after a thousand years of unwearied research and philosophic study the last of the Greek philosophers left off where the first one commenced. All that Greek philosophy did was to describe a circle and leave the problem of the universe where it found it.

BALFOUR QUOTED.

Mr. Balfour, in his remarkable book on the "Foundations of Belief," passes in review the great systems of philosophy, and shows the utter inadequacy of any of them singly or all combined to solve the problem of life and the world. Art changes, and a literary model seldom outlasts a generation; but has the New Testament been seriously threatened with a rival as the text-book of revelation and the redeeming activity of God? Why have the last nineteen of the world's greatest centuries failed to produce a second Bible? Why are the utterances of Jesus and the apostles the only utterances in the literature of the world that bear upon them the stamp of an unmistakable finality? Science and philosophy acknowledge the imperfection of their conclusions by constantly revising their premises, while the history of the kingdom of God, as the Bible sets it forth, is being steadily confirmed by modern research, and the scriptural truth which it teaches remains the same yesterday, to-day and forever. Its fundamental doctrines of sin and righteousness, life and immortality are as unchangeable as the nature of man and the character of God, because they are the revelation of both. The Bible is the garnered treasure house of all the ethical and spiritual truth in the world, and it changes not, because, like its divine Author, it is already perfect. The sublime teaching of Jesus Christ differs from that of any other great teacher, in that it changes not. He is the one man of all the world who has marched at the head of the procession and not given place to any other. He founded a great empire on love, and, though he was crucified, multiplied millions are following him to-day. Science and human wisdom and forms of religious thought may change, as they have often done before, but the word of the Lord endures forever, because it is the final word from God on duty, immortality, eternal life.

Allensville, Ky.

Something About the Name.

J. W. ATKISSON.

"Truth crushed to earth shall rise again;

The eternal years are hers."

Somebody sent me J. B. Moody's tract on the name Christian. Brother Moody seems to be a man of very fine ability, but he is the greatest prevaricator that I have ever read after. I believe he has less regard for truth and fairness than any other preacher known to me anywhere. He's a D. B. Ray sort of a man. But after all his fabrications, unfairness and misrepresentations, the name Christian still continues to live and to grow more and more in favor with all men. And it will continue to grow as long as time shall last. Thousands of people will rise up and "glorify God in this name," after J. B. Moody is dead, rotten and forgotten!

True, it is not mentioned in the Scriptures as often as some other names mentioned by Mr. Moody; but it seems that the name Christian has, so to speak, swal-

lowed up all those other names. For it is mentioned ten thousand times oftener in literature and common usage than the name Baptist or any other name mentioned by J. B. Moody. Like a little stone "cut out of the mountain," it has grown until it has filled the whole earth. We never hear the name Baptist anywhere except when it is used in reference to the sects who attach that name to themselves; but the name Christian we hear everywhere, and in every place, book or paper. We have Christians, Christianity, Christian people, Christian churches, Christian nations, Christian age, Christian country, Christian era, "Christian world," Christian societies, Christian books and papers, Christian songs and Christian preachers. In fact it is difficult to think of any good thing that is not in some way connected with the name Christian. Why, if you should meet even J. B. Moody himself, and say to him, "Sir, you are not a Christian," he would feel grossly insulted, and would threaten to sue you for slander.

Now, if the name Christian is a heathen name, as Moody's tract says it is, why has it gotten so popular with all who claim to be children of God? Why is it so much more appropriate than the name Baptist, which Brother Moody says is given by divine authority? Even the sects love the name Christian. They all claim to be Christians—yes, more than Christians. Even Brother Moody claims to be a Christian and a Baptist too. Then, really, what Brother Moody has against us is not simply that we profess to be "Christians" or "disciples of Christ," but that we will not profess to be something else—that we will not profess to be partisans. He would be willing for us to profess to be disciples or Christians, and make no complaint about it, if we would only take a name meaning something outside of the New Testament for him to call us by. But we cannot do it. The New Testament, believed and obeyed, makes Christians, not partisans; and when all professed followers of Jesus return to the faith and practice of that book, partyism and denominationalism will die the death that knows no waking.

But, now, is the fact that the name Christian is mentioned only three times in the New Testament any evidence whatever that it was not given by divine authority? Let's see about that. The Lord, by his holy prophet, called Jesus Christ "Emmanuel" (Matt. 1: 22, 23). Now here is a name given by divine authority, and it is mentioned only twice, I think, in all the New Testament. So you see this cuts off all of Moody's argument drawn from the fact that the name "Christian" is mentioned only three times in the New Testament. See?

But admitting, for argument's sake, that it is a heathen name. What then? Will that help Brother Moody? No; for still it is a far better name, as far as unity is concerned, than either "Baptist" or "Methodist." For instance, take the "Young Men's Christian Association." What is the name Christian in there for? Why not call it the Young Men's Baptist Association, or the Young Men's Methodist Association? Or, why not call it the Young Men's Presbyterian Association. The answer is easy.

Again, take the "Young People's Society of Christian Endeavor." What is the name Christian in there for? Because they can all unite on that name. Is

not that a good reason? But why not call it the "Young People's Society of Baptist Endeavor?" Why not call it Young People's Society of Methodist Endeavor, or the Young People's Society of Presbyterian Endeavor? Could they or would they unite on any one or all of these names? You know that they could not. So you see that it is far better than J. B. Moody's sectarian name after all. It is more appropriate than any sectarian name, so Brother Moody's argument fails here manifestly.

The citizens of a nation or a country are called by the name of the nation or country. I know of no exception to this rule. Does Brother Moody? The citizens of England are called English, the citizens of Italy, Italians, and the citizens of America are called Americans. Then what shall we call the citizens of the kingdom of Christ? Shall we call them Christians, or Baptists, which? Let the reader decide.

St. Louis, Mo.

A Bad Word.

ROBERT H. BOLL.

In all man's effort, conscious or unconscious, to serve two masters, to compromise between God and Satan, truth and falsehood, sin and righteousness—he has perhaps never found such stay and comfort of conscience as in one word which the devil prepared for him and put in his mouth. It is the simple, honest-looking old word "Try." But what a monstrous fallacy it covers! What a world of iniquity lies buried behind it!

"I am trying to be a Christian" sounds well enough. Ordinarily it means nothing, or the opposite of what it says. "Will you do right?" you ask of one that professes Christianity. "I'll try," he answers. "Do you follow Christ?" "I am trying." That often means "I am not trying," when you come down to facts. But let it stand at its face value, at what it really says and means—even then it is the most miserable expression that could be used. Since my attention has been directed to it, I have come to positively hate the word.

This may seem eccentric, extreme; but it is not. Note in the first place the significant fact that in all his word God never told man to try to do this or that; and that nowhere in the Bible persistent sinner or earnest follower of God said, "I will try to obey." So, to begin with, it is not a sound Bible word; and if we with Timothy hold fast the pattern of sound words, we will strike it from our religious vocabulary.

Look at the word: "Try"—"I will try." On the very face of it, it implies a lack of determination; worse, very likely a mental reservation. Repentance speaks more positively. The prodigal son did not say, I will try to go to my father. Zaccheus did not say, Lord, I will try to be honest henceforth. The tobacco chewer that "tries" to quit, rarely quits at all. The sinner that "tries" to cut loose from former sinful associations turns up backslider. When Jesus calls, "Come," the converted man will not answer, "I will try," but he promptly responds, "I am coming, Lord." To say, "I will try," implies a certain weakness of character. It has no backbone in it. What a pitiful expression it would have been from such a man as

Saul of Tarsus, had he said in the road to Damascus, "Lord, what shall I try to do?"

But we are reminded of the Savior's saying, "Strive to enter in at the strait gate." Does not that mean Try? Not exactly. "Try" implies doubt. It means I will make an attempt and see how it is—perhaps it won't suit me; perhaps it is so heavy I shall have to turn loose; perhaps it is impossible. If it goes easy enough, I will do it; if it is harder than I like, than I can conveniently or possibly bear up under, I shall give it up. Pilate "tried" to let Jesus go. Saul "tried" to obey God in the matter of the Amalekites. Aaron by his weak, foolish expedient of calling for the people's jewelry "tried" to keep them from demanding the golden calf. In nearly every miserable failure lies a "try" at the bottom.

But there is a still more serious defect in the word. It is somewhat contradictory and even insulting toward the teaching of Christ. Says someone, "I tried to live a Christian and could not." So he would imply that he made a strong effort, and the task was too mighty, impossible, and now he wants to pose as having honestly, honorably failed—a kind of meritorious defeat. Then Christ was not right when he said, "My yoke is easy and my burden is light." Then God was not faithful and suffered him to be tempted above that he was able to bear (1 Cor. 10: 13). And you who start out to follow Christ and say, "We will try to live acceptably to him"—with an inaudible "if we can," added—do you not imply the possibility of Christ's being mistaken about the weight of his yoke? Do you not imply that the religion of Christ is hardly practical—a Utopia that cannot be realized by the very sinners and lost ones he came to save, and which only the cream of human character can reach? Does it not imply that perhaps you might seek God diligently without success, without reward? Beware—that thought strikes at the root of your acceptance with God. (See Heb. 11: 6.) That word may cause your destruction.

That is the worst of all; it is indicative of a lack of faith. On whose arm are you leaning? If you trust in your own strength you may well doubt and "try." But Paul did not "try" to do anything in his warfare of faith; but he said, "*I can do all things through Christ that strengtheneth me.*" Is not God faithful? (1 Cor. 1: 8, 9.) Then let us henceforth come boldly to his throne of grace, and our prayers will be the more acceptable if we speak fresh from the soul, "Lord, we will follow—whithersoever thou callest we will go. We will not waver from thy ways to the right nor to the left; but stand true and firm for thy truth and for righteousness." And that not in a spirit of vain, boasting self-confidence, but by confidence in the God whose strength is made perfect in weakness. Like David, little David of old, answered the Philistine giant with much grit, "This day will Jehovah deliver thee into my hand, and I will smite thee and take thy head from off thee," so do we also battle against principalities and powers, and are more than conquerors through him that loved us. Let us have faith.

But as for that weak, abominable word, let it be abolished in such connection. Let it be consigned to the depths of hell whence it arose, from the cunningness of Satan, to deceive men and make their hearts faint.

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."

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Scraps.

J. A. H.

The opening of Potter College, and the duties that devolved upon me growing out of it, have kept me so employed that I have written nothing for **THE WAY**, but one short scrap, in sixteen days. But the school is well filled and running smoothly now, and I hope to be able to do my part toward making the paper what it ought to be from this time on.

* * *

THE WAY still receives many most encouraging letters. It has many warm friends who love it for its work's sake. In a recent letter a brother from Tennessee writes: "Among the many so-called religious papers that I have read **THE WAY** stands highest in my estimation as a teacher and defender of the true Bible doctrine. I believe the editor stands firmly, unmovedly for the Church that cost Jesus his life, and for the one way of salvation by which we all may escape the pollutions of the world and be saved forever."

Such letters encourage us and fill us with prayerful resolves to strive for the blessing of God that we may make **THE WAY** deserving indeed of such encomiums. With his blessing there is nothing too hard for us; without it we can do nothing.

* * *

But sometimes even our best friends cause us not a little trouble and expense from lack of thought. For instance, if we write you one letter, telling you that your time has expired and giving a statement of your account, the postage alone is 4 per cent of your subscription price. If we write you three such letters, as we often have to do, the postage alone becomes 12 per cent of the cost of the paper for a year. When we add to this the cost of labor, paper and envelope, the amount is about doubled, I suppose, and it costs us

nearly twenty-five cents to collect the fifty. If all would keep their subscriptions paid up promptly in advance, the paper would run without a jolt, financially, and we would have much more time to devote to improving its columns, and could hope soon to increase its size. It would not be a hard matter for you to send fifty cents a year, or one dollar for two years; but it is hard and expensive for **THE WAY** to send ten or twelve thousand letters a year to its delinquent subscribers. But we have to keep the letters going; for when they stop, the payment of subscriptions nearly stops.

* * *

"Now," I imagine I hear you say, "it is too bad that a paper that charges so little, whose writers and publisher give their work to the readers, should have to work so much and pay so much to collect the small subscription price." Well, it seems so to me, too. And I want you to look at the tab on your paper and see how you stand; and, if you are behind, pay up at once, and keep it paid up in advance. We ought to receive at least a thousand responses to this in less than a month. Maybe I will tell you how many we do receive. May the Lord move the hearts of the readers of **THE WAY** to do their duty in this matter.

* * *

Now to induce you to be prompt about it, and to pay at once, we make this offer: As you see in the publication of our "terms" at the head of the paper, we charge ten cents extra to those who are three months behind, twenty-five cents to those who are six months behind. Now we propose to all who will pay their back dues and who will pay also in advance for one year that we will remit these extra charges; that is, you can pay at the rate of fifty cents per year, provided you will do so within thirty days from date of this issue of the paper. This is a very little thing to you, but if all the people who are behind with us will accept this offer, and act upon it, it will bring at least six hundred dollars to **THE WAY** within a month, and that means a good deal to us. In closing this paragraph I do not know what more to say to impress upon you the importance of prompt action in this matter than to quote from the Lord: "And as ye would that men should do to you, do ye also to them likewise." Disciples of the Master ought to strive hard to do as he says.

* * *

To return to Potter Bible College: The school opened October 8, 1901, and was filled nearly to its full ca-

capacity the opening day. We have boarding accommodations for about eighty people, including teachers and students. At this writing we could take one or two more boarders. No one should come from a distance to board with us without writing first to see if there is room for him.

* * *

We need more room now. For weeks we have been writing, cautioning our correspondents not to come here without securing room first, and commending to them the Nashville Bible School.

Our prayer now is that God may supply us with additional buildings sufficient to accommodate about one hundred young men by the beginning of the next session, September, 1902, if it be his holy will. It seems to us that we will need that much more room. We pray that the usefulness of both schools may be greatly increased.

We have a splendid body of students; I think I never saw a better. We are more and more pleased with our beautiful, substantial, convenient and comfortable buildings. There has been a great change in the appearance of the buildings and the grounds within the last four weeks. Workmen are still at work around us, trimming trees, fixing fences, walks, gates, etc., and cleaning up the grounds.

We have a few day students now, and expect a good many more after Christmas.

Professor Kurpees, of Louisville, is with us parts of four days of each week, and he is well pleased with the work of his students in Hebrew. We think no better work is being done in that line anywhere.

Brother George Klingman, of Louisville, gave us a most delightful and refreshing lecture a few evenings ago. We would like to see him often. He leaves us happier and better for his visit.

Unemployed Preachers.

JAS. A. ALLEN.

An unemployed preacher is a character that can never exist in New Testament Christianity. When a preacher becomes unemployed, he ceases to be a living, active worker in the vineyard of the Lord, but becomes a loafer, refusing to serve God in his appointments. A God-loving and Bible-believing preacher will never become unemployed in the work of honoring God, saving souls and benefiting and uplifting mankind.

So long as man dwells in a tabernacle of flesh and "the whole duty of man" is to be performed, there is abundant employment for every preacher, and he should accept the employment.

Jesus, in his whole stay upon earth, never became unemployed for a moment, but was continually about his "Father's business." Jesus was employed by God and was always busy keeping his Father's commandments, and never did he turn his back upon the work. If unemployed preachers would take Jesus as an example, they would become employed at once, and death only would cease their labors.

Of course, if a preacher becomes a clerical dignitary, hunting for a good job and big pay, he may become unemployed. Such preachers are sure to become un-

employed as soon as their job ends. With them the pay and the preaching cease together.

The unemployed preacher who will see his next-door neighbor traveling the road to eternal misery, without becoming employed, has buried his talent and will not resurrect it until he gets another job, no matter how many unprepared souls are journeying to eternity. Why should such preachers pass as teachers of the Bible, when they themselves are disobeying one of the plain commands of the Bible?

The preacher who is above the precepts and examples of the apostles, and will not condescend to preach to an audience of one or more, is not an obedient servant of God and is not obeying his commandments.

The reason New Testament preachers were never unemployed is that they were employed by God and not by the people. Jesus employed his apostles for life when he commanded them to go into all the world, and preach the gospel to every creature. And so long as creatures inhabited the earth, they were employed.

Pulpit preaching is right and good, but a preacher should never decide that it is the only kind he has to do. Inspired men did private as well as public preaching. "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ" (Acts 5: 42). They preached on the highway (Acts 8: 26-29); wherever persecutions scattered them (Acts 8: 4); before a bloodthirsty mob (Acts 7); as prisoners to the jailer (Acts 16: 23, 24) by the riverside (Acts 16: 13-15); in the market place (Acts 17: 17); and wherever else the most good would be done.

They preached "Jesus as the Christ" while the combined forces of opposition raged on every side. Their employment never ceased until the good fight of faith had been fought, their course finished, the victory won, and a crown of righteousness laid up in store for them, which the Lord who had employed them would give to them.

All true gospel preachers are employed by God and will be cared for by him if they will steadfastly obey his commands.

"Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 31-33).

All of our unemployed preachers should become employed at once. Look trustingly to God for mercy and help; never doubt a promise of God, but "press on toward the goal unto the prize of the high calling of God in Christ Jesus." It is dangerous for a servant of God to be idle a moment, because some day each one of us must stand before God, Christ and the assembled universe and give an account for the unemployed moments spent here, when we should have been working for the honor and glory of God and the salvation of man. And together with those that know not God and obey not the gospel of his Son, we may be banished from the presence of the Lord, cast into outer darkness and spend eternity in perdition, because of disobedience to God and the plain teaching of his Word.

Nashville, Tenn.

Erring Christians.

W. J. HAYNES.

How often do we see Christians forsake the way of the Lord and return to the weak and beggarly elements of the world! It has always been so.

The children of Israel had been out of bondage a few days when they desired to go back. Many of them longed for the flesh pots and cucumbers of Egypt. Some turned away from following our Savior while he was on earth, even those who were with him daily.

The apostle Peter, even after the miraculous gift of the Holy Spirit had been bestowed, dissembled and turned back to the law of Moses.

Simon the Sorcerer turned away from God when he saw that through the laying on of the apostles' hands the Holy Spirit was given, and desired to purchase the "gift of God with money."

Paul said concerning some in Galatia: "But how, after that ye have known God, or rather are known of God, turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage" (Gal. 4: 9). Many instances might be given where those who undertook to follow God turned back, and a careful examination of each case will show that in every instance those who did not repent of the wrong and turn again to God were lost.

I know that it is asserted that those who have once been pardoned can never be lost, can never fall away; but this is not the teaching of the apostles and prophets, as the following scriptures abundantly prove: "But when the righteous turneth away from his righteousness and committeth iniquity and doeth according to all the abomination that the wicked man doeth, shall he live. All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18: 24).

"Looking diligently lest any man fail of [fall from] the grace of God" (Heb. 12: 15).

"Take heed, brethren, lest there be in any of you an evil heart or unbelief, in departing from the living God" (Heb. 3: 12).

"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: 27).

From the foregoing it is very evident that those who are in relationship with Christ by faith may fall away, yea, even be lost.

But God in his goodness and mercy has given us a law of pardon for erring Christians, and thereby made it possible for poor, frail men to be saved. We are taught that "if we confess our faults he is just and able to forgive us of our sins," and that "it is not his will that any should perish, but that all should have everlasting life." We should not only confess our faults but we should forsake them, repent sincerely and pray humbly to God to forgive us, and to study his word diligently, daily, in order to find that "way of escape" that God has prepared with every temptation, considering that he has taught us that we will not be tempted above that we are able to bear. When Simon sinned Peter taught him to "repent of this thy wickedness, and pray to God, if perhaps the thought of thy heart may be forgiven thee."

The sooner an erring one confesses the better for him. Putting off our duty from time to time is only hardening our hearts. "To-day is the day of salvation." Babes in Christ have every inducement offered them to become true Christians. "As new born babes desire the sincere milk of the word that ye may grow thereby." Withhold food from a babe and it will die; even so the babe in Christ will die (spiritually) if food be withheld from it. And as babes require someone to feed them, even so has Christ arranged that someone shall feed the babes in Christ. "Feed the church of God over whom the Holy Ghost hath made you overseers." A failure to do this on the part of those whose duty it is to supply the babes in Christ with wholesome food is a fruitful cause of many followers of Christ erring from the faith. The church of Christ is the only perfect institution on the earth. In it we find the elements of success, and the only reason why it is not overcoming the world more rapidly than it is, is because the talent in it is latent, undeveloped. Young Christians are not encouraged to take an active part in church work. Disability and weakness are certain and sure signs of inactivity. Christians thus become weak and wavering, and are "taken captive by Satan at his will. It is right and just that we urge the erring one to confess his sins before God and the church. Is it not right and just that the elders be urged to confess their fault in not feeding the babes on the "sincere milk of the word?"

Christian, "put on the whole armor of God;" have "your feet shod with the preparation of the gospel of peace;" gird your loins with the truth; put on the helmet of salvation; and, above all things, take the sword of the Spirit; "fight the good fight of faith;" "lay hold on the hope of eternal life," and in due season ye shall reap if ye faint not."

May God give us his strength to meet the trials, temptations and tribulations of this life.—Two Mites.

Oh, the pity that preachers will not preach the Word of God. This Word alone will satisfy the needs of the human heart. And yet some preachers preach on almost everything else but this. A cultured woman said recently, as she turned away from a church, with an aching heart: "After working with books all the week I go to church fairly hungry for something nourishing; for while good literature furnishes mental food, there is no soul food that compares with the old gospel faithfully preached. This is what I want, but what do I get? Quotations from Browning, quotations from Lowell, quotations from Thoreau ad nauseum. Metaphors and similes are crowded upon each other, political questions are discussed, the published views of mushroom writers are dilated upon, and a few moral platitudes binds the whole together."—Baptist Standard.

"Samuel," says Bishop Hall, "began his acquaintance with God early and continued it long. He began it in his long coats and continued to his gray hairs." It is one of the falsest of common sayings that the children of godly homes turn out badly. How many of the best and truest of the ministers of the Word are "sons of the manse." Timothy is the New Testament representative of Samuel. "Train up a child in the way he should go, and when he is old he will not depart from it."—Selected.

Render to God His Dues.

CHARLES NEAL.

"Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matt. 22: 21).

In this short article we wish to call attention to some passages of scripture relative to the subject introduced by Christ in the last clause of the above quotation. It is evident from the language under consideration that man is under obligation to render unto God certain things, namely, "the things that are God's." Strictly speaking all things belong to God. Observe the following: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (Psa. 24: 1; see also 1 Cor. 10: 26).

"The heavens are thine; the earth also is thine; the world and the fulness thereof, thou hast founded them" (Psa. 89: 11).

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the mild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fulness thereof" (Ps. 50: 10-12).

Would that all Christians could learn the lesson that the things we are using in this world are not our own. "For we brought nothing into the world, for neither can we carry anything out" (1 Tim. 6: 7).

We are not even our own, but "were bought with a price," not of corruptible things as of silver and gold, "but with the blood, as a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1: 19).

We learn from these questions that we do not own any of this world's goods and not even ourselves. The relation we sustain to God is that of bondservants, living on the land of our Lord, as were the Hebrews of old (Lev. 25: 23). "Therefore having food and raiment we shall be therewith content" [or should be] (1 Tim. 6: 8).

Be it ever remembered that any business we can engage in as Christians is owned by the Lord. He is the sole owner, and furnishes all the means. We are his bondservants (slaves) and do the work. He has promised to clothe and feed us if we will be obedient. He has entrusted to each one of his servants a portion of his goods, and requires for the use of them a portion of the increase thereof. If we are Christians we are the Lord's servants, and have in trust a portion of the Master's goods. How are we using them? Do we render unto God the things that he requires of us? Will he say to us at the end of our service, "Well done, good and faithful servant [bondservant, margin]: thou hast been faithful over few things, I will set thee over many things: enter thou into the joy of thy Lord" (Matt. 25: 21)? As these questions are ones concerning our acceptance with Christ when he comes to make a reckoning with his servants, and are therefore of great moment, they should be earnestly and prayerfully considered by every disciple of Christ. The five virgins were refused admittance to the marriage supper because of something they had left undone. Will we be refused admittance "to the marriage supper of the Lamb" for the same reason? The church is crippled to some extent in sounding out the word, feeding the poor, etc.,

because it lacks the means. The church lacks the means because the individual members who compose it for the greater part are not rendering unto God the things he requires. Why is it thus? Is it because the Lord's teaching is not plain enough to be understood? I trow not. I dare to suggest that the probable cause is covetousness. Men—even Christians—are striving to do just what the Lord says not to do—namely, "lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal"—instead of laying up treasures in heaven, as he has commanded. In the rush for worldly treasures many Christians forget to read their guidebook, and perhaps do not know their duty on this as well as on many other points. Preachers have failed to declare this part of the word as they should, lest some one may say they were "preaching for the money." Nevertheless God's commands are still there. It is the duty of Christians to know them. Ignorance will not excuse in the judgment. Brother, sister, have you been cheating yourself by withholding that dollar from the Lord? Do it no longer. Are you ignorant of your duty and God's requirement in this? Open your book and read it; learn God's commands and do them, and the blessing is yours; for it is written: "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).

Sullivan, Ind.

Straightening Out the Furrows.

"Boys," he said, "I've been trying every day of my life for the past two years to straighten out the furrows, and I can't do it."

One boy turned his head in surprise toward the captain's neatly kept place.

"Oh, I don't mean that kind; I don't mean land furrows!" continued the captain so soberly that the attention of the boys became intense as he went on. "When I was a lad about the age of you boys I was what they call 'a hard case'—not exactly bad and vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her—but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be one of the mysteries in life. I knew it was changing her pretty face, making it look anxious and old.

"After a while, tired of all restraint, I ran away—went to sea—and a rough time I had of it at first. Still I liked the sea, and liked journeying around from place to place. Then I settled down to business in a foreign land and soon became prosperous, and now began sending something besides empty letters. And such beautiful letters as my mother always wrote during those long years of cruel absence! At last I noticed how longingly they grew, longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to get back to the dear, waiting soul.

"So, when I could stand it no longer, I came back, and such a welcome and such a surprise! My mother is not a very old lady, boys; but the first thing I noticed was the whiteness of her hair and the deep fur-

rows on her brow. I knew too that I helped to blanch that hair to its snowy whiteness, and draw those lines in that smooth forehead; and those are the furrows I have been trying to straighten out.

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

Her face was peaceful, and the expression was as contented as possible, but the furrows were still there. I hadn't succeeded in straightening them out. I never shall—never.

"When they lay my mother, my fair old sweetheart, in her casket, there will be furrows on her brow, and I think it a wholesome lesson to teach you that the neglect you offer, you parents' counsel now, and the trouble you cause them, will abide, my lads—it will abide!"

"But," broke in Freddie Hollis, with great, troubled eyes, "I should think, if you're so kind and good now, it needn't matter much."

"Ah, Freddie, my boy," said the captain in a voice whose quavers showed the emotion he was trying to control, "you cannot undo the past; you may do much to make the rough places smooth, but you can't straighten out the furrows. My lads, remember that."

"Guess I'll go and chop some wood my mother spoke of this morning; I'd most forgotten about it," said lively John Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do," suddenly remembered Billy Bowles.

"Touched and taken," said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful, soldierlike way.—The Gospel Missionary.

A Review of Life.

(2 Cor. 13: 5.)

W. J. BROWN.

"Test yourselves to see whether you are holding to the faith. Put yourselves to the proof. Surely you recognize this fact about yourselves—that Jesus Christ is in you!—unless, indeed, you cannot stand the test. But I hope that you will recognize that we, for our part, can stand the test." The foregoing is a quotation from the Twentieth Century Testament. It inculcates in the strongest terms the duty of self-examination. This command implies a standard by which our attainments in the Christian life are measured. This criterion is found in the word of God.

Jesus says the "children of this world are wiser in their generation than the children of light." This statement is verified in many ways. What sacrifices have the children of this world made in the interest of science! Enough to put any indolent Christian to shame. Edison sleeps only four hours. How few of the children of light lose sleep caused by enthusiastic devotion to the Master's work? When Edison saw the uncontrolled waves of the sea surging at his feet, he exclaimed, "It grieves me to see so much force going to waste; but," he says, "the time is coming when we will have it under control, and that will be the millennium of electricity." There is enough force in the religious realms, if consecrated to the service of man and the honor of God, and rightly directed, to knock the kingdom of darkness into smithereens and build the kingdom of God upon the ruins.

The patriot in the gloom and shadow of death sends a message of regret to his parents that he has only one life to give for his country. The politician exerts an energy in the interest of party that would, if devoted to the work of Christ, put ten sectarians to flight. See them on the day of election pushing that old man, too old and feeble to walk, along in an invalid's chair to the polls in order to get his vote. How many did you ever thus see on the way to the house of God?

See that man with a broken limb, pale as in death, stretched upon the table in order to have the limb amputated. It is terrible, but it is better to live with but one leg than to go to the grave with both. So Jesus teaches: "If your eye offend you, pluck it out; and if your right arm cause you to offend, cut it off; for it is better to enter into life with one eye and one arm than to go to hell with both." It is infinitely better to forego the advantages and pleasures of this life than to go to hell with any of them. But there are many who will not look into their own hearts and discover their standing before God. Like the astronomer who put his blind eye to the telescope and declared he could see nothing, many turn a deaf ear and a blind eye to the appeals of love and the terrors of judgment, and say they neither see nor hear forebodings of danger. "Let a man examine himself." It was written in the letters of gold on the temple of old, "Know thyself." "The proper study of man is man." What have we done for Christ, for self and for the salvation of the lost?

Cloverdale, Ind.

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 the 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 side of coal wagons in the mines; make it as Douglas made it, 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.

When men travel in stage coaches in grand mountain countries, some ride in the inside with curtains fastened down. They see nothing of the beauty of the scenes through which they pass. Others ride outside, and see every grand thing by the way. This illustrates the way different persons go through God's world. Many pass through shut up in a dark, dismal coach, with all the curtains drawn tight, themselves shut in, and all of God's joy and beauty shut out; others ride outside, and catch a glimpse of every fair and lovely thing by the way. They breathe fresh air, hear the joyous songs of the birds, see the fields, brooks, rivers, mountains and skies, and quaff delight everywhere.—J. R. Miller.

Brother Fujimori And His Work.

J. M. M'CALEB.

Thursday, September 26, we took the train at Honjo (one of the stations of Japan) for the home of Brother Fujimori. Japanese coaches are small; often they are not as large as our street car coaches at home. The doors are at the side, and you step right out onto an elevated platform, or step from the platform into the coach, as the case may be. The trains are slow, the seats hard, and the springs very poor, giving one a very jerky motion, slow progress and discomfort generally.

It is just the beginning of the rice harvest. The green fields are just turning into gold, making the scene very beautiful. Here and there, where the fields are ripest, the harvesters are already busy. Harvesting rice is laborious. According to the Japanese system of irrigation, there is no way of draining the water off the fields; there are some exceptions to this statement. This makes it necessary to stand half knee-deep in the mud while cutting the grain. This, together with their little fields, makes it impossible to use machinery. The Japanese sickle is only about eight inches long. Rice is planted in bunches, and taking it in one hand, they cut it, bunch at a time, with the other. The women do the reaping, and the men hang it up on poles to dry. I think I would rather hang rice than reap it. I suppose this is why the men have taken this part of the job as theirs. They generally put the women where they want them when it comes to a nasty piece of work. If I believed in hanging I would suggest that the men be hung upon the poles awhile instead of the rice.

Brother Fujimori could not come himself, so sent his school teacher down to the station to meet me with a horse. It took about an hour and a half to ride out across the country to his home. As it was growing late, he and some of his friends came out part of the way to meet me. It seemed that I ought to meet old Brother Wagner also; but this will never be till we meet beyond the river. His work is done, and he rests from his labors. He breathed his last at 1.30 p.m. on September 2. At that time we were in the middle of the Pacific Ocean. He repeatedly expressed the desire that I might get back to Japan, and we meet again before he went hence. But in God's providence it was otherwise, which no doubt was for the best. As I walked into his room I could but feel that he ought to be there and with both hands stretched out to meet me, as was his custom. Brother Wagner labored in Japan only about four years, but he established a work which will be a lasting monument to his memory.

During Friday and Saturday we were trying the new plow which I had brought all the way from Louisville, Ky., for Brother Fujimori. It is a one-horse steel plow from the factory of B. F. Avery & Sons, Louisville. We tried it on Brother Fujimori's watermelon patch of about four acres. The ground being rather wet and somewhat grassy, was against us. However, with two ponies hitched to it, we made a very good beginning. A number of the neighbors came out to look on. Japanese ponies are rather too high spirited for first-class plow horses; besides, the Japan-

ese men know next to nothing about managing horses properly. Brother Fujimori, however, is an exception, having served an apprenticeship in America.

The farm will pay something above expenses this year. The melons brought about one hundred and twenty-five dollars. And our brother has some ten acres of peanuts from which he thinks he can realize a good profit. He has done a great work in three years in developing the farm to what it is; besides he has given employment and honest living to a community of poverty-stricken and down-trodden people. Women's wages are from ten to eleven cents a day. A man is supposed to be worth more and gets all the way from twelve to fifteen cents. Our brother can get all the hands he wants at this price. They are glad to work for one whom they know will pay. The entire country round about knows of this Christian home. It is already a great power for good. I have all confidence in Brother Fujimori, that he will press forward in the good work begun. Whether further help comes from the churches at home or not he will continue to work for God and his own people. I think, however, for the very reason that he is not a mere hanger-on, the churches ought to be the more liberal toward him. I believe he is worthy and thoroughly sincere. His ideas are good and his judgment sound. To see his beginning in a wilderness three years ago, as compared with what one sees now—a neat dwelling, good out-houses, a promising crop, an orderly family, a day school of nine and a congregation of twelve—is quite encouraging.

There were twenty-eight children and grown people at the first meeting on the Lord's day, and about the same number at the 11 o'clock meeting to break bread. We had meeting again in the afternoon at 3 o'clock. The writer spoke both at the breaking of bread and in the afternoon. There have been about forty baptisms here from the first till now; some have moved to other parts, and some have fallen away. The number at present that meets regularly is twelve or thirteen.

I reached Tokyo to-day (Monday), and found all well. My feelings are that there is so very much to be done and so very, very few to do it. May the Lord send more laborers, true and tried, that will stand against the currents of evil.

The Fatal Effects of Tradition.

W. J. BROWN.

Jesus says the Pharisees "compassed sea and land to make one proselyte, and when he is made he is two-fold more the child of hell than themselves" (Matt. 23: 15).

The Pharisees were the orthodox of their day; the Sadducees were the unitarians. The former had great influence with the people; the latter did not believe in the existence of spirits and angels. Like some now, who break all the commands of Jesus but still claim to be Christians, they denied the foundation truths of revelation, but held on to the Bible and rejected the traditions of the elders. The strife between the two parties was bitter and of long duration. The Pharisees were enthusiastic in mission work among the Sadducees. They were not trying to convert the

heathen to God—that would have been commendable in them; and the more tact and zeal displayed the better: but they were trying to convert religious partisans to their traditions, and to build up their sect at the expense of other churches. We have not profited to any great extent by their disastrous failure. Whether our work make the sects twofold more the children of hell depends upon what we convert them to. The man who, with a sectarian heart, goes from sect to sect becomes more sectarian; and if there be degrees in the sin of sectarianism, every change makes them more like the devil. But how is it to be accounted for, that they were worse than the Pharisees? As a rule the converts of sectarian preachers are more ignorant, bigoted and sectarian than the teachers themselves. They were more ignorant of the doctrine of traditions and law of the doctors, and consequently were under less restraint. It seems to be the nature and tendency of all corrupt systems of religion and politics to make their adherents worse and worse, generation after generation. The farther removed from the system of truth, the more devoted to the doctrines and commandments of men. The succeeding generations of the adherents of a false system of religion become more zealous for error than the children of light for truth.

Take, for instance, the system of religion called Methodism. The present adherents are far below the standard enunciated by the Wesleys. Even the system of Christianity, by reason of the unfaithfulness of many of its adherents, is not exempt from the dangers of degeneration. When one departs from the truth and embraces a false system, he is involved in the sin that is unto death. Even those of ourselves who have departed from the maxim of the reformers—"where the Bible speaks we speak"—have exemplified the tendency of false systems of religion.

The condemnation of all such systems of corruption in religion is of the severest kind, and ought to be a terrible warning to those of us who contend for the system of truth that honors Christ and redeems man from sin.

Cloverdale, Ind.

The president of a great railroad company, who has achieved his success despite obstacles sorely adverse and numerous, strikes the keynote as to success and failure in these words: "That time-serving spirit is the main obstacle in the race for success with the majority of young men. A very large proportion of employees do their work fairly well, but betray in a hundred ways the fact that they are animated by that worst form of conservatism—time-serving. How much genuine, spontaneous heart interest does that man have in his work who has his coat on and is ready to jump out the door of the office or shop at thirty seconds after 5 o'clock or on the tap of the quitting hour. He may keep the letter of faithful service, but he betrays the lack of its spirit; and the latter is the element that counts in the eye of an employer who is looking for a man that can be relied on to fill a responsible place. The young men of to-day are too generally looking for the easy positions instead of the harder places, and the men who are hunting for the hard positions are the ones who are pushed to the front."—Baptist Standard.

The Church of Christ.

T. E. WINTER.

HISTORY.—The Church of Christ was established in Jerusalem A.D. 33, on the first Pentecost after the resurrection of our Lord. It was founded by Christ, through his chosen apostles (who were inspired of God), and was to exist throughout all time. See Matt. 16: 18; Matt. 28: 18-20; Acts 1 and 2. God made Christ the Head of the Church (Eph. 1: 22, 23).

Shortly after the death of the last apostle of Christ there began an apostasy, a falling away from the truth in both faith and practice, which apostasy resulted in the institution known as the Catholic Church, having a "universal bishop." Not long after another division produced two bodies, known as the Roman and the Greek Catholic churches, the former accepting the "universal bishop" under the title of "Pope," the latter rejecting him. For a great many years the priests only of the Catholic Church were allowed the Bible, and as a result, ignorance, together with religious bigotry and corruption, reigned during what is known in history as the Dark Ages.

Early in the sixteenth century Martin Luther protested against the Romish Church and its Pope, its creed and its corrupt practices, and thus founded what is now known as Protestantism. The year 1530 A.D. marks the birth of the Augsburg Confession of Faith, the first Protestant creed. If you will consult any authoritative church history, you will see that these statements are true.

CREEDS.—The first creed of which we read in church history is known as the "Apostles' Creed." It was not adopted until near the close of the second century, after the death of all the chosen apostles—hence was not the creed of the apostles of Christ. The second creed is known as the "Nicene Creed," and was made in 325 A.D. This became the creed of the corrupted church generally until Luther founded Protestantism and the Augsburg Confession of Faith was born. The Roman Church then made its present creed in the Trent Council. Thus, we observe, Romanism and Protestantism, the two branches of the great apostasy, came into existence. In doctrine they are both under the curse of human creeds and confessions of faith.

RESTORATION.—In the early part of the nineteenth century a few men in different parts of the United States, unknown to one another, conceived the idea of re preaching and re practicing in this age what the apostles of Christ preached and practiced in their time. They threw aside all human names and human creeds, and taught and worked independent of all religious denominations of their day, claiming to belong to the church that was given, and just as it was given, by Christ and his apostles. They pleaded for the Bible, and the Bible only, as one's rule of faith and practice; for the overthrow of Romanism and of Protestant sectarianism; for a complete restoration of the New Testament church, in name, organization, faith and practice. Before them the religious world trembled, and thousands accepted the Bible only as their perfect guide in doctrine and life. To-day we plead for the same, a restoration of New Testament Christianity instead of a reformation of Romanism and Protestant

sectarianism; for the restoration of the church, as follows:

1. Its Head.—Christ as head, instead of a pope or president; and as founder instead of men, as Luther, Calvin, Wesley, Campbell or Joseph Smith.

2. Its Foundation.—“Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste” (Isa. 28: 16; also Rom. 9: 32, 33; 1 Peter 2: 3-8). “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. 3: 10, 11; Eph. 2: 19, 20; Matt. 16: 18).

3. Its Organization.—The organization of the church as given in the New Testament consists of (1) evangelists, (2) elders or bishops, (3) deacons. Popes, archbishops, bishops (ecclesiastical), presiding elders, priests, prophets, revelators, translators, clergymen, are all unknown, and their offices entirely unknown, in the New Testament church.

4. Its Name.—As individuals, the members of the New Testament Church were known as disciples, Christians, brethren, saints, etc. (Acts 9: 26; 11: 26; 26: 28; 1 Peter 4: 16; Eph. 1: 1; Phil. 4: 21, 22; Col. 1: 1, 2). As congregations they were known as “churches of Christ,” “the churches,” etc. (Rom. 16: 16; Gal. 1: 2). As a universal body it was known as the “one body,” “his body,” “the church,” “Christ’s church,” etc. See Eph. 1: 22, 23; 4: 4; Matt. 16: 18. These names we wear. We are saints, but are not the “saints’ church;” brethren, but not of the “brethren church;” Christians, but not of the “Christian church;” disciples, but not of the “Disciple church.” We cannot scripturally apply individual names to an organization composed of such individuals. As a church we wear the name Church of Christ.

5. Its Creed.—Jesus is the Christ, the Son of the living God (Matt. 16: 16). Our confession of faith is found in Rom. 10: 9, 10; Acts 8: 37. Our book of discipline is the New Testament (2 Tim. 3: 16, 17; 1 Tim. 3: 15).

6. Law of Pardon and Entry.—The Church of Christ was established on the first Christian Pentecost, and on that day the law of pardon and entry was first given to the world. The points in order found in this law of pardon and entry are as follows:

- (1) Hearing (Acts 15: 7; 18: 8; 2: 37).
- (2) Faith (Acts 15: 7; 18: 8; John 20: 30, 31).
- (3) Repentance (Acts 17: 30, 31; 2: 38).
- (4) Confession (Matt. 10: 32, 33; Rom. 10: 9, 10; Acts 8: 37, 38).

(5) Baptism (Mark 16: 16; Acts 2: 38; 18: 8; 22: 16; Rom. 6: 3, 4; Col. 2: 12; Gal. 3: 27; 2 Cor. 5: 17).

7. The Law of Fellowship.—And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2: 42; also Col. 3: 12-25; 2 Tim. 2: 19-26; 2 Col. 7: 1).

8. Law of Exclusion.—The duty of discipline is laid upon the congregations and officers. All persons, corrupt in either doctrine or life, who persist in their sinful ways, are to be publicly excluded from the congregations. Read Prov. 6: 16-19; 2 Tim. 6: 3-5; Rom. 16: 17, 18; 1 Cor. 5: 9-13; 2 Tim. 3: 1-8; 2 Thess. 3: 6. It is a sin on the part of both congregations and officers to permit such characters to remain in the fellowship of the congregations.

The church is a divine institution, and, therefore, is perfect. Its mission, which is to benefit all men temporarily and to save all men eternally, is exclusive. It needs no lodges or secret orders to take care of its poor; no auxiliaries or human aids, such as societies for different branches of its work, as now obtain in what is known as the Institutional Church; it needs no missionary societies or boards, home or foreign, for the preaching of the gospel (Col. 2: 6-10; Eph. 3: 10; 1 Tim. 3: 15). For these same Scripture reasons it needs no humanly organized societies, such as the Y. P. S. C. E. or the Epworth League, to care for its young people; no W. C. T. U. or C. W. B. M. or L. A. societies for women to work in for the cause of temperance, missions or the congregational support. In short, being an institution made for man, all his wants have been supplied therein by the Lord. Being a perfect institution, its organization is divine, hence complete as given in the New Testament.

INVITATION.—“Come and go with us, and we will do you good.” We invite you to a church without a human name, without a human creed, without human societies. We invite you to a church that uplifts Christ above creed or party; that advocates Christian unity upon New Testament faith and practice; that pleads for fellowship as broad as God’s love, revealed in the New Testament; to a church keeping the ordinances as taught by Christ and his apostles. We invite you to the Church of Christ.

Fayette City, Pa.

Revised and Enlarged.

BY C. M. THOMPSON.

I have just issued a revised and enlarged edition of my new tract, “Why Christians Should not Belong to Lodges and Secret Orders,” and now offer it to my brethren. The tract is twice the size of the original, is more detailed and extensive, and I am sure will meet the desired end much better. Will not those who are free from the yoke of bondage help pry the shackles off that bind others by handing them this tract? My erring brothers, will you not read and consider these reasons why a Christian should not belong to lodges and secret orders? This is a vital question and one that demands attention. The time has almost arrived when a person who does not belong to secret societies is hardly recognized anywhere, and what will it be when this deadly upas tree reaches its full height? There are complaints coming from all over the land that the lodges are killing the church. Those who belong to lodges turn their attention to the work of the lodge, and thus neglect their duty to the church. And, in my opinion, the time has come for the fight to begin; and I, for one, am in the fight, and am going to do all I can to help lead my erring brethren out of the darkness and bondage into light and liberty. Let me hear from you on this matter. The price is three cents each; two for five cents; five for ten cents, or 25 cents per dozen. Send money in a plain envelope—just insert a coin in cardboard. Do not send stamps. Address all orders to Wilmington, Kan.

If you want a really lovely world without, you must make the world within bright and lovely.—David Gregg.

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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Questions and Answers.

J. A. H.

A sister, who writes from Ontario, Canada, asks if Christians are forbidden to eat pork. She understands that "whatever was contained in the 'handwriting of ordinances' Christ abolished on the cross," but she is not clear as to what that means. "The handwriting of ordinances" was the old covenant, which God made with Israel through Moses. It includes the Ten Commandments and everything else written by God through Moses as law to the children of Israel. All of that is done away; not one line of it is in force to-day, unless it has been incorporated into the new covenant, the New Testament. Very much of it has been incorporated into the new covenant, but not a word requiring us to abstain from any kind of meat. On the other hand, it is plainly taught that the restrictions concerning the eating of meats have been removed. The proof of this can be found in the strongest and clearest terms in the following passages: Mark 7: 14-20; Luke 11: 37-44; Acts 10: 9-16; Romans 14: 1-23, the whole chapter; Colossians 2: 16, 17. I do not prefer to eat pork, and eat very little of it, because I am sure it is not as good for me as beef, mutton, fish or fowls; but I have no religious scruples about eating it, and do eat it sometimes.

In proof that the entire law of Moses, including the Ten Commandments, which were "written and engraved on stones," are done away, as a system of law for Christians, read Romans 7: 1-4; Romans 10: 4-15; 2 Corinthians 3: 1-10; Galatians, the entire third chapter and eleven verses of the fourth; Colossians, the entire second chapter; the entire book of Hebrews, but especially chapters eight, nine and ten.

These passages will be better understood if read from

the Revised Version. It will be seen that the laws concerning keeping the Sabbath (Saturday) and concerning unclean meats are abrogated in express terms.

We hope our readers who are interested in these matters will study carefully the passages referred to.

A disciple who writes from Indiana inquires concerning laying up of treasures on earth; adding, "I heard a discourse a short time ago, and the brother said it is right for us to lay up treasures on earth, and referred us to Abraham. I think it would have been better if he had given us a New Testament example."

Christ laid up no treasures for himself, and when he died it is probable that he did not have money enough to pay the burial expenses. He had not where to lay his head, neither in life nor in death. Peter said to the lame man, who asked alms, "Silver and gold have I none." Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal." He was not talking to his apostles; they had not yet been selected; he was talking to all of his disciples. The language is as applicable to us now as it was to them. Jesus does not say a man ought not to make money; that is a proper thing to do. But when it is made it ought to be used for righteousness, not for selfishness. A Christian does not belong to himself, but to the Lord; nothing that he has belongs to himself; all is the Lord's; hence a Christian cannot lawfully lay up treasure for himself. When he lives as he ought to live, he is constantly exerting himself with all diligence to do as much good as possible, to build up the kingdom of God, to save souls. In whatever avocation he may be engaged, he conducts it for the accomplishment of these ends. Every dollar that he has he holds as a trust from the Lord of which he is to give an account. He has sought and found the kingdom of God, and now it only remains for him to seek faithfully the righteousness of God; if he does that, he has the word of the Master for it, that food, raiment and whatever he may need will be added to him. He does not need to lay up treasures on earth for himself; every cent that he spends for Christ, every deed that he does for Christ, is entered to his credit in the bank of heaven—a bank that never breaks and that pays much better interest than any earthly bank; instead of six, eight or ten per cent, it pays a hundredfold. See Mark 10: 28-30. Observe the hundredfold is received "now in this time," and comes to us in the

shape of houses, brethren, sisters, mothers, children and lands. If one, for Jesus' sake, foregoes the pleasure of owning a home, a hundred homes will be opened to him; he will never fail to have one when he needs it. If duty to Jesus requires him to forsake his mother, sister or brother, a hundred mothers in our Israel will become mothers to him, and hundreds of men and women in the church will become brothers and sisters to him, and will do the parts of brothers and sisters. God never does less for us than he promises, though he may often do much more. He is named El Shaddai, God the Almighty, and Jehovah, he who is the Living One. He is infinite in wisdom, goodness, power and riches. Every person, agency and power in heaven, earth and hell can easily be ruled or overruled by him at his will. He is perfectly willing and able to bring to pass everything he promises; and that accounts for Peter speaking so enthusiastically of "his precious and exceeding great promises," through which we become partakers of the divine nature, having escaped from the corruption that is in the world by lust. See 1 Peter 1: 4.

When a Christian is laying up money, he is acting like the man to whom was committed the one talent (see Matthew 25: 14:30); he is failing to use what God puts into his hands to be used for Christ's cause. He is thinking of his own comfort and welfare instead of his Master's interests.

Paul represents the Christian as looking "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." See 2 Corinthians 4: 18. It is because we do not look upon the unseen things as we should that we are so selfish and so little concerned about the building up of Christ's kingdom, the salvation of men. If we would look by faith into that which is beyond the veil, if we would consider the great number of people that we have known and associated with more or less who are now in the land of the lost, if we would look upon their anguish and hear their cries of despair, among them perhaps seeing some of our fathers, mothers, brothers, sisters, children, we would shudder with horror, and go forth with consuming zeal to work for the salvation of them that remain with us. Then the laying up for ourselves of a million dollars would seem to us to be a little thing, a very little thing, in comparison with so great a matter as the saving of one soul. If then we would turn our eyes to the land of the blessed and see there a number of people we have known and associated with, if we would look upon their glory and beauty, their sweetness and happiness, if we would form even a faint conception of the blessedness of being at home with the Lord, of being with our loved ones there, our zeal would blaze forth as a consuming fire, and with Paul we would cry out, "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffer the loss of all things, and do count them but refuse, that I may gain Christ."

The man who is devoting his energies chiefly to the accumulation of earthly treasures is not looking upon the unseen things as he should; for otherwise he could not live that kind of a life; it would be impossible; he could no more do it than he could become absorbed in

digging his potatoes, or plowing his corn, while near him a great building, filled with women and children, was being rapidly consumed by fire. He would leave the cornfield or the potato patch and rush to the fire to help save the human beings endangered by the flames. Just so the faithful, earnest, diligent Christian cannot be so much interested in anything else as in working for the salvation for men; and so his time, talents and riches will of necessity be devoted to the great work of saving men. It could not be otherwise. It is impossible to serve God and Mammon. Let each one of us now carefully examine himself to see where he stands.

The Moral Range of the Prophet Amos.

PROF. THOMAS F. DAY, SAN FRANCISCO SEMINARY.

The predominance of the moral element in the writings of Amos has often been noted by writers on Old Testament prophecy. The temper of his mind was ethical from first to last. He was not only champion of the divine righteousness, but spokesman for the conscience of mankind. The moral truths he uttered have, with cumulative force, rolled down the centuries, cutting out a channel for themselves in human thinking and vindicating by every fresh accretion of power their divine origin.

Happily we know something of the prophet's personal history. The desert slope stretching from Tekoa to the Dead Sea was the scene of his development. There doubtless he was born; there he pursued the occupation of sheepmaster, inherited probably from his father. To this he added the culture of the fig-mulberry tree, whose fruit was rendered edible by nipping the ends so that the insect which infested it might escape. Life in the desert was favorable to the development of stalwart character. There was little social intercourse. Occasionally men would cross one another's path; rarely would they travel together except by appointment (Amos 3: 3). This begat reticence and reacted in two directions—it brought men close to nature on the one hand and awakened in them a deep sympathy with its moods and solitudes; on the other hand, it made them reflective and introspective, sending them within to find answers to the problems of life and duty. Human wants were few and simple. Temptations to luxury were unknown.

In this rude environment Amos grew to manhood. His senses were trained to extraordinary acuteness by the demands of his calling. He was independent of his fellows, and was conscious of the dignity of his occupation. The spirit of the old nomads lingered in his nature, evoking a broad sympathy with the primitive customs and social conditions that ruled in the desert. The relation existing between the Oriental shepherd and his flock was in a true sense moral. He gave to his sheep the affection that others bestowed upon human wards. When he battled with lions and bears in defense of his flock he felt that he was engaged in a moral struggle. Let the shepherd who has courage to snatch his sheep from the jaws of the lion receive the gift of prophetic inspiration and he will with equal bravery face beastlike men in defense of the victims of their rapacious cruelty. We cannot fail to recog-

nize the congruity between the temperament and material surroundings of Amos and the message he was called to deliver.

It is not to be inferred that Amos lived all his life in "the back of the wilderness," remote from centers of population and of culture. He had learned by heart his country's history. He was doubtless compelled to make journeys to the marts of trade to sell his wool and fruit. He writes like an eye-witness of places and events. All the best influences that have come down from the past along the lines of tradition, of hereditary custom, of social sanction, of written or unwritten precept, entered into the formation of his character. Nor was his a solitary voice crying in the wilderness, that met with no response from his contemporaries. He belonged to a class larger or smaller, that gave stability to the southern kingdom, keeping it true to its mission. He was one of the first, if not the first, of the writing prophets, but he was not an exotic. Written prophecy sprang out of prepared ground. It was not like the pyramid built by the hands of man on the sands of the desert, but like the palm whose roots strike deep into the soil and are nourished by streams of water.

But although Amos stood in that glorious succession of elect spirits of which Moses, Samuel and David were shining examples, he was as truly distinct from his age and generation as they were from theirs. If he walked in the old paths, he was also a pathfinder. The divine call imparted to him something that he had not received from father or mother, neighbor or teacher, native land or foreign travel, and this constituted the uniqueness of his message.

The conception that Amos had of Jehovah was fundamental to all his thinking. To him Jehovah was supremely an ethical deity. We do not learn from this any formal statement. He nowhere makes the character of Jehovah a subject of discussion. The only divine titles he uses are Jehovah, the Lord Jehovah and Jehovah God of Hosts, the last two emphasizing the idea of sovereignty. Only once does he use a term descriptive of an attribute of Jehovah, namely, *qodesh*, "holiness;" "the Lord Jehovah hath sworn by his holiness" (4: 2). From this paucity of description we may conclude that Amos deemed it needless to make formal announcement of a truth which was the necessary correlate of the nation's history. He supposed it to be self-evident that the God who had wrought mighty works of mercy and of judgment could be none other than a God of absolute righteousness. Jehovah's character was left to speak for itself in the variety and vastness of his deeds. Amos contents himself therefore with describing what Jehovah loves and what he hates, what he commands and what he forbids, what he will approve and what he will punish. It is a dull mind that can fail to estimate aright the character of a God whose tastes and purposes are so clearly revealed.

When he comes to apply this fundamental truth to human life and its problems, Amos exhibits remarkable breadth of view. He swings clear of restrictions, and shows a fondness for universals. He deals with religion in its elemental phases, and lays tremendous stress upon the primitive relation existing between God and man. He dwells less on Jehovah's peculiar relation to his own people (the thought everywhere dominant in

Hosea) than on his sovereignty over all peoples. He scorns the thought that Jehovah is a merely local deity like the gods of other nations. On the contrary Jehovah stands in precisely the same relation to other nations as to Israel. As creator of all, he is the original ground and source of law and justice. He is the moral governor of the world. He rules all men impartially and by one and the same moral code. This thought is ever present to the mind of Amos, and finds utterance in some of the most telling portions of his prophecy. He denounces the sins of other nations with as firm a voice as when he charges Israel with breaking faith with Jehovah. If Moab burns the bones of the king of Edom to lime (2: 1), if Damascus threshes Gilead with threshing-sledges of iron (1: 3), if Tyre violates the brotherly covenant (1: 9), if Ammon treats delicate women with untold cruelties (1: 13)—they must each give account of their crimes to the Judge of all the earth. Nowhere is Amos more at home than when he moves in the sphere of this elemental truth, wrapping the whole of mankind within the folds of a single comprehensive law.

Amos applies the doctrine with rigid consistency to the case of Israel. He denies the claim put forth so volubly, that Jehovah is the exclusive friend of Israel. The fact of the Abrahamic covenant is admitted, but in his hands it becomes a whip of scorpions. The implication is that Israel, having such a God for its patron, should have been a paragon among the nations. Because it fails to meet Jehovah's ideal and remains incorrigible under repeated chastisements, destruction becomes a logical necessity: "You only have I known of all the families of the earth, therefore, I will visit upon you all your iniquities" (3: 2). The gods of the heathen got their prestige from the peoples by whom they were worshiped; but Jehovah by virtue of his intrinsic excellence had given Israel its unique standing among the nations. He had both a character of his own to maintain and a character to impress upon his people, and if they refused to receive the impression he would cast them away. If they built hopes on Jehovah's providential guidance in the past, they were reminded that he had also directed the migration of other peoples (9: 7). The chosen people were neither dear nor useful to him unless they exemplified in their lives that righteousness which is essential to his being.

Amos expects confirmation of his central doctrine from the testimony of the universal conscience. He conceives of the ethical principle as something embedded in man's nature. He assumes that the nations against which he hurls his denunciations are aware of their infractions of the moral law. In one striking passage (3: 9), the heathen themselves are invited to come and stand on the mountains overlooking Samaria and see the crimes committed there, it being tacitly assumed that they will vindicate Jehovah when he visits penalty upon sinful Israel. This implies that the moral law is written in the conscience of every man. Furthermore, it implies the moral kinship of nations, since all have the inherent sense of right which is the echo of a universal divine law. It is but a short step thence to the thought that Jehovah regards the nations as members of a great family, and takes cognizance of wrongs inflicted by one member

upon another. The crude heathen notion of a divided world, each nation having a separate god who loves his own people and hates all other nations, here gives place to the nobler conception of the solidarity of mankind resulting from a common dependence on the one Jehovah.

The objective point, therefore, in Amos' preaching is man's duty to his fellows. His social teachings are as clear-cut as the axioms of Euclid. The sins he denounces are oppression, fraud, cruelty, indifference, deceit, impurity—all infractions of moral law as it relates to social duties. The head and front of Israel's offending is its social criminality. The great indictment brought against the nation is that they do not know how to do right, literally, "the straightforward thing" (3: 10). Except in two disputed verses (2: 4, 5), Amos knows nothing of an obedience that does not take the form of social morality, of justice between man and man, of equity between nation and nation.

Amos regards the moral principles on which the divine government is founded as irreversible. In one remarkable passage (6: 12), he asks the question, "Do horses run upon crags? does one plow the sea* with oxen? that ye have turned judgment into poison and the fruit of righteousness into wormwood," as if to say, "It does not lie in man's power to change the eternal principles of right; and the attempt to do so is like trying to make horses run up perpendicular cliffs or setting oxen to plow furrows in the sea."

Imagine Amos standing near the Baal shrine at Bethel and uttering truths like those on some gala day. How they must have grated on the ears of Israel's elite! The prophet tells the story of his reception. It is a notable picture, that of the rencounter between Amaziah and Amos, in which the lofty temper of the prophet stands in noble contrast to the truculence of the priest (7: 10-17). The latter speaks not for himself only but for his countrymen and for his age. The two men are the incarnation of diametrically opposite principles. As they confront each other, steel against steel, scorn meeting scorn, we hear the shrill voice of an effeminate age seeking ineffectually to silence Jehovah's thunder. Amos has the last word, and the annals of Israel furnish a melancholy attestation of its truth.

In the light of this episode we see how militant was the prophet's mission. He combatted popular errors. As we have already seen, he denied the validity of a covenant from which the fruit of social morality did not grow. He riddled with scornful invective the notion that the "day of Jehovah" to which the people looked forward was to be a day of victory and peace. He declared on the contrary that it should be a *dies irae*. "Woe unto you that desire the day of the Lord! wherefore would ye have the day of the Lord? it is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it" (verses 18-20)?

*This rendering is obtained by a simple division of the letters of one Hebrew word. The passage gains force and vividness by the change, which is demanded by Hebrew usage.

But that against which Amos threw his whole weight with the vehemance of a tornado was the prevailing ritualism of his day. There was religion in plenty—such as it was—in northern Israel in the middle of the eighth century B.C. The altars groaned under the weight of sacrifices. The air was heavy with the odors that rose from smoking victims. The people multiplied pilgrimages (verse 5). The rich vied with one another in the magnitude of their free-will offerings (4: 4, 5). The nation was confident of the divine favor; "Jehovah is with us," they complacently affirmed (verse 14). The shrines were thronged with worshipers, and pious ejaculations, vows and solemn oaths were on every lip (8: 14). But Amos had a different conception of religion. Coming from the pure life of the desert into the stifling, incense-laden air of Israel, he broke out in angry protest against the ritual which had taken the place of the straightforward moral law. He denounced it as needless, and hateful to Jehovah, whose sole delight is in works of righteousness: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream" (verses 21-24).

From what Amos believed regarding Jehovah's character and the relation he sustained to the world and to Israel, we are prepared to find in his prophecy an unequivocal declaration of doom. With Amos the moral test is a final one. He represents Jehovah as setting a plummet in the midst of the house of Israel (7: 7). Can any one doubt that this plummet is his righteousness? By that standard Israel had come short, and the same relentless sentence that smote surrounding nations now goes forth against it: "For three transgression of Israel, yea, for four, I will not revoke the punishment thereof" (2: 6); "I will not pass by them any more" (7: 8).

How could Amos utter such predictions with no perceptible trace of reacting sympathy? How could he thus give Israel over to exile with no thought expressed or implied of a return or restoration? Is not the reason to be found in the prophet's relation to the northern kingdom, which was that of an outsider who believed that the destiny of the chosen people was wrapped up in Judah?†

The doctrine which Amos taught is imperishable. As proclaimed by him it exhibits no trace of exaggeration or one-sidedness. It easily takes its place without revision in any theoretical or practical system of moral truth. It appears again and again in subsequent prophecy. Though often supplemented by other aspects of truth, it has never been revoked. It is true, there is more law than gospel in Amos, but it is a law so inflexibly just, so convincingly certified to our reason and conscience, that without it there could not be a gospel worthy of the name. Both the church and the world need the tonic of that stern creed which Amos stood for so staunchly. His doctrine of righteousness has been, from his day to ours, the iron in the blood of all true preaching.—Bible Student, Columbia, S. C.

†This seems to be true even if we retain the disputed passage, ix. 11-15. For in these verses hope is centered, not in the schismatic kingdom of Israel, but in the Davidic dynasty which ruled in Judah.

A Family of Waiters.

MARY SPAULDING HATCH.

"Just go and do it your own sweet self." The voice which spoke was not unpleasant, yet the tone as well as the words conveyed a meaning of unwillingness to comply with the request which was made by the speaker. It reminded me of the experience of a friend and its happy result.

One damp, chilly night in the fall, Mrs. Walker, as I will call her, came home from the club late in the afternoon. There was no light in the front of the house, and everything was quiet; so thinking the children busy with their lessons and Mary, the cook, in the kitchen, she went around to the side door. There, too, all was dark and still. Mrs. Walker was tired and hungry, and a peculiar feeling of lonesomeness came over her as she rapped sharply on the door, calling to her oldest daughter. Finally she was obliged to go to the kitchen, where she found Mary grumbling because she did not know what to get for supper. In the sitting-room there was only sufficient light from the low fire to make the untidy, cheerless room visible.

"Margaret!" called the mother; "Margaret, where are you?"

"I'm coming," was the slow answer from upstairs.

"Margaret, why have you not lit the lamps and tidied up this room? You should have told Willie to put away those books and fix the fire. And, Margaret, do get me some dry shoes, and get me something hot to drink. I feel as if I should faint away! And to come home to such a forlorn place—it's dreadful!"

Margaret apologized, saying she was busy upstairs, and forgot that in the absence of her mother there was anything for her to attend to.

When Mrs. Walker was toasting her feet before a glowing fire, and sipping some hot water, she gave a long sigh of satisfaction, but her thoughts were very busy. She called to mind a tired man, often compelled to stand in a crowded car all the way home, perhaps caught in a shower or chilly because a sudden change in temperature had found him without an overcoat. He was always weary with the day's battle for the home and comfort he loved to give his family. How often he had come in and found everywhere a general unpreparedness, even unwelcomeness.

Her heart gave a pang of regret; she glanced at the clock; it was nearly time for her husband. "Margaret," she called, "come here quickly and help me get things ready for papa. Light the hall-lamp first, dear; then sweep up the hearth. I'll draw out the center-table and get the lamp. We'll put his chair and slippers before the fire. There!" she exclaimed, after a few busy moments, "this looks cosy and nice. I know from my own experience how dreary it is to come home to a cheerless house. We must never let it occur again."

From that time on Mrs. Walker and her family became exemplary in their thoughtfulness for each other's welfare. The husband and father was a care-filled man, who had nobly borne the burden and heat of the day till his whitening hair and stooping form were silent witnesses to his life of hard work. He often said his home was his inspiration. He knew that his family were fond of him and that they were glad to see him

come home, and considered it a privilege to administer to his comforts.

One day he was heard to say to a companion, "I suppose I look forward to my home-going as some men do to going to heaven. You know yesterday was an almost unbearably sultry day, and I had a severe headache. When I reached home I was so utterly exhausted I feared I should be obliged to go to bed, but you wouldn't believe how like another man I felt within an hour. My wife prepared a cooling drink for me, one of my daughters bathed my throbbing temples, and my son actually washed my feet and changed my hose, relating the while some funny incidents of how I used to rub out his growing pains. Well it's wonderful how much good such little things do. Oh, I couldn't live without my family!"

While there are a few people who speak with a sneer of this waiting upon each other, there are many who hardly understand how greatly domestic comfort and happiness are made up of just such little things, and how far it goes to ease the burden of the care-filled ones, reacting again upon all the members of the family. It is nothing of pampering or babying unnecessarily, no helping one another to be selfish or exacting that is advocated. Draw the line strictly at such indulgence.

But this care and thought for each other's welfare—why, it is one of the first duties of the home and one of the highest privileges. It is a direct foe to selfishness, and is an ointment, very precious, that enhances the sweetness of the domestic atmosphere.—The Cumberland Presbyterian, Nashville, Tenn.

How To Be Great.

If we want to be at the top we must be willing to be at the bottom. If we want to obtain much, we must be ready to give much. Christian laws are paradoxes. It is the one who is content to have nothing who alone can possess all things. He who was greatest of all, and yet who was the servant of all, said plainly, "Whosoever will become great among you, shall be your servant: and whosoever would be first among you, shall be bondservant of all." Do you want to be great? Then you must be willing to serve faithfully until you are great.—Sunday School Times.

Noticing over the chemist's table a magnet which hung loaded with a collection of tools and weights, I asked, "What is the magnet doing?"

"I am loading it up," the chemist answered. "It has been lying on the table, doing nothing and losing its power, so now I am giving it something to do, a little more every morning, and it's gaining, it's growing stronger every day," and he added a small file to the clump attached to the magnet.

"That's the way," he continued, "God makes magnets and men. If they loaf around and do nothing, they can't do anything; they lose their force. But give them some work and they'll soon be good for more than you ever dreamed they could do. Magnetic power and muscles are developed by something to do; yes, and brains and souls of men."—Wellspring.

"He Leadeth Me."

In pastures green? No, not always;
Sometimes, He who knows best
In kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine warm and soft and bright;
Out of the sunshine into darkest night,
I oft would faint
With sorrow and fright

Only for this: I know He holds my hand;
So whether in the green or desert land,
I trust, although I may not understand.

And by still waters?
No, not always so;
Of times the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest,
And I cry aloud for help,
The Master standeth by
And whispers to my soul, "Lo, it is I."

Above the tempest wild
I hear him say:
"Beyond this darkness
Is the perfect day;
In every path of thine
I lead the way."

So whether on the hilltops
High and fair I dwell,
Or in the sunless valleys where the shadows lie,
What matter?
He is there.

And more than this,
Where'er the pathway lead,
He gives to me no broken helpless reed,
But his own hand,
Sufficient for my need.

So where he leads me
I can safely go;
And in the blest hereafter I shall know
Why in his wisdom
He hath led me so. —Selected.

Saved by Name.

No. 3.

J. A. PERRY.

Sectarian—Again I am pleased to meet you, friend Christian, to continue the Bible study on the matter of saved by the name. I remember that you made the statement that no matter of the work performed was a good work or even a perfect work, yet if the name was wrong, the work was rejected; but while I was surprised at such a statement at the time I find by study of Jewish history that you are right. I have been reading and studying a portion of Saul's history, found in the 13th chapter of 1st Samuel, and I find the king where an altar is erected, and hence where the name of God was; but I find that to have a right to make an offering a man must be either in the order of a prophet or priest. Samuel was in heaven's order as a prophet of God, and he had an appointment to meet King Saul at that place and present an offering to Jehovah and inquire as to victory or defeat. This

appointment went by default, and Saul forced himself to do the work that God required. He made the offering and perfectly, too, but on account of being outside of name is informed that he has done foolishly in this, that he has rejected the word of the Lord.

Christian—I am glad you have read that Scripture. It contains a lesson of instruction for us. Saul was condemned, not on account of work, but for doing a right work while not in the right name to do it. You remember that Jesus says that "he that giveth a cup of cold water in the name of a disciple shall receive a disciple's reward."

Sectarian—Yes, I remember that, and I have been cheered thereby to encourage people to do good works, and that God would reward them in doing so. I have told them that any one could do such a simple work as this. Am I right?

Christian—No; there are millions of our fellow beings who cannot do this. Do not understand me to say that they cannot give a cup of cold water to a thirsty person. They can do this; but not being in the name of a disciple, cannot do this in the name of a disciple. To make this matter plain: I see a sick man in a certain name. To-night there are two men by his bedside, taking care of him; and to-morrow night two more are there, and, having been inducted or invited into that name, they can do this; but while I can do the same work they are doing, yet if I attempted to do this in that name, as I have never been initiated into that name, every member of that order would cry out that I was an impostor. So of the name disciple, only those who have entered into that name or into the order of heaven can do this in the name of a disciple. But to return to the Scriptures given to temporal Israel. Deut. 14: 22-26: "Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year. And thou shalt eat before Jehovah thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy grain, of thy new wine and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear Jehovah thy God always. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which Jehovah thy God shall choose to set his name there, when Jehovah thy God shall bless thee: then shalt thou turn it into money in thy hand, and shalt go unto the place which Jehovah thy God shall choose." In the above we see that the tithing as well as the making of sacrifices had to be attended to only in the places God chose and sanctioned by causing his name to dwell there; that if too far away from that place to drive their cattle or carry their grain or fruit, they were to sell and take the money to place where name was and buy for the offering. In Deut. 16: 2 we learn that the same was true of the passover. God says: "And thou shalt sacrifice the passover unto Jehovah thy God, of the flock and the herd, in the place which Jehovah shall choose to cause his name to dwell there." Again, in Deut. 26: 2, we find the law of the wave offering requires the same careful attention to the name: "Thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that Jehovah thy God giveth thee; and thou shalt put it in a basket and shall go unto the place which

Jehovah thy God shall choose to cause his name to dwell there."

Sectarian—Do the Scriptures we have been studying explain why in every feast of Pentecost such large numbers of non-resident Israelites were temporarily residing in the city of Jerusalem?

Christian—Yes; God had cause his name to dwell in that city, and Solomon had built a house for that name; hence, the large crowds in the city whenever these feasts came around, there being at times one and one-half million of this class in the city. We can also understand the words of the Samaritan woman when she said: "Our fathers worshiped in this mountain, but ye say in Jerusalem is the place where men ought to worship."

Sectarian—Yes, I see that. While the worship in Samaria was just the same in form that took place in the city of Jerusalem, yet God had placed his name in that place, while he had never done this where the worship was attended upon in Samaria. It was a counterfeit worship, for the same reason that a piece of silver of legal fineness and weight and on which the image had been stamped perfectly, yet which had no name around the image on either side would be counterfeit.

Christian—We can see that if the law is still in force there are many things we cannot attend to in the United States, just on account of the one lack of the name.

Sectarian—I now remember in my reading of the history of Solomon that some three or four times in the prayer that he prayed at the opening of the temple he speaks of the house he had built for the name of God; and that was called by the name of God (1 Kings 8).

Christian—Yes, and God answers that prayer, saying, "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and my heart shall be there perpetually" (1 Kings 9: 3).

Sectarian—I feel myself much benefited by this study and would like to continue it.

Christian—Very well; in our next meeting we will study prophecy and fulfillment in regard to a new name for God's people.

The Shadow of Self.

It is said of Michael Angelo, the world's greatest artist, that when he was working on a statue or a painting he wore over his forehead, fastened to his artist's cap, a lighted candle, in order that no slightest shadow of himself might fall upon his work. The story may be purely fanciful, but it contains such a beautiful suggestion that one would not willingly reject it. It is the shadow of self that spoils work and eventually spoils character. We must eliminate self-consciousness before we can hope to accomplish anything that is truly great or beautiful.

A young man, who was a very accomplished skater, once said that he had despaired of executing some of the intricate movements described to him by his teacher, until the teacher said one day: "Now John, I tell you what's the matter. You'll never learn to be

a good skater until you forget who it is that's on the skates. Just fix your mind on the figure and go ahead, as if the skates were doing it alone." After that," added the young man, "I didn't have any trouble. It was my self-consciousness that made me nervous, and a man who feels nervous can never in the world do any delicate, complicated work. It was the letter 'I' that got twisted round my legs and tangled them all up."

That is it—the letter "I" must be kept out of all intricate, important, strenuous endeavor, or the work is sure to fail. The young person who begins life with a big bump of self-consciousness is bound to get knocks that will develop bumps of another kind sooner or later. Who ever knew an egotist whose work could be called really enduring or beautiful? The wrong spirit is in it, and it cannot have the quality that is lovely and abiding. The shadow of self will spoil any work, however ambitious.

Character, which is developed through endeavor, soon catches the blot of the shadow of self. One who is always consciously and purposely objectifying himself in his work cannot help growing arrogant, selfish, obtrusive, unsympathetic, exacting and tyrannical. He will have an exaggerated idea of his own power and importance, and this will make him careless of the feelings and rights of others. It is impossible to look through a microscope of exaggerated self-consciousness and see also surrounding objects; and one who does so cannot perceive his fellow creatures, or, if he does turn upon them a side glance now and then, must see them contemptibly belittled and unimportant. When you encounter a person who is hard-hearted, uncharitable and exacting, you may be pretty sure that he is an egotist, too. Whatever he does, you can easily see the shadow of self upon it.

Michael Angelo worked with a light over his forehead. There is a further beautiful suggestion in that. It was the light above him that kept his shadow from falling on his work. We, too, need that light above us to keep us free from the obtruding sense of self. Christ and his truth must shine above our foreheads if we would be truly sincere, self-forgetting, and filled with the spirit that inspires beautiful and enduring work. Michael Angelo's was a distinctively religious soul. It was permeated with the love of things divine, with worship, with adoration, with faith; and it is the religious spirit now, as truly as then, that makes great artists and characters which are strong and lovely. The light must be over our foreheads if we are to do a great work or live a noble life. Religion must subdue selfishness, must cast the shadow of our earthliness far behind us. Then we can see clearly the work into which our souls are growing, and which will, by a beautiful paradox, be the reflection of our truest selves, because we have not consciously and deliberately intruded ourselves into it.—Forward.

An old lady who was never known to speak an unkind word of any one, was exhorting her grandchildren, when one of them said:

"But grandma, dear, you could never say a good word about the devil."

The old lady thought a minute and replied, "If we were only half as industrious as he, it would be well for us."—Selected.

Instrumental Music in the Worship.

J. G. LYCAN.

Having recently been engaged in the investigation of instrumental music in the worship with those who believe it to be right, I wish to state a few facts and arguments resulting from the investigation:

In the first place it was argued by those in favor of it that inasmuch as it was right to have instrumental music in our homes and right to have it in heaven, it undoubtedly must be right to have it in the church. This I consider the most reasonable view of the subject that has been presented in its favor. Yet it falls far short of proving it to be right. We replied that it is right to have infants in our homes and right for them to be in heaven, but who has any Scriptural right to bring them, as members, into the church? Just simply no one. The Jewish Church had both infants and instrumental music in it, but Christ and the apostles left them both out of Christ's Church, and no man or set of men have any scriptural authority for bringing either of them into it.

P.—I heartily agree that infants were left out of Christ's Church, but I most positively deny that instrumental music was left out.

W.—How do you ascertain that infants were left out?

P.—Easy enough. Mark 16: 15, 16: "And he said unto them, 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." This Scripture shows most conclusively that infants were left out by specifying precisely the kind of persons to be brought into the Church of Christ through the proclamation of the gospel. Consequently the apostles could baptize no others but believers without a positive violation of the commission.

W.—I most heartily agree with you.

P.—Let me give you one more quotation of Scripture that settles this matter beyond dispute. Matt. 28: 19, 20: "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." This leaves out infants, for it is utterly impossible to teach them.

W.—This is certainly correct, but it also leaves out instrumental music, which we will proceed to show before we close. We will now try instrumental music by the same rule that has been applied to infant church membership. Col. 3: 16: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." This Scripture leaves out instrumental music by specifying the kind of music to be engaged in by those who were converted to Christ through the proclamation of the gospel. Both are left out on precisely the same principle of reasoning, and it will hold good throughout the entire Bible. When Noah was directed to build the ark, he was told to make it of gopher wood. He was not told to use no other kind of wood. Yet he knew, and so does every other intelligent person know, that not one stick of any other kind of wood could have been used in building the ark without a

positive violation of divine instruction. So it was in making the tabernacle. Moses was directed to make it of shittim wood; that settled it, so far as the wood-work was concerned. Not one particle of any other kind of wood could have been used in its construction without a positive violation of divine instruction, although not one word was said about using no other kind of wood.

Thus we have shown that Noah could not use any other than gopher wood in building the ark; Moses could use no other kind than shittim wood in making the tabernacle. The apostles could baptize none but believers, and those believers could engage in no other kind of music but singing without a positive violation of divine instruction. Many other scriptural arguments equally applicable to the subject could be adduced, but why heap up arguments against a thing that not one scrap of Scripture can be found in support of in the New Testament?

But in conclusion I must notice the commission, as recorded by Matt. 28: 19, 20: "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," etc. This passage was quoted by Brother P. to show that infants were left out because they cannot be taught. This is true, but it does not stop at that. After those that were taught had become members of the church, it says, "Teaching them to observe all things whatsoever I have commanded you. A more definite command never was given than this command of Christ to his apostles. To teach his disciples to observe all things whatsoever he had commanded them; observe, in this connection, means to practice. Then the disciples were to observe or practice all things whatsoever Christ commanded the apostles to teach them. Did an apostle ever teach disciples of Christ to observe or practice instrumental music? Not an intimation of any such teaching in the New Testament. It is an easy matter to find where they were taught to observe or practice singing. Why this difference? Simply because the former is supported by the word of inspiration and the latter by human opinion.

Paris, Ill.

Gloomy Christians.

Faith and grace stand for good cheer, courage, and contentment. Despondency is a contradiction of blessed assurance and the lively hope of a true follower of the Lord. Satan has many ways of duping the children of light. One of his most successful methods is to hold up the dark side of things. If he can get a Christian under a spell of gloominess and keep him there, and then induce him to go about sowing seeds of discontent and discouragement among others, he has a good emissary.

Gloomy Christians cannot grow until they get into the sunlight of God's grace and shine for Christ, instead of exhibiting a long cheerless, hopeless face in the name of religion. Wake up, cheer up, and be a light-bearer, a comfort to others, and not a vexation to the faithful of the Lord.

Prayer and personal activity in the Lord's work will chase away gloom, and tend to cultivate a cheerful, hopeful disposition of heart and mind. To think of God and to talk with him, and to study his will and his purpose concerning the redemption of the world, inspires faith and hope and courage, and brings joy and gladness, leaving no room for morbid sadness.—Evangelical Messenger.

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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J. A. HARDING, Editor and Publisher.

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Scraps.

J. A. H.

A Kentucky brother sent us eighteen subscribers recently. He took advantage of the club rates and got these for the price of fifteen. I do not know him personally, never saw him so far as I know, had had no previous correspondence with him; but he had been reading THE WAY, and liked it, and worked for it. Hundreds of others of our readers could do as well, many could do much more, if their hearts could be stirred up to the work; and God can stir up their hearts. The paper is his, and we are more than willing, we are eager, to make any sacrifice of time or money we are capable of to cause it to do the greatest good to the greatest number. Will you not help us?

* * *

We greatly desire to enlarge it; for we find so many splendid articles in our exchanges that we would like to give to our readers. We would not diminish the number of original articles—we desire rather to increase them—but our paper could be more than doubled in value by the publishing of judiciously selected clippings. Our great desire is to circulate truth, pure, clear, strong, divine truth.

* * *

In two of the most appreciated exchanges that have come to this office, the editorial and contributed articles have been of little use to me. I rarely read them, and get but little when I do; but their clipping editors are fine. One issue of either of them is often good enough to pay for a year's subscription. Now if you will work with a will and help to get ready for enlarging by April 1, 1902, THE WAY promises you to try to furnish you more and better original articles, and to supply besides selected articles that will pay

you more than ten times the subscription price of the paper. It has been improved and enlarged at the beginning of every year of its existence, and it does not want to fail to make another advance at the beginning of the next volume.

* * *

I want THE WAY to prosper, not only because of the good which can be accomplished through its columns by the teaching of those who write for it, but that it may be demonstrated that it is God's paper, and that he blesses those who give their time and labor to him by causing the work of their hands to prosper.

* * *

When we proposed to reduce the rates at the Nashville Bible School for the session of 1900-1901, experienced and wise housekeepers who had always cared for small families and experienced boarding-house keepers as well, told us it could not be done; that we could not but fail if we tried it. But our ambition was to give the most we could for the least possible amount of money for the sake of Jesus Christ and his gospel. So we calculated carefully and prayed fervently and made the reduction; and the session that followed, the last session, was the most successful one in every way in the history of the school. We had more boarders, better table, more orderly dormitories, better students and more money for the teachers.

* * *

While the building was going up for Potter Bible College, the people would say: "That is a large, costly building to put up for a dozen students. Where do you expect the students to come from?" That kind of talk was so commonly heard about Bowling Green that even some of the best friends of the new enterprise would at times grow heavy hearted, and say: "Would it not be bad if there should be a great, big building here and nobody to put in it?" But that building was put up in answer to prayer; and the God who answers the prayer of faith, even though it comes from the least one of his loving children, saw to it that the students should be on hand. And when on the opening day there were present nearly enough to fill it from top to bottom, nearly all of them old enough to be called men and women, they were amazed and asked, "Where did they come from?" Brother Potter replied, "From about seventeen states and Canada."

* * *

But the prophets of evil have begun to say: "Ah, but

you will fail financially; you cannot possibly run at so low a rate." But they will see. All the teachers and their families and the students, male and female, eat in the same dining room. The fare is wholesome, excellent and abundant. One young man spoke of having gained about twenty pounds in about six weeks, and that tells the story for him at any rate.

The school is now full (except that we could take one more girl), and we need another building. If it be God's will, we hope to begin the building of another in the spring. If he sees best for us to have it, no doubt we will. It will be a small thing for him to do; there is nothing too hard for him. We are receiving many letters from those who want to be students.

* * *

There is no doubt but that THE WAY has been a very efficient agent in the hands of God for the building up of Potter Bible College. To it, no doubt, more than to any other one human instrumentality, we are indebted for such a large number of students from the first. We hope that from this time on THE WAY will help the school and the school THE WAY, and that together they may do the greatest good possible to the kingdom of God. Our desire is to do the greatest good to the greatest number at the least possible cost to them, that we may be as much like our Master as possible. There is no lesson that we are more ambitious to teach than the lesson of self-sacrifice for Jesus' sake. Not that we are indifferent to rewards, for we are not; we know well that this is the way to secure the richest, the best, the most enduring rewards. Even to die for others for Jesus' sake is but to enter at once into a wonderful life of glory, beauty, sweetness and happiness in which we know not how much greater fields of usefulness may open up before us; but, no doubt, they will be great.

Potter Bible College hopes to have additional accommodations for boarders after Christmas. Further announcements will be made as soon as possible.

Gems from the Divine Word.

AN INTRODUCTORY ESSAY.

J. A. H.

In the daily Bible readings I find many passages of Scripture that make very great impressions upon my mind. Many of them fill me with gladness and joy, while many others cause me to tremble and fear; all of them have a tendency to cause me to live more and more for God. For that which the Bible was written to teach is this: To fear God and to keep his commandments, to delight in his law and to meditate in it day and night, to grow in the grace and knowledge of God every day, to become more like Jesus continually is both the whole duty of man and the way in which he can secure the greatest amount of happiness and do the greatest good possible to himself and to others, both in this world and in that which is to come. The Bible is full of this doctrine from the first to the last of it; but there are so few people who are accustomed to read it from beginning to end over and over again; so few who delight in it, and meditate in it, and make it the chief business of life to study it; there are comparatively few who learn that

it teaches this great doctrine, and who enjoy it and get the benefits of it as they should.

A second great doctrine of the Bible is that for those who are regardless of God, who neglect his law and are indifferent to his commandments, and for those who are perversely and defiantly rebellious against him, there remain indignation and wrath, tribulation and anguish, both in this world and in that which is to come. It teaches plainly that the yoke of Jesus is easy and his burden is light; and with equal plainness that the way of the transgressor is hard. It is true that every one who lives godly in Christ Jesus is persecuted. So unfailling is this rule one may be sure his religion is worthless if he is never persecuted for righteousness' sake; but for every sacrifice that we make and every pain that we endure for Christ's sake and the gospel's, we receive a hundredfold reward even in this life. So to live a life of self-sacrifice and suffering gladly and thankfully for Jesus' sake is the very way to obtain the greatest possible blessing, happiness and peace even in this life. Even those servants of the Lord who made the greatest sacrifices and suffered the most for him in Bible times counted their pains and self-denials as nothing in comparison with the richness of their rewards. Study the life of any of them, of Noah, Abraham, Job; Moses, Samuel, David; Daniel, Peter, Stephen, Paul, or any other one of them whose history is given with sufficient fullness to enable us to judge in his case, and you will find that there is not an exception to the rule. In the nature of the case there could not be an exception, for the infinitely good and great One could not do otherwise than to work (and suffer); nothing but good to him in whom his soul delights. So David says, "No good thing will he withhold from them that walk uprightly." We are not freed from strife and turmoil, from hatred and persecution, because a man needs self-denials, burdens and conflicts, that he may become clean and strong, and that he may enjoy the fruits of the victories he has won. No cross, no crown; no burden, no reward. If we struggle and sacrifice little for Christ, he delights but little in us. To be disciples of Christ we must live, as he did, lives of self-denial. It is not possible to be saved without it; for he himself has said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." There is no other way to the eternal kingdom. All who do not travel this road of self-denial will be lost in the world to come. All who do live it get more out of this life thereby, and secure the blessedness of eternal life.

It is my purpose to cull from the Word of God from time to time some of the rich passages that I find in my daily readings, and to print and comment on them in THE WAY. It seems to me that this will be a good way to scatter the seed of the kingdom. This article is written as introductory to these "Cullings and Comments."

The writer of this uses regularly in his private readings the American Revised Version. His copy is the "Standard Edition," which is published by Thomas Nelson & Sons. It is the edition which was prepared for publication by the American Company of the great Anglo-American revision committee and published this year. That the Revised Version is by far the best

translation of the holy Scriptures ever printed in any tongue, I do not doubt; and this is the best edition of the Revised Version, though it differs comparatively little from the American edition printed in England on the University presses. The latter book, however, in size and form is admirably suited for the preacher to handle in the pulpit. Nothing could be finer, it seems to me, than it is in these respects.

The Revised Version excels so greatly on account of these facts: First, the revision committees constituted the finest body of scholars ever engaged in making a translation; second, they represented the learning of all the leading Protestant denominations, and of both continents; third, during the last three hundred years the Greek and Hebrew tongues have been studied with the greatest zeal and devotion, and are much better understood now than they were when King James' translation was made. The least of the Greek or Hebrew scholars of the revision committees could teach very much to the greatest of King James' translators in those tongues. This is one of the greatest advantages of the revision of 1881-1885. Fourth, the revisers also had the use of the best Greek and Hebrew texts that have yet been printed—a matter of very great advantage. They were also much more fully supplied with ancient manuscripts and translations. They were also much more scholarly in textual criticism, a science which had been but little studied by King James' translators. Fifth, they devoted much more time and labor to the work—more than four times as much time, and they excelled even more in labor. And, sixth, they were freer to express clearly what they believed the original to teach.

It is comforting to know that a man can learn his whole duty to God from the poorest translation that has ever been made, but we should not forget that the Revised Version throws floods of light on many a passage that is obscure in King James'. Don't defraud yourself by failing to get a copy of the best. And above everything be diligent to cultivate a fondness for the Word of God. Don't be content to study controverted questions only, or first principles, but study the whole book, for its own sake and for the wisdom and strength, the gentleness and goodness it is capable of developing in you. If we delight in it and meditate in it continually, we are being gradually transformed into the image of Christ. We are daily crowding out the evil by filling ourselves full of the good. The truth of God, loved and cherished in our hearts, is our strength and our protection. God grant that THE WAY may be instrumental in stirring up many to love, to read and to delight in his Word as never before.

The Great Commission—Matt. 28: 18-20.

JOHN KENNEY.

1. Go disciple all nations. How? Baptizing them (the believers) in the name of the Father, and of the Son, and of the Holy Spirit.
2. Teaching them (the disciples) to observe all things whatsoever I have commanded you: and
3. The promise, Lo, I am with you, even to the end of the world.

The first division we call the first principles, or the fundamental principles, because on faith in Jesus Christ

and his promises are built our hope of salvation from sin and its consequences, and our hope of heaven and eternal life.—And by obedience to him through faith, repentance and baptism we are brought into covenant relation with him and the Father, and then we receive the Spirit, the Comforter, to dwell in our hearts.

The second division is discipline in its broadest sense. First, teach them what they must do, that they may grow in grace; second, what they must not do; third, teach them the consequence of disobedience.

Discipline means education, subordination, subjection to laws. Discipline in an army is not all court-martial. There is the daily drill, the teaching them their whole duty, so that they may become efficient soldiers, ever ready to do their whole duty.

Even so Christians are enlisted under Jesus, who is the Captain of our salvation; and as good soldiers they must be panopied and drilled, and taught to observe all things that our Captain has commanded us to do.

This part has been sadly neglected. The anxiety to increase our numbers has been so great with some that they have no time to teach the converts how to live the new life, and too many conclude that, having obeyed the first principles if they now live good, moral lives, that is all they have to do, all that is required of them. I say Godspeed to all true evangelists in proclaiming the gospel; but let them see to it also that their young converts and new congregations are placed under good disciplinarians, or teachers, who will teach them how to put on the whole armor and how to use it. Teach them the Christian addition, viz., to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; that these things must be in them and abound if they would have an abundant entrance into the everlasting kingdom; and that they must have the fruits of the Spirit dwelling in them—love, joy, peace, long suffering, gentleness, meekness, temperance—against which there is no law; for they that are Christ's have crucified the flesh with the affections and the lusts thereof, and they live and walk in the Spirit.

The command to "go teach" describes the means to be used, and brings before our minds two classes of persons—the teachers and the pupils. When a little child first goes to school the teacher begins to train it in the alphabet, for this is the key to all further learning. So the Christian teacher is to begin with Christ, the foundation, in whose name alone is there salvation.

No teacher ever graduated a child when it had mastered its a, b, c's; so no Christian teacher should think for a moment to graduate the young converts with baptism. Take Paul's admonition to Timothy (2 Tim. 2: 2): "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." One man may not be able to remain long enough in one place to thoroughly teach them their whole duty, but he can see to it that he leaves competent teachers who will teach them "the word of the Lord," which is able to build them up and give them an inheritance among them who are sanctified in Christ. Teach them the blessings and rewards that await the faithful children of God.

There is also another side, an unpleasant side, the

discipline which it is necessary to exercise toward those who walk disorderly and will not reform. After endeavoring to reform them, and they refuse, they are to be withdrawn from; but if they repent, to be received again. A heretic after the first and second admonition reject. Bad characters are to be withdrawn from. And false teachers we must turn away from, and not be partakers of their sins. All these cases the Scriptures tell us how to deal with, so I need not speak further thereon. May God bless the faithful.

Harper, Kan.

Praying for Rain.

To the Editor of the Globe-Democrat:

Oklahoma, Okla.—I am not a preacher, and don't want to preach a sermon, only a country school teacher and a subscriber to the Globe-Democrat; but if the patient editor will give me space I would like to suggest a few thoughts to those who were praying for rain. We have accounts in the Bible where rain had been sent in answer to prayer; but the prayers were made in faith and by men who were obedient to the whole law. Now, the prophets were under the old law or covenant, but we are under the new covenant, or Christ's law. Let me ask you, Are you obedient to Christ's commandments? Ask yourself if you have really obeyed the gospel. If I should come into one of your meetings and ask, What are you religiously? one would say, Baptist, another Methodist? etc. Did Christ set up these churches? You think he did. Can you prove it? Do you believe that Jesus Christ is the Son of God? If so, well, if not, read the four gospels. Have you obeyed? You say you have? Read Acts carefully and see if you have. Acts 2: 38 says repent and be baptized for the remission of sins, not because your sins have been remitted. Have you really been baptized? Have you been down in the water, like the eunuch (Acts 8: 38)? Have you come straightway out of the water like Jesus (Matt. 3: 16)? Have you joined the church? You say, "I have." Some join one church, some another. Some have joined two. What a mistake! Can you find in the Bible where any man joined the church? The Lord adds to the church (Acts 2: 47). We must not add to or take from the Word of God. If I am ever blessed with any children they must bear my name and the name which I give them, and when they take for themselves another name they must expect their support from other sources. Let Christ's obedient children pray in his name, and let those in rebellion pray in the name they profess. It was at a meeting not long since where prayer was offered for the unity of God's people. This can be accomplished by obeying the gospel and letting the Lord add us to the one church. May the Lord bless his obedient children and punish the rebellious until they are brought into subjection, is the prayer of a subscriber.—Globe-Democrat.

We should be careful not to pray for what we do not expect. A brother was accustomed to pray at the opening of meetings in which I was to speak, that God would bless me and help me, and that I might speak as the oracles of God, and so on; but on one occasion when I told him I believed God had helped me in answer to the prayer, and that I had been providentially led to speak what I did speak, and to leave out some things I had been accustomed to preach when discussing that subject, he was incredulous. He did not believe God had anything to do with my leaving out what had been omitted. He seemed to think that prayer was a form which should be complied with,

but that we need not expect it to bring any blessing from God. Nor would it have brought anything from God but indignation and wrath, if none of us had believed any more than he did. We need not expect the prayer of doubt or of unbelief to be answered with a blessing.

But when a man believes in God, and looks to him as a child to a father, believing that God will give him anything that is good for him, anything that can be given to him in righteousness, his prayers are listened to and his petitions are granted. God never withholds from such a man anything unless it be to give him something better.

EDITOR.

Joy and Blessing in the Bible—How to Get Them.

J. N. ARMSTRONG.

Under the above head occurred a very fine article in the Baptist and Reflector of September 26, 1901, and I take no little pleasure in giving a part of the article to the readers of THE WAY. As to its general teaching it is very worthy of our serious consideration. I always rejoice at the teaching of truth by whomsoever it may be taught. We ought to cultivate the virtue of seeing the good and sweet in others. Let us not look always for faults. Especially ought Christians in opposing sectarians to grant them every truth they hold. This is simple justice. To show this spirit gives us favor with all just-thinking people. It shows we are seeking truth, and that we are willing to accept it from anyone. It is as sinful for Christians to bear false witness against sectarians as it is for sectarians to misrepresent Christians. Truth is truth, no difference who may hold it. Christians ought to be so well acquainted with the truth that they may be able to discriminate between truth and error. Here is the quotation:

"Jeremiah once said in speaking to God: 'Thy words were found, and I did eat them; and thy word was unto me a joy and rejoicing of mine heart' (Jer. 15: 16). There are thousands of men and women today who can say the same. They get the greatest joy and blessing out of their Bibles. But there are others who get little or no blessing out of their Bibles. They hear others tell how much joy they get from their Bibles, and they go away disconsolate and wonder what is the matter with them. Now, it is an easy thing to tell any person who has really been born again by the power of the Holy Spirit how he can get joy out of his Bible, such joy as is found in no other book. Of course, if one has not been born again he will find little deep pleasure and little real profit in the Word of God, just as a blind man will find neither pleasure nor profit in gazing with his sightless eyes at the greatest masterpiece of art. How may any truly regenerate man get joy and blessing out of his Bible?

"1. First of all he must study the Bible.

"It is not enough to own a Bible. It is not enough to carry a Bible with you. It is not enough to believe that the Bible is the Word of God. It is not enough to read it. We must study it. Study means close mental application. The Bible is not something that has magic power. It does not bless the one who merely touches it, or kisses it, or skims his eyes along its words.

It blesses only by the truth it contains, and that we must dig out by hard work. There is gold in the Bible, but each man must dig it out for himself. The reason why many people get little or no profit out of the Bible is because they are too lazy to put hard work upon it. In no place is it more true than in Bible study that 'in the sweat of thy face shalt thou eat bread.' Study your Bible. Study a book. Read it over and over and over and over, with deep, prayerful thoughtfulness, until its glorious truth begins to open to your mind and sink into your heart and saturate and refresh your whole being. Study a chapter in the same way. Study a single verse, looking at it and repeating it and pondering it, until the light of God illumines its every word and floods your soul. Study individual words. Study subjects. 'Blessed is the man whose delight is the law of Jehovah and who meditateth therein day and night' (Psa. 1: 1, 2; cf. Josh. 1: 8).

"One of the greatest hindrances to real Bible study is having so many chapters that you must read in a day. It inevitably leads to skimming, to thoughtless reading. There is perhaps no greater intellectual vice than skimming through books. But the thoughtless reading is an especially ruinous vice in Bible study. Have so much time for Bible study each day, but not so many chapters. Go fast or slow according to what you are reading. Sometimes take an hour on a single verse.

"2. Study the Bible.

"(1) Study the Bible and not about the Bible. Much that is called Bible study is not Bible study at all. Satan kept men for years from any interest in Bible study, but now that there is a great and growing interest in it he keeps them from real Bible study. Questions about the authorship, date, etc., of the various books of the Bible are both interesting and important; but studying these things is not studying the Bible. Mr. Moody once asked a recent graduate of a great university why he did not give his life to teaching the English Bible. The young man replied: 'I don't know anything about the Bible.' 'Why,' Mr. Moody said, 'you have a high-priced professor employed in your university just to teach the English Bible.' The young man said: 'Mr. Moody, would you like to know how we study the Bible? We have spent the last six months trying to find out who wrote the Pentateuch, and we know less about it now than when we began.' That was not Bible study.

"(2) Study the Bible and not merely helps and commentaries upon the Bible. Helps and commentaries are good, but when they keep one from the Bible itself they become a curse.

"(3) Study the Bible, not devotional books. There is a rapidly increasing output of splendid devotional literature. These books are doing a vast amount of good, but when they take the place of Bible study itself they become an immeasurable curse. Learn to go right to the fountain yourself. The Bible itself is the richest gold mine in the world.

"3. Obey the Bible.

"The truth in the Bible, when you find it, will bring you joy and blessing only as you obey. Truth seen, but not obeyed, brings supreme misery; truth seen and

obeyed brings supreme joy. To see and obey the truth is the way to have Christ's joy in us and to have our joy made full (John 15: 10, 11)."

These are timely lessons to us all. It did me good when I read it to think of such truths being poured out through sectarian channels. If all the writers and readers of the Baptist and Reflector should follow this teaching faithfully, it would not be long till they would be disowned by the Baptist denomination. Unconsciously almost they would find themselves forsaking old teaching and practice and accepting instead the revelation of God to man.

The Bible at one time was to me a dry and uninteresting book. The solid joy and comfort that I now get out of it were then unknown to me. I see now that I was then standing at the brink of a bottomless ocean full of pearls and precious stones, but did not know it. I did not know then as I do now that this dry book contained the seed of joy, happiness, prosperity and eternal life.

But why was the Bible dry to me? Simply because I had not studied it. Of course, I had read it some, but had never studied it. I had never really found the "kernels"—divine ideas—of the words. The person who carelessly handles the Word, hurriedly reading it, not pondering well the thoughts thereof is like the man who has a nice basket of hickory nuts and awhile each day brings that basket out and handles these nuts, counting them, yet never eating the kernel within. Would not that be dry entertainment compared to the entertainment, comfort and blessing of another who opens these nuts and eats the kernel within? The difference is: one of them gets out what is in them, while the other sees and enjoys (?) the hulls. He never gets below or beyond the hull.

Friends, words are only hulls in which kernels abide. If the words you are considering are man's words, then the kernels within are human ideas; if the words you are considering are God's words, then the kernels are divine ideas.

Some people in reading the Bible never do much more than deal with the hulls. To such people the Bible is dry. Every word from the Holy Spirit is a hull filled with richness. Man's words often are little more than empty shells, but God's words are filled with the influence and power of the Holy Spirit. It is a "charged" word. Jesus said: "The words that I speak unto you, they are spirit and they are life" (John 6: 63). Paul declared that the word of God is "quick [living] and powerful" [full of power]. The very power of God fills his word. The man who "eats" the words enjoys the Bible and gets solid comfort from his "eating" (reading).

But as the quotation says, it is not enough to own a Bible, to carry it with us, or to believe it to be the word of God. Neither is it enough for us to read it. "We must study it." Hunt and seek the divine ideas. Read, memorize and ponder well; give time and diligence to the reading. The reading of God's Word brings blessings only as you gather the divine ideas, the truths, as you read, and this can be done only by hard, diligent and close application.

Don't read carelessly the Word of God. Don't skim over the truth; dive down into the real mine; dig it up

for yourself; have a dictionary close by you; seek the meaning of the words as you read; try to get into your heart the very idea that the Holy Spirit put into the Word. Empty the shells, if possible. This is eating and drinking the Lord Jesus Christ. This is the way to get joy, comfort and good from reading the Word. You can never enjoy your reading until you thus read. Try it once.

The Greatest Thing of Life.

DAVID LIPSCOMB.

God is the author and end of all things in the universe. To attain to a place or condition of harmony with him is the highest good and honor that any being in the universe can attain. To know his will that guides to the conformity to his laws is the chiefest and greatest knowledge of the universe. It is the knowledge that makes a man "wise unto salvation," salvation from all sin and all evil, and unto all that is good and helpful to man, both in this world and in that which is to come. The Bible is the book that reveals this God and his will to man. It reveals who God is, what his character, for what he created man and the universe, and how they may do the work they were created to do and attain the end and destiny he intended them to attain. The Bible, then, is the greatest book in the world. It reveals the most important truths and brings the greatest good to the greatest number of any or all the books in the world. The Bible has shown its ability to purify, civilize and uplift individuals, families and nations in this world; where the Bible has gone and been cherished, men and women have been purified, made more intelligent and uplifted to higher and more unselfish lives. That the Bible does this for men in this world is the guarantee and assurance that it will save them in the future. The Bible saves men by fitting them for salvation, making them worthy of salvation. To fit man for salvation is to bring him into harmonious relations with all the laws of the universe and with God. The Bible will do this for every being that will study and be guided by it. By all odds it is the most important book in the world, because it brings both temporal and eternal good to all as no other book can.

The Bible claims to be worthy of study and declares it must be studied and taught. The law was given to the Jews by Moses, and he testified: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply" (Deut. 30: 15, 16). "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed: to love the Lord thy God, to obey his voice, and to cleave unto it: for he is thy life, and the length of thy days" (verses 19, 20, R. V.). Such were the great and important issues that were presented to the children of Israel. To learn and do that will was the great end and labor of life among the Jews, as laid down by God through Moses. God gave the following directions for learn-

ing and teaching his law: "And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." For the law of God to be upon their hearts required that they should know this law and continually ponder it in their hearts. Then note the directions for teaching it to their children and to all others. It was to be the constant, persistent, everyday business of life; it was the business of life to teach and instruct the children in the law of God. Teaching others was a means of learning and keeping it alive in their own minds and hearts. Truths cannot be kept alive in our own hearts without trying to impart them to others.

In addition to this family teaching, provisions were made that three times in a year all the males should go up to the tabernacle and spend from one week to two weeks on each visit in hearing and learning the law of God. In the temple service this was continued; so Jesus, at twelve years of age, was found in the temple asking and answering questions of the teachers of the law. The wisdom of his answers attested the fidelity of his home training in the word of God. Then, after the synagogue worship was introduced, Moses and the prophets were read every Sabbath. There were the schools of the prophets at which young men were taught by the prophets (2 Sam. 19: 19, 20; 2 Kings 2: 3-5; 4: 38; 6: 1).

The law of Christ is more sacred than the law of Moses. Its rewards and punishments were unchangeable and eternal. It is a more fearful thing to set aside or disobey that more sacred and perfect law. That law was given, and the commission to his disciples was: "Go ye into all the world, and preach the gospel to every creature." No niche or corner of the world is so intelligent or so dark that the disciple of Christ must not go to it to preach and teach the will of God; no creature with mind and heart to be taught and believe is so holy or so degraded that the Christian is not under obligation to teach him. Every place in the world is a proper place, every person (old or young, high or low) is a proper subject for teaching. There can be no mistaking of these terms.

Then Christians are commanded to "nurture them [their children] in the chastening and admonition of the Lord" (Eph. 6: 4, R. V.). With the examples of what God required of the Jews, all must see that this requires the most constant, diligent and untiring effort to teach them what the will of God is and how to do it.

It is cruelty, it is unmixed cruelty, to children to deprive them of thorough instruction in the Bible, when the issues at stake are so great, so terrible and eternal in their nature. But how do Christians discharge their duties to their own and others' children in this matter of greatest moment? In how many Christian families are there regular daily instructions in the Bible? If the Scriptures are read,

are they not read in a hurried, formal way, without effort to interest and explain them to the children? Do parents depend upon such formal and desultory methods and chance opportunities to teach their children other branches of learning of much less importance to their welfare in time and eternity? Do they depend upon such inadequate methods to teach them arithmetic or grammar or science of any kind? Every one knows such a course would leave the children ignorant and helpless in the ordinary branches of education. When parents are not able to give the time and scholarship needed to educate their children in the varied branches they desire them to learn, they secure teachers competent to do the work and require their children day by day to study the lessons, sentence by sentence and chapter by chapter, to learn this lesson. They know without constant application to the branch of learning, taking it from the beginning and proceeding step by step, they will never profit by this learning.

Teaching the Bible to children is almost totally neglected at home; and then at the impressible age, when capable of understanding the Scriptures, their education is turned over to the teachers of literature, where the Bible is ignored or, often worse, ridiculed and depreciated. From the school they enter the business world of a struggle for riches through life, ignorant of the will of God and with no time or taste for its study. So the children from Christian families pass down to eternal death ignorant of God and his laws. It is only in the best of Christian families that the Scriptures are read or studied. In nine-tenths of the families professedly Christian the Scriptures or their teaching are rarely read or mentioned to the children. I put it to the common sense and the conscience of Christian parents to know if they are doing their duty to their children to neglect their instruction as they do at home and then to place them while easily molded by their surroundings in schools where the Bible is not taught them. Even under the best training they receive this is a sad and excusable course. If parents take some care to teach them at home, but when they send them off to school they disregard keeping them under scriptural influences, the child, to save his life, cannot avoid the conclusion that his parents esteem but lightly religion, or they would not be indifferent to his being under religious influences.

It takes just as much and the same kind of study, verse by verse and chapter by chapter, keeping in view the connection and scope of what is said, to learn the Bible, as it does to learn grammar or mathematics. It is singular how little intelligent Christians know of the Bible. Preachers know but little, except on a few points, especially those used in controversy. Much more than an average preacher of several years' experience, in one of the Bible classes, within the last month, by way of apology for lack of familiarity with the teachings of the Bible, said: "I never studied the Bible in this way [as a connected whole]." He had only studied the topics usually preached upon. Preachers who so study the book for a lifetime will get only imperfect and very distorted ideas of the Bible; those taught by them, their children or the public, will not

get better ideas. The Bible is the most generally distributed and one of the least studied books of the land. It needs to be studied, line upon line, precept upon precept, here a little and there a little, in the order and as God gave it; it needs to be studied day by day and week in and week out, month after month, and year after year, as faithfully, as regularly and as orderly as arithmetic, grammar or any branch of secular learning is studied. It is a thousandfold more important that this book be studied rightly and carefully than that any of these common branches of learning should be studied, because the teachings of the Bible wield an influence for good or evil—good if known and practiced, evil if ignored and neglected—a thousandfold greater on the individual and the race than all the branches of secular learning combined. How is the book treated? Would children ever learn arithmetic if they were taught it as the Bible is taught in the best of families? Suppose they were to hear in a listless way the rules of arithmetic or grammar read over and the problems or examples gone over by others without questioning or attention; would they ever learn arithmetic or grammar? How can we expect them to learn or be interested in the Bible when it is so treated? How do you expect to stand justified before God for so treating his Word and the children he has intrusted to your keeping, with the warnings to teach them this word constantly, persistently and at all times, because their well-being for time and eternity is suspended on their compliance with this will of God? We wish to say more along this line.

[NOTE.—The foregoing article is so excellent and so much needed, it is a pleasure to give it to the readers of THE WAY. Many of them, no doubt, have seen it in the Gospel Advocate, from which we copy it; but if so, do not fail to read it again. It is worthy of being read more than once. The secret of a useful, happy life is to read the Word of God, all of it, again and again continually, diligently and with delight. Such a course will transform any man into the likeness of Christ.—EDITOR.]

Tokyo, Japan, Sept. 25, 1901.

Dear Brother Harding: Your letter of August 31 duly received. Of course, I was very glad to hear from you. Thank you very much for forwarding the contributions and for the list of names. I will write them as soon as I get a little time.

I am truly glad there are prospects for a good school at Bowling Green. May the Lord bless you and yours in training up the young for fields of usefulness. Japan needs at least one hundred, and really this would not be the limit.

Yes, we are dropping into the old ways somewhat, just as we did before leaving Japan. However, I shall follow a somewhat different plan to what I did formerly. I have not received THE WAY yet in Japan. Guess it will be coming on by and by.

Mrs. McCaleb and the babies are all well. The latter are in bed now. We went out to call on Brother Bishop to-day. He is very comfortably situated, only he needs to have his house finished up before winter comes on.

I go out to see Brother Fujimori to-morrow, the

Lord willing. Will not be back for from four or five days. You have heard of old Brother Wagner's death, I suppose. We can but feel that it is a great loss to us here. He has left good results behind him.

We all send love to you and all yours. Most sincerely and fraternally your brother,

J. M. McCALEB.

[I sent fifty dollars to Brother McCaleb, which, I suppose, was awaiting him in Tokyo when he reached there. I gave him also the names of the contributors, that he might write to each of them. I have on hand now some money for him, and will send it soon. I will be glad to forward any sums that the readers of this may desire to send to him. He is one of the best and most faithful workers in the foreign field, I believe. The more I know him, the more confidence in and love for him I have.]

Church of the New Testament.

H. C. SHOULDERS.

There are a great many things being said about which church is right, but if people would read and study the Bible it would be an easy matter to decide and find that the Bible only speaks of one church. We find that there are many denominations, but everyone will understand that a denomination is not the church. In Matthew 16: 18, just after Peter had confessed him as being "the Christ, the Son of the living God," Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Did he build it? He certainly must have built it, because it was to begin at Jerusalem (Acts 2: 1). "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

In Corinthians 3: 9 Paul teaches us a great lesson. In speaking to the Corinthians he says: "For we are labourers together with God: ye are God's husbandry, ye are God's building." In Ephesians 4: 4 Paul tells us that there is one body, and that this body is the church. Eph. 1: 22: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Cor. 1: 24: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

These quotations show us that the church is the body, and the body is the church. There should be no division in this body. 1 Cor. 1: 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

The prayer of the Savior (John 17: 20, 21): "Neither

pray I for these alone, but for them also which believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The church should have a plurality of elders and deacons (1 Tim. 5: 17; Phil. 1: 1). People enter the church on faith, repentance, confession and baptism. After this they are to observe all things that Christ has commanded them. They are to meet together on the first day of the week, break bread, and lay by in store, as God hath prospered them" (Heb. 10: 25; Acts 20: 7; 1 Cor. 16: 2). The name they are to wear (Isa. 62: 2): "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Acts 11: 25, 26). "Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

1 Peter 4: 16: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." People should be willing to wear the name the Lord has given them, and no other. What about the name for the body? Paul, in writing to the elders of the church at Ephesus, tells them to "take heed to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28).

"Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (1 Cor. 1: 1-3).

Paul, in writing to Timothy, giving him the qualifications of a bishop, says he must be "one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God" (1 Tim. 3: 4, 5)? Also, after giving this he tells what kind of men the deacons are to be. "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).

Valdosta, Ga.

When temptation appears, and we are almost persuaded to do wrong, how often a mother's words of warning will be recalled to mind, and the snare broken! Yes, the memory of a good mother has saved many a poor mortal from going astray. Long grass may be growing over the hallowed spot where her earthly remains repose. The dying leaves of autumn may be whirled over it, or the chill white mantle of winter cover it from sight; yet the spirit of her, when he walks in the right path, appears and gently, sadly, mournfully calls to him when wandering off into the ways of crime.—Our Young Folks.

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."

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Scraps.

J. A. H.

Especial attention is called to the article from Brother Lipscomb in this issue on "Teaching the Bible to Children." Doubtless some of our readers have read it in the Advocate, but I hope you will not fail to read it again. The subject which it discusses is of infinite importance, and in this article the truth concerning it is strongly and wisely taught. The first and most important duty of the Christian is to study the word of God diligently, lovingly, daily.

* * *

Brother Lipscomb has passed the threescore and ten years allotted to man, but he seems to me to be stronger mentally and spiritually, and wiser than ever before; and many others express the same thought in telling him how much they enjoy his articles. He and Brother E. G. Sewell are notable illustrations of the truth of these words of God:

"The righteous shall flourish like the palm-tree:

He shall grow like a cedar in Lebanon.

They are planted in the house of Jehovah;

They shall flourish in the courts of our God.

They shall still bring forth fruit in old age;

They shall be full of sap and green:

To show that Jehovah is upright;

He is my rock, and there is no unrighteousness in him" (Ps. 92: 12-15).

* * *

My father, J. W. Harding, is in his seventy-eighth year, and he still preaches constantly. He travels thousands of miles every year, and leads many people to Christ. There are few old men who are so young in heart, and few who are so loved by children and young people. He is a notable illustration of another doctrine of God—a doctrine taught in both covenants:

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth." See Ephesians 6: 1, 2, and Deuteronomy 5: 16. Few people have ever been so kind and thoughtful to aged and infirm parents as he was to his mother and step-father; and the Lord has not forgotten it. He never forgets his promises. Every one of them is worth its face value with interest.

* * *

And with these thoughts we naturally connect another doctrine of the inspired word, one given to us through Paul. He says:

"Exercise thyself unto godliness: for bodily exercise is profitable for all a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance. For to this end we labor and strive because we have our hope set on the living God, who is the Savior of all men, specially of them that believe. These things command and teach" (1 Tim. 4: 7-11).

Godliness means devotion to God. And Timothy is here exhorted to exercise himself unto this devotion, to cultivate himself in bending every power of his life into the service of God, into the advancement of his cause, his kingdom. If a man exercises his body to make a living, he may expect to make it, for "bodily exercise is profitable for a little;" but if he devotes himself to godliness, he has God's promise for the life that now is and for that which is to come; that is, God will see to it that he gets all he needs in this life and in that which is to come.

* * *

Every Christian ought to work diligently with his mind and body. He ought to spend few idle moments. For the most part, his rest should be secured (when not asleep) by changing labor. His years are limited, the laborers are few, the harvest is great, and souls are being lost every day. He can well afford to endure hunger, thirst, cold and heat while he is striving to save men. God will see that he suffers these ills no more than is good for him—no more than the soldiers in the armies of this earth suffer for their governments. He does not need to try to make a living; he needs to please his Master; he ought not to depend upon his bodily exercise, but on his devotion to God. He ought not to work in the Master's vineyard only

where he "sees" he can make a living (for that is walking "by sight"), but just as cheerfully where he "sees" no prospect whatever for a living (for that is walking by faith). If all Christians could be induced to believe this doctrine with all their hearts—namely, the doctrine that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come," and that "faithful is the saying and worthy of all acceptance"—what a mighty impetus would be given to the cause of Christ at once! Millions of dollars would quickly be in circulation in his service, and hundreds of thousands of people would be working for him with an energy and devotion that have not been known on earth since the apostolic days. Now, most of the professed followers of Christ are so absorbed in providing for their children for the years that are to come, they have but little time and less money to use for the Master's kingdom.

* * *

For about twenty-five years I have tried to ignore the question of making a living, and to consider solely the interests of the kingdom of God. I have turned repeatedly from the richest churches in the land to hold meetings for the poorest; I have given up wealthy churches at which I had monthly appointments to preach for very poor ones; I have taught school for nothing (when the interests of the school seemed to demand it), and have worked just as hard for the school as when I received more than any other teacher; I have made tours of thousands of miles, and have been gone months, preaching for churches that contained from two to two dozen poor members; and I fared just as well as when I took pay from the school and preached for the large, rich churches. God meant just what he said to a cent; he keeps his word to a dot; and that godliness has promise of the life that now is as well as of that which is to come is a faithful saying and worthy of all acceptance. That is what Jesus meant when he said: "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 unto you" (Luke 12: 29-31). He does not mean that we shall quit work, but that we shall work to build up his kingdom, to spread his truth, to save souls; and his guaranty is that we shall have food, raiment and everything else we need. What a world of worry and care we get rid of by just taking him at his word. Then we have only one thing to be careful about, and that is to please God. Anybody can do that, for he is not hard to please. He is the gentlest and most loving, the most just and most merciful of all fathers. If we love him and live for him, if it is the great end of our living to do his will, if our highest aspiration is to do all that we can to build up his kingdom, we will please him well, even though we may blunder and stumble along the way in his service. But if we are selfish, we displease him, and we cannot be saved. There is no more room in the home of God for the selfish man than there is for the liar, the drunkard or the thief; and covetousness is considered as bad if not worse than any of these crimes, because it is made up of selfishness, a lack of trust in God and a trust in riches. It is a very mean, though a very common, sin, and is called idolatry.

Paul exhorts the Colossians thus: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire and covetousness, which is idolatry" (Col. 3: 5). (The quotation is from the American Revised Version. I am now reading the standard edition of the American Revised Version. It is published by Thomas Nelson and Sons, of New York.) We are to fight against our sinful appetites, passions and lusts unto the death; we are to put them to death or they will put us to death, everlasting death.

* * *

One of the best ways to crowd out the bad and choke them to death is to put good plants in the soil, and cultivate them well. Weeds can be choked out of the heart thus just as they can be out of the garden. If we will be very diligent, and very prayerful in doing good every day, the evil plants will have but small chance of thriving in our hearts. If we begin every day with an hour or more of earnest, thoughtful Bible reading and prayer, and if we go out from that hour with a day's work for Christ already mapped out, if we work at it with diligence and prayer all the day long, if we keep this up continually during the days and years of our life, we could not but grow better and live lives ever increasing in usefulness and happiness; and we could not fail to enter into everlasting happiness in the world to come, to shine as the stars forever and ever. Remember, death is sure and the life with God is unending. Remember, all who die in the favor of God have succeeded, and all who die under his wrath have failed.

* * *

Boys and girls are foolish who waste their time at school playing, idling, shirking when they should be studying; and they often regret it most bitterly in after years. Men and women are even more foolish when they live selfish, worldly lives instead of devoting their time, talents and possessions to the Lord's cause; for this life will soon be over and then what account will you give of your stewardship? I have already lived more than three-fourths of the seventy years allotted to man, and I know well that if my days should be lengthened even to fourscore or more, they will quickly pass. It will be foolish indeed for me to do otherwise than to live for God. Time is so short, eternity so long; life is so uncertain, death is so sure! My brother, my sister, let me exhort you, then, to devote your time, your talents, your possessions from this day on to God's cause. Do not live selfish lives. It is not best for you nor for your children, neither for this life nor for the life to come.

Selfishness and Christianity.

W. J. BROWN.

No. 1.

We are told that "love seeketh not her own," that we should "not study our own interest, but the interest of others." From these and kindred passages I deduce the following fact, namely, that a supreme regard to one's own interest or happiness is a contradiction of the letter and the spirit of Christ's teaching and example. I do not mean that those who call themselves "Christians" are unqualifiedly Christ-like in

character and pursuit. Christians are authorized to seek their own interest and happiness according to a given standard of measurement, but to make their own good supreme is to ignore the standard of others' worth. "Have not I the right to do what I please with my own? Does Christianity make of us slaves, and deprive us of our own rights of liberty, speech and possessions?" That is just what is wrong with the religious world—we have nothing that we can call our own. "If you have been faithless in that which is another's, who will commit to you that which is your own?" We might concede that we may lawfully indulge many of the legitimate desires, and have a right to the enjoyment of all the good things of this life, and still insist that the gratification of these desires under the circumstances of a lost world and in the light of Christ's example and teaching is wrong, and indicates a spirit that is foreign to that of the Christ. It is not what man does that saves the soul or commends him to God; it is what he is; and what a man is is indicated if not absolutely decided by what he does. Not always; for his conduct may sometimes misinterpret his motives. Some good trees may have some bad fruit; it is only when a man's conduct is predominantly bad that we are justified in condemning him. The transgression of the least command of Christ may of itself be a very little thing, but if it be a willful act, it is the spirit of rebellion, and that is the same as to break all of the commandments; in fact, it is a violation of all. Putting anything that is unauthorized into the worship of God may of itself be considered a little thing, but the spirit that thrusts it onto the people of God, regardless of their convictions and feelings, is a spirit of such enormous evil as to sink the soul into eternal ruin.

And so it is with the spirit of those who think they may lawfully do what they please with their own; that a man will hold on to his money and live in luxury in the light of its power for good, and the moans of the suffering and the sins of the perishing and the dishonor that is being done the Spirit of grace, is of itself sufficient to condemn him as destitute of the spirit of Him who gave up all for man; and "if any man have not the spirit of Christ he is not of his." All rich men who do not serve God supremely with their means, love their riches more than they love the honor of God and the salvation of the world, and hence, betray their covetousness and lost condition. Jesus said it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven. Yes; we say that is so, but he must not trust in his riches! Just as well say to a swimmer, Tie all the millstones you desire to your neck; but you must not let them get your head under the water! Nearly all interpreters of the teaching of Jesus on the question of money take the wire edge off by explaining it for him. The disciples were amazed at what Jesus taught in connection with his advice to the young rich man. Not many amazed now at our interpretation of it! "The amazement of the disciples must be considered in connection with the incident which gave rise to the astonishing remark. If they had been thinking of rich men who grind the poor and live licentiously, they would not have been surprised. But the case before their minds was that

of a rich man who lacked only one thing of being perfect. In reference to the salvation of rich men Jesus has made a revelation which surprised his disciples, and which many of his friends in later ages have tried to explain away because it required too much unselfishness to suit their taste. It was a wisdom not of this world which he spake."—McGarvey. If we loved the kingdom of God supremely we would give our riches to support that kingdom. Man gives his money for whatever he loves better than his money. And if he love the honor of God and the salvation of men more than he loved his money, it is not difficult to tell what he would do with it. The man who believes that he can, under Christ, "make to himself friends by means of the mammon of unrighteousness," who will receive him into the eternal habitations, and at the same time does not act accordingly, proves to a demonstration that he does love his riches supremely. To say that he is rich, but does not love his riches, and yet retain his wealth, or does not so invest as to honor God and bless man with it, is to say that a man can be covetous and yet not love money! In a world whose every gentle breeze is fraught with the sighs and groans and agonies of the poor, the oppressed, the dying and the lost, with riches piled up on every side, is not the place for a man of God to live, move and have his being contentedly.

Suppose that a husband and father is sold into bondage. The price of his freedom is fixed in dollars. The wife of that husband has not the wherewith to purchase his liberty, but she can work with her hands for the means necessary to purchase his liberty. She toils and economizes until she has the necessary amount. You say to her that she may lawfully spend all that money for the benefit of her little children. Or if she has accumulated a great amount she can lawfully spend it for the comforts of life. Yes, she may do that; but will she? She would count no sacrifice too great, no hardship too much, no self-denial too exacting, if it only be the means of saving her husband. Love counts the hardest labor easy, the most menial drudgery a pleasure, the greatest self-denial all joy. With her it is not a question of expediency, or what she may lawfully do with her hard earnings; it is the sacrifice of love. The germ and development of love is sacrifice. All that a Christian does in the name of Him who has done so much for him, is to be classed with love's offerings! So with Christians in general. It is not whether we may enjoy our wealth in our own way; whether it would be lawful for us to do so; to have the comforts of life, notwithstanding others have not the necessaries—the question is whether those so using their wealth are doing the will of God; and whether the love of God and man is in those who withhold their means from the needy. "If any love not the Lord Jesus, let him be anathema." "If you love me you will keep my commands."

Cloverdale, Ind.

Christ did not come to cramp any one's manhood. He came to broaden it. He did not come to destroy our manhood. He came to fulfill it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will and richer imagination than his fel-

lows—one who has attained to his height in Christ. A bigot or a prig or a weakling is a half-developed Christian, one not yet arrived at full age.

What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Every thing that will make character. Religion is not negative, a giving up of this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room. One is to attack the darkness with candles. The other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character. One is to conquer our sins. The other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin. Christianity is not a drill. It is life, full, free, radiant, rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ.—John Watson.

A Letter from J. M. McCaleb.

Our house has been rented to another, so we are temporarily located till it is vacated. Things in Japan are much the same as they were two years ago. There are some improvements in the sanitary regulations of the cities. There is a sentiment growing in favor of Christ and his gospel. I have not definitely planned any line of work yet, as it is necessary to make a number of investigations along the different lines before being able to determine what may be most profitable. However, in a general way, I think I may say my plans are laid and I shall endeavor to work accordingly. I mean they are laid before the Lord. I am praying that he may bring it to pass.

On September 19 Brother Fujimori called to see us. He was much broken up over the death of Brother Wagner, who, he said, had been to him "more than a father." In the death of our brother Japan has lost a valuable worker.

September 22 being Lord's day we went over to the children's meeting in Kanda. There were twenty-eight present. The school is in very good condition and numbers something about thirty. That is, at this time, as many as can be accommodated. We have only one teacher at present. She can only teach in one room; but one room will not accommodate more than thirty children. Another teacher is needed very much. We have two rooms furnished, which will accommodate sixty children. We have to pay the same tax and ground rent as though the house were full. The other room ought to be occupied. There are plenty of children in the neighborhood of the school, if only we had the teacher. The present expenses of the school are about ten dollars per month; for five dollars more per month another teacher could be had and the school

doubled. This would make the expenses fifteen dollars. With the exception of an occasional contribution for this purpose, I have been bearing the expenses of the school, since Miss Hostetter returned it to my management some four years ago. The rents from our home enabled me to do this during our stay in America. It is an expense I am only glad to bear, but there are so many other places where I could use money for good; if some church or brother would contribute especially for this work, it would enlarge my field of usefulness. Will you join with me to make this a matter of prayer? "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

In conversation with the teacher, Mrs. Hatsu Yokowo, she said that since two years ago, prices had advanced considerably, of which I was already aware, and that also, another little one had blessed their home—all of which had increased home expenses, and she hoped I would be able to pay more for her services. I recognize the rightfulness of the request, and henceforth by the Lord's blessing, will pay her five dollars per month instead of four, and fifty cents extra, if I have it. Five dollars in our money is equal to ten in Japanese, and will enable a Japanese, according to their manner of living, to get on about as comfortably as one could do on ten dollars in America. The addition to Sister Yokowo's family is a little boy. She has named him Kioshi—pure. She said she chose this name because Jesus said, "Blessed are the pure in heart, for they shall see God," and she hoped it would help him to ever abide with the Lord.

P. S.—The school is also greatly in need of some sister to come and take the constant oversight of it. Tokyo, Japan.

"In Hope of the Glory of God."—Rom. 5: 2.

J. N. ARMSTRONG.

In the previous chapters of this book of Romans, Paul labors to prove that all men are under sin and are thereby guilty and condemned before God, and that their only chance of life is the grace of the Creator of heaven and earth. He shows that one by faith in Christ enters into a state of grace where his sins are not counted but his faults and stumblings covered. As is stated in the sixth chapter, Christians are not under law but under grace—they are in the reign or kingdom of grace.

In the beginning of this fifth chapter he assumes that he has proved these points. "Being, therefore, justified by faith we have peace with God through our Lord Jesus Christ, through whom, also, we have had our access by faith into this grace (state) wherein we stand (abide)" (R. V.).

These Christians were longing to possess the glory of God and not only were they longing for it, but they were living in expectation of it. This expectation was so bright that it caused rejoicing in their hearts.

But what is the "glory of God?" Moses once said to God, "Show me, I pray thee, thy glory." And "He said I will make all my goodness pass before thee . . . and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock and will

cover thee with my hand until I have passed by: and I will take away my hand, and thou shalt see my back, but my face shall not be seen" (Ex. 33: 18-23, R. V.). Now, when God made all his goodness pass before Moses or showed him his glory, he said, "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation" (Ex. 34: 6, 7, R. V.). A wonderful speech! Every word in it is full of meaning. It seems to be a proclaiming of God's name, Jehovah, and the definition of that name. In other words, God unfolds himself, his very character, to Moses, and calls it showing him his glory, or making all his goodness pass before him. Surely, then, we have found the glory of God. It is his goodness—his character.

If this be true, the Romans were hoping to possess the character of God. God desires man to be like himself. As proof of this, man was first made in the image of God. Man in the garden of Eden was doubtless capable of development. I cannot think of his resisting the devil and serving and obeying God without development in his character. He was in the image of his heavenly Father, just as a babe is in the image of its earthly father. Had Adam remained true to God in the garden he would have been growing through all the past years into the character or glory of his Creator. This is man's real need—to be like his God. This underlies every command and ordinance given to man. Everything else is subservient to this one end in the mind of God.

"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

"For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy" (Lev. 11: 44, 45).

"Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5: 48, R. V.).

"For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12: 10).

"Whereby (by the knowledge of God) are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Peter 1: 4).

This you see is the purpose and end of all God's dealings with man.

Through sin man defaced the image of God, and God withdrew his presence from him but did not surrender his purpose, but now in order that man might have the image of God and grow more and more into his character, it was necessary for God to reveal himself to man, to show him his glory—his goodness—that man might see what God wanted him to be; so the Old Testament was given. In this God unfolds himself, and for hundreds of years it was the only mirror in which the image and character of God could be seen.

By and by God revealed himself by another means

—gave the world another mirror, even "Immanuel," which means "God with us." In Christ, the image and character of God is found. He said himself, "He that hath seen me hath seen the father." Paul writing to the Colossians said, he "is the image of the invisible God," and in him "are all the treasures of wisdom and knowledge hidden," and in him dwelleth all the fullness of the Godhead bodily." To the Hebrews he was called "the effulgence of his glory and the very image of his substance" (R. V.). Hence, in the New Testament Christ is presented as the perfect model for man. It was God's foreordination that his servants should be conformed to the image of his Son (see Rom. 8: 28); for to be conformed to the image of Christ is to be conformed to the image of God.

The very system of God is so arranged that he who submits lovingly and trustingly to his plan will be transformed into his character, grow daily into his image.

Paul represents us as standing before a mirror beholding the glory of God (his character) and being transformed into the same image from glory to glory—from one degree of likeness to a higher degree. (2 Cor. 3: 18.)

Again, Paul told the Colossians that they had "put on the new man who is being renewed unto (into) knowledge after (according to) the image of him that created him." In both of these passages the Christian is represented as gradually and constantly climbing up to the glory or character of God. Every day finds the true Christian more like him.

Genuine satisfaction, solid comfort, and true happiness are found only in the pathway of growth into the character of God. The faster we grow the more God can bless us, so you see, it should be the sincere longing of every soul to be like him.

"Oh, to be like thee, blessed Redeemer,

Pure as thou art;

Come in thy sweetness, come in thy fullness,

Stamp thine own image deep in my heart."

He who longs to be like Christ will work for his likeness. "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 purifieth himself even as he is pure" (1 John 3: 2, 3, R. V.).

One other thought: Our very bodies are to be like the body of his glory. "Our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the image of his glory" (Phil. 3: 20, 21, R. V.). "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15: 49, R. V.). Indeed and truth it is not manifested what we shall be, but one thing is certain: "We shall be like him when he shall appear." Wonderful thought—to be like him, wholly like him in character and in body! This was the hope of the Christians at Rome. No wonder that they were rejoicing in the glorious hope that after a while they would put off this weak, frail, human flesh that is so full of aches, pain, sickness and death and have this flesh fashioned unto the body of his glory. Well may Christians rejoice "in the hope of the glory of God."

Saved by Name.

J. ANDREW PERRY.

No. 4.

Sectarian.—Again I am glad to see you to continue our study on the subject of the name. I see that the name of Israel was a stronghold to God's temporal people.

Christian.—Yes, but in the study of the prophets we will learn that this name should be left and a new name should be obtained.

Sect.—I am ready to hear any declaration of the prophet on this point.

Christian.—We will read first then from Isaiah 65: 13, 15. "Therefore thus saith the Lord Jehovah, Behold my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be put to shame; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit. And ye shall leave your name for a curse unto my chosen, and the Lord Jehovah shall slay thee; and he shall call his servants by another name" (vs. 13-15). In this we learn of this people's death as a nation and their leaving their name, Israel, and of the determination of God to call his servants by another name.

We will now turn back to the 62nd chapter 1-5, and read: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth.

"And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of Jehovah shall name. Thou shalt also be a crown of beauty in the hand of Jehovah and a royal diadem in the hand of thy God.

"Thou shalt also be a crown of beauty in the hand of thy God.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah (meaning, marg., My delight is in her) and thy land Beulah (marg. Married). For as a young man marrieth a virgin so shall thy son marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Sect.—While we have been reading these Scriptures I have allowed my mind to review the history of this people and I see them having left their God-given name and have taken the name of a tribe and this name being a curse and a reproach unto them. I see them waiting and howling for vexation of spirit no less than twenty-six different edicts of punishment and banishment having been made against them since the destruction of their holy city by Titus.

And as I hear people saying, "Don't Jew me down that way," and "Don't that beat the Jews," I wish to see if the remainder of the prophecy has been fulfilled as well.

Christian.—You may well speak of the distinct and full accomplishment of the first part of the prophecy but the last part is equally distinct. But let us see some of the things in Isaiah's declaration. In addition to punishment of Israel for their sins, Gentiles were to see in the sense of enjoying the righteousness

of God's people and kings their glory before we find the new name.

Again this new name showed a new relationship—the marriage—Beulah meaning married and the manner of becoming connected with God's people being fitly called the marriage.

We now will leave the Old Testament. While there are many other passages upon the same line in the Old Testament, we have sufficient for the present investigation. Coming to the New Testament we find Jesus named by God himself through the angel. "And thou shalt call his name Jesus because he shall save his people from their sins." We follow him through his earthly life of obedience to his Father and fail to see the fulfillment of the prophets' words. But as we see him resurrected from the dead we find Jesus becoming both Lord and Christ. We find in the preaching of the gospel that Peter can declare (Acts 4: 12): "And in none other is there salvation: for neither is there any other name under heaven that is given among men wherein we must be saved."

He also tells us that all of the prophets likewise tell that through this name, whosoever believeth therein should receive remission of sins.

Sect.—But we do not find the new name yet, do we? I find the name disciple is common to learners of Moses as well as of Christ. I also find the names brethren, children of God and saints, so not one of them can be considered the new name; also, in not one of them do I find any thought of the marriage relation.

Christian.—I am glad to find you engaging in such a thorough study of the Scriptures. No; as long as the gospel was preached to Israel alone we have no right to expect to find this, but in Acts 10 we find the word going to the Gentiles, and in the 11th chapter we find a congregation of Jews and Gentiles united together in one common brotherhood in Antioch; and in v. 26 we read: "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 that the disciples were called Christians first in Antioch."

Sect.—I have listened to our preachers on the above Scriptures and have heard some of them tell that that name was given in derision by the enemies of Bible teaching.

Christian.—Bible students will tell us, however, that in every other place where the Greek word here translated "were called" the thought of a calling of God is clearly taught, that here is the only place where a divine calling is questioned. They will tell us that when a human calling took place that another Greek word indicated this.

Now it is strange, just at this time when the prophecy had been completed and all were to expect a new name, that as Luke uses a new name, he uses the word that means a calling of God instead of the word that means a human calling. It is clear that it is a calling of God—at least to me.

Sect.—Yes, I must confess this looks reasonable, but will you be able to produce other testimony if this is true?

Christian.—Yes, I have safe testimony. Will you

first turn to Acts 26 and read verses 27, 28 and 29?

Sect.—Yes. "King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Christian.—Here we find Paul admitting the name Christian and desiring others to become Christians such as he was except that he was in bonds. A re-proof would have been sure if the name had been given by enemies. But I will ask you to read another Scripture, viz., 1 Peter 4: 14, 15.

Sect.—I read, "If ye are reproached for the name of Christ, blessed are ye: because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or as a thief, or an evil-doer, or as a meddler in other men's matters: but if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." I see that Peter in the above binds this name upon the followers of Christ as an individual name. I also see, as in woman, the whole name of man, and in Israel the whole name of God, so in Christian the whole name of Christ. I can also see why Paul reproves the members of the church in Corinth who were weak enough to wear the name of their favorite preachers, and how he could declare that the whole family in heaven and on earth were called by this name; also how he could command, "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus."

By the favor of God as I have learned the truth on this point I have determined to cease being carnal and to become spiritual by now laying aside all human names and becoming indeed a Christian—only a Christian, or a Christian only.

Christian.—I am well paid, then, for my part in this investigation, and I hope others will cease their rebellion against God and be willing to take the name of Christ and be ruled by his word through the apostles, and in conclusion we can say with the poet—

"Brides do take their husband's name
Nor would he admit of any other.
Why should we not do the same?
What say you, dissenting brother?"

Steadfastness.

DON CARLOS JANES.

It is very necessary that all those who have taken upon them the name and obligation of Christians should be steadfast, that is, they should remain faithful to him who has called them. They should read the word of the living God and cling tenaciously to it as the only infallible book of rules and regulations for the direction of the people of God. There are many who have once known the way of the Lord and have turned from it to some extent. They are using their influence to persuade as many others to accept their ideas and methods as possible, but all should be steadfast. If some are not satisfied with the divine methods made known in the Book of God, it is all the more important that we remain steadfast and true to the principles we have accepted and have invited the

religious world to accept in order that unity might prevail. It sometimes occurs that good brethren who do not endorse the course of modern innovators will submit to them or will abandon the field in their favor. This should not be. One man who is right is justified in opposing any number of people who are wrong, and the greater the number of those who are in error the greater is the need of steadfastness on the part of the few who have remained faithful to God. Let none become discouraged because there are few. Every disciple of Christ should faithfully discharge the duties which have been divinely given him even in the face of bitterest opposition and persecution. There are many who do not know how far away from God some will go who are inclined to use what might be termed "Mild Means." We do not recommend any dealing with brethren or others contrary to the teaching of Christ or his chosen apostles, but we want to get his teaching so thoroughly into the hearts of the faithful that they will not submit to the methods of the innovators. We need to deal with them in patience, yet with firmness. God's word is the law in the case and must be adhered to. Then brethren, we say to you who have these troublesome things to contend with, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).—Primitive Christian.

Who is My Neighbor?

In Luke 10: 25, a certain lawyer asks Jesus, "What shall I do to inherit eternal life?" Jesus said unto him, "What is written in the law?" And he answering said, "Thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy strength and mind, and thy neighbor as thyself." And Jesus said unto him, "Thou has answered right; this do and thou shalt live." But he, willing to justify himself, said unto Jesus, "And who is my neighbor?" Then the great teacher, Jesus, tells the parable of the good Samaritan to make plain who is my neighbor. This poor man had fallen among thieves who had left him naked and half dead—entirely destitute. But by chance a certain priest came down that way. But the priest whose duty it was to advise and care for the sick and helpless passed by on the other side; and likewise a Levite, who was of the family of the priests, and he passed by on the other side. Here lay the poor, helpless man where his brethren could not find him. Those from whom he had good reason to expect help as neighbors failed him. But, fortunately for him, a stranger from another land finds him and takes him where he can get his needs attended to and his expenses paid. Now, which of these three was neighbor unto him that fell among the thieves? Evidently the Samaritan. And Jesus said, "Go thou and do likewise. Now, this means neighbors were not those who lived closest to him, of his own nation or brethren, but a Samaritan. Now, commonly the Jews and Samaritans had no dealings with each other. Now, here it turns out that a man of another country is his neighbor. A stranger loves him as he loves himself. Jesus tells us thus to love one another. And we must all do like him or fail to keep the eleventh commandment, John 15: 12-17.

The Christian's Faith.

D. J. WILLS.

"By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in the tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11: 8, 9). Now, we are told here that by faith Abraham walked out of Ur of the Chaldees and lived in tabernacles with Isaac and Jacob. O perfect faith, that walked and lived! For we "walk by faith," "and we live by faith" if we be heirs of the same promise. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith (i. e. from Abraham's faith to our faith): as it is written, the just shall live by faith" (Rom. 1: 16, 17). What language could be more beautiful or more easily understood? Surely it reads like a message of love from heaven. Herein is the mystery revealed: "The just shall live by faith." Paul says that with the whole forty years of Moses' teaching, the Israelites were still ignorant of the law; they could not be convinced that they must live by faith. They thought they could be justified by works of their own righteousness. He says, "The word preached did not profit them, it not being mixed with faith by them that heard it." It has been said by some that those Israelites must have been very stubborn indeed to sit for forty years under the preaching of the word by Moses, and still be ignorant of it. But is it not the same to-day? People are at just as great a loss now in saying they can be saved by "faith only." Forty years' preaching will not convince them yet. Paul does not condemn the works which Israel had done, for they had been authorized by God. The condemnation is in their works not being mixed with faith. "For as the body without the Spirit is dead," so "faith without works is dead." "Faith only" will not make a growth of beans, much less the growth of the Christian. It is said that when the Israelites were in the wilderness they met with fiery serpents, which destroyed as many as three and twenty thousand in one day. And we are told that the escape from death was afterwards found by Moses erecting a serpent of brass, when those who had faith enough to turn and look upon it could be healed. And as the brazen serpent typified Christ, we see that the cure was found in the disease, so to speak. Serpents caused the disease, and a serpent caused the cure. Want of faith in God was the disease, and having faith in God was the cure. Surely this was a lesson on faith. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2: 8, 9). So we see that we are not saved by works of our own righteousness, which might cause us to boast, but by works of faith in Christ Jesus, which God by his grace or mercy shall count as righteousness. "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4: 3). "Was not Abraham our father justified by works,

when he had offered Isaac his son upon the altar?" "Ye see then how that by works a man is justified, and not by faith only" (James 2: 24). It was for a long time a mystery to me where this theory of "faith only" originated; nor do I yet know, unless it has been obtained from the marginal readings of the third and fourth chapters of Romans. But it should be remembered that the outlinings and punctuations of the Scriptures are the works of scholars, and not that of inspiration. But the apostle James, who was our Lord's brother, says a man cannot be justified by faith only, and it is useless for men to say he can. It is there and always will be there. And men may call the case of the rich man and Lazarus a parable, or what they will, the Scriptures say it was a certainty. For the sake of being popular some call it a parable, as a great many do not want to hear of individual punishment for the wicked setting in at death. "It is, indeed, appointed to men once to die, and after this the judgment." This portion of the Scripture they want cut out, and punishment for the wicked to begin at the "judgment of the great day." "Faith only" will do for "sweet sermons," but not for the orthodox. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12: 1). "And the sin which doth so easily beset us," is the sin of unbelief. For the reason that "whatsoever is not of faith is sin." Then let us be careful to "walk by faith" and to "live by faith," for "he that offendeth in one is guilty of all." "Faith only" does not walk or live, but is in itself dead and barren. If "faith only" will save a man or a woman, they can be saved in a convent, in a monastery, or in a hermit's hut. Could the prophet Elijah have been saved in these? No. For when he fled to the desert to seek death without eating, an angel said unto him, "Arise and eat, for the journey is too great for thee." There was work for him yet. To conclude, let us look at "faith only" from a logical standpoint. Let us sit down and reason it out. On "faith only" a man will starve to death, and commit suicide.

Let me say a word for this Book, the New Testament, which the Apostle of Love brings to a beautiful finish! It is the greatest marvel of the world. It is the grandest single object that has ever existed. As a book, revealing the truth it is a finality. Greece has no masterpiece like it; neither has Rome; neither has Egypt. What has superceded it? Nothing. What shall supercede it? Nothing. It contains the greatest ideas that have entered the mind of man. No other book goes down into the depths of human nature as it does. No other book finds us as it does. Our human faculties stamp its ideas and principles as worthy of God. We reason thus: It leads us back to God; therefore it must have come forth from God. We can only satisfactorily explain it by saying to our soul: "God was in the minds and pens of those who wrote it." Remember this: It carries our religion in it. This is a great thing. It gives our religion a bulwark. It gives our religion a custodian. It gives our religion a disciplinarian, who sees to it that it is kept reformed and purified. "Christianity is all here in the New Testament in black and white; every ordinance, every essential doctrine, every rule of life. Turn Christianity into childish parade and pomp of rite and ceremony; turn it into monstrous papal despotism; turn it into cast-iron theology; turn it into nebulous and hazy mysticism; turn it into what you will, the New Testament will turn it back again into the Sermon on the Mount, and the Lord's Prayer, and into the Golden Rule."—The Treasury.

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.

A sister has just sent us twenty subscribers, with ten dollars to pay for them.

A brother, who is traveling constantly as a preacher, sends us subscribers more regularly than anyone else. In a recent letter he said: "I cannot help but get subscriptions to THE WAY." I would be glad if this fever of his for getting subscribers should prove to be contagious, and that very many of our readers should catch it. My, wouldn't we roll up a big list of them during the next four months? Wouldn't we be sure to enlarge it by next April? Do you believe THE WAY is calculated to do good? Would not its enlargement do much more good? Would it not be a monument to the fact that God blesses a work devoted wholly to him? What do you intend to do about it, my brother, my sister?

* * *

When we began to publish THE WAY, we expected to drop from our list, when the time expired, those who did not renew at once, when they had been notified. But, like other publishers, we have found this to be impractical. If we were to do so, we would drop many of our most faithful friends. If you want your name dropped, write and tell us so, when your time expires.

* * *

As our readers know, Potter Bible College, which has a capacity for lodging and boarding about eighty-two people, was filled nearly full the first week, and has had many more applications for board since that time than it could accept. These applications continue to come almost daily.

Now we are glad to inform you that we have succeeded in renting a nice, large house near us, in which Professor J. N. Armstrong and his family will live, and

by which we can take about twelve or fourteen or more additional boarders. If you want to enter January 1, write and engage rooms at once. It is probable there will be more applicants for these places than can be received. The first who apply will be accepted.

* * *

So far our school has been more prosperous in every way than we could reasonably have expected, had we not trusted in God. The land, the buildings and the teachers are devoted to him, and we have looked to him to bless the work; and he has done it most abundantly.

* * *

If it be God's will we want to erect dormitories for eighty young men this spring and summer, making each room for two lodgers. This, with our present accommodations, would enable us to take care of about one hundred and sixty pupils, and would make the school, perhaps, as large as it ought to be. If it be best for us to do this, the Father, no doubt, will see that it is done.

Is He a Believer?

J. A. H.

In an article on "Shall We Endow Our Colleges?" the Christian Courier says:

"I believe that in the best of our colleges the professors' salaries run no higher than from twelve to fifteen hundred dollars. How men support a family, entertain, buy the books they need, maintain that serenity of mind necessary to keep up their studies and lay by something for old age on such a sum, surpasses my comprehension."

As a help toward the solution of this problem, which surpasses the comprehension of the Courier, I would suggest—

1. As to the support of a family: I have demonstrated more than once, and in more ways than one, that a family of five persons can be well fed, well clothed, well housed, and can be offered all the joys of a neat, substantial, pleasant home on a salary of nine hundred dollars a year; provided they are helpful to one another, energetic, economical and pay cash for what they get. On a salary of twelve hundred dollars such a family would have three hundred dollars for other things after providing for a comfortable, wholesome living. The best investment that could be made of this three hundred would be to expend it with prayerful thoughtfulness and cheerful self-sacrifice in the

Lord's service. It would yield more both for time and eternity in that way than in any other.

2. As to entertaining: If this family would be content to care for their guests in the same plain, substantial, comfortable way in which they regularly care for themselves, and show their appreciation of them by their cordiality of their welcome and their delight in their company, instead of by their costly dinners and rich furnishings, they could easily entertain more and oftener than most college professors do without having to take from the three hundred dollars which should be given to the Lord. Moreover, they and their guests would enjoy each other much more than they usually do. I suppose the people who are worth entertaining visit their friends because they love and enjoy them, or because they want to do them good; and not because they want to eat fine dinners and sleep in richly furnished bedrooms. Some of the most delightful entertainments I have ever had were in the cabins of poor mountaineers.

3. As to buying books: There is a large lot of money wasted by book-lovers in buying books. I speak from experience; I have unwisely spent more than a thousand dollars that way myself, I suppose. Buy only what you need, and use what you buy. I paid about one hundred and fifty dollars for one set of books, and kept them about twenty years, and got perhaps one dollar's worth of good out of them. I sold them for thirty-five dollars. I have bought several sets of commentaries at considerable cost, which proved to be of no use to me whatever, because I already had much better books on the same subjects in my library. My advice to young students is, Get few books; get them only as you need them; and use them diligently. It is much better to have the knowledge of a few good books well stored in your minds than to have a vast amount of learning stacked in your bookcases. The one book that is worth ten thousand times more than all of the others put together is the Bible. The chief uses of other books are two: (1) to help you understand this one book better, and (2) to show by contrast how vastly superior the Bible is to any and all others. Another use of other books is the help they give us in physical and mechanical ways. But for mental, moral and spiritual development the Bible is so far superior to all others it has no second; for these purposes none other is worthy to be mentioned in connection with it. He who has a good concordance and a good dictionary to use with his Bible has a grand library, and is prepared to become profoundly learned in that which is by far the best and the most useful of all learning. Better be profound in the one book than to be a dabbler in ten thousand.

4. As to maintaining that serenity of mind necessary to keep up one's studies: I would suggest that the Courier writer and the professors to whom he refers should cultivate their faith in God with tireless energy, and give also great diligence to acquiring a knowledge of his promises. Nothing else will so wonderfully work in them serenity of mind and gladness of heart. If they will follow these suggestions with proper diligence, their nervous fears for the future will soon be dispelled like the mists of the night are made to flee by the glories of the rising sun. The faithful child of God, who is well informed in the exceeding great and

precious promises of his glorious Father, cannot be much in an atmosphere of gloom; for he takes with him the producers of hope and joy and peace wherever he goes. The fruit of the Spirit is "love, joy, peace" and everything else that is comforting, sweet and good. To be an intelligent, well-developed Christian is to be a cheerful, peaceful, happy man or woman. God exhorts his children to "rejoice in the Lord always," to "rejoice evermore," to "be anxious for nothing," "in everything give thanks." He says: "This is the will of God in Christ Jesus to you-ward." He who is whole-hearted and self-sacrificing in serving Christ, and who is intelligent in the Scriptures, cannot but be happy. Seasons of gloom will come, but they cannot abide; such periods are like the clouds of summer that quickly pour out their blessings and depart, leaving the world all the brighter and the better for the brief darkness.

5. As to laying by something for old age: That is a very proper thing to do, if one lays it by in the proper place and in the proper way. Heaven is the proper place. Jesus says: "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" (Matt. 6: 19-21). He says also: "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 unto you" (Luke 12: 29-31).

As certain as God reigns the one who spends his days laying up treasures in heaven will not want any good thing in old age. If afflictions of any kind come upon him at that period, it will be because he needs them, because they are good for him, and not because he failed to provide for himself.

But how can we lay up treasures in heaven? The Lord's reply is: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again" (Prov. 19: 17). "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse" (Prov. 28: 27).

There is no other way in which a Christian can so surely and so fully provide for old age as he can by using all the money that he can faithfully, prayerfully and cheerfully in the service of God.

God demands that we shall work; but he wants us to work for him, not for money. Our support will often come through our labors, but that it shall come is his business, not ours. We ought to work where we believe we can do the most good, regardless of the prospect of making a living there. If we work faithfully for God the living will come as certainly as remission of sins comes to the man who is baptized into Christ. And much more of the Bible is devoted to teaching the former of these doctrines than to the latter.

A careful study of the eleventh chapter of Hebrews ought to convince any man that in the Bible faith is assurance that what God promises will come to pass just as surely and just as fully when we cannot possi-

bly see how it can be, as when we can plainly see both the method and the means of its accomplishment. If one only obeys God when he can plainly see how the blessing will come as a result of his obedience, he is not really a believer at all; he has no faith; he walks only by sight; he is an infidel. It ought to be enough for a Christian that God promises; he need not in the least concern himself about how God will fulfill that promise. Work for him, not for honor, nor peace, nor joy, nor money, nor provisions for old age; and the honor, peace, joy, money and abundant supplies for old age will surely come.

The short extract from the Christian Courier, with which we began this article, shows a lamentable lack of faith in God and in his holy Word. Think of Paul being in constant uneasiness because his salary was only twelve hundred a year, so much disturbed that he could not successfully write his letters to the churches! Think of him being constantly in dread because he was not yearly laying up "something for old age!" How could a man with such a lack of faith beget faith in another?

The chief business of the Christian is to develop faith in himself and in others; and the only way in which this can be properly done is by constantly reading, meditating in and delighting in the Word of God. If these things are diligently observed we cannot but grow in faith; if they are neglected we may expect our faith to diminish continually till it dies. Jesus often called the people who claimed to be God's people, a faithless and perverse generation. They thought they believed, when in fact they were infidels. Doubtless it is so with many now. Let us take heed to ourselves.

Teaching the Bible to Children.

DAVID LIPSCOMB.

No more urgent requirement is made of a man by God than that parents should teach the will of God to their children. "These words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." "Train up a child in the way he should go: and when he is old, he will not depart from it." "Nurture them [your children] in the chastening and admonition of the Lord." On their treasuring the Word of God in their hearts the happiness of the parents depends; on their diligently teaching that Word to their children depends the welfare of themselves and their children, for both time and eternity.

But how is this obligation discharged by Christian parents? Nine-tenths of them know but little of the Scriptures themselves and never mention them to their children; the other tenth teach them in a very irregular, desultory and fragmentary way in their homes. At the age they are forming their habits of thought and character they are usually sent off to school or put in business or other associations in which the Scriptures are

totally ignored and the influences against them are strong and many-sided.

The Jews established schools of the prophets in which the children, when they left home, were trained especially in the laws of Moses as the chief study. These were kept up until the days of Saul of Tarsus. He was sent from the parental roof to Jerusalem, where, at the feet of Gamaliel, the most learned teacher of the law, he received the training that fitted him for much of his life work (Acts 22: 3). But Christians, when they send their children from home for a more thorough equipment for the duties of life, totally ignore the most important and most needed study of life, the law of God—this, too, at the vital period when the character is forming. Lot's course in carrying his family down to Sodom in his quest of riches was not more fatal to the welfare of that family than the course of many Christians in rushing their children into the struggle for place and money, unfitted to withstand the temptations by being firmly grounded in the truth of God; nor can the Scriptures be learned without giving the same close, persistent and daily study to them that is needed to learn grammar and arithmetic. It is folly to think of learning them without this constant and earnest application; and they must be studied in regular order. Read again God's direction as to how they are to be taught, and be sure they require diligent and persistent study. The Word of God is to dwell richly in the hearts of his children; it is to pervade and leaven the feelings and thoughts, to mold the whole character and direct the life of man. To do this it must be studied carefully and well. It requires just as regular and faithful study to learn the truths of the Bible as it does to study mathematics or Latin or Greek; and I believe a Christian who places his child under influences where he will not be daily taught the Scriptures that can make him wise unto salvation is guilty of a crime against the soul of that child. When he places the child where he will not be taught the Scriptures he helps him down to damnation. The Bible requires this daily teaching of the Bible schools. It does it since the teaching required by the Bible cannot be done without this daily instruction just wherever the children are. If children are sent to school, the Bible must be taught to them at school, or the requirement of God is violated. If children are kept together in a factory, they should be taught the Bible daily; and a Christian would commit a sin who would send a child ignorant of the Bible to stay in a factory or learn a trade without seeing it is taught the Bible while learning other things. To learn and do the will of God must be the supreme object and end of the life of every Christian. He who does not make this the highest end of life is not a Christian. "Seek ye first the kingdom of God, and his righteousness." The uppermost thought in the heart of the Christian is to so practice his religion as to teach others. If we do not these things, we are not disciples of Christ. Every farm, every factory, every shop, every school, every store, every institution, whatever it be, that a Christian engages in, must, so far as he is concerned, be run in the name of Christ, and the supreme end must be the honor of God and the good of man; an institution that cannot be so run, a Christian cannot run. He sins in running an institution that cannot be run

in the name of Christ. Nothing that is run in his name can make the knowledge of God's will a secondary object or end.

Are not all human institutions that are run in the interests of religion sinful? So far from this being true, every institution that cannot be run in the interest of divine truth is necessarily sinful, and a Christian cannot touch it. A distillery or a saloon is a human institution that cannot be run to the honor of God or the good of man; so it is sinful. A shoe shop, a blacksmith shop, a carpenter shop, a farm, a factory, a school or a store is a human institution that may be run in the interest of and in subordination to the will of God, or it may not be. If run in the interest of divine truth, a Christian may engage in them; if not, he cannot touch them. A shop used to make means to serve God or used to teach the Bible to those who visit it is a Christian shop; when used to spread infidelity, it is an un-Christian one. A school that adopts a course of study to educate infidels and disbelievers in Christ and fails to teach the Bible is an infidel school.

An institution that displaces an appointment of God, violates his order, and hinders work done as he commands it is sinful. Missionary, Endeavor and Y. M. C. A. societies displace God's appointments with man's, take the work out of the hands of those to whom God committed it, legislate in the domain God reserved to himself, and necessarily violate some of the fundamental principles of the Christian religion. Human institutions are legitimate when confined within the limits that have been committed to man and are subordinated to the institutions and laws of God. A missionary society is sinful because it invades the domain God has reserved to himself. A school that does not teach the Bible as a daily and constant thing is sinful, because it is not subordinated to the law of God. The school takes the place, for a time, of the parents to the children. The parents, in sending children to school, for the time transfer their work to the teachers. The Christian teacher is bound to do whatever a Christian parent should do. A Christian parent should teach his children daily the will of God. A Christian teacher who fails to do this is unfaithful to the trust he assumes. Suppose some un-Christian parents should send their children to school. A Christian teacher cannot assume the position or stand in the shoes of the un-Christian parent; to do so would be to un-Christianize himself. Hence Christian teachers should announce the Bible will be taught daily, and the parents who do not wish their children taught the Bible can send elsewhere. Christians are under no obligation to educate infidel pupils or furnish them an opportunity of being educated without being taught the Bible. They are under sacred obligation not to do this. This is to give their talent to destroy faith in God.

I do not believe Christians will ever rear their children to be Christians without teaching them the Bible as regularly and faithfully as they teach other branches of learning. I believe if they continue to send them to school and place them under influences where they are not taught the Bible, more and more they will make infidels of them, as they are more and more exposed to infidel influences and surroundings. It sounds to me much more like the plea of infidelity than of loyalty to the Lord Jesus Christ to object to teaching the Bi-

ble in schools or anywhere else to the young.—Gospel Advocate.

First Principles—A Neglected One.

J. W. M'GARVEY.

In the Epistle to the Hebrews (5: 12 to 6: 2) the apostle mentions six subjects which he variously styles "the rudiments of the first principles of the oracles of God," "the first principles of Christ" and the "foundation." They are presented in groups of two, according to their nature. The first two, repentance and faith, pertain to the inward man; the second two, baptism and laying on of hands, are ceremonial; and the last two, resurrection of the dead and eternal judgment, are events yet in the future. As respects three of these, faith, repentance and baptism, I think we can claim without undue boasting, that Alexander Campbell and his colaborers have dug them up out of the dust under which they were buried during the dark ages of Romanism and sectarianism, and brought them before the world once more in their original luster. In like manner they have dealt with the laying on of hands; but what they have taught on this topic has not been universally received by their own brethren. It is one of the first principles of Christ, that has been by many very seriously neglected, and by some positively repudiated.

In the passage cited the apostle rebukes the brethren addressed because they needed to be taught these rudimentary matters; but he declines to repeat the instruction. He proposes not "to lay again the foundation" by such a repetition, but to go forward in this epistle to other teaching. I suppose that he did not intend to leave the brethren in their present ignorance, but that he had in mind some other method or occasion for their instruction. This omission does not leave us without the needed teachings; for we find it in other portions of the New Testament. We find indubitable evidence elsewhere that the imposition of hands was connected with the appointment of men of office in the church, with the sending forth of preachers to new and untried fields of labor, and with the call of young men to take up the work of the ministry. The only question at issue is, What was the purpose of the ceremony? Was it to impart miraculous powers, as when Peter and John laid hands on certain disciples in Samaria? or was it only a suitable and divinely ordered method of setting men apart to sacred services?

That it was not for the purpose of imparting the Holy Spirit is clear from two of these instances in which it is specifically mentioned, that of Barnabas and Saul at Antioch, and that of Timothy when the hands of the eldership were laid on him (1 Tim. 4: 14). In the former instance both Barnabas and Saul had already received the Holy Spirit (Acts 9: 17; 11: 23); and in the latter the elders had not the power of imparting it. In the other instance, that of the seven deacons of the Jerusalem church, the seven were chosen because they were full of wisdom and the Holy Spirit, and the only ground for doubt is the fact that sometimes this expression refers not to the miraculous gift, but to the ordinary gift of the Spirit. But in this instance there is no intimation that the latter gift was imparted at this time, although we afterward find it ex-

exercised by two of them, Philip and Stephen (Acts 7: 8; 8: 6, 7).

This negative evidence alone would be sufficient to settle the question in a mind unbiassed on the subject; but it is not alone. It is supplemented by positive evidence of the most explicit kind. In the case of the seven the apostles directed the multitude to choose the men, and said that they themselves would "appoint them over this business." As the appointing was reserved for their part of the procedure, whatever they did must necessarily be understood as the process of appointing. But what they did and all that they did was to pray and lay on their hands. It is clear, therefore, and unmistakable, that the laying on of hands was a part of the method of appointment. This being made clear to the readers of Acts, when it is said later that Barnabas and Saul appointed elders in every church (19: 23), the writer could assume that the mode of appointing was already understood, and it was not therefore reiterated. It is true that here a different Greek word is employed from that used in Acts 6: 3, but it is one which is properly rendered "appoint." Later still, when it is said of Titus that he was left in Crete to appoint elders in every city, the same method of appointing must be understood, for no other method is described or referred to in the practice of the apostles.

The purpose of laying hands on Barnabas and Saul at Antioch is stated with equal clearness. The Holy Spirit said to the teachers and prophets who were associated with these brethren, "Separate me Barnabas and Saul for the work whereunto I have called them." In obeying this command, whatever the brethren addressed did, constituted the method of separating these two to their new and special work. But all they did was to fast, pray and lay hands on them (Acts 13: 1-3). To lay hands on preachers, then, with fasting and prayer, is the apostolic method of separating them from the ordinary work of a preacher to such extraordinary work as a mission to the heathen.

In Timothy's case, Paul speaks of a gift which was given him by prophecy, with the laying on of the hands of the eldership; but as the elders could not impart the gift of the Holy Spirit, the word "gift" must here be understood in some other sense. It was a gift which Paul exhorts him not to neglect; and the most natural meaning is that it was the gift of office, or position of an evangelist or preacher of the gospel. There was also a "gift of God," which Timothy had received by the imposition of Paul's own hands (2 Tim. 1: 6), and this was doubtless some miraculous endowment, such as the apostles alone had power to impart.

As it is our work to restore primitive Christianity as taught by the apostles, and practiced by those who followed their teaching, and as the laying on of hands is one of the first principles of the teaching of Christ, it followed that the neglect of this on the part of some of us is a serious shortcoming in our undertaking. It becomes us to give more attention to it than has been given, and to give it proper rank among the other first principles which we have so faithfully advocated and practiced.—Christian Standard.

A candle that won't shine in one room is very unlikely to shine in another.—J. Hudson Taylor.

"The Remission of Sins."

JAMES C. CREEL.

What is the Scripture import of the words "the remission of sins?" The one word demanding special attention is the word "remission." The word *aphesis*, translated "remission," occurs seventeen times in the Greek New Testament; nine times it is translated "remission," six times "forgiveness," one time "deliverance" and one time "liberty" (Luke 4: 18).

The word *aphesis*, translated "remission," comes from the verb *aphieemi*, which is compounded of the preposition *apo*, from, and the verb *ieemi*, to send, and means "to send away, dismiss." The verb *aphieemi*, from which *aphesis* is derived, is found 145 times in the Greek New Testament, and more than forty times it is translated "forgive" or "forgiven," having reference to the forgiveness of sins. So, then, the radical or root idea in the word *aphesis*, "remission," is to send away, dismiss. Hence, "remission of sins," or "forgiveness of sins," has in it the idea of sending away sin, or dismissing sin.

Lexicographers of New Testament Greek define *aphesis* thus: "1. Dismission, deliverance, liberty, as of captives. 2. Remission, forgiveness of sins."—Parkhurst. "A letting go, a freeing; example: (1) Of persons from bondage or service, liberty. (2) From the guilt and consequences of sin, remission, forgiveness, pardon."—Robinson. "1. Release as from bondage, imprisonment, etc. 2. Forgiveness, pardon of sins (properly the letting them go, as if they had not been committed), remission of their penalty."—Thayer.

From the foregoing the conclusion is reached that "the remission of sins" means the sending away of sins, the dismissing of sins, the letting of them go, as if they had not been committed. God forgives sins, sends away sins from the sinner. Therefore, forgiveness of sin is an act of the divine mind; it takes place in the mind of God and not in the mind of the sinner. God, in forgiving sins or in sending away sins, ceases to remember sins against the sinner from the fact that his sins are sent away or dismissed forever. Hence, in the "new covenant," God says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8: 12). Therefore, in "the remission of sins" we have the idea of God ceasing to remember sin against the sinner. In sending away sin, or in dismissing sin, the sinner has liberty or freedom from the bondage of his old sins. Therefore, in "the remission of sins" there is the idea of freedom from sin. Hence, the apostle says, "Being then made free from sin [forgiven], ye became the servants of righteousness" (Rom. 6: 18).

The idea of sending away sins or dismissing sins, as being "the remission of sins," is illustrated in the case of the "scapegoat," which in some sense bore away the sins of the children of Israel. In the margin of the Revised Version (Lev. 16: 9) we have the word "dismissal" for the word "scapegoat" or "Azazel." Here is what is said of the service of the "scapegoat," the "Azazel" or the dismissal: "And Aaron shall lay both his hands upon the head of the live goat [scapegoat], and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and

shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land; and he shall let go the goat in the wilderness" (Lev. 16: 21, 22). In this typical service is to be found the idea of sending away sin or dismissing sin, which is the root idea of the word *aphesis*, translated "remission" in the New Testament, meaning the real "remission of sins" or the "forgiveness of sins."

God forgives sins or remits sins in sending away sins or in dismissing sins from the sinner, and thus ceases to remember sins against the sinner, and thus the sinner is made free from his past sins. Under the administration of the gospel, God sends away or dismisses sins through the atoning death of Christ, who is the real scapegoat, or real Lamb of God, which takes away the sin of the world. When John the Baptist saw Jesus coming to him, he exclaimed, "Behold, the Lamb of God, which taketh away [or beareth] the sin of the world" (John 1: 29)! The prophet Isaiah said, "And he shall bear their iniquities" (Isa. 53: 11). Paul says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (1 Cor. 15: 3). The apostle again says, "But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9: 26). Peter says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Peter 2: 24). These Scripture declarations show conclusively that Christ is the great sin-bearer, that in his atoning death he put away sin or took sin away, or in his sacrificial death there was a sending away of sins.

It is by virtue of the atoning death of Christ, or that he bore away sin in his sacrificial death, or the redemption that is in Christ, that God is just in justifying or forgiving the sins of the one who now believes in Jesus and obeys him. These wonderful words are to the point: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith in his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3: 24-26).

Previous to the gospel dispensation there was no real, actual remission of sins. In the forbearance of God there was a "passing over of the sins done aforetime," a typical remission of sins, or "a formal" remission of sins, but no real remission of sins before the real Lamb of God bore away sins on the cross. The Jewish age was the age of formal remission of sins, while the gospel age is the age of real, actual remission of sins. To talk about "formal remission of sins" under the gospel dispensation is to go back, in faith and practice, to the Jewish dispensation; it is to leave Christ and go back to Moses; it is to leave the very spirit and genius of Christianity and go back to the rankest of Jewish legalism; it is legalism, Jewish legalism at that, gone to seed!

The New Testament Scriptures teach clearly that under the Old Testament there was only a typical remission of sins, or a formal remission of sins. This one

passage is sufficient on this point: "For the law having a shadow of the good things to come, not the very image of the things that can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshipers, having been once cleansed, would have had no more conscience of sins? But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins" Heb. 10: 1-4). It is only in the gospel dispensation that God ceases to remember sins by granting actual remission to those who obey the gospel of Christ.

As there was only a typical or formal remission of sins under the Old Testament dispensation, or "first covenant," because sins had not been actually sent away, the redemption of Christ reached back to those under "the first covenant." This truth is clearly presented in these striking words: "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance" (Heb. 9: 13-15). The real blood of the Lamb of God has been shed, and now there is to be had the real cleansing from sin, the real "remission of sins," the real sending away of sins.—Christian Standard.

Can We Learn to Be Contented?

J. R. MILLER.

Some one has said that if men were to be saved by contentment, instead of by faith in Christ, most people would be lost. Yet contentment is possible. There was one man at least who said, and said is very honestly, "I have learned in whatsoever state I am, therein to be content." His words have special value, too, when we remember in what circumstances they were written. They were dated in a prison when the writer was wearing a chain. It is easy enough to say such things in the summer days of prosperity, but to say them amid trials and adversities requires a real experience of victorious living.

But just what did St. Paul mean when he said, "I am content?" The original word, scholars tell us, contains a fine sense which does not come out in the English translation. It means self-sufficing. St. Paul, as a Christian man, had in himself all that he needed to give him tranquillity and peace. Therefore he was not dependent upon any external circumstances. Wherever he went, there was in himself a competence, a fountain of supply, a self-sufficing. This is the true secret of Christian contentment wherever it is found. We cannot make our own circumstances. We cannot keep away from our lives the sickness, the pain, the sorrow, the misfortune; yet as Christians we are meant to live in any experiences in unbroken peace, in sweet restfulness of soul.

How may this unbroken content be obtained? St.

Paul's description of his own life gives us a hint as to the way he reached it. He says, "I have learned to be content." It is no small comfort to us common people to get this from such a man. It tells us that even with him it was not always thus; that at first he probably chafed amid discomforts, and had to "learn" to be contented in trial. It did not come naturally to him, any more than it does to the rest of us, to have peace in the heart in time of external strife. Nor did this beautiful way of living come to him at once as a divine gift when he became a Christian. He was not miraculously helped to acquire contentment. It was not a special power granted to him as an apostle.

He tells us plainly in his old age that he has "learned" it. This means that he was not always able to say, "I am content in any state." This was an attainment of later years, and he reached it by struggle and by discipline, by learning in the school of Christ, just as all of us have to learn it if we ever do, and as any of us may learn it if we will.

Surely every one who desires to grow into spiritual beauty should seek to learn this lesson. Discontent is a miserable fault. It grieves God, for it springs from a want of faith in him. It destroys one's own heart-peace; discontented people are always unhappy. It disfigures beauty of character. It sours the temper, ruffles the calm of sweet life, and tarnishes the loveliness of the spirit. It even works out through the flesh, and spoils the beauty of the fairest face. To have a transfigured face, one must have heaven in one's heart. Just in proportion as the lesson is learned are the features brightened by the outshining of the indwelling peace. Besides all this, discontent casts shadows on the lives of others. One discontented person in a family often makes a whole household wretched. If not for our own sake, then, we ought at least for the sake of our friends to learn to be contented. We have no right to cast shadows on other lives.

But how can we learn contentment? One step toward it is patient submission to unavoidable ills and hardships. No earthly lot is perfect. No mortal ever yet in this world found a set of circumstances without some drawback. Sometimes it lies in our power to remove the discomfort. Much of our hardship is of our own making. Much of it would require but a little energy on our own part to cure. We surely are very foolish if we live on amid ills and frets, day after day, which we might change for comforts if we would. All removable troubles we ought, therefore, to remove. But there are trials which we cannot change into pleasures, burdens which we cannot lay off, crosses which we must continue to carry, "thorns in the flesh" which must remain with their rankling. When we have such trials, why should we not sweetly accept them as part of God's best way with us? Discontent never made a rough path smoother, a heavy burden lighter, a bitter cup less bitter, a dark way brighter, a sorrow less sore. It only makes matters worse. One who accepts with patience what he cannot change, has learned the secret of victorious living.

Another part of the lesson is, that we moderate our desires. "Having food and raiment," says St. Paul, again, "let us therewith be content." Very much of our discontent arises from envy of those who seem to be more favored than ourselves. Many people lose most

of the comfort out of their own lot in coveting the finer things some neighbor has. Yet if they knew the whole story of the life they envy for its greater prosperity, they probably would not exchange for it their own lowlier life, with its homelier circumstances. Or if they could make the exchange, it is not likely they would find half so much real happiness in their other position as they had enjoyed in their own. Contentment does not dwell so often in palaces as in the homes of the humble. The tall peaks rise higher and are more conspicuous, but the winds smite them more fiercely than they do the quiet vales. And surely the lot in life that God makes for us is always the very best that can be made for us for the time being. The cause of our discontent is not in our circumstances; if it were, a change might cure it. It is in ourselves; and, wherever we go, we shall carry it with us.

Envious desires for other people's places, which seem finer than ours, prevent our getting the best blessing and good out of our own. Trying to grasp the things that are beyond our reach, we leave unseen, unappreciated, untouched and despised the many sweet bits of happiness that lie close about us. Some one says: "Stretching out his hand to catch the stars, man forgets the flowers at his feet, so beautiful, so fragrant, so multitudinous and so various." A fine secret of contentment lies in finding and extracting all the pleasure we can get from the things we have, while we enter no mad, vain chase after impossible fancies. In whatever state we are, we may therein find enough for our need.

If we would learn the lesson of contentment, we must train ourselves to live for the higher things. One of the ancient wise men having heard that a storm had destroyed his merchant ships, thus sweeping away all his fortune, said: "It is just as well, for now I can give up my mind more fully to study." He had other and higher sources of enjoyment than his merchandise, and felt the loss of his ships no more than manhood feels the loss of childhood's toys. He was but a heathen philosopher; we are Christians. He had only his studies to occupy his thought when his property was gone; we have all the blessed things of God's love. No earthly misfortune can touch the wealth a Christian holds in the divine promises and hopes.

Just in the measure, therefore, in which we learn to live for spiritual and unseen things, do we find contentment amid earth's trials and losses. If we live to please God, to build up Christ-like character in ourselves, and to lay up treasure in heaven, we shall not depend for happiness on the way things go with us here, nor on the measure of temporal good we have. The lower desires are crowded out by the higher. We can do without childhood's toys when we have manhood's better possessions; we need this world less as we get more of God and heaven into our hearts.

This was the secret of the contentment of the old prisoner whose immortal word is so well worth considering. He was content in any trial, because earth meant so little and Christ meant so much to him. He did not need the things he did not have; he was not made poor by the things he lost; he was not vexed by the sufferings he had to endure, because the sources of his life were in heaven, and could not be touched by earthly experiences of pain or loss.

These are hints of the way we may learn in whatsoever state we are therein be content. Surely, the lesson is worth learning. One year of sweet content, amid earth's troublous scenes, is better than a lifetime of vexed, restless discontent. The lesson can be learned, too, by any one who truly is Christ's disciple; for did not the Master say: "Peace I leave with you; my peace I give unto you?"

The artist painted life as a dark, storm-swept sea filled with wrecks. Then out of the wild waves he made a rock to arise, in a cleft of which, high up, amid herbage and flowers, he painted a dove sitting quietly on her nest. It is a picture of Christian peace in the midst of the world's strifes and storms. In the cleft of the rock is the home of content.—Selected.

Christianity and Selfishness.

W. J. BROWN.

No. 3.

The question before us is not whether we should make the interests of eternity paramount to the interests of time. It is conceded by the most skeptical to be on the alert for the greatest amount of good is consonant with human nature. Christ teaches this, and puts eternal interest before temporal, and goodness before prosperity: "Labor not for the food which perishes;" "Lay not up treasures on earth. . . . but lay up treasures in heaven;" "Rejoice not that devils are subject to you, but that your names are written in heaven;" "Charge them that are rich in this world that they trust not in the uncertainty of riches, but in the living God;" "What will it profit a man if he gain the whole world and lose his soul?" Christ tells us to let nothing come between us and God. It is infinitely better to go without the advantages of the most useful things to the comfort and happiness of this life, in order to enhance future felicity. But in what spirit are we to seek the greater good? You see a man selfishly absorbed in seeking happiness in worldly things. You show him the emptiness and unsatisfactoriness of such things; at the same time convince him of the heavenly things that fill the aching void of the human soul with eternal happiness. He becomes enraptured and changes the object of his pursuit. What change has come over the man? None whatever. His object is still the gratification of his own happiness. Now, that he has left off dealing in material things and for temporal gains does not render him any the less selfish.

The character of God as it comes to us through Christ is to be copied or assimilated by man. "Be you perfect, even as your father who is in heaven is perfect" is the model for man. A drop of water is not the same in quantity as the great body of water lying in the ocean, but it is the same in quality. Man cannot be perfect as an infinite being, for he is finite, but he can be perfect in his sphere. Hence, the character of a Christian consists in being like God. Acting from the same motives and on the same principles and toward the same ends assimilates him to the moral likeness of God. As man was made in the mental, moral, volitional and physical image of his Maker, and is destined under Christ to be fully restored to the fullness of creative likeness, he is required on penalty of eter-

nal banishment, to think as God thinks, to feel as he feels, to love what he loves, to hate what he hates, to will what he wills, and to live as he lives. Here is our model. We must have the same motives ultimately in all that we do that God has in all that he does. It may be that we are required to love God with all the heart, mind, body and soul, not because he is God, but for the reason that he is the uncaused cause of all things—the source of all being, all life and all good. To be like him, therefore, is to look at things from his altitude of excellence, and to judge, or estimate, according to inherent worth. God loves himself supremely, not from principles of selfishness, or solely with a view of his own happiness or glory, but because he is the source of all love and happiness. He cannot be himself without giving of his unwasting fullness of life and love and happiness to all others. The honor and glory that the pupils render the teacher is the intellectual, moral and spiritual progress of the pupils themselves. As a good mother, who knows that indiscretion in food and dissipation in conduct affect the physical and moral development of her infant child, will observe the laws of hygiene and practice self-denial in the interest of the child that draws its life from her, so does the Lord love himself supremely and requires that we do the same.

Cloverdale, Ind.

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the character and life of the people. And the stranger now visiting the unburied city, and walking the street, and going into the houses and shops and forums and temples and theaters that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how after lying eighteen centuries in the grave, these things are disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose, now, that our home life could be put into some permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day? If, at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets, and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now?—Exchange.

Be pure and thou must needs be brave. A wide and half-concealed immorality lies just beneath the surface of society. "A precipice lies before every boy and girl when they emerge from the shelter of their home; but a sure, safe path leads round it. We must gently warn them of the one; we must lead them to the other."

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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J. A. HARDING, Editor and Publisher.

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Scraps.

J. A. H.

A brother, who is much interested in the welfare of one of his neighbors, says, in a letter to The Way, "In our weak manner we try to show him the better way; but, thinking we are not fully capable therefor, we send THE WAY to him, believing it is the best paper to help him see the truth. We know it has helped us wonderfully, and it will help anyone who will read it and compare it with the Bible."

* * *

There is no doubt but that a pure paper, filled with sound doctrine, devoted to God, conducted righteously, is one of the mightiest means that can be used for making known the truth of God and for leading people in the way of righteousness.

From the beginning THE WAY has been published to furnish the Christians a means of sending forth to the people a purifying, refining, Christianizing literature. Many have told us they have been much helped by it; a number of people, whom we know, have been led to Christ by it, and it ought to do much more good in the years to come. When you are devising means for extending our Father's kingdom, think of THE WAY, and consider whether you cannot do some of your best work by sending it to a number of people who will read it.

* * *

A brother who has been a writer for some of the best papers among the brethren for ten years, writes promising to contribute an article occasionally to THE WAY. He adds: "We certainly admire the spirit of THE WAY and its teaching. If you enlarge it, retain its present size of page, shape, print, style and so on, if you can."

That is what we want to do. We would like to

double the number of pages, retaining its present appearance otherwise.

* * *

Another letter has just come to hand, which says, "Please send several copies of last and this week's issue of THE WAY to W. G. Bird. He read THE WAY in my office and was very much pleased with it. Last week's issue is worth more than the annual subscription; have just gotten this week's issue."

Remember THE WAY goes weekly to from four to five thousand homes, to from twelve to fifteen thousand readers, and there is no estimating how much good it does each week. Counting each article a tract, one who pays seven dollars and a half, and sends out eighteen copies weekly, scatters broadcast, with that small sum, eight or nine thousand tracts per year; and THE WAY itself scatters abroad about two and a quarter millions of such tracts. Think of the possibilities of such a number of thoughtful articles (about five hundred) being distributed so extensively! How can you engage more successfully and cheaply in tract distribution than by circulating THE WAY? The time of the year has come for remembering our friends and for sending them presents. How would it do for you to select six, twelve, eighteen or twenty-four of them, and send a copy for the next year to each one of them? Our daily prayer is that the field of usefulness for THE WAY may be enlarged, and that it may accomplish more good for the Master continually. Look at our club rates, and consider what may be done, if we will all work with a will.

* * *

So far we have not dropped so much as one name from the mailing list of any one who desired his paper to come on to him. We have received a number of letters like this: "I enjoy THE WAY very much and it has done me much good; it has always been a welcome visitor to our house; but I am embarrassed financially, and all that I can make is needed for other obligations. Please discontinue for the present." We never drop the name in such cases without writing and asking permission to send it on for a year or more "paid up." So far the money has always been at hand to pay such subscriptions. We have never knowingly dropped anyone's name from our list because of his poverty. In every case in which a name has been dropped, so far as I know, the party desired that it should be done.

A paper like THE WAY could not possibly be con-

ducted without provoking jealousy and acrid criticism. The very fact that it is run without the expectation on the part of either publisher or writers of receiving one cent of money from it would have a tendency to provoke some. The great majority of the people of this world are mammon worshipers, and they do not like the paper nor the man who does not show a profound respect for their god.

For many years I have observed that in the proportion in which men try to do right they arouse opposition. He who did perfectly right was the most hated and reviled of all. This is equally true of papers. For many years the Gospel Advocate has been the strongest and most influential paper for the truth of God in the South, if not in the world, and no other paper that I know has been so hated and so slandered. Many different sorts of lies have been told about it and its editors; but the blessing of 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"—rested upon them; and Christ's blessing on one turns every curse that may be hurled at him into a blessing before it reaches him. All things work together for his good.

* * *

No conviction is more firmly established in my mind than this: A man need not fear anything but to displease God. If you please him, it is of little consequence to you who are displeased, no matter how many or how great they may be. And no other conviction has been so helpful to me in living the Christian's life. The tendency of this faith is to give to its possessor the single eye that Jesus talks about. When well developed in one, he has one great object only in life, and that is to do God's will. He looks eagerly for the way of duty and walks in it. He is glad when this path lies in pleasant fields and fragrant flowers, and when loving and congenial comrades journey with him; but just as resolutely does he press forward when he must go alone over the rugged mountains, into the midst of unknown dangers; he knows, if he pleases God, all will be well. To be fully assured of this doctrine brings joy, peace and success that can be secured in no other way.

* * *

If a man has not this faith, it is not debate, discussion, dispute that he needs, but a patient, honest, prayerful study of the word of God—of every word of it. No man who has properly used the means to obtain such faith has failed to get it. The chief end for which the Bible was written was to develop this faith in man that through it he might be delivered from sin and all its horrid consequences, and attain to the everlasting kingdom of God.

God's Glory.

J. N. ARMSTRONG.

In my last article it was my purpose to show forth the glory of God. To my own satisfaction I found it to be God's character, and that it is, and has always been, God's purpose to make man like himself. God's laws have always been of such a nature that, when sub-

mitted to, they transform man into his image. This is God's way of saving man; and, my friend, there is no other way for you to be saved but to submit to this process of transformation, and thus be changed into the same image, from glory to glory. We need not to burden ourselves, however, about the transformation any more than we need to take care as to which part of our food becomes bone, flesh, blood, etc. This takes care of itself. Just so, man needs only to submit lovingly and trustingly to God to the change silently but steadily goes on. He who desires earnestly to be like God should see to it that he wholly and unreservedly submits to God daily; and then he may rest assured that each day finds him more like Christ. He may "rest upon" and rejoice "in the hope of the glory of God;" for some day he will inherit the end of his hope, even when the body of his humiliation is fashioned into the "body of his glory."

But it is not my purpose, at this time, to speak of the transforming process; suffice it to say, God has such a process, and in no other way can one be transformed into the glory of God. At another time I hope to speak particularly of the "process." But I desire now to speak more of the glory of God. In that wonderful speech that God made to Moses as he caused all his goodness to pass before him, he unfolds himself—his character.

Have you ever studied—word by word—that speech (Ex. 34: 6, 7)? You ought to study God. It is the biggest work in the world. In his character (as revealed in the Bible) there is not a thing that man does not admire and love in earthly rulers. He is wholly lovable, "the chief among ten thousand." No one has ever known him that did not love him. Infidels fight God and at the same time commend, praise and exalt the same kind of character imperfectly possessed by others. I think the only reason all men do not accept God as their only ruler is that they do not know him. Jesus often accused the disobedient Jews of not knowing the Father. Paul says, in writing to the Romans, that God had given the Gentile world up because they refused to have God in their knowledge. Rom. 1: 28.

Grace and peace is multiplied "in the knowledge of God and of Jesus our Lord" and all things that pertain unto life come through the knowledge of God. See 2 Peter 1: 2, 3.

"This is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." John 17: 3 (R. V.).

In the end, the Judge of all the earth will render "vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." 2 Thess. 1: 8.

These passages make it of paramount importance to know God. It is the first duty of man to study God, to think of him, and "rest his mind" upon him, that he may see his image more and more.

JEHOVAH HIS NAME. The heathen deities were called gods, but none of them, so far as I know, were ever called "Jehovah." This is, indeed, God's name. He made himself known to Israel under it. It seems he did not reveal this name until about the time Moses was sent to lead Israel from bondage. Up to this time he was known as God, "God Almighty," "the God of Abraham, Isaac, Jacob," etc.

But at this time he gives his name: "And they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt they say unto the children of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: This is my name forever, and this is my memorial unto all generations." Ex. 3: 13-15 (R. V.) "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name Jehovah I was not known to them." Ex. 6: 2, 3 (R. V.).

Proper names in Old Testament history had, as other words, their meaning. This is very evident from the change from Abram to Abraham, from Sarai to Sarah, and from Jacob to Israel. (Read and see.)

So, I believe this name Jehovah is full of meaning, and that God chose it for himself because of its meaning. I think, however, this meaning has been greatly obscured in the King James translation by substituting the word "Lord" for "Jehovah." Those who read both translations know that where "Lord" is found in the old, "Jehovah" is usually found in the new.

In the passages quoted above God gives the meaning of his name, "I AM THAT I AM," I AM.

It is said the Hebrew word for "I am" is very much in form, like the word for "Jehovah," and doubtless it is kindred in meaning.

"I AM THAT I AM" certainly sets forth God's absolute, eternal and unchangeable existence. To him there is no past nor future, but all present, one eternal NOW. "I AM THAT I AM," that is, I am what I am, unchangeable, the same yesterday, to-day, to-morrow and forever. Great, wonderful and glorious name! The very synonym of power; the name to which the devout Jew bowed reverently and with profound awe, and was taught to fear. "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name JEHOVAH THY GOD; then Jehovah will make thy plagues wonderful and the plagues of thy seed even great plagues, and of long continuance and sore sickness, and of long continuance." Deut. 28: 58, 59.

It seems that one of God's ways of calling special attention to his sayings is to close the speech with, "saith Jehovah of hosts." In some of God's writings this expression closes almost every verse and it seems to be at times when he desires to emphasize and impress what he is saying. (See Mal. 3: 7-13; Exod., chapters 39, 40, R. V.) This was enough emphasis for any faithful Jew. They loved, feared and revered this name. It was full of meaning to them. They used it with great seriousness and with holy awe.

We, too, should study its meaning that we may use aright this great name, "Jehovah." Let us never use it lightly, nor make it a common, meaningless name. It is the name of our God.

The next word in that wonderful speech is "GOD," which means "the strong one," "the powerful one," "the almighty one."

So in these two words "Jehovah" and "God" we have much about the nature of God told us—beautiful, grand thoughts about him: 1. He is the ABSOLUTE ONE—limitless, boundless, independent of circumstances, conditions and powers. 2. The ETERNAL ONE—"I AM." "Before Abraham was I am." 3. The STRONG and MIGHTY ONE—the ALL-POWERFUL ONE. 4. The UNCHANGEABLE "ONE"—the same yesterday, to-day, to-morrow and forever.

What a beautiful preface to the unveiling of his goodness—of his glory. I believe this preface is given to his goodness, to encourage us to depend upon him—to remind us that his mercy and grace are not the goodness of weak, frail and changeable man—that they may be trusted and relied upon.

I write these things to make you think of the wisest, best and most powerful Being in the world. Since my attention has been called to the meaning of these words, I try never to use them without holy reverence and awe. The more we study them the more sacred they become.

No one who studies these words can ever again treat them lightly or use them in light, frivolous speech. It is common for the young to recite pieces to the public that contain these august names used irreverently. It is wrong to do this when God taught his people for hundreds of years to fear his name. We should rather tremble at the using. Think of him whose name you use, and it will make you better. Words are valuable because of their meaning. Think of the name "mother." Suppose you could rob it of its meaning, then you would steal from it its sweetness; it would become an empty shell. But with its meaning, with its hallowed associations and with its sweet memories it is a sacred word in every home—the sweetest name in the world save God's name. Who would think of using it lightly, frivolously or carelessly? I do not remember ever hearing a song about "mother" that was not gentle and sweet. All writing, all speech, about "mother" is of the noblest kind and expresses the sweetest, tenderest thoughts of the human soul. All love the name. The pronouncing of this word floods our souls with the sweetest memories of childhood days. We think, not of the word, but of her who wore the name. We think of her gentleness, her tenderness, how she sacrificed for us. But time would fail me to tell of the many precious trains of thought it stirs within our hearts.

This is why I write of the name of our God.

Let us love it more; let us look through the word to him who is infinite in goodness, mercy and love. At the very pronouncing of his name, let us see his gentleness, his tenderness his sacrifices for us, his unchangeableness, his goodness, his riches and his power. I am learning to see these things. They become sweeter and sweeter to me. When I think of the name, I see before me an infinite Being, a real Being, not a vision. I love to look at him, for Paul says that by so looking I am transformed into his image from glory to glory.

But more another time.

One brave man standing against all odds on God's side becomes a power among his fellows.—Niccolis.

Christianity and Selfishness.

W. J. BROWN.

No. 4.

I do not believe it wrong or selfish in one to have a supreme regard for the promises and threatenings of the word of God. Christianity has to do first with the individual and second, through the individual, with the masses. Christ's love is not expended upon men in the mass. The multitude was no more interesting to him than the individual units. Those who are inspired by the multitude often care not one whit for the individual. But the love and inspiration increase as the crowd increases, and the promises of the gospel and the dangers of sin will appear more pronounced as the crowd grows. For me to think solely or primarily of my own welfare or danger when the many are involved is not consistent with the nature of Christianity. The instinct of self-preservation may be allowed to have its course in saving the individual from sin; but we are not to think it Christ-like. That is peculiarly animal. Instinct may prompt one through danger or hope to begin the Christian life. "The fear of the Lord is the beginning of wisdom," but the end of wisdom is "perfect love which casts out fear." It is more important that all the members of my family enjoy good health, avoid the dangers of sin, and be saved, than that I have these blessings. "It is better that one die than that all the nation perish," providing the death be a voluntary sacrifice and not imposed by injustice. There are things more important in both this world and in the one to come than my own salvation and happiness. If two dollars be worth more than one, ten is worth more than two. The salvation and happiness of ten souls is worth more than that of one. Moses was not thinking alone of his own interest or happiness when he prayed God to spare wicked Israel at the cost of his own life. Paul was not seeking his own but others' interests when he prayed for his kinsmen at the sacrifice of himself. Christ was not contemplating his own salvation or happiness when he laid down his own life for sinners. This spirit is at the greatest conceivable remove from that which seeks its own. I am not now thinking of the spirit of robbery and fraud; not those who seek to rob and plunder others of their hard earnings; that, indeed, is a deplorable condition for a human spirit. But we are looking at the spirit of selfishness in religion that shows itself in moral turpitude. It is a spirit that looks upon others' interests and happiness with indifference. The whole universe is under obligation to contribute to its wants and happiness. The glory of God, the honor of Jesus and the salvation of all men is nothing compared to its own happiness. It does not fear the dishonor of God and the loss of all men half so much as it does its own eternal loss. What makes heaven so desirable and hell so terrible and time and the gospel so valuable is not that Jesus is in the one and the devil president of the other, and the gospel and time the means of making others happy—but it is to be the theater of continued selfishness. It does not expect to undergo any change from the habits and desires of this life. I am not speaking of what religious people say or feel; but analyzing the principle of selfishness, for as

a rule the victims of this wretched principle of self-seeking in religion are not conscious of its sinfulness. This is the kind of religion that will do anything for its own interest and happiness. It will be baptized, but would much rather be sprinkled; it will believe in Jesus, but would rather believe in the devil did it secure the same blessings; it will repent, but would much rather have the blessings of heaven without it; it goes to church, but would rather go to the theater or saloon; it reads the Bible, but would rather read the secular newspaper; it prays, but would rather prophesy; it gives money to the church, but would rather spend it for luxuries; in fine, it is trying to bribe God and win heaven without paying the price. This is hypocrisy of the most fatal and deceptive kind; so polished and refined that it deceives its own; it has practiced the art of deception so long and so ingeniously that it deceives its own self. It is the very opposite of the spirit of Christianity, as I shall show in due time.

Cloverdale, Ind.

From Day to Day.

J. M. M'CALEB.

On October 4th, Mr. Oyanchi called to see me. He said I baptized him seven years ago this November. The special purpose of his visit was to get a letter of commendation from me that he might be employed by the Universalists. I found it a very difficult task. In the first place I remembered so little about him that I did not know the first thing to say. I wrote something like the following and gave it to him: "Mr. Oyanchi, the bearer of this note, says I baptized him seven years ago, which statement, I doubt not, is correct. So far as I know, he has led a moral life. I think he has not been very zealous or I would remember more about him. He says he wants to join the Universalists. I have admonished him to be nothing more than just what we read about in the New Testament."

He rather wanted to argue in favor of Universalism, saying that we were finite, but God's love was infinite, and we could not comprehend it. My suggestion was that since we could not understand infinity it was dangerous to build up a theory on something we knew nothing about—that so far as our knowledge of God went, we were shut up to the revelation he had made concerning himself. Then I turned and read to him Deut. 29: 29: "The secret things belong to the Lord our God; but those things which are revealed belong unto us and our children forever, that we may do all the words of this law." He said he would meet with us in Kanda on the following Lord's Day, but it rained and he did not come.

We learn by experience. I used to think that people would accept the truth quicker than error. This is true in some cases, but it is rather the exception than the rule. The fleshly mind demands teaching of a fleshly nature. The life that Jesus demands is one that few are willing to attain unto. It is like students enrolled in a school. The first year the list is large. Note the number, and each year, as they pass from grade to grade, it continues to grow less. Those who complete the course are probably not more than one in a hundred of the number first enrolled. The higher the standard the fewer there are who reach it. A religion

that will satisfy the fleshly man will take. The failure of man to be converted to the life in the Spirit has made a demand on the Christian religion to conform to the mind of the flesh. It is this that has given rise to the multitude of various and conflicting teachings so common at the present day. He who teaches the entire Scriptures and nothing more must be content with comparatively small results. Almost as soon as the truth is learned it is rejected. The mind gives assent to it; but when the attempt is made to put the same truth into practice, there is a conflict and the flesh rebels. Almost as soon as men began accepting the teachings of Jesus they began to fall away. The churches did not maintain their integrity even during the brief lives of the apostles. A few days ago a young Brother Rorex called to see us. He is a nurse in the United States Naval Hospital in Yokohama. Yokohama is a seaport and is about eighteen miles from Tokio. Brother Rorex will be in Japan two years yet. His father and mother live in Northeast Alabama; the former sometimes writes for the Advocate. Our young brother seems to be solid, sober, serious and sincere. In conversation with him I learned that there was no religious teaching being done in the naval hospital, and asked him if he could not arrange for us to have preaching there at least once a month, to which he very gladly consented. A letter a few days later said that everything had been arranged. I went down yesterday morning, October 6th, and spoke to about fifteen souls, all young men. The attention was the very best. At the close I called for an expression from the audience as to whether they desired further preaching. One young man said he thought all would be glad for me to come every Sunday. I am under agreement to go down weekly. It seems to me to be an open door for doing good. Coming over on the ship I had frequent conversations with one of the officers who gave quite a good deal that was interesting about sailor life. The impression made upon me was that it was quite a hard life, and the sailors were a kind of abandoned class. He went on to show how that for this reason they often fell away and went to the bad, simply because people generally classed them all as one, and would have but little to do with them. I remember how I yearned for the Lord to use me as an instrument in their behalf also. This work seems to be an answer to that desire.

The doctor of the hospital comes from Baltimore. He seems to be a very nice gentleman and glad to have the services. On leaving he assured me everything would be ready for me next Sunday at 10 o'clock. Our Japanese services come in the afternoon, so I am able to attend both. I wish to speak a few words further in behalf of the school for poor children. It has gone on regularly now for more than seven years. Not to be able to speak particularly, there have been more than 200 children gone out into some sort of business from this school. The sister who teaches says in her going about the city she often meets them and they are always glad to recognize her as their former teacher. They get little jobs in printing offices and about, anywhere, at which they may be able to earn a few cents. I am sure the training they get while with us will prove a blessing to them in many ways, but there is one feature about it that is unsatisfactory—they leave

us too soon. They are taken from school at the age of 12 or 13 and put to work.—If we could keep them five or six years longer it would be much better. To this end we want to add an industrial department and give them manual training. This will make it necessary to put an addition to our present building and secure another teacher. We are paying rent on the ground anyway. There is room enough to add the department mentioned. We might as well be getting the most good out of it possible. We have a custom of laying aside a certain percentage of our income, as the Lord prospers us, for this work. This is sufficient to keep up the present rate of expense, but not sufficient to enlarge. Who will help us to enlarge our treasury for this particular end? In sending for this purpose please state that it is for the school.

May the Lord bless us all and use us freely for his service.

Childhood of Jesus.

J. M. WALTON.

We have often heard of good men, but the best man of whom we ever heard is Jesus. We have often heard of great men, but the greatest man of whom we ever heard is Jesus. We have often heard and read of great teachers, great authors and great reformers, but the greatest teacher, the greatest author and the greatest reformer of whom we ever heard or read is Jesus.

Therefore we want to go back and take a walk with Jesus. We want to go back and join company with the Son of God and walk along by his side and consider some of the important events of his life. And in order to do this it will be necessary to go back and begin with his birth in Bethlehem of Judea.

Now, about 710 years before his birth the prophet said, as quoted by Matthew, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, who shall rule my people Israel" (2: 6). Thus a "Governor" was to come out of Bethlehem who was to rule the people of Israel. Wherefore Matthew says, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (2: 1, 2). So we find that Jesus was born in Bethlehem of Judea, in the days of Herod the king, just where the prophet said that he would be born. So that I am able to say in my own words—

The shepherds who in olden time
Were watching o'er their flocks at night,
Beheld a messenger divine
Approaching them in robes of white.

The shepherds heard the angel say,
"Glad tidings of great joy we bring,
For unto you is born this day,
A Savior, Prophet, Priest and King."

And then a host of angels sang,
"Good will to men and peace on earth;"
And thus the heavenly music rang,
While they announced the Savior's birth.

In haste the shepherds rose and went
To Bethlehem, where they did see
Their new-born King whom God had sent
To make a way to set men free.

In Bethlehem our King was born,
And in a manger lay;
The hearts of men he doth adorn,
And lead them to eternal day.

In Luke, first chapter, we learn that Nazareth was the home of Mary before she was married to Joseph, though it is very uncertain as to where the home of Joseph was before he was married to Mary. But after their marriage Nazareth became their permanent home, and they were only in Bethlehem temporarily when Jesus was born. Bethlehem was not their permanent home; they were there to be "taxed," or enrolled according to the decree of Caesar Augustus, and while they were there the child was born, and there they remained until the child was forty days old. Then they returned home by way of Jerusalem, stopped there in the temple and "performed all things according to the law," and then went home to their own city, Nazareth.

Again let us go back and start from Bethlehem, the place of his birth. In Luke 2: 21 we are informed that when the child was eight days old he was circumcised according to the law of Moses, and in verse 22 we learn that his parents took him from Bethlehem to Jerusalem and there "presented him to the Lord according to the law." Luke, however, does not tell us at what age this was done, but by turning to the law of Moses as recorded in Lev. 12 we find that this was done at the age of forty days. If the firstborn of the family was a male child, then it was to be presented to the Lord at the age of forty days. But if the firstborn of the family was a female, then it was to be presented to the Lord at the age of eighty days. Now this was the law in the case, and Luke says the child Jesus was "presented to the Lord according to the law." What did the law require? The law required this to be done at the age of forty days. Therefore, at that age they "presented him to the Lord according to the law;" and in Luke 2: 39 it says that "when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth." The child was now over "forty days" old, and this is the first time they have been at their own home in Nazareth since he was born in Bethlehem.

Now just how long he (they) remained at home in Nazareth before the visit of the "wise men" I am not able to say, or whether Jesus was three months, six months or a year old when the "wise men" came the Bible does not say, but Matthew says, "Behold, there came wise men from the east to Jerusalem, saying, Where is he that was born King of the Jews? for we have seen his star in the east and are come to worship him." These men conferred with Herod in Jerusalem, and then went out on hunt of the child.

And as they went "lo, the star which they saw in the east went before them, till it came and stood over where the young child was." You see, they were guided—miraculously guided—by that star, to the right city, to the right house and to the right child, so there was no mistake upon their part. When they saw the child they conferred great honors upon it and gave val-

uable gifts which, no doubt, were very much needed and highly appreciated by that little family, as they were very poor in this world's goods.

Just at this point it will be in order to say that God foreknew and foresaw their journey from Nazareth into the land of Egypt, hence he put it into the hearts of the "wise men" to "open their treasures and present unto him gifts, gold, frankincense and myrrh" (Matt. 2: 11). And very soon after the departure of the "wise men" the little family started for Egypt, and no doubt the valuable "gifts" that were given by the "wise men" served as a partial support while on their journey and during their sojourn in Egypt. Surely the "gifts" given by the "wise men" were not mere ornaments to hang on the wall and decorate their little cottage, but evidently they served a substantial purpose—enabled the family to purchase for themselves the actual necessities of life while on their journey and perhaps during their stay in Egypt.

Many Bible readers are of the opinion that the "wise men" went to Bethlehem, found the child there, and that Joseph, Mary and the child went from Bethlehem to Egypt, but this is not true. They did not go to Bethlehem, though Herod sent them to Bethlehem, and said, "Go and search diligently for the young child." But as they started, lo, the star appeared, and regardless of Herod's order to go to Bethlehem they would, of course, follow the star. The star would lead to the right place. They followed the star; it led them to Nazareth. There "they saw the young child with Mary his mother, and fell down and worshiped him."

If we say that they went to Bethlehem, found the child there, and that Joseph, Mary and the child went from Bethlehem to Egypt, then it leaves no time nor place for the observance of the events recorded in Luke, second chapter, from the beginning of the twenty-second to the close of the thirty-ninth verse. But instead of going from Bethlehem to Egypt they went from Bethlehem to Jerusalem, from Jerusalem to Nazareth, from Nazareth to Egypt and from Egypt back to Nazareth.

Browning, Ill.

(To be continued.)

Gospel Power.

W. M. DAVIS.

No. 1.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16). Power is a wonderful word with man. He has coveted power in all ages of the world's existence. The history of the world from the beginning of time shows that men will cross mountains, plains and seas; will drench peaceful lands with blood in order to gain and retain power. The love of power prompted Pharaoh to refuse to let the children of Israel go when God called for them, and thus caused divine vengeance to wax hot against him. Thirst for power actuated Herod to slay the children of Bethlehem and in all the coasts thereof, causing lamentation, weeping and mourning in all that land. It was the love of power that induced Simon, the sorcerer, to offer money for the gift of God. All these things show

that power is the supreme object of man's aspirations. Power gives eminence and influence to its possessor. It is the influence of power that causes men to thirst for it. The legitimate exercise of power is profitable in all its realness. The great curse of power is its abuse by men. Men seldom legitimately use the power conferred upon them in this world, but the proper use or exercise of all power is good and profitable. All power is from God and as long as it is utilized in harmony with his design it is beneficial to man; but if it become corrupted, it is degrading and detrimental to him. The various fixed powers of God in nature are good for man when he works in harmony with God's design in establishing these powers. God has ordained a special power for a special purpose. There is power in all the phenomena of nature that God has ordained. There is power in the water we drink and in the air we breathe; there is power in the light and heat of the sun and in the soil of the earth. All these powers are ordained of God for our good. Air, moisture, light and heat are essential to all living objects, but each of these has a specific function to perform. Air cannot perform the function of light, neither can heat perform the function of moisture; but each of these contributes its part to the life of all living objects. God has set in order all these powers and given them their respective functions to perform and they can perform no other. Again, we learn that no power can accomplish anything unless it is connected with the object to be acted upon. The powers of heat, light and moisture can accomplish nothing unless they come in contact with living objects. The power of steam is wonderful when connected with a locomotive, but the connection is necessary. The power of electricity works wonders when connected with machinery, but alone it accomplishes nothing. All these illustrations are sufficient to show us that no power accomplishes anything unless it is connected with the object to be acted upon. Again, we notice that these powers that are to bless men, when misdirected and improperly used, become powers of destruction. Electricity and steam are wonderful powers of destruction when improperly used. Let us now apply these principles that we have briefly enunciated to the gospel of Christ. Paul says it is the power of God unto salvation. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4: 12). God has ordained the gospel as his power unto salvation. It is a special power ordained for a special purpose. It has its special function to perform and will perform no other; neither will any other power perform this function for man. We cannot look to God for any other power to save; God has vested all his saving power in the gospel, and it is thus the power of God unto salvation. As we have already learned, no power can accomplish anything unless it is connected with the object to be acted upon. So the gospel as God's power, cannot save man unless he is connected with it. Obedience is the connecting link between man and the gospel power. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking

vengeance on them who know not God, and obey not the gospel of the Lord Jesus Christ" (2 Thess. 1: 7, 8). Here we learn that God will punish all who refuse to obey the gospel. They have not accepted God's power to save. Remember the connecting link between the power and man is obedience. Misdirected power or power improperly used is destructive, as we have already seen. This is as true of the gospel power as it is of any other power. A man who misdirects or improperly uses the gospel power, will be condemned by it at the last day. It will be the means of his everlasting destruction if he does not use it as God ordained it. "The word that I have spoken, the same shall judge him at the last day" (John 12: 48). May we receive it, believe it, obey it and live it till the summons comes to bear us hence.

Ellettsville, Ind.

The Bible Our Creed.

JAS. A. ALLEN.

We should all study the Bible and rely upon it for authority in all matters pertaining to Christian work and worship. The Bible should be our creed and we should accept nothing but its precious teaching because it only came from God. Creeds and disciplines have no place in New Testament Christianity and ought, therefore, to be abolished. In the Bible God has spoken to the people and no clerical dignitaries nor solemn conventions have the right to step between the Bible and the people and interpret God's word to the people. The Bible is its own interpreter. The plain commands of God are clearly laid down in the Bible and all who are subjects of the gospel call can understand them. To attempt to explain more fully what God has explained is to dishonor God and to declare that the Bible is not complete. There is no room in the scheme of redemption for human wisdom.

The Bible being the word of God should be our all-sufficient rule and only authority on religious questions. The way to honor God and be saved is plainly taught in the Bible and never, under any circumstances, originated in the mind of man. Creeds and disciplines are unscriptural because they are not commanded by the Lord and were never practiced by inspired men.

Jesus sent his apostles to "preach the gospel to the whole creation," but commanded them to wait "until ye be clothed with power from on high" (Luke 24: 49). After being "clothed with power from on high" they were infallible teachers. They simply preached the truth as it is in Christ Jesus and never, for a moment, adopted the creed because they needed none. They believed God's word and nothing else. The Lord has not commanded us to perform a service in such a way that we cannot understand what is commanded.

The Scriptures alone are able to make us "wise unto salvation through faith which is in Christ Jesus" and they only are profitable for teaching. "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, R. V.).

Faith in a creed will never save anyone, because the only scriptural faith comes by hearing the word of

Christ. "So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 17). Nothing is "the word of Christ" that is not as old as the New Testament. There is not a creed in Christendom that is as old as the New Testament, and consequently they all ought to be abandoned and abolished, because they are manifestly unscriptural and contrary to the plain teaching of God's word. Any doctrine or teaching that cannot be found in the Bible, ought not to be found anywhere, because it did not come from God.

The Christian man or woman who is walking in the light, as he is in the light, knows no doctrine or teaching except "the things which are written." The commands of God and the teachings of Christ and the apostles are revealed only in the holy Scriptures and not in the popular literature of the nineteenth century. If we are faithful Christians we are obeying the commands of God and one of them is "not to go beyond the things which are written" (1 Cor. 4: 6). When we are earnestly contending for the faith once delivered to the saints we are earnestly contending against everything else. How many churches and doctrines and even perversions of the true doctrine, would there be if all men were steadfastly clinging to the holy commands of God and the sacred precepts of the New Testament?

The only scriptural way to act religiously is to "preach the word" and nothing else and obey all of the commands of God exactly as they are laid down in the Bible and nothing else.

We are right, and cannot be wrong, so long as the Bible is our creed, the sayings of Jesus our only authority and the precepts and examples of the apostles our all-sufficient rule.

Nashville, Tenn.

"The 'Bank' Saloon."

CHARLES NEAL.

There is a saloon in Riley, Indiana, called "The 'Bank' Saloon." Why it was so called I do not know. Since its owner has seen fit to brand his drinking and gambling den a "Bank" let us, before depositing any of our valuables therein, consider its standing and figure on the result of such deposit. The barroom is a bank in which we may deposit much, lose much and draw much from. We may deposit therein our all—money, time and character; health, manly independence and self-control; home comfort, a wife's happiness and the children's happiness, education and usefulness in the world, and our own soul. The result is the loss of them all. Those who deposit their great wealth in such a bank lose it all and must take in return, whether wanted or not, misery and wretchedness, pain and tears, with untold sorrows fraught with remorse for misspent years which, all taken together, in most cases result in the loss of the soul, which means eternal suffering in the "great abyss."

There are thousands of such banks around us; we see them at every turn. Thousands of our boys and strong young men are making deposits and receiving the awful returns. There are 300,000 common drunkards in our fair land, a tenth of whom fall into the dishonored drunkard's grave every year; 200,000 paupers are kept in almshouses and 75,000 criminals are

kept in prison while misery and wretchedness is brought to a million and a half of women and children, all as the result of deposits made in the barroom bank. With these indisputable facts before us is it not time that every Christian should rise up in his place and unsheath his sword against the great foe of our fellow men? But thousands are asking, How shall the demon be slain? The words of the song, "We will conquer the demon by vote" seem to be the motto of some. "We will make sober men by prohibiting the sale of intoxicating liquors," they say. Perhaps that would be the best way if there were not a better. But "a still more excellent way show I unto you." Instead of removing the barroom to make sober men let us make sober men and thus remove the barroom. If the barroom was not patronized it would vanish as snow under the August sun.

We can have much to do with the oncoming generation by our teaching the children. "As the twig is bent the tree is inclined" is true, and a child brought up in the right way will not depart from it. Let us impress the youthful mind with the results of the use of strong drink and read them God's fearful denunciation of those who are deceived thereby. A great work is this—not for a few, but for the many; not to be accomplished in a few months or years, but the work of many years to come. Each individual Christian is responsible, to the extent of his ability, before God. When Christian parents heed the injunction of inspiration to bring up their children in the nurture and admonition of the Lord and teach them the word of the Lord diligently it will be the beginning step toward driving the saloon monster from the land. The distance from the family fireside to the gambler's den is not made at a single stride. There are smaller things which lead to the greater. Parents permit their children to associate with the very lowest and roughest of society. Instead of taking the boys to church on the Lord's day they are permitted to roam at will through the fields, smoke, hunt rabbits, fish, play baseball or perhaps engage in things much worse. Instead of providing good, clean, elevating reading matter for the children they are left to provide their own which, in many cases proves to be a dime novel, "Peck's Bad Boy," or some other book of evil influence. These "little things," as some may call them, are a good foundation for a worthless life which results in eternal death.

Let us get the truths of this matter in mind and lay them to our heart, teach them to the children, talk them to our neighbors, and preach them from the pulpit and labor and pray for the salvation of the youth of our land from the monster of strong drink. Let us be working while it is day, for the night cometh ere long when no man can work.

Sullivan, Ind.

Speak of the dignity of the body, which may become a temple of the Holy Ghost. Tell of the wonderful relationship between mother and child in the absolute union of their two lives in one body. Teach them the profanity of light and vain thoughts about love and marriage. Teach your boys to honor womanhood, the degradation of which is sin, and will surely bring punishment.—Frances S. Hallows.

The Way

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

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

VOL. III.

BOWLING GREEN, KY., DECEMBER 26, 1901.

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J. A. HARDING, Editor and Publisher.

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Scraps.

J. A. H.

THE WAY expects to give its workers holiday during Christmas week; hence you need not expect a visit from it during the first week in January.

* * *

This is the time of the year when people pay their bills. What you may owe THE WAY is a little thing with you, but remember the Scotch proverb: "Mony a mickle makes a muckle." The many little mites that are due THE WAY amount to a great thing with it.

* * *

It comes to you in the meekest, most unselfish way it knows how, only asking you to help it to live and travel in the service of God. It desires no more. Its highest ambition is to do the greatest good possible in the name and in the spirit of the Lord Jesus.

* * *

Through one of its friends it is enabled to make a Christmas gift of itself to about one hundred and fifty persons. So if the readers of this will send us the names of that number of persons who are willing to receive it, we will send it to them for one year free of charge. We prefer the names of widows, orphans and of aged and infirm people, who would like to have it but who do not feel able to expend money for a paper. Now, if you know of such folks who are willing to receive it, send us their names at once. Let us know that the names come in answer to this request.

* * *

James says, "The supplication of a righteous man availeth much in its working;" and we would like to receive all the benefit we can from that mighty power. So we ask all of you who love the Lord, and who believe that THE WAY is useful in his service, to remem-

ber it in your prayers, that its border may be greatly enlarged, and that it may accomplish the greatest possible good in the service of Jesus. We can do great things, if we will live and work and pray as we ought to.

Christmas Mail.

BY MINNA IRVING.

When Christmas had covered the housetops with snow,
And the bells had retold the sweet story of old,
The postman was stopped on his wearisome round
By a dainty wee maiden with ringlets of gold.
She held to her bosom a little white box
With the strangest directions that ever he read:
In round, childish characters, blotted and blurred,
"To Robert O'Malley, in Heaven," it said.

"Now please, Mr. Postman, my brother has gone
To the beautiful land of the angels of light,
And the tree in the parlor was stripped of its gifts,
But no one remembered poor Bobby last night,
And so I have sent him my woolly white lamb"—
She dropped from her lashes the pearl of a tear—
"Or else he will think that his home in the clouds
Is so far that we all have forgotten him here."

Oh, simple and wonderful faith of a child,
That knew not the grave with its darkness and gloom,
But looked to the skies as the country of God!
Where the birds were in song, and the flowers were in bloom.
It was this that was taught from the manger of yore
When the Bethlehem Baby was born in the hay,
And the spirit of death at His first little cry
In the snow and the starlight went fleeing away.
—Selected.

What Is the Truth About This Matter?

J. A. H.

Recently a brother, who is thoughtful and strong, and whose friendship and brotherly affection I esteem as a rich possession, wrote to me as follows:

"In THE WAY of September 26, you quote from The Missionary Voice what has been said about the China Inland Mission praying for one hundred workers and fifty thousand dollars; and that the workers and money came in answer to this prayer; and that in making its request 'known unto God' this mission is right. Is not this mission a denominational affair? Then you believe God heard these people. In a re-

cent issue of THE WAY you criticise Mullins for calling on such people to lead the prayers. If God hears such to the extent of sending hundreds of workers and thousands of dollars to sustain them, they must have power with God in prayer and, hence, it could not be wrong to ask them to lead our prayers in worship, were any of them present. I read with interest your criticism of Mullins and thought you made some fine points. I am studying this matter seriously, and any information you can give me will be appreciated."

The brother who wrote thus to me did not write for publication. He expected a private answer. But I have been too busy to write as much as I would like for THE WAY and, as the questions raised should interest Christians generally, I have taken the liberty of making this quotation in these columns.

Concerning the China Inland Mission I know little; but if my information and remembrance of it are correct the missionaries go out into the field without any contract or stipulation concerning their support with any man or body of men, and those who are especially interested in the mission, who favor it and work for it, give themselves and pray to God to stir up the hearts of others to give. They heed Paul's exhortation: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6). As what I have heard about them seems to indicate, we may expect them to grow in grace and knowledge till they enter the kingdom of God (if they have not already done so) and through the kingdom here to attain to the everlasting kingdom hereafter.

The fact that they are devoted to God is by no means proof that they are members of his church, his kingdom. On the contrary, one must be devoted to him before he can enter the kingdom. A woman should always be full of love and devotion toward a man before she becomes his wife. Cornelius was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always;" yet he was not a member of the church of God, nor in a saved state when Peter came to him. God had heard his prayers, and had lovingly taken account of his great benevolence, but he still needed to be told what to do to be saved. God is sometimes well pleased with the devotion of men to himself, when they are in grievous error. See Saul of Tarsus. He gives such men light and, if they walk in it, they come into his church. God can read hearts; we cannot. The test that we can apply to men is this: Give them light, and if they walk in it, more light, till they are born into the kingdom of God—born of water and the Spirit. When they have believed with all the heart and have been baptized into Jesus, we know they can join with us in the apostles' doctrine and fellowship, in the breaking of bread and the prayers; and we unquestionably have the right to ask them to do so. But till then God has not called them his saints, and to call on them to lead any service of the saints is like bringing Greeks into the temple. See Acts 21: 28. Surely the spiritual temple is a much more holy place than the material one was.

"The supplication of a righteous man availeth much in its working" (James 5: 16); but no one is righteous

who is out of Christ. He is our righteousness, and in him only are we righteous. See 1 Cor. 1: 30; 2 Cor. 5: 21; Rom. 1: 17; 3: 21, 22. Saul of Tarsus was as sincere, I suppose, and any man in the world when he was persecuting the church of God, as devoted in heart to God as any man, but he was a great sinner and certainly not fit to lead the prayers of God's people. He was against them with all his power.

There are several reasons why those who have not been baptized into Christ should not be called upon to lead the worship of his people. In the first place, most of them—for instance, such as Brother Mullins called upon—are not in sympathy with us. They believe we are radically wrong at a number of vital points, and hence cannot pray with sincere hearts for the building up of that which we advocate. They ought not to be asked to do it. When I do not call upon them to lead the prayers in our meetings I am following the golden rule—am doing to them as I would have them do to me. For when they call upon me to pray in their meetings they put me in a very disagreeable trilemma: I must refuse abruptly, and thus wound and mortify them and others; or I must pray a prayer than would be wounding and insulting to them (as the prayers of those pedobaptists were to Brother Mullins); or I must stifle my convictions, and pray as though I am in perfect harmony and sympathy with them, when I do not want their distinctive doctrines to succeed at all, because I believe them to be wrong and radically subversive of the will of God. Now, when we call upon them to lead in prayers in our meetings we put them in a precisely similar predicament.

Then no man should be called upon to lead the prayers in the meetings of the church or elsewhere merely for courtesy's sake. Prayer is a matter too grave and of too much moment for such a consideration to have much weight. Three considerations, it seems to me, should have the determining influence in our selecting one to lead the prayers: (1) He should be in full sympathy with the objects of the meeting; (2) he should be able to express clearly the wants of the meeting; (3) above everything else he should have power with God.

We should never pray to be heard or seen of men, to please men, or to obtain the glory of men; this much is certain. The end of our petitions should be to bring down blessings from God. Prayer is a solemn matter between God and us and should be attended to with this thought in mind.

A man who has not been born of water and the Spirit, who has not been inducted in the kingdom of God may be as sincere, as devoted to God, as ardent and self-sacrificing as was Saul of Tarsus; but we cannot know it only as he walks in the light as the light is given to him. Let us give him the light; and when he has accepted it, and has so far walked in it as to become a consecrated priest, let us call upon him to perform the functions of a priest in the sanctuary of the Lord. When a king (and a much better one than most of the kings of Judah and Samaria) presumed to enter the temple to perform the functions of a priest, God smote him with leprosy, and the priests hastened to thrust him out. Under the old covenant it was a high crime for anyone not a consecrated priest to presume to perform the functions of a priest in the sanc-

tuary of the Lord. How much more serious must be the crime in the infinitely more holy sanctuary of the new covenant in which we worship. Let us fear and tremble lest we violate the law of this holy place, lest we bring Greeks into the temple, lest we induce one to undertake its holy service who has never had the consecrating blood of Christ applied to his soul. And that blood is never applied to any, so far as we know, who has not been baptized into Christ, into his death, into his holy church; for in him we have our redemption, the forgiveness of our sins. In this matter, as in all others, it is safe to do that which we know to be right, and to avoid that about which we know there is room for doubt, to say the least of it.

No doubt God regards the alms-deeds and prayers of devout aliens now as he did in the olden time, but he did not call upon them then to lead the prayers of his people nor to perform any functions of a priest in his sanctuary; neither should we do so now. We should preach the truth to them and thus lead them into the kingdom of God, even as his servants did then. The line between the church and the world cannot be too distinctly drawn. It is so dim now in many places that people imagine themselves in the church when they are in the world.

A Day in Missionary Life.

J. M. M'CALEB.

October 11.—Rose at half past five; took a cold bath and dressed as usual; arranged a large box in the back yard for the children's playhouse; read three chapters—two in Jeremiah and one in Acts; breakfast was announced at seven.

Met the English classes at the Central Post Office from eight to ten. It was the day for compositions. One young man's paper, slightly corrected, ran as follows: "A Trip to America. While I was attending school, I often learned various interesting stories of America or Europe, by the teachers or books, and also that America has continually been civilized surpassing many other countries of this world. This account was surely an inducement to my trip; but the only reason why I had chosen especially to go to America was because our nation owes very much to that country. For some fifty years ago a distinguished benefactor named Commodore Perry knocked at our gate in order to awake the long and dark dream of conservatism of Japan, when we shut ourselves within our walled cities.

"At a bright day dawn, about two weeks since, I left Yokohama. I saw a lofty mountain, with its magnificent peak which towers up to the blue sky, along the Pacific Ocean in the distance, and I knew myself that the ship was just going to approach the United States.

"So full was my mind with wonder and delight after landing, that everything I saw seemed to be the emblem of civilization; and I long that our nation will reach such a degree of enlightenment as that of America in the near future by the friendly intercourse between Japanese and Americans."

This is a typical production and is interesting in that it gives an insight into Japanese character in

wanting their country to become highly civilized, and in the friendly feeling they have toward our country. Perry is looked upon as a great benefactor to Japan. A monument was erected to his memory a short time ago on the shores of Japan in which the Japanese took an enthusiastic part. Japan has no "walled cities" however, but only certain castle grounds. The imaginary mountain with its "towering peak" that our friend saw on his approach to America was evidently a reproduction of Mount Fuji in Japan, which appears beautifully from the sea on approaching the country.

From the English classes I proceed to the children's school, which by bicycle is about fifteen minutes' run. One of the rooms had become filled with surplus seats, and the household plunder of the housekeeper. I had planned on a side shelter for the seats and that the rusui, or housekeeper, would have to either stow his goods in the apartment assigned him or dispose of them. Accordingly I proceeded to put the side shelter as I had previously planned. A young man of the place said he was idle that day and would help me. With a few nails, a hammer and a saw, a few pieces of timber and eight sheets of galvanized iron we soon had up the necessary roof, fully as well done and for half what the carpenter wanted for the job. The people stood about looking and wondering how we had done it so quickly.

The school in the other end of the building was to begin, according to set time, at 1 o'clock. One o'clock and the children came, but no teacher. I had already made up my mind that school must keep whether teacher was present or not. I had already finished my lunch of four nice red apples bought at a fruit-stand near by, so I walked into the hall, full of little fellows, and called the rest in from the playground, and asked them to form in line and march in as usual. They were quite orderly and understood their places according to grade. At the signal their little feet began to move in concert and soon all filed in at the door and were seated in their places. We spent thirty minutes in song service. I then proceeded to tell them the story of a certain drunkard in America. The story runs briefly as follows: In the city of New Orleans in the southern part of the United States there lived a certain drunkard. He was a young man of good family, was intelligent, and had many friends, who often admonished him to quit drinking; but at this he only became angry. One day a friend was sitting in a restaurant, when this man came in and began to talk at random, as he was already partly drunk. He told many of his private matters. His friend, sitting by, wrote down all he said in short hand and next day wrote it out carefully and sent it to him. He could not understand such a letter and went immediately to see his friend and asked him, in some anger, what it all meant. "That is an exact report of your talk in the restaurant yesterday," his friend replied. At this he turned pale and walked away, determined if whisky made him talk that foolishly he would never drink any more.

By this time the teacher had arrived, being only forty minutes late. I am quite determined, by the Lord's grace, that the school shall begin on time, be taught properly and that both rooms shall be filled.

This will require special attention and some extra effort for a while. There are only twenty-three present to-day; with a little extra effort we can have sixty. We have the room and accommodations for this many. It is my purpose to take the names and addresses of the entire school and visit the house of each child, get a correct knowledge of his home, his parents, their occupation and so on. To keep up such work of course takes time, but it is profitable, in that it enables one to proceed more intelligently and to get in closer touch with the people whom he assists. A school of this kind properly managed requires one's entire time. It is the burden of our hearts that for this work the Lord will send a co-laborer, in the person of some consecrated sister. It is a work woman is adapted to, and she can accomplish more in this particular line than can a man.

Before retiring a letter comes from Brother Fujimori, stating that he had received a check from a friend in America for Brother G. A. Wagner to the amount of \$6.50. But as Brother Wagner can no longer endorse checks and receive money from friends in America, having gone to his reward, he is not sure that it would be satisfactory for him to use the gift, and he wants to know what he had better do. Deferring an answer till morning, I ask the blessings of a Father's care upon our home for the night, turn the lamp low and join the rest of the family in repose.

P. S.—We have a room in our own home free to a sister who will come and take charge of the school.

Gospel Power.

W. M. DAVIS.

No. 2.

In order that the gospel may be the power of God unto salvation, it must be perfectly adapted to man. If God, in devising and giving the gospel, thoroughly comprehended the exigencies of man's being and the demands of his existence, and adapted it to him, it is then God's power unto salvation. If this is proven, it is one of the greatest evidences in favor of the divine authenticity and power of the gospel. The gospel, in order to be a saving power, must respect man's mental and spiritual nature. If it doesn't it cannot save. Man is an intellectual, emotional and volitional being, and must be saved as such. God respects all these faculties in the process of saving man; if he does not, man is not saved as man, but as something else. The gospel then, in order to be the power of God unto salvation, must be perfectly adapted to man as an intellectual, emotional and volitional being. Looking to the elements of the gospel, we are not disappointed. We read the first four books of the New Testament and we find that they were written for a specific purpose. John tells us why these books were written: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20: 30, 31). John says, "These things are written that you may believe." What things are written that we may believe? Jesus instantaneously turned water into wine, withered a fig

tree, stilled the tempest, walked upon the surface of the water, healed the sick and the blind and did many other wonderful works; and John says they are written that we may believe that Jesus is the Christ. These works ascribed to Jesus are evidences of his divinity. Now, these evidences must be brought to bear upon the mind of man. They do not directly affect the emotional or the volitional faculties, but they appeal directly to the intellectual faculty. If properly impressed upon the mind, they change the intellect, and constrain us to believe that Jesus is the Christ. The intellect is susceptible of change only by evidence. The first element of the gospel is evidence; thus we find it to be adapted to man as an intellectual being. The intellect is changed, man made a believer, and therefore as far as the gospel respects the intellect, it is the power of God unto salvation. Again, man is an emotional being, and the gospel must be adapted to him as such. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3: 16). The love of God for a lost and ruined race, the exhibition of that love and what it has wrought for man, appeal to the emotional faculty and excite it to admiration and appreciation of the spirit that sent Jesus from the skies on his mission of mercy to save the lost. "The love of Christ constraineth us." It constrains us to sympathize with his mission of mercy and service of love, it constrains us to sympathize with him and his work to the extent that we become willing to surrender to him and to assist him in honoring God and saving humanity. Thus, so far as the gospel respects this faculty of man, it is the power of God unto salvation. But man is also a volitional being; capable of willing to do or not to do. The gospel, in order to be the power of God, must be adapted to him as such. The will is susceptible of and is controlled by motive power; there must therefore be sufficient motive power in the gospel to change the will of man. The judgment is presented to man as a motive to change the will. "And the times of this ignorance God winked at; but now commandeth men everywhere to repent; because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17: 30, 31). Here Paul presented the judgment of God as a motive to repentance. This changes the will of man, and makes him subservient to the will of God. In this way the gospel is the power of God unto salvation. Man can be saved in no other way; he must be changed in intellect, sensibilities and will; and the gospel is the only power to thus change him. For this reason Paul said he was not ashamed of the gospel of Christ, for it was the power of God unto salvation. It is the only power that God has to save men from sin to-day; and if man refuses or fails to lay hold of this power and exercise it, he will be banished forever from the presence of the Lord and the glory of his power to writhe in the agonies of endless death while the cycles of eternity roll on.

Ellettsville, Ind.

Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.—T. Edwards.

The One Way of Salvation.

S. WHITFIELD.

No. 10.

The one and all important question for us to keep before our minds, as Christians, is our individual responsibility before God in our preparation for eternity. In the midst of health, strength and prosperity we are prone to forget about this; hence we need to be continually reminded concerning our duty to our Maker. This is a busy age, and there is so much to take and keep our attention from spiritual things.

No person can live a Christian life without a constant study of the word of God. We should study it with the express purpose of learning our duty, with a strong determination to do the same. "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119: 11). I know of no better way to keep from sinning. The more we study the Scriptures, with a pure motive, the less danger there is of us departing from the way of life. The greatest person in this world is the one that knows the Bible the best and obeys it the most. In it we find an inexhaustible storehouse of wisdom and knowledge which we should feed upon all the days of our lives. It has made us what we are, and there is no limit as to what it can do for us still. I know of nothing we need worse than a more diligent and prayerful study of the Scriptures. It would make better people of us, and we would be more successful in teaching the world. God only works in and through us as we let his word dwell in our hearts.

Plenty of people read the Bible, but they do not understand it, for they do not study it. It is impossible to understand the Scriptures without studying them faithfully. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5: 39). Christ did not mean for them to simply read them over to see how much they could read, but he meant for them to look diligently into them or to ransack them. This is the way we should all study the word of God, for it is of more value to us than silver or gold. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1: 10, 11). We should inquire and search diligently into the things God has given us to understand just as these prophets did. We do not get anything from the Bible that is of lasting good to us except what we work hard for ourselves. Others may help us to understand the commandments of the Lord when we are trying hard to understand them ourselves, but if we do not do this, they cannot help us. The Bible will interpret itself if we will only let it. If God cannot make himself understood, how can man tell what he means?

Every Christian should be a teacher of the law of God. No one can teach the Bible without first studying it himself; hence all must study and learn his own duty first. It seems very difficult to get people to realize their duty along this line, but there is noth-

ing that would help them more than this, if we could only get them to put it into practice. If we have found something good which has blessed us, we cannot do our duty by keeping it to ourselves. "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8: 1, 4). It is just as much the duty of every member of the church now to preach the word as it was then, and there is the same demand for it. We should remember that disciples are to be the salt of the earth and the light of the world.

We cannot become stronger in the Lord and in the power of the truth without daily feeding on the heavenly manna in God's eternal word. It is one grand means to promote spiritual growth in the life of every Christian. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psa. 19: 7-11).

If a man knows the Bible well, and is accustomed to using it, he is fully equipped to refute all false doctrine. The word of God is the sword of the Spirit which has been given to us to fight against all forms of evil. It was what Christ used in contending against the devil during his temptation after baptism. Paul told Timothy to "Preach the word," not about it, but the word itself. The most powerful and the most helpful sermons that are preached in this world are those that abound in declarations from the Scriptures. The more Bible there is in a discourse, the more good it will do. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3: 16).

Walnut Bottom, Pa.

Report for October.

Sisters E. & B. R., Utica, Ind., \$10; to the children from little Addie, \$1; church at Pilot Point, Texas, \$11.50; church at Becton, Ky., \$7.67; church at Coral Hill, Ky., \$7.71. Amount for the month, \$37.88.

Amounts received in Japan: Shimousa church, \$1.50; rent on house \$22.50; for teaching English to the post and telegraph clerks, \$40. Whole amount \$101.88.

Note: In addition to the above the rent on our home since February to September above what it took to keep up the school, \$103.94. Amount in hand to-day, November 4th, \$104.07.

This leaves all well, happy and contented. Grace, mercy and peace upon all who love the Lord in sincerity.

J. M. McCALEB.

"The Church" Identified.

P. R. SLATER.

"Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

This language was addressed to "the church" at Colosse. Whatever they did was to be done by Christ's authority, or in his name, and thus give the glory to God by him.

It is very common when you meet one of a religious turn of mind to ask, "To what church do you belong?" The answer frequently comes, To the Methodist, Baptist, Presbyterian, or to some other one of the religious bodies. Now were you aiming to identify the "church of Christ," you would not accept either of these, to the exclusion of all the rest, excepting there was as much authority for becoming a member of one as the other, and none for becoming a member of either, since none of them were authorized by Christ.

It is claimed by some that the "church of Christ" includes all these various bodies. This cannot be, since the church of Christ is a "united body," hence there can be no identification of "the church" in this way. While there may be Christians in these various bodies, being associated with them does not make them Christians. Since one may be a Christian, and a member of the church of Christ without becoming a member of either of these various bodies, that which is peculiar to either of them is no part of Christianity or necessary to entering into the church of Christ. Hence, they, as a whole, do not constitute the church of Christ; and more, whatsoever is done in "word or deed" in the name of any of these various bodies is without Christ's authority, therefore not giving God the glory by him. Jesus says, "Not every one that says Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my father who is in heaven." "Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out demons, and in thy name done many wonderful works? And then will I profess unto them I never knew you: Depart from me you that work iniquity;" what you have done in my name has not been done by my authority; you have not heard and done my sayings. Here Jesus makes the difference between the wise and the unwise—the doing and not doing the things he says. Then "See that you walk not as unwise, but as wise, understanding what the will of the Lord is."

What then is the will of the Lord? He says, "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it" (Deut. 12: 32). Solomon says the whole duty of man is to fear God and keep his commandments. Putting these two passages together we have the following: The whole duty of man is to reverence God, adhere to and maintain his commandments unchanged. He, then, who does the will of God, does what he has commanded and keeps the saying of Jesus and glorifies the Father by him.

Since we cannot identify "the church" in any one of these sects or bodies, nor in them as a whole, if we are able to identify it at all, we will have to look elsewhere, and since the church of Christ consists of all

Christians, because the acts necessary in order to become a Christian are necessary to entering the church of Christ, and since a congregation of Christians in a given community constitute the church of Christ, then all congregations of Christians are "churches of Christ," and since to establish a Methodist, Baptist or Presbyterian church, neither would consist of all Christians, then on what basis can we establish the church of Christ and include the Christians that may be in these various bodies? Only by uniting them in one congregation on the things in which they are agreed; and these would necessarily be the things essential to entering the church of Christ; otherwise they would not be Christians, since the one is necessary to the other.

On what, then, do all Christians agree? First, that faith in Christ as the Son of God is essential, since "without faith it is impossible to please God;" and John says, "These things are written that you might believe that Jesus Christ is the Son of God, and that believing you may have life through his name." All agree that repentance is necessary, since God has commanded all men everywhere to repent. All can confess Christ as the Son of God who believe on his name, since "With the mouth confession is made unto salvation." All can agree that a penitent believer who has confessed Christ before men should be baptized into the name of the "Father, Son and Holy Spirit," since Christ has so authorized. All do agree that immersion is baptism. The only disagreement is as to whether something else is as well. Since, then, we agree on the one, that is sufficient, and we can let the thing alone on which we are disagreed. All agree that a baptized, penitent believer is in Christ, and therefore a member of "his body," "the church." Since "we are all the children of God, through faith in Christ Jesus"—for as many as were baptized into Christ did put on Christ—all agree that we should continue steadfast in the apostles' teaching and fellowship in the breaking of bread and prayers. All agree that the "Lord's Supper" should be observed on the first day of the week, since the ancient disciples met on the first day of the week to break bread. It is not a question as to how often it should be observed, since the first day of the week is agreed upon for its observance. Should, then, you find in any community, a congregation consisting of all those who agree on the things as being essential to Christianity that are hereinbefore mentioned, and doing all in the name of the Lord Jesus, giving God the Father glory by him—could it not be identified as "the church" of the New Testament? This being so, should not any who do observe all these things, in the "name of Christ, giving God the Father glory by him," be thus identified? If not why not?

Christianity and Selfishness.

W. J. BROWN.

No. 5.

The spirit of self-seeking in religion is at the farthest possible remove from the spirit of the Christ. "If any man have not the spirit of Christ he is none of his." "Let this mind be in you which was also in Christ. It is the very opposite of selfishness. He

did not try to make himself a reputation by means of the extraordinary power conferred upon him. It is repeatedly said that "he sought not his own glory." He did not use his power to oppress man or to extract gain from the misfortunes of his kind. Neither was he trying to save his own soul or seeking his own happiness. Had Christ pursued the end of the great majority of those who have the temerity to call themselves by his name are pursuing, his name never would have come down to us. He was so busily engaged in the enthusiastic work of alleviating suffering and saving souls, that he almost forgot, humanly speaking, that there was such a thing as human contentedness in a world of misery and sin. I have seen it stated of a glorious philanthropist, whose whole life had been given to the abolition of human slavery, that, when asked by a systematic clergyman if he were not neglecting the interests of his own soul, answered, "I did not think about my soul; I had no time to think about myself; I had forgotten all about my soul." That is the most effectual way of saving one's soul. Would one, in his wild enthusiasm to rescue his friends from a burning building, stop to consider or secure his own safety? The Christian is not concerned about his own happiness; he has not time to consider himself. He is further advanced in the school of Christian ethics than to be repeating the question of those half-baptized in the spirit of unselfishness. "Lo, we have left all and followed thee, what shall we have therefore?" This selfish, mercenary, calculating spirit of the disciples died out in the fullness of Christian manhood; and so we will emerge from a like chrysalis state when we shall have been "baptized with the baptism that" they were overwhelmed in.

"Be ye perfect, even as your Father in heaven is perfect, that you may be the children of your Father in heaven"—i. e., like him. He does not pursue his interest and happiness because it is his supreme good, but because he is the source of happiness to all creation. We should regard our own happiness only so far as we are the source of happiness to others; this is to be like God and Christ and unlike the devil and many that call themselves Christians. Worldly prudence says, "Be honest; you will find it to your advantage to be so; do right; it will pay you in both the world that now is and in the world which is to come." So much of this spirit soaks into men of the world that they find it difficult to be otherwise in religious spheres. Christ, they think, only magnifies this spirit on a large scale. "Your duty is to save your soul and seek happiness in the world to come; give up all good things in this world and you will get the good of the next." This is the wisdom of the world, magnified selfishness, baptized self-seeking, none the less selfish for its being eternal, heavenly. How does this exhortation chime with such views of the Christian motive—"Love your enemies, do good and lend, hoping for nothing again?" This is the spirit, not the letter, of Christianity. Do good disinterestedly because it is good; do right because it is right, not from calculation, not from the hope of personal advantage or reward in time or eternity; either temporal or spiritual. Goodness, virtue, spirituality are of such intrinsic worth as to commend themselves to

both God and men without a bribe. God does not give a reward for practicing virtues. "Blessed are the meek, for they shall inherit the earth," but that is not the motive to meekness. Shall I give a man a reward for saving himself from drowning? "Blessed are they that hunger and thirst for righteousness." Why? Because they shall be filled with righteousness.

Cloverdale, Ind.

Patience.

JAS. ALLEN.

Patience is essential to the Christian life, but it is a virtue that is practiced by but few. Few people obey all the commands of God and fulfill all the requirements of the Holy Scriptures. Patience is a golden fruit but it grows on but few trees, and steadfastness in fearing God and keeping his commandments is exhibited only by those who are working out their own salvation with fear and trembling.

We talk of the patience of Job, but I seriously believe that but very few professed Christians know enough about what the patience of Job was to profit by his example. Job was patient in that he maintained his integrity before God in the most trying hour of affliction and despair, and remained loyal and true to the Lord in tribulation as well as in peace and safety, in adversity as well as in prosperity. And I fervently wish that we, to-day, under the dispensation of the fullness of time, had more godly men and women who would maintain their integrity before God, patiently serve him and steadfastly keep his commandments, as they are plainly laid down in the Holy Scriptures. Most Christians to-day are too soon shaken from their most holy faith, once for all delivered to the saints and too easily bewitched by the snares of the devil and the deceitfulness of sin to present to the world a very striking example of patience. It is our Christian duty, and indeed we are reprobates without we steadfastly continue to serve God under all circumstances and patiently continue in well-doing, walking worthily of the vocation wherewith we have been called, redeeming the time for the days are evil. We should never cease to work and toil in the vineyard of the Lord, hoping for the appearance of the great God and his Son Jesus Christ and a glorified state with him and his saints forever. "For we are saved by hope: but hope that is seen is not hope: for 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).

We must wait patiently for that for which we hope, but in waiting we must watch. "Watch therefore: for ye know not on what day your Lord cometh (Matt. 24: 42).

Let us be "strengthened with all power, according to the might of his glory, unto all patience" and "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."

To look into the perfect law of liberty and continue therein "ye have need of patience, that, having done

the will of God, ye may receive the promise." "In your patience ye shall win your souls," "and let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." "Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. 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: 7-11).

Pass It On.

ROBT. H. ROLL.

Selfishness finds no place in the religion of Christ. It is based upon the principles of love, universal blessing and salvation for all. It is in its working similar to the financial scheme called the "chain-card." The blessings in Christ cannot be kept for selfish purposes, but must be passed on to others. "Give and it shall be given unto you," is imprinted on every gift of God. Any effort to keep God's blessings to yourself will result as when the Israelites tried to store up the bread from heaven, and it bred worms and stank.

When Christ sent forth his twelve disciples on their first mission he gave them the power to work miracles with these instructions: "Heal the sick, raise the dead, cleanse the lepers, cast out demons: *freely ye received, freely give.*" The spiritual gifts in apostolic days were not for the profit of one, but of many—for the building up of the church. Just as the eye did not receive its wonderful power for its own sake, but for the good of the whole body; and the hand its skill—not for itself, but for the whole man—thus the church also "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 of itself in love." And upon this condition of using and exercising its gifts for the benefit of all, we retain it and increase it. The hand that ceases its work loses its skill; the unused eye loses its sight. "Stir up the gift which is within thee," said Paul to Timothy. And, "Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

We hear of people that cannot learn or remember the word of God; of spiritual dyspepsia among members apparently overfed with good, rich teaching; of churches "preached to death." Small wonder. If the Christian does not joyfully use every truth he receives to rise by it and uplift others, what else can they expect? Much eating without exercise is injurious, not helpful. And do we not light a candle and set it on a candlestick? If you try to put your light under a bushel the Lord will snuff it out. For if he has saved you he wants you in turn to be the salt of the earth; if he has enlightened you he wants you to be a light

in the world. "And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid save that it should be manifested, neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear." And he said unto them, "Take heed what ye hear; with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath."

David knew that. "I have not hid thy righteousness within my heart," he said; "I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation" (Ps. 40: 10). In like manner if we have received truth and know righteousness, let us not conceal it but to hold it forth (Phil. 2: 16) both in word and deed, that we may be as epistles of Christ, known and read of all men (2 Cor. 3: 3).

Pass it on. Christ did not live for himself: he lived for others. The Christian, too, finds his happiness and his salvation, his cross and his crown, in living for the blessing of others. Freely ye have received, freely give. Does God love us? Do not simply absorb that love, but radiate it. Pass it on. As John puts it, "Beloved, if God has so loved us, we ought also to love one another." Did God forgive us our sins? Pass it on. "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." Does God comfort you in affliction? Pass it on. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort; who comforted us in all our affliction that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 3, 4).

Earnest Entreaty.

Sometimes we think that men are too earnest or zealous in their exhortation to sinners to obey the gospel, especially when holding a series of meetings for the purpose of preaching the gospel to alien sinners. But when we consider the importance of obeying the gospel, which is the power of God unto salvation to all them that believe, and the responsibility that rests upon every man who stands up before men to teach them the way of life and salvation, we are constrained to say, "Cry aloud and spare not." By studying the lives and examples of the apostles we find that they were earnest and zealous in the discharge of their duties. We will quote a few sayings from the apostle Paul: "Knowing therefore the terror of the Lord we persuade men" (2 Cor. 5: 11). To the elders of the church at Ephesus he said, "Therefore watch and remember, that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20: 31). To the church at Rome he says, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 1, 2). "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (1 Thess. 4: 1).—Gospel Missionary.

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."

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Scraps.

J. A. H.

Remember that the editor quotes regularly from the standard edition of the American Revised Version, which he believes to be the best translation of the Holy Scriptures extant. Above everything we ought to hunger and thirst for more light from God's Word, that we may walk in it.

* * *

To-morrow, December 31, Potter Bible College opens again after the holiday recess. We now have room for twelve or fifteen more boarders than we had before Christmas. Eight have written that they will be on hand immediately after the holidays. Several more have written that they expect to come by January 28. In our next issue we will let you know how many vacant places we have.

* * *

Remember that the money has been given to send **THE WAY** to more than two hundred persons, widows, orphans, invalids, or any other poor people who would like to have it but are not able to pay for it. Send us the names of such people, if you know them, and let us know that you send them in answer to this call. We expect to write to each such person telling that his (or her) name was sent in answer to this call. But we will not tell who sent the name. We do this to prevent frauds from collecting money for **THE WAY**, and sending in the names of the subscribers as poor people to whom it should be sent. Send us the names, for we want to send the paper to as many such people as we can. God only knows how much good it may do.

* * *

By this mail I received a letter from an orphan girl who was once a student of ours. She says: "Another

year has rolled by, and again I send you a dollar for **THE WAY**. You may send it to Miss ——. She is an orphan, a poor girl, and I think the paper would be a help to her. I know it is to me. I do not see how I could do without it. I am always eager to read it." And then she expresses her gratitude and love for the good the school has done for her. I pray that she may be faithful unto death, and meet her godly father and mother in heaven. The heavenly Father will reward her, even in this life, a hundredfold for every sacrifice she may make for Jesus and his gospel.

* * *

The new year is at hand. Oh, that we may during 1902 study God's Word more, work and sacrifice for him more, give more, and pray more than ever before! If we do these things in the spirit of devotion and love, we will not only be more faithful than ever, but our lives will be fuller of love, joy and peace. Blessed is the man who puts his trust in Jehovah, who lives for him.

* * *

Pay everything you owe to everybody. If necessary, make sacrifices to do it. God loves the cheerful giver; but he does not approve of the man who neglects to meet his just obligations. If you owe **THE WAY** anything, pay that too.

A Search for the Basis of Unity.

J. A. H.

At another place in this issue the reader may find an extract on "Imposing Hands," by Brother D. Lipscomb. Please read it carefully. It is a matter of the utmost importance that those who are devoted to God, and who take his Word as their guide in the work and worship of the church, should be of one accord in their teaching and practice. When we differ in teaching or practice so as to be contradictory, it is certain one party or the other is wrong; and the wrong cannot but hurt the cause we ought to love more than we love our lives. On the subject of appointing elders, deacons and evangelists there are several contradictory positions held among us. Some hold that they ought not to be appointed at all; that the various members, each on his own motion, should perform these functions, each working according to the zeal, information, power and wisdom that he has; and that the church (each

member for himself) should recognize as elders, deacons and evangelists those who do the works which the New Testament assigns to these different classes of workers.

Others hold that elders and deacons should be appointed to their respective works. Brother Lipscomb and I belong to this second class. In this class another division has arisen. Some affirm that they should be appointed with fasting, prayer and the laying on of hands, while others are opposed to the laying on of hands. Brother Lipscomb does not believe the laying on of hands is the appointing act, but would not object to it if it were simply a "manner of expressing approval and good will in the work" to which they go. So (I thought) Brother Lipscomb could cheerfully fast, pray and lay on hands in connection with appointing elders, deacons and evangelists, provided it was understood that he did not believe the imposition of hands was the appointing act, but that it was "a manner of expressing approval and good will in the work" to which they are appointed.

Now, while I am certain that it is scriptural and right to lay on hands when elders, evangelists or deacons are appointed, I am not certain it is the appointing act. I intend to do it because they did that way in Bible times. I do it because I want to follow the apostles and prophets of Jesus, whether I fully understand the reason for every step they lead me to take or not. It is enough to know that they lead the way and that when one walks after them he is guided by the teaching of God. One time only is it expressly stated in the Bible that the candidate for baptism and the administrator "both went down into the water" to perform a baptism; and after the baptism they both "came up out of" it. If there were not another case in the Bible from which it could be shown, either directly or indirectly, that people went down into the water before baptism and came up out of it afterward, this one passage from God would have established the righteousness of that procedure forever. God sent Philip down there to convert that eunuch—to preach to him and to baptize him—and this God-sent messenger took the candidate down into the water before the baptism and brought him up out of it afterward; and we know that this procedure is right; and every one of us has used it as proof, in full assurance of faith, many, many times.

In four distinct cases in the Word of God, in setting apart men to a special work, hands were laid on them. Two of these cases are in the Old Testament, two in the New. When the Levites were set apart to do the service of the tabernacle, by the commandment of Jehovah the children of Israel laid their hands upon them. See Numbers 8: 5-22. When the time had come for Moses to die, and a man must be set apart to take up his work, God commanded Moses, 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." See Numbers 27: 12-23. When the work of preaching, teaching and serving tables became too much for the apostles, when they could not attend to the last of these without neglecting the former, they gathered the multitude of the disciples together, and said to them: "It is not fit that we should forsake the

word of God, and serve tables. 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. But we will continue steadfastly in prayer, and in the ministry of the word." This is what the apostles said. They wanted the church to select seven men having certain qualifications, and they proposed to "appoint" them over this business. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands upon them. See Acts 6: 1-6.

"Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." See Acts 13: 1-3.

Here are four cases from the Word of God in which men were set apart for special work, and in all of the cases hands were laid upon them. And to my mind the Scriptures make it just as safe, just as certainly right, to lay on hands in setting apart to a special work, as they do to go down into the water to baptize. Going down into the water is not the baptismal act; it is not absolutely essential to the performance of baptism. The administrator and the candidate might stand in the baptistery, let the water be turned on, and attend to the baptism after it had attained to a proper depth; but going down into the water is a proper thing to do when you baptize, because Philip did it, and the Holy Spirit had the fact recorded for our instruction.

Just so, the laying on of hands may not be absolutely essential to the appointment, but it is a proper thing to do in attending to the appointing. The children of Israel did it; Moses did it; the twelve apostles did it; the prophets and teachers at Antioch did it; and God had these cases recorded for our instruction.

Moreover, the Levites and the seven selected to serve tables had no more need of miraculous powers in performing the special works to which they were set apart, so far as I know, than do men who bear burdens and minister to the poor in these days. And Barnabas was the most highly esteemed of the prophets and teachers who were at Antioch. "He was a good man, and full of the Holy Spirit and of faith" when he came to Antioch. (See Acts 11: 22-24.)

Now, bear in mind that this article is a search for the truth on this question. I want no controversy with Brother Lipscomb; for I do not believe the man lives who loves and honors him more than I do. And I so esteem him because of his devotion to the truth. For the last twenty-five years I believe he has done more for the truth of God than any other man on the continent, or in the world, so far as I know. So it is not for controversy's sake, but for unity, that I write. Paul exhorts Brother Lipscomb, myself and all other children of God thus: "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).

Now, I do not see why Brother Lipscomb and I should not be of one mind and one practice on this subject. Both of us believe elders and deacons ought to be appointed; both of us believe it is right to fast and pray on such an occasion; both of us believe it is right to lay on hands to express our approval and good will for those upon whom we lay them in the work for which they have been selected; neither of us believes the laying on of hands is the appointing act—that it is absolutely essential to the validity of the appointment. Nor do I believe that going down into the water is absolutely essential to the baptismal act.

"Why then," some one may ask, "do you intend to lay on hands, if it ever becomes your duty to appoint, or to assist in appointing, any one to be an elder, deacon or evangelist?" My reasons are these: 1. Holy men of old did so when the Levites were appointed to do the service of the tabernacle; and their work was for the most part, if not exclusively, manual labor. 2. Moses did so when Joshua was appointed to the leadership of the children of Israel. 3. The apostles did so when the seven were appointed to serve tables. 4. The three teachers did so when Barnabas and Saul were separated to go forth upon their evangelistic labors. 5. The doctrine of "laying on of hands" is a part of "the doctrine of the first principles of Christ; and I do not think it right to leave out any of the first principles of Christ; and this is the only place in "the doctrine of the first principles of Christ" where the laying on of hands comes in that I know of. It won't do to leave out any of the first principles of Christ. See Hebrews 6: 1-3. 6. It is right to lay on hands to show our approval and good will for those who are separated for these services. 7. I believe this to be the ground of unity, and I believe it is the Christian's duty to stand upon the union ground at all points; for while the matter under consideration may be of comparatively little importance, in itself considered, unity is of infinite importance—unity in the truth. 8. The laying on of hands may be of much more importance than we know.

Now if it could be shown that hands were imposed in all the cases to which reference has been made to impart miraculous gifts; if it could be shown that the Scripture so teaches, I would give up my contention at once—I would never lay on hands. But I am certain that this can never be done.

In another article, which I hope will appear in this issue, I expect to say something on the question: Did any man but an apostle ever impart the Holy Spirit by the laying on of hands? That this article may help toward unity in teaching and practice on this subject I do most fervently pray.

Parents, your silence is dangerous; set up a habit of confidence with your children that you may the more easily warn them of so vital a danger. Do not be shocked or angry when your boy utters some half ignorant remark or question. Here is your opportunity for instruction! Let their first knowledge of this evil come from a pure source.

Do the Scriptures Teach That Others Besides the Apostles Imparted the Holy Spirit by the Laying on of Hands?

J. A. H.

Whatever the New Testament teaches it teaches in one of three ways—in express terms, or by an approved apostolic example, or by a necessary inference. It cannot teach in any other way. As to the third way, if the inference is not necessary, it is worthless for teaching; if it is necessary, it has all the teaching force that the Word of God can have. Hence, so far as teaching is concerned, inferences are divided into two classes: (1) Those which do not necessarily follow, which are utterly worthless; (2) and those which do necessarily follow, which are of infinite importance.

To find examples of the necessary inference consider Matthew 18: 15-20. Jesus says in this connection: "And if he refuse to hear them, tell it to the church; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." There are two necessary inferences here: (1) The church must listen to these brethren, when they come following the teaching of this Scripture; and (2) the church must speak, when it has heard them. When a church refuses to hear or to speak in such a case, it sins just as surely as if God had expressly commanded them to hear and to speak. Their duty is clear in such a case—just as clear as it could be made—and a church which persistently refuses to do this duty sins against God, and forfeits the right to be called a church of God.

As an example of the inference that is not necessary, take this: Jesus says: "Suffer the little children, and forbid them not to come unto me: for to such belongeth [or, of such is] the kingdom of heaven." Matthew 19: 14. From this the pedobaptist infers that infants should be baptized. The inference does not necessarily follow, and is worthless for teaching; if a million such inferences should be drawn from the word of God to prove infant baptism, all of them put together would be worth, for that purpose, no more than a puff of wind. Infant baptism, and almost all, if not all, of the false doctrines that curse the religious world have come in by means of the inference that does not necessarily follow. Every man who honors the word of God should carefully avoid it.

Now, if the Bible teaches that others besides the apostles imparted the Holy Spirit by the imposition of hands, it does so in express terms, or by necessary inference. In the nature of the case, we could not have an approved apostolic example of it. And no one, so far as I know, claims the Bible teaches in express terms that others beside the apostles either did or could impart the Holy Spirit by the laying on of their hands. Hence, if it is taught in the Bible at all, we may expect to find it taught by a necessary inference. Now, let us consider all the cases that I can call to mind at this writing, which are appealed to to prove the doctrine.

There is the case of Ananias and Saul. Acts. 9: 10-19. Ananias, in obedience to the commandment of the Lord, entered into the house where Saul was, and, laying his hands on him, said: "Brother Saul, the

Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes, as it were, scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened."

Now, it is clear that one may infer from this that Ananias laid his hands on Saul that he might receive the Holy Spirit; and many have done so; but, to my mind, it is as clear as the light that the inference is not necessary, for God himself expressly teaches that Ananias was to lay his hands on him "that he might receive his sight;" and when he laid his hands on him "straightway there fell from his eyes, as it were, scales, and he received his sight;" and he arose and was baptized; and Peter said: "Repent ye, and be baptized everyone 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 to as many as the Lord our God shall call unto him." Acts 2: 38,39. So, to my mind, the weight of the testimony seems decidedly in favor of the ideas that Ananias laid his hands on him that he might receive his sight, and baptized him into Christ that he might be filled with the Holy Spirit. It is certain that he imposed his hands upon him that he might receive his sight, and it is by no means certain that anyone out of Christ could be filled with the Spirit. See John 14: 15-17; John 14: 23; Romans 8: 9; 1 Corinthians 3: 16 and 6: 19; Galatians 4: 6; Ephesians 2: 19-22.

Now, if this interpretation be possibly correct, even though it may not be certainly so, the inference that Ananias laid his hands upon Saul that he might be filled with the Holy Spirit cannot be a necessary one; and hence it is utterly worthless for teaching that any other than an apostle could impart the Spirit by the laying on of hands. It is certain that Ananias laid his hands on Saul that he might receive his sight; it is certain that he baptized him into Christ, into the remission of sins, that he might receive the gift of the Holy Spirit; and, to my mind, it is equally certain that no man knows, or has unmistakable ground for believing, that he laid his hands upon him that he might be filled with the Holy Spirit. The most that can be said, if indeed that is allowable, is that possibly he may have laid his hands on him that he might be filled with the Spirit. A possible inference proves nothing, teaches nothing.

Another passage that is quoted to prove the doctrine is found in Acts 13: 1-3. Symeon, Lucius and Manaen laid their hands on Barnabas and Saul. But Barnabas was already a prophet of God, "a good man, and full of the Holy Spirit and faith." He was already superior in these respects to any of them who laid their hands on him. And, moreover, they may have laid their hands on these two men to express their "approval and good will in the work" in which they were engaged. I am sure they meant that much in their laying on of hands, possibly more. It would be allowable to lay on hands meaning that much Brother Lipscomb himself concedes. Hence from this passage it cannot be necessarily inferred that other than apostles imposed hands to impart the Spirit.

If there be any other passage that is quoted to prove this doctrine, it does not occur to my mind. If another is suggested, I will gladly consider it.

Philip was an evangelist approved of God, who was marvelously endowed with miraculous healing power, but from Acts 8: 4-25 it seems evident that he could not impart the Holy Spirit. That apostles could do it we know; that others could do it remains to be proven; and no argument should be based upon the doctrine that others could do it till that doctrine is established as a truth by an inference that is unmistakably necessary.

Unequal Yoking; or, Whom Should Christians Marry?

H. M. EVANS.

"Be not unequally yoked with unbelievers." 2 Cor. 6: 14. That this is a command addressed to Christians no one denies; hence the only questions to be decided are what constitutes an "unbeliever," and what is meant by being "unequally yoked" with such?

In the original Greek text of Luke 14: 19 we find the word "zengos," which means a yoke, or pair, as a yoke or pair of oxen.

In Matt. 11: 29 (Greek text), we find the word "zengos," which means a yoke, beam or balance, that which equalizes a burden, as "my yoke is easy."

In Phil. 4: 3 (Greek text), we find the word "suzugos," which means a yoke-fellow, or one doing equal work, or bearing an equal burden with another.

In 2 Cor. 6: 14, we find the same word (eterozugeo) in another form, which means "unequally yoked," or yoked with another kind.

Now, the burden to be borne by the Christian is the cross of Christ (Luke 9: 23); hence the all-important question with the disciple of Christ should be "With whom shall I yoke myself [if I yoke myself at all], or what kind of a character shall I select to be 'my yoke fellow' through life? Shall I yoke myself with one who has the interest of Christ and his church at heart, or shall I make a 'yoke fellow' of one who has no interest in the Christ, nor in the advancement of his kingdom?" The apostle Paul answers these questions by asking some others. Listen: "What fellowship hath righteousness with iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols" (2 Cor. 6: 14-16)?

Now, what constitutes an "unbeliever?" In the New Testament the people of God are called Christians, disciples of Christ, saints, brethren, believers. The inspired writings know only the two classes—"believers" and "unbelievers," those in the church of Christ and those out of it. A believer, then, is one in possession of a living faith in the Christ, a faith that is manifest in action. "Faith without works is dead"—just as dead as a body without the spirit (James 2: 14-26). Paul declares that Israel's unbelief was manifest in their disobedience (Rom. 10: 16-21). Obedience is the fruit of faith. A disobedient believer is simply an unbeliever. "But," says a brother, "cannot a man who believes that Jesus is Christ be called a believer?" Cer-

tainly. He is just the same kind of a believer that the devil is; and would you like to yoke yourself with the devil simply because he believes (James 2: 19)? The trouble with your man and the devil is, they are the wrong kind of believers—believers which the Christ does not acknowledge. "Faith without works is dead."

A Christian who is a member of a secret society is "unequally yoked with unbelievers." The Christ has made provisions for the temporal and spiritual wants of his followers; therefore, the secret society is not needed if Christians will do their duty. (See Matt. 6: 19-34; 1 Tim. 4: 8.) And if they will not do their duty in the church they will not, or cannot, in a human society. Those who are connected with secret orders are under the influence of and are held responsible by men for the actions of mammon servers. "Ye cannot serve God and mammon" (Matt. 6: 24).

A Christian who has an "unbeliever" for a partner in business is "unequally yoked with an unbeliever," for he is bound by contract, and therefore under the influence of and is held responsible for the actions of that unbeliever.

We now come to the more important social relation, that of marriage. It is possible for us to sever our connections with secret orders and break the bonds that bind us in business to unbelieving partners, but how about forming social relations which men cannot "put asunder?" This, to me, is a question of awful moment.

Man and woman, by an enactment of Jehovah, become one flesh at marriage. This law and relation is acknowledged by Christ (Matt. 19: 5, 6). The Holy Spirit declares that a man who is married to a harlot becomes one with harlots (1 Cor. 6: 16). Paul says, God forbid that a member of Christ's body should become the member of a harlot (1 Cor. 6: 15). Is it not just as true that he, or she, who is joined to a heathen, idolater, sectarian, worldling or any other kind of "unbeliever" becomes one with such partner? It certainly is. Then God forbid that a member of the body of Christ should become one with a sectarian, worldling or any other "unbeliever."

The Holy Spirit says: "Be not unequally yoked with unbelievers," and the command is sufficient for the man of faith, or woman either. The Holy Spirit also forbids a widowed sister marrying any man except one "in the Lord"—a member of the church of Christ (1 Cor. 7: 39). This law applies with equal force to bachelors and spinsters. If not, please tell me why not.

First Corinthians 7: 8-17 seems to be a favorite proof text with those who favor unscriptural marriages. Let us examine these passages. These Corinthian brethren had written Paul concerning certain questions touching the marriage relation. Up to this time there had been no law given under the new covenant concerning this question, or they would not have asked Paul about it; and as there is no transgression where there is no law (Rom. 4: 15), these brethren had not sinned, even if they had married unbelieving companions; but you, my brother and sister, now have the decision of the Holy Spirit upon this question (1 Cor. 7: 39; 2 Cor. 6: 14), and a transgression of this law will bring its own punishment upon the head of the transgressor.

The question asked by these Corinthian brethren

was not, "Shall a Christian marry an unbeliever?" but, "Shall the Christian leave his or her unbelieving partner?" Example: Two unbelievers had been married, afterward one of them becomes a Christian. The question now is, "Shall the Christian leave the companion who is not a Christian?" Paul says no, not unless the separation is by mutual agreement, and even then neither one is allowed to marry another, but may be reconciled to each other.

In the twelfth verse Paul says: "If any brother hath an unbelieving wife [not if any brother shall marry an unbelieving wife], let him not leave her if she is content to dwell with him, and vice versa;" for, says Paul (verse 14), the unbelieving companion and the children born to them have the sanctifying influences of the Christian partner, which may finally result in the salvation of the unbeliever and their children.

There is no license in the Word of God for a member of the church of Christ to marry any one but a member of the same body. We find a lesson upon this subject in Deut. 22: 10. The ox was a clean beast and the ass unclean. According to the law of Moses to yoke an ox and an ass together would be an unequal yoking; the clean must be kept separate from the unclean. In the New Testament those spiritually clean are not allowed to be yoked with those who are spiritually unclean. There is no harmony between Christ and Belial, light and darkness, believers and unbelievers, clean and unclean. Now my brother, or sister, are you a partner in business with one outside of the church of Christ; are you a member of a secret society; are you forming, or have you formed an engagement for marriage with one who is not a member of the body of Christ? If so, separate yourself from all such; break all unscriptural engagements; come out from among them, and "touch not the unclean," and thus become the recipients of the blessings which your heavenly Father has in store for his obedient children (2 Cor. 6: 14-18). "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

We will now give a few examples of unlawful marriages from the Old Testament, and ask our readers to note the results of violation of law. These examples were "written for our learning" (Rom. 15: 4), and Paul says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17).

Now for the examples: The wickedness that brought the flood upon the earth was caused by unlawful marriages—the sons of God married the daughters of men (Gen. 6: 1-13). The Israelites were forbidden to marry into other nations (Deut. 7: 1-4). Solomon violated this law, and, just as God had declared, his wives turned his heart from the Lord in his old age, on account of which he lost his kingdom and died in disgrace (1 Kings 11: 1-11).

The priests were not permitted to marry a profane, or a divorced woman, or a whore. Their marriages were confined to either a virgin or the widow of a former priest, and were by no means allowed to marry outside the nation. This law, says Jehovah, was to

teach them to keep separate from all that was unclean (Lev. 21: 1-7; Ezek. 44: 21-23).

Peter says Christians are a "holy priesthood, a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Peter 2: 5, 9).

Yes, my young brother and sister, each individual Christian is a priest whose work is to offer up spiritual sacrifices to God. Under the old covenant a priest was only permitted to marry one of a priest's family. Any other kind of a wife would hinder him in his daily ministrations, and perhaps turn his heart away from the Lord. The priesthood under the law was carnal; under the gospel it is spiritual; the first was the shadow, the last is the substance. If God was so particular in specifying the qualifications of the wife of a carnal priest, is it not reasonable that he should be, at least, just as particular in specifying the qualifications of the companion of a spiritual priest?

The spiritual welfare of our children depends upon father and mother being of one mind and speaking the same things. They must be brought up "in the nurture and admonition of the Lord." Then let us select companions that will assist us in our daily spiritual ministrations, instead of one that will only hinder our spiritual exercises and impede our progress in the heavenward way.

The high priest of Israel was not allowed to marry any but a virgin of his own people (Lev. 21: 10-14). This high priest was a type of Christ (Heb. 9: 11). Paul calls the church a chaste virgin (2 Cor. 11: 2). John declares the holy city (the church) to be the bride, the Lamb's (Christ's) wife, and affirms that nothing that defileth or works an abomination shall enter therein (Rev. 21: 1-27). Thus, dear reader, we see that Christ will not be "unequally yoked with unbelievers," and why should you? Christ asks you to follow his footsteps. The Lamb's (Christ's) bride must be a "chaste virgin," a pure and spotless church, made up of those who are partakers of the "divine nature." They alone can be "yoked" or become one with him. And why should you violate his law and take into your embrace one who is a foreigner to the "divine nature"—one who may lead you and your children away from God, as in days of old? Remember Solomon: "Be not unequally yoked with unbelievers."

Rodney, Ontario.

A Faithful Steward.

ROBT. H. BOLL.

Said Paul: "It is required of stewards that a man be found faithful." He spoke in reference to himself and other apostles. The apostles were entrusted with the unsearchable riches of Christ. They received the gospel and had it before all other men. But it was not for them to keep. The moment they received it they became "debtor both to Greeks and to Barbarians, both to the wise and to the unwise." God wants his capital not buried, but invested and circulated.

And we are stewards of the truth we have learned. Send it forth, invest it, and it will bear you interest. "For to him that hath shall be given, but from him

that hath not shall be taken away even that which he hath." It will bring compound interest; and in addition God, seeing you are faithful with his gift, will give you more capital. "Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given you" (Mark 4: 24).

Do you want truth? Use what you have. Teach it in act and also in word. Seek more. Well may we hunger for it. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a life more deserving the name than that which most men live—a life more full, joyous, abundant; and its food is the Word of God—"the word of eternal life."

Now, I do not imagine I have all the truth yet. I do not even believe I have sufficient to brace me against every storm of this world, and give me an inheritance among the sanctified. Brethren, there are higher things than we know—a higher, purer type of Christianity than we have yet understood or dreamed of. Let us seek. And to reach "the things that are before," let us be faithful stewards.

Here is hope and inspiration for us: "Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the scriptures;" that is, the Old Testament Scriptures; he had evidently been studying them. But listen further: "This man had been instructed in the way of the Lord;" so have we. He was a faithful steward—"and being fervent in spirit he spake and taught carefully the things concerning Jesus"—as far as he knew them—"knowing only the baptism of John." That was not much. But he was faithful in that little: yea, he spake it, he taught it, and that carefully. Here is at once faithfulness and gratitude and conscientiousness and reverence for God's Word. What, therefore, will God do for a man like that? He will remember his promises and send him more light. And this time he did it through two of his children. "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more perfectly." And Apollos, though a learned man, and mighty in the Scriptures, was not too smart nor too big to learn from two poor disciples. He had humility, which is the mark of every great soul. Like Isaac Newton he still realized that he was but a child picking up pebbles by the seashore, while the great ocean of truth lay unexplored before him. Thus, evidently, felt Apollos; for he profited by the teaching of Aquila and Priscilla. And whereas in the past he had been faithful over a very little, he now undertook joyfully the stewardship over more. It is recorded of him in the imperishable book here and above that "he helped them much that had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ" (Acts 18: 24-28). And when Paul speaks of him (in 1 Cor. 1: 3, 4) he mentions him along with himself and Cephas, the two very greatest apostles of the Lamb. Great was Apollos before God.

Let us thank God for the record of this little example; may it help us to be faithful stewards, in the hope that Christ may give us more light, and lead us into wider fields; for Jesus Christ is the same yesterday, to-day and forever.

Mission and Missionary.

W. SAKAKEBARA.

No. 1.

With the dawn of the twentieth century the voice of Christianity has been highly exalted in the human field; the workers of the gospel have increased and so with the believers. Especially, missionary work has wonderfully progressed in both home and foreign fields. Many missionaries to-day are going out one after another to China, Japan, India, Africa and elsewhere. Such work as this is ought to be done to-day, and it ought to be continued to the end; hence we (all men upon earth) must love and help each other in God's name. I wonder, however, in this popular enthusiasm of the missionary voice whether or not people truly understand the spirit of missions and whether the missionaries are well preparing for their work. This anticipation (perhaps a useless one) has compelled me, in spite of my imperfect knowledge of English writing, to write this short article and to appeal to the public minds.

The missionary work, as I understand it, is the greatest work which man can undertake on this earth, and at the same time it is the hardest of all. To do it well, therefore, we must well study and prepare for it in order that we may not fail. The importance of missions is too evident to need my argument; it is the unavoidable duty of man for God. We have to do missionary work if we believe in eternal happiness. Since Christ said to his apostles, "Go ye into all the world and preach the gospel to every creature," and too since Paul said, "The gospel is the power of God unto salvation," I believe the gospel must be preached everywhere, to every creature. Everyone who desires to be saved by the gospel should preach the same to others. Though we have become Christians, yet if we do not bring our brothers and sisters into the same privilege, we are not doing our duty to God. We must work with God after we have become his children. God likes to see all his children love and help each other while they are in this world, and at last all hand by hand come to his presence with happy faces. He doesn't like to see one left behind.

We (all men upon earth) are brothers and sisters, no matter whether white or black, English or American, Japanese or Chinese, and belong to one large family of God. The Master of this large family is full of love and mercy, yet he is not a respecter of any one of the family; he only wishes to save all of them. So he sent his only begotten Son, our elder brother, and taught us how we could save each other. Jesus Christ came to this world to teach us to understand the true work and destiny of our lives. By him we are taught God's love to us and our duty to God. And the duty is that we must work under God's commandments. We must work with God. To work with God is to save our brothers and sisters from sinful darkness. We are serving God by doing good deeds to our fellow creatures. Christ said, "Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." This is the Christian work. We know, we, all men upon earth, have joint responsibility between us; and we cannot escape from this responsibility. My brother's

sin is also my sin in some respects. God requires my life for even my brother's sin. Did you ever imagine, my brethren, that your duties were done when you yourselves became Christians and left your brothers unconverted behind you? Suppose, brethren, you go into the presence of God without your brothers, for whom you are responsible, then what would God say to you? He might tell you, "Ye shall not see my face except your brother be with you." Yes, surely God would ask you for your brothers first of all.

What is your chief work in this world any how? Is there any greater work than saving the souls of our brothers and sisters? I answer emphatically, No. Can anyone dare to say that he is happy when his brothers and sisters are in danger, and struggle for their lives? I believe that we cannot spend time or money in any other way more profitably than in saving souls, and we should be more anxious about saving souls than anything else on earth. Better for me to spend all my life saving just a single soul than to gain all the power and wealth of this world. If all Christians truly understood the picture of their future lives, their future happiness and the happiness of others, their chief desire would be to convert sinners and save souls, regardless of cost. Brethren, we must do this work; we must sacrifice ourselves in saving others, else God may not be pleased with us. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Imagine, on the other hand, my brethren, that we were doing that great work of saving souls as we should. How happy we should be! By the power of God the hands of the righteous would prevail and those of the wicked would be withdrawn. No evil, no selfishness, no enmity, no sin! Why can we not bring this imagination to reality? Why do we not love and help each other as we should? These things we ought to have done. If all Christians were actually doing their very best, how long would it take to convert all this nation? Sooner than we suppose! But, alas! it is sad enough to think that we are not doing as we should; we are only making our lives more miserable. Let us, however, hold fast our faith to God and endeavor to do our duty before the end comes. To-day, I say, is the day of our labor. To-morrow will be, perhaps, our judgment day.

Brethren, go and look at the fields where your brothers and sisters live. What are they doing? Are they not wandering in the wilderness of distraction, not knowing where to go? Are they not offending each other because of their ignorance of God's law? If so, why do you not go there and help them? "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Indeed we need laborers. How pitifully the unknown voices from heathen land are crying to God for help; how anxiously "the lost sheep of the house of Israel" are waiting for a shepherd to guide them! Unkind enough if we do not help the destitute! For these unkind deeds of ours what will God think of us? I leave the answer with you, my brethren.

Having myself been born in a heathen land, I know a little about the condition of my brothers and sisters at home. I know how much they need the salvation

of Christ. I really believe they would be very good Christians if the gospel were preached to them. Oh, how sad for me to think that my brothers and sisters at home would be lost—eternally lost! Would you sympathize with their condition, my brethren? I should think you would. God would like to save the heathen as much as you; and its responsibility is resting upon your shoulders. Christ's command is, "Preach the gospel to every creature." And many heathen would cry, "Come over and help us." Why not, then, go? It is not only for them we work, but it is also for our own salvation. If we want to be saved, we must save others. Selfishness is sin itself.

There are many ways of saving others' souls. To go and preach ourselves is one way and to send some means of help to missionaries is the other. The essential point is to do the best we can as Christians.

(To be continued.)

That Red Sea Cyclone.

J. W. M'GARVEY.

On another page of the Expository Times for June, I find this:

"It is just possible that we have already reached the explanation of some of the miracles of the Bible. When we go back as far as the wilderness journey we come upon the crossing of the Red Sea and the provision of manna. We have learned that gales blow there, violent and persistent enough to raise the waters as a wall, and leave a possible passage for an army. We do not count the crossing of the Red Sea less a miracle on that account (p. 387)."

Well, we have also learned that gales blow out in Kansas, violent and persistent enough to raise the water out of shallow creeks and ponds, and leave a passage through the creeks and ponds for the little children. But we have also learned that when gales are that persistent and violent, they blow little children over the tree tops, and upset the strongest houses. How is it then that the gales blew so hard about the Red Sea, on that memorable night, as to empty the waters, not of a creek or a pond, but of the sea itself, and pile them up like walls, and yet the men, women and children of Israel walked quietly through the sea without holding down their skirts or tying their bonnet strings? We should suppose that in such a gale the women, like the old woman in Mother Goose who went up on a broomstick to sweep the cobwebs out of the sky, would have been flying like kites, and that Pharaoh, if he pursued them, would have called for a supply of balloons.

But that Red Sea gale was so different from all other gales that it raised the water "like walls." No other gale ever did the like of that. And what is more surprising, Moses says that the water stood up in two walls, one on the right and one on the left, and that Israel passed between them. Perhaps this accounts for its not blowing the people away. It was so busy holding up those two walls that it forgot about the people and skipped over their heads. That was truly a wonderful gale. I am not surprised, when I think of it, that the writer adds, "We do not count the crossing of the Red Sea less a miracle on that account." No; the crossing was not the miracle; the people walked along just as naturally as they ever did. The miracle was in the gyrations and antics of that gale.—Christian Standard.

Imposing Hands.

AN EXTRACT FROM DAVID LIPSCOMB.

Brother Harding affirms, with a good deal of emphasis, that no one can prove anyone since the apostles could impart the Holy Spirit to others, and that Saul was greater than the other prophets and teachers at Antioch. He offers no proof on either proposition. I believe I have proved him wrong on both points, and I thought they were embraced in what he refers to as our agreement. I maintained in a speech that others than apostles did impart the Holy Spirit; that Saul (Acts 13: 1) was a gifted teacher, not a fully endowed apostle at that time; that he was first called, as the other apostles, and entrusted with lower gifts, and when he showed by use of these he was worthy, higher gifts were bestowed upon him. McGarvey says Saul "was the least noted of the five" at Antioch. The chief point of my contention was that hands were not laid on persons to induct into office, but to impart to one something the other possessed; it might be only the approval and good will in the work in which he was engaged. I quoted McGarvey concerning Paul and Silas (Acts 15: 40, R. V.): "The statement that they were 'commended by the brethren to the grace of the Lord' implies a meeting for this purpose, and it is not improbable that the prayer of commendation was accompanied, as in the case of Barnabas and Paul in the beginning, by the imposition of hands." This, to my mind, was rejecting the laying on of hands as a ceremony to appoint to office and recognizing it as a manner of expressing approval and good will in the work to which they went. I said if it was performed in this sense, I would not object to it. To this Brother Harding assented; and if he objected to any of the positions noted, I did not hear of it. I and others understand him to heartily agree to the position. Now he says that while he does not regard the laying on of hands as a part of the appointing process, he yet intends to lay hands on elders, should he again be connected with their appointment. This would make the impression that it is a part of the appointing process, would strengthen the idea held by Brother Waters and others, that no man has a right to preach the gospel or do the work in a congregation until hands are laid on him and he is sent forth by the congregation. This would be to so use a truth as to make it support a hurtful error.—Gospel Advocate.

On the 23rd of July the transport Thomas sailed from San Francisco with several hundred teachers bound for the Philippines. This is the last of a succession of similar sailings during the summer for these islands. The total of teachers sent, according to the call of the superintendent of instruction there, is one thousand. The conditions under which they go are as follows: First-class characters, experience as teachers, college diplomas, physical examinations, contract for a term of three years and willingness to go where sent. All these requirements apply in each case. The sending of this thousand high-class teachers to our Philippine dependency is one of the most remarkable events of our time, and has not received the attention which it deserves from our nation and from the world at large.—Christian Leader.

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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J. A. HARDING, Editor and Publisher.

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Scraps.

J. A. H.

I hope and pray that the example set by the brother who sends **THE WAY** to one hundred and fifty people—to widows, orphans, invalids or any others who are willing to read it, but who could not or would not subscribe for it—may be followed by many others. The names are coming right along in answer to our call, and we expect to have the one hundred and fifty in a few days. I hope they may continue to come, and that the money may come to pay for them.

A sister recently sent five dollars requesting that it be used for extending the circulation of **THE WAY**. Another sent ten dollars with the list of names of the people to whom she wanted to give the paper.

* * *

There are no compliments of which I would rather have **THE WAY** worthy than these: (1) That it is filled regularly with good, strong, wholesome gospel truth; that it teaches most effectually the very things it ought to teach; and (2) that it goes to more poor people, to more widows, orphans and afflicted people than any other paper in the world. Gladly would I give labor and money, all that I am able to expend of both, to build up such a paper; and that it may approximate more and more to this ideal let us all, all the friends of the paper, most fervently pray and diligently work.

* * *

Remember, in sending in names, the post office authorities, in legislating concerning second-class mail matter, require that the one for whom the subscription has been paid must give his consent to receive it, either

expressly or by implication. We are not allowed to keep on our list those who are unwilling to receive the paper.

* * *

Potter Bible College, which opened up again after the holidays, a week ago, with accommodations for fourteen more boarders, is about full again. We could receive two more girls, but no more boys. No one should come to the school expecting to board with us without writing first to see if there is room. Occasionally a vacancy occurs, and we may be enabled to take several more yet. We have been full nearly all of the time since school opened. We find that being in the country is of great benefit to us in many ways. We hope to greatly enlarge our accommodations by the opening of the session next fall.

* * *

The American Revised Version is causing trouble. A pedobaptist lady, who noticed that "with" is changed to "in" (Matt. 3: 10-12), and that in this place John the Baptist speaks of baptism being done "in water," "in the Holy Spirit" and "in fire," indignantly remarked: "They have revised and revised and revised the translation of the Bible till they have revised the mode of baptism out of it." Just so; these are the exact facts in the case if by "the mode of baptism" she means pouring or sprinkling for baptism. What is more to the point, these revisings have been done by companies of scholarly men who are among the most learned that the world ever saw, and of which companies pedobaptists have been in complete control. The fact is, the doctrine of affusion for baptism has been murdered in the house of its friends. If the meaning of a word and a fact of history were ever established beyond a reasonable doubt since the world began, then, in Jesus' day, baptidzo meant to immerse; and the ancient Christians did practice immersion. The testimony of lexicographers, translators, church historians and learned church fathers of the various pedobaptist churches have established these as truth and fact, if they are capable of establishing anything. It is strange that all intelligent men who study the Bible do not freely admit that these things are so.

If any one will turn in the Revised Version, American or English edition, to Mark 1: 9, and notice also the marginal reading, he will see that these English and American pedobaptist scholars teach that John baptized Jesus *into* the Jordan. They tell us plainly that the Greek word which Mark uses here means that. So,

from these pedobaptist translations we learn that in attending to baptisms the primitive Christians went to water, to much water, down into the water, were in the water, when the baptism was performed; that John baptized in water; that he baptized into the water; that people were buried through baptism wherein they were also raised; and that after the baptism they came up out of the water. In the light of these facts, so plainly brought out by these great pedobaptist translators, it is not strange that all the great Greek-English lexicons define baptidzo to dip, plunge, immerse, or by words of like meaning, and that not one of them defines it to sprinkle. It is a grand thing to have one's feet on the rock, and to be strong in the truth as it is in Christ Jesus.

Little Susie.

J. A. H.

When Jesus set the little child in the midst of his disciples, he said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." The little ones seem to me to be the purest and sweetest of creatures; so clean in heart, so free from guile. And of all that I have known little Susie stood in the front ranks of those who have interested me, and have aroused my admiration and affection. Brought up for the most part in a religious atmosphere, her home associations being largely with her mother and aunt, trained in the church class on Sunday, accustomed to read the Bible, or to hear it read from her babyhood, she was very wise and devout for one of her age. Two or three little stories about her, I trust, will be interesting and profitable to the readers of this.

Her auntie was reading to her an account of the arrest, trial, persecutions and crucifixion of Jesus when she was perhaps not more than three or four years of age. The little one became intensely interested; she drew nearer to auntie and listened with bated breath; her eyes sparkled, her lips quivered, her cheeks flushed; at length, unable to restrain her pent-up feelings longer, the little one burst forth, "I's d'ess as mad as I tan be." Her auntie was amazed at her wonderful display of feeling, and of sympathy for Jesus. Thus from babyhood she was taught to love Jesus and to look to him as her Savior.

So it came to pass that she early began to talk about becoming a Christian; and when about ten years of age she made the good confession, and was baptized. She was the first convert of that series of meetings; and the grave, sweet, dignified way in which the little lady enlisted in the holy service of Jesus deeply impressed all who saw her.

She was fond of reading the Bible, or Bible stories, to her little playmates; and she would sometimes connect her readings with little talks that had great effect. For instance, one little playmate of hers, who was being brought up in another religious faith, frankly told her Sunday school teacher that she expected to unite with the Church of Christ when she grew up. The teacher inquired where she got that idea, and was informed that little Susie had talked to her about the resurrection, and she believed Susie had the right faith.

About this time Susie read Longfellow's poem, "Resignation," and was deeply impressed by it. She memorized it and quoted it frequently. How wonderfully it now speaks to us of her!

There is no flock, however watched and tended
But one dead lamb is there!
There is no fireside howso'er defended,
But has one vacant chair!

The air is full of farewells to the dying
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seem to us but sad, funereal tapers
May be heaven's distant lamps.

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think of what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grow more fair.

Thus do we walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child do we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;

But a fair maiden in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That cannot be at rest—

We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing,
The grief that must have way.

When our loved ones depart, how sweet it is to think "there is no death." Jesus says, "He that lives and believes in me shall never die." "She lives, whom we call dead."

She had not been a member of the Church of Christ two years when she was taken to the higher life. She had not been ill long, and very unexpectedly the end came. During the night a sudden sinking startled those who were watching at her bed side, and her

mother ran quickly across the street to get a little whisky or brandy for a stimulant for her; while she was gone (and she was not away more than about ten minutes) Susie revived and said to the physician: "Doctor, you have done all your could for me, but it will do no good; I am going; kiss me good-bye; I see the angels coming; I am going." The doctor kissed her, and apparently she became unconscious. In a few moments her mother came in, and in a few moments afterward little Susie opened her eyes wide, gazed intently at something (as it appeared to them), and almost immediately expired.

David says the angel of the Lord encamps about the righteous; and hosts of them were encamped about Elisha, as his servant was enabled to see plainly when God opened his eyes. See 2 Kings 6: 14-17. Stephen, while in full vigor of mind and body, saw heaven opened and Jesus standing at the right hand of God. See Acts 7: 54-60. Jesus said of Lazarus, "And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom" (Luke 16: 22). And I have known of a number of cases, which, in the light of these passages, lead me to believe that God's faithful followers often see visions as they draw near the river to cheer them in the passage over. Death is no enemy, no cause of horror to the faithful, intelligent Christian. Christ has taken away its sting, its victory; and now we may joyfully say in the words of the Holy Spirit, "Blessed are the dead that die in the Lord."

Every father, every mother, every Christian ought to be diligent in training children in the way of righteousness, and the work ought to be begun while the children are very young; nor can we be too diligent and persistent about it. Train the little ones in the way of the Lord with all diligence while they are very young, and as long as they are under your control, and though they may wander away as they approach manhood or womanhood, you may look confidently to see them return to the old paths with augmented zeal and love, when experience has sobered them and made them wiser. And if they are called away in youth, as little Susie was, how delightful it is to remember that their little lives were filled with the love of Jesus; that they believed in him; that they were full of hope and trust!

Let us remember also that when our children become sinners in God's sight, they are lost; and that there is no hope for them out of Christ. I often wonder how Christian parents can rest in peace when their children, twelve, fourteen, sixteen or eighteen years of age are without the church of God. Let us all strive to have our families united in the everlasting kingdom of God.

Christianity and Selfishness.

W. J. BROWN.

No. 5.

The religion that exhausts itself on the one who is supposed to receive it ceases to be what the word religion imports, and so fails to get in sight of Christianity. The former means to "bind," hence, obligation. Its primary as well as its religious import is that of binding to others. Hence, one cannot be religious

without recognizing his obligations to others. Genuine religion begins (1) with a wise government of the tongue; (2) personal purity, keeping one's self unspotted from the world; (3) active charity, caring for the widow and orphan. But this is not Christianity. The latter reaches its normal development in self-sacrifice. I do not mean self-sacrifice for its own sake—that idea sends Christianity to the nunnery; self-sacrifice for the sake of others, specially for Christ's sake. If you give up money for the sake of showing that you are not covetous, or for self-discipline, you are most miserably deluded, seeing there are so much suffering and misery for whose sake it should be given. You are no more religious than before; it is nothing more than prudent self-culture. Self-culture leaves you in the center of self, from which Christianity saves you. To give up money that others may have the benefit of it; to give up a meal that the destitute may satisfy the gnawings of hunger; to suffer, not to show your power of endurance, but to alleviate from suffering one whom you love, is Christlike, and made easy by affection. To suffer for the sake of showing how one can bear pain has no more moral quality than preaching to show how well one can preach. But to suffer for the sake of saving a great truth from being lost, or another from suffering pain, will ennoble the soul and afford one positive enjoyment. Did you ever receive a blow meant for another without feeling a glow of joy that more than compensated for the pain experienced? Upon this principle Christianity is built. And the gist of the whole matter is this: The labor of all that love the Lord in the interest of all that suffer. This is the nucleus around which Christianity is built. All that love the Christ supremely are taken into fellowship with all that suffer. It is concisely couched in these words: "A work of faith, labor of love and patience of hope."

No doubt the many who mean to follow Christ unwittingly take Caiaphas' view of the death of Christ. His selfish soul thought it "expedient that one die for all, and the nation not perish." It was not whether it would be better for one to die than the many, but whether it would be better that he or we should perish! The parent might think it better that one of his children perish than all; but he would not think it better that the child die than himself. This world is dominated with this spirit. If a fleet cannot sail, it is assumed that the gods are offended. Somebody must be sacrificed to appease the deities. Not I, but the purest and tenderest maiden of the royal household is selected to bleed upon the altar; and when the instrument of death has done its work by passing through her innocent heart, the feeling in the bosoms of these stern and unrelenting monsters—the brothers of Caiaphas—better she than we! The average Christian repudiates that but entertains views of the atonement equally selfish and revolting.

What is called the "atonement" is often preached and sanctioned with a satisfaction that belittles manhood, heathenizes the great sacrifice of Christ and reflects on the good character of God. It is just the thing that none but the most consummate selfishness would admire. It is a salvation that saves the selfishness of time and eternity. The more bloody the sacrifice, the more is God pleased, the more is sin atoned

for, and as a consequence the more satisfaction and joy—and selfishness! The security from divine wrath, the happiness of the soul, is supposed to depend upon the divine wrath wreaked on the Son. This view of Christ's work exalts the love of Jesus at the expense of the heavenly Father; it sees the divine wrath that has come, but not the love that sacrifices all. It is more satanic than the feeling that comes to a selfish man when overwhelmed in disaster—the consolation that others have lost more. It is the Siberian feeling, "The innocent have glutted the wolves, and we may pursue our journey in safety." Christ has suffered the penalty, and I am safe; he endured the cross, and I will take the crown; he did the work, and I will take the reward. The man who can in this way find comfort and heaven in what Christ has suffered for the redemption of the world has the spirit of Caiaphas. But this is death to the soul. We may sacrifice others rather than ourselves, but the ringing words of Christ will stand when the world is wrapped in a sheet of consuming flame: "He that saves his life shall lose it; he that loses his life shall find it." To which class do we belong? There are two representative characters in the history of the world. The devil, rising on the smoke of the pit, came to this world to blast and ruin it. His nefarious curse has blighted the world and consigned countless souls to eternal ruin. Christ, the prince royal of heaven, seeing the ravages and ruin of Satan, left his home in the heavens and came to this world to save it. They both had their mission, and they were true to it. We have our place in the universe of God and mission. Which of the two does our work resemble—him who thought it more blessed to give than to receive, or the one who would rather receive than give? Are we like Christ trying to make the world better, happier, more worthy of God and fit for man? Or are we like the devil trying to make it worse, more unworthy of God?

Let us look at a few test cases. Jesus asked Peter, "Simon, son of John, lovest thou me more than these?" What does he mean? Whether he means, "Do you love me more than these" disciples love me, or, "Do you love me more than you love your companions? or, "Do you love me more than these?"—your occupation. Whatever interpretation we may take it does not affect the fact that Jesus requires a love greater than any or all of the foregoing things are allowed. Whatever "lovest thou me more than these?" may mean, it is plain that he requires that we love him supremely—more than we love anything that he gives. There is the rub! Do we love him more than the things that he gives? How shall we decide it? Listen: "Feed my sheep." It is to be manifest, not by attending church so much as rendering service to others. We are required to love him more than father, mother or any other member of the family. This may be decided by our attitude toward the truth when the members of the family are providentially arraigned against each other in the conflict for the truth and the right. Jesus says when the family is thus divided over religion, he that will not forsake father or mother for him is not worthy of him. It affords the disciple an opportunity of showing whether he is worthy of being a disciple of him who gave his life for the truth. Jesus says: "Seek first the kingdom of God and his righteousness, and all these things

shall be added unto you." Instead of seeking first the things, the necessary things, pertaining to this life, we are required to first seek the things pertaining to the kingdom. But what does that mean—for us to seek the salvation of our own soul above all other things? That is involved, but does not exhaust the duty. It means rather that we seek to promote the kingdom and extend its righteousness to others. And we do this the more effectually by our own righteousness. But it does not authorize us to think alone of our own salvation and happiness.

Cloverdale, Ind.

Mission and Missionary.

W. SAKAKEBARA.

No. 2.

So much for missions. Now, I would like to say something about the missionary worker who deals with this great matter. We must not pass this subject carelessly, for it is the foundation for succeeding in the work. The personal quality of the missionary should be considered as a serious matter. We should not become missionaries only by the voice of popular enthusiasm. Every man, before he should undertake this great work, must thoughtfully consider it and carefully examine himself, whether he is able or not. It is the work for God and, as for God, if he is not able to undertake it, then he transgresses by coveting the work. He must ask God before he would be a missionary, and not decide by his own judgment. In short, we need capable men as missionaries, not inefficient ones. If any man would be a missionary, therefore, let him ask himself, first of all, why he should become a missionary, for whom has he to work, and what for. Then, let him examine whether he is able to undertake the work or not. Preaching the gospel is sacrificing work; it is unselfish sympathy toward our fellow creatures. If we desire to earn money, or covet our own honor, we should not become missionaries. We can never succeed in missionary work if we take it for our own benefit only. In turn, God may be displeased with us. Only take it for God and for saving the sinners and helping the poor. We cannot take it for any other purpose.

He who would become a missionary must have a certain knowledge of things which will enable him to accomplish his work. The ignorant cannot take missionary work. We have often noticed that a great many missionaries have failed in their work by mere lack of knowledge. Of course, mere scholarship does not make a missionary; however, it is no doubt one of the important qualities for a missionary to have. I hear some people say that the preacher doesn't need any knowledge of the world, for he preaches God's word by the help of the Holy Spirit. Such an idea is too narrow for that great work. In my opinion, the missionary should know almost everything in this world, for he has to show God's truth by any means. Acquiring knowledge of things further, further we can know God. As our knowledge advances, we can understand divine truth more clearly and deeply.

How can the missionary convert heathen without understanding their nature and character? How can

he convert farmers without any knowledge of agriculture? No matter how strongly he denies the doctrine of Darwinism, yet if he does not know anything about biology, people do not believe his argument. A man who only knows theology may be a good teacher for theological students, yet he is not a good preacher for the farmer, carpenter, merchant, scholar or politician.

Now, what sort of knowledge ought the missionary to have? He should have certain knowledge of the history of mankind. To understand "what is man" he must study the history of man. All difficulties of the human world are clearly revealed by history, and history itself contains many a great sermon. The missionary, who has to treat human nature, must have certain knowledge of the history of mankind.

The missionary should study science. He can understand divine law and truth more perfectly after he has understood material law and truth.

"To the solid ground of Nature
Trust the mind that builds for aye!"

Nature is God's garment, and it conveys to us God's spirit through our senses. We perceive spirit by matter and understand matter by spirit. Spirit and matter always depend upon each other. We cannot understand one without the other. The great preachers from ancient to present were all faithful students of nature. Our Savior himself showed us our Father's love by the lilies of the field and by the fowls of the air. Paul explained the great truth of resurrection by the growth of the wheat seed. Divinity without science is just like spirit without body; we cannot understand such a mystery while we live in the flesh.

The missionary must study the Bible. This has no need of my persuasion. Every man knows that no missionary can preach the gospel without knowing the Bible. But my desire is to make him study the Bible more thoroughly and carefully. I know a preacher who has never read through the Bible, from the beginning of Genesis to the end of Revelation; he memorized only certain parts of the book and used them for preaching. Such a Bible scholar is not the man we want for a missionary. I wish also that the preacher who desires to understand the Bible correctly could read it in the original tongue. At any rate, we have to search the Bible first of all with prayerful and careful effort.

Now, next, I would like to say something about the experience and culture of one who would become a missionary. Christianity is not only theory, but it is practice and fact. We cannot understand Christianity with only its theory, but we must practice its doctrine in order to understand it. A man must become a true, practical Christian before he should become a missionary and exercise himself in the things which are necessary to build up the true Christian character. How can he help others while he himself needs help? Young, inexperienced missionaries ought to consider this matter first of all. Don't rush out to the field by only popular enthusiasm, but wait for due time. A few days ago, I met a young man who was going to China as a missionary. He was full of enthusiasm, full of high ambition, full of dreaming success; his conversation had enough zeal to stir up

others' minds; his conduct showed full determination for his purpose. But poor young missionary! He has yet had no experience with difficult life; he has never fought with Satan; in short, he is too young for a missionary. I told him a few things which he should meet as great difficulties; but his high idea did not listen to any advice. Young friends, be not in so great a hurry to become missionaries, or any other sort of workers; stay at home until you have thoroughly prepared for your work. The work waits for you as long as you have to prepare. Great work requires great preparation.

Now, Japan needs many missionaries; so, also, do China, Corea and India. Everywhere the harvest is indeed plenteous, but the reapers are few; or, the reapers are not as diligent as they ought to be. How many thousand souls we are losing every year! And this great failure is largely due to the lack of doing our duty. People spend their time and money for society, theater, dress, whisky and tobacco; yet they do not think of the poor and destitute in heathen lands. This, of course, ought not to be. God is always watching our deeds; we cannot escape from his judgment. But, strange enough, we cannot do our duty to God as we should. May the Holy Spirit guide us to work and to wait.

If we have a few missionaries who are half as capable and earnest as the apostle Paul, the Japanese, or any other nation, would be all converted within a few years. Open the Bible and read the Acts of the Apostles. See how many Gentiles were converted by Paul's preaching; see how many of them believed on Christ, confessed their sins and showed their deeds. Can we not do the same for the heathen to-day? The power of the gospel is still the same as before. A missionary in Japan once said that the Japanese were so hard minded and skeptical that he had felt it almost impossible to overcome them with God's word. This saying shows his own inability and weakness for his work. I say the Japanese are not so hard minded and skeptical as he felt; they are quite ready to accept the gospel if they understand any truth in it. But this missionary could not teach them the truth of the gospel. It is better for any missionary not to go to Japan, or any other country, if he is not able to convert them.

Missionary work is not mere pleasure-seeking. I do not think people here in America send missionaries to Japan to let them enjoy a summer resort in the cool and pleasant mountains or on the seashore of Japan. But, in fact, the missionaries in Japan live more luxuriously and extravagantly than the people of Japan. They receive extraordinary money from the missionary societies at home and spend more than half of it for taking mere pleasure. Suppose the apostle Paul were to go and see such missionaries; what would he think of them? Paul preached to the Gentiles with his own support; but the present missionaries are supported by others and yet their works are not so successful as those of Paul. Brethren, this should not be so in the sight of Almighty God. But I do not say that all of the missionaries are so. Some of them are very faithful workers indeed. They are sacrificing all sorts of earthly pleasure and are only preaching boldly the gospel with a ready hand. One of such,

for instance, is Brother McCaleb. I hope for his great success. He is a very earnest worker. Brethren, let us help his work by some means.

Now, at the conclusion of my article, I urge you, my brethren, to this good work on earth. God is not a respecter of persons, but he is a respecter of character. He will surely reward you for your righteous deeds and condemn you for your wicked works. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Let us then be up and doing our duty for God before we come into his presence. Let us love and help each other and be unselfish. Unceasingly pray to God and search the Scriptures. We are God's, and his will be done. It is not necessary for us to be rich, great or powerful in this world. But it is only necessary to be in Christ Jesus and to do our Father's will. May God help us all. Amen.

Sewanee, Tenn.

Gospel Power.

W. M. DAVIS.

No. 3.

Power is that which puts objects in motion. Where there is no power there is no motion, no activity. The gospel, as God's power unto salvation, is the power that moves man to salvation. The power must not only be connected with the object to be acted upon, but there must also be a mutual adaptation of the power to the object. Men do not think of applying steam power to machinery adapted to electric power; their adaptation is entirely different. Likewise, men ought not to be trying to apply God's inspiring and miraculous power to men in order to save them. The adaptation between the power and man is not the proper kind. The immediate operation of the Holy Spirit never did save anyone from sin, and never will; there is no mutual adaptation between the direct power of the Holy Spirit and man's salvation. To say that the gospel is God's only power to save may look to some as if we were limiting God in his power; but remember that we are not making the limit. It was Paul who said the gospel is the power of God unto salvation. It was an inspired apostle who drew the limit of God's power to save. In view of this declaration we conclude that God, Christ and the Holy Spirit have concentrated all their power in the gospel to save man; and, therefore, if man is saved at all it must be by the gospel. In the beginning of the world's existence God exercised his creative power; the earth stood forth at his bidding. He then created all the forms of life on the earth. Now when God purposes the reproduction of any of these forms of life it doesn't necessitate the exercise of his creative power. He has vested the power of life in the law of reproduction; he has thus limited his creative power. The same thing is true of his saving power; he has limited his power to save and produce spiritual life to the law of the gospel. The gospel must be preached and practiced in its fullness in order to be the power of God unto salvation. A part of the gospel preached and practiced is not the power of God; it takes the whole gospel to save. We cannot take anything from it, or class any

of its parts with non-essentials, and it yet be the power of God. Neither can we add anything to the gospel and it still be the power of God. If man adds anything to the gospel that much of it will be human power instead of divine power; man's power instead of God's power. Either adding to the gospel or subtracting from the gospel neutralizes it as God's power to save. Therefore the gospel must be preached in its entirety and without addition in order to be the power of God unto salvation. The ingenuity of man has developed the power to make something that in many respects resembles an egg, but the power of life is not there. Man could make something that would in size, color and shape resemble a grain of corn, but he could not put the germ of life in it. Man may make something that will in many respects resemble the gospel of Christ, but he cannot put the germ of spiritual life in it; he cannot give it power to save. We cannot act independently of God's power; if we want to reap a bountiful crop of wheat, we must prepare the soil, sow at the proper time, and sow the right kind of seed. We must all along work in harmony with God's power to produce the crop. If we desire our soul's salvation from sin, we must work in harmony with God's power for that purpose. The gospel is the power of God unto salvation to every one who believes it, because it tells every one what to do to be saved. Are we ashamed of anything the gospel tells us to do to be saved? Do we speak disrespectfully of anything the gospel tells us to do to be saved? Do we refuse to submit to anything that the gospel requires of us, saying it is not essential? If so, then we are ashamed of the gospel which is the power of God unto salvation. Remember that the Savior says: "Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8: 38).

Ellettsville, Ind.

The Natural Man and His Needs.

P. R. SLATER.

Our purpose in this article will be to show that man needs a revelation from God, and that the revelation we have is from God and meets man's needs. As we are confronted with implied if not direct denial of these facts, it remains the more important that the truthfulness of them be shown. Then, on the one side, we will quote from no less distinguished a personage than Robert Ingersoll, language used in his address in Chicago on the "Betterment of Man," as published at that time. He says: "Nature is our only teacher. What we need is intellectual light. Being satisfied that the supernatural does not exist, man should turn his entire attention to the affairs of this world; to the facts of nature." This statement shows conclusively that Mr. Ingersoll is in need of a revelation from God, and this we will show as we proceed.

By the "natural man" I do not mean the animal or physical man, simply; but I mean man is his twofold nature—as he was created in the image of God. The fact that we are here is an evidence that we were "cre-

ated," and the "Creator" must have had an all-wise purpose in creating such a being.

Man was created with power and ability to enjoy this world and to join nature in providing for the wants of this life. With his natural propensities he can discern right and wrong in a moral sense, and can reason and reach the conclusion that there is a God. Hence, Paul says: "Man is without excuse." Yet with all the avenues of nature, together with all the ingenuity of man, there is no finding out God.

When Paul said, "The world by wisdom knew not God," it was equivalent to saying the wisdom of the "natural man" can or could not comprehend God. Man was given dominion over the earth and all created things. But vast and wonderful as his power is it is bounded by this world; and while his natural wants are supplied in this world by nature's laws, beyond it he cannot go. Hence Paul says: "The natural man receiveth not the things of the Spirit of God" (1 Cor. 2-14).

We might say that the "natural man is one who makes the faculties of his animal nature the measure of truth and rule of conduct without any regard to revelation." Now, since man's natural wants have been supplied by nature itself—and the natural man, according to McKnight, is one who makes his natural faculties the measure of truth and rule of conduct—it is therefore evident that man in his natural state needs a revelation from God, that he may know God's will concerning him and his final destiny beyond this life. Hear Paul again: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of [natural] man the things which God hath prepared for them that love him; but God hath revealed them unto us [him] by his Spirit" (1 Cor. 2: 9, 10). Hence the revelation is a spiritual revelation, or that which is revealed by the Spirit. McKnight also says that the "spiritual man is one who entertains a just sense of the authority of revelation." Then the spiritual man is one who receiveth the revelation given by God through the Spirit.

As the natural man is one who seeks only the wisdom of this world—"Intruding into those things which he has not seen, vainly puffed up by his fleshly mind, which things have indeed a show of wisdom" (Col., 2d chapter)—so the spiritual man is one who receives the things of the Spirit—not in words which man's wisdom teaches, but in words taught by the Holy Spirit.

All spiritual growth and development must come from the source of all spiritual life. Then if we would have more spiritual growth, that it may develop into a more spiritual life, the spiritual seed must be sown and must come in contact with our spiritual nature—an impression must be made on the mind of the hearer, that he may receive and retain the truth. There are a great many "wayside hearers."

Christ has said: "The words that I speak unto you, they are spirit, and they are life." This is equivalent to saying that spiritual life comes through the teachings of Christ. We need more consecration and more devotion to this eternal truth, that his teachings may be more manifest in our lives, and thereby we may be able to impart them unto others.

Having seen that man in his natural state needs a revelation from God, that his spiritual wants may be

supplied, the question now is, Does the revelation we have meet the needs of the natural man, or does he need a direct revelation, accompanied by miracles as formerly, as claimed by some? Allow me to say just here that had the power to perform miracles been given to man through all ages, they would be no more thought of than the rising and the setting of the sun.

By proper investigation, however, the use of miracles may be understood and that they ceased when they had filled their mission. Miracles are the work of God, and must be performed in accordance with his will; therefore "be not unwise, but understand what the will of the Lord is." Without revelation man could not have known God's will, and in order that man might accept the words of the Lord's ambassadors, as they made known his will to the world, he confirmed them with signs and miracles. See Mark 16: 20; Acts 5: 12; 14: 3; 19: 11; also Neh. 2: 3, 4. Paul makes known unto us that while this work of grace was begun by the Lord himself, it was "confirmed unto us by them that heard him: God bearing them witness with signs, wonders, miracles and gifts of the Spirit, according to his own will." Here it will be seen that the power was given to the teacher, or instructor, of the people, for the purpose of convincing them that the things taught were of God.

Now, let us note the difference between the power to perform a miracle and spiritual gifts. The one is power to bestow miracles; the other a marvelous gift of the Spirit. The apostles alone (since Christ) had both of these; others had the latter, as is shown in the 12th chapter of first Corinthians. In both instances the power to use these gifts was given for the benefit of others, and not for the benefit of the ones securing them simply.

Among the gifts given by the Spirit was the gift of knowledge, of faith, of prophecy and of speaking in unlearned tongue, etc.; and the apostle finally says: "Covet earnestly the best gifts, yet show I unto you a more excellent way." He makes the comparison, showing that which is to govern the church "doesn't cease," while the "gifts shall cease" (1 Cor. 13: 8-10). As a matter of fact we know they have ceased, as all men have to acquire knowledge or the ability to speak in an unlearned tongue now. And the apostle afterward says: "Faith comes by hearing" (Rom. 10: 17). Now, since the days of the apostles we have no divine record showing that this power did not cease with the consummation of their work; and, since we have the testimony of these divine witnesses to convince us, together with the law of righteousness to guide us, the law of love to control us, and the law of grace to comfort and sustain us, we no longer need these miraculous gifts and demonstrations. Hence we hear Paul saying to Timothy, "Preach the word," and that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for conviction, for instruction is righteousness; that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. 4: 16, 17). What more does man in his natural state need, by way of revelation, to guide him into a spiritual life, than is here given? It simply covers the ground; that's all; and he only needs to study it and apply its teachings to his life, that he may "grow in grace and the knowledge of the Lord."

There is another passage of Scripture that might be considered here, since it has caused some to stumble (see Mark 16: 17); and it might be well to show that the language there used applies to the apostles also. This, like many other passages, has confused the minds of some, because of misapplication. Allow me to say just here that there are three things to take into consideration in order to a proper understanding of the teachings of the Bible—first, who is writing or speaking; second, the circumstances under which it was spoken; and, third, to whom the language was addressed. This rule applied to the passage above referred to will give us a better understanding of it.

In verse 14 we find the Savior "upbraiding the apostles for their unbelief, because they would not believe them that had seen him after he was risen;" and after giving them the commission to go into all the world and preach the gospel, etc., he follows up in the 17th verse, saying: "These signs shall follow them that believe." The construction requires us to look to verse 14 for the antecedent of *them*, in verse 17—as many of you apostles that go forth believing in me, your work will be confirmed by these signs. The 20th verse shows this to be true. Do not confuse these miraculous demonstrations with God's special providence. It is one thing to go forth trusting in God to do what he has promised, and quite another thing to want him to do things our way.

Let us have more of the spirit of Christ, and say not my will but thine be done.

Baxter Springs, Kan.

Reconciliation.

H. C. SHOULDERS.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5: 12, 19). From the above we are taught that the world was to be reconciled to God and not God to the world.

Before there can be reconciliation there must of necessity be alienation; hence, what is it that alienates?

In Eph. 4: 17-19, Paul says, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Again Paul says, Col. 1: 21: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." As spoken by Isaiah, the prophet, Isa. 59: 1-3: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

From the above quotations we learn that it is on ac-

count of the sins of the people that they are separated from God. So, in order to meet his approving smiles, people must become reconciled to him, or have renewed friendship.

Paul in writing to Timothy, 1 Tim. 2: 5, 6, says, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." We are taught that Jesus Christ is the mediator, and that God was in him reconciling the world unto himself.

Now what means are appointed? We learn that it was the means of death. "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9: 15).

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh" (Eph. 2: 15-17).

Jesus died and testified to the will or testament, hence Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16). Again he also says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21). The gospel is the power to save, and people must believe and obey it. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 24-26).

From the above quotation we learn that the righteousness of the Savior is for the remission of our sins; hence, what is his righteousness? David says, "My tongue shall speak of thy word, for all thy commandments are righteousness" (Psa. 119: 172). Then, to obey the commandments as given by the Savior through his words, which is his gospel, would be doing his righteousness. In Matt. 7: 21, Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again the apostle John says, in 1 John 5: 3, "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Valdosta, Ga.

The strength of God is very gentle. He does not make a great noise in lifting the tides or in speeding the stars in their courses. The sunshine is one of his greatest treasures of power. He turns the hearts of stalwart sinners by the touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragements, and manifold ministries of patience and sympathy, he encourages the penitence and the faith of sinful and weak human hearts. His children should seek more of his gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.—Northern Christian Advocate.

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."

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Scraps.

J. A. H.

We are daily receiving names of those who are poor, of widows, orphans and afflicted people, of those who are willing to receive THE WAY and who will read it, but who could not, or would not, pay the subscription price. And we are glad to get them. We have received some more money to use in paying the subscriptions of these classes, and we hope to receive as many names as we get money to pay for, and as much money as we get names to send to.

* * *

There is no mortal that can estimate the good that may be done in this way. At Portland, Tenn., there lived an honorable, worthy family consisting of father, mother and one son, a young man, an unusually pure-hearted, sincere youth. To this young man, who was gradually decaying from consumption (I suppose), a kinsman sent THE WAY. He read it with great interest, and became persuaded that he ought to become a member of the church of God, that he ought to be immersed into Christ. He asked the pedobaptist minister, of whose communion his mother was a member, to baptize him into the church of God, explaining that he did not want to join any denomination. The minister said he would immerse him, if he would join his denomination. The lad refused to be baptized on these terms. He was determined to be baptized into Christ and to join nothing else. Some time after that I went to that place to conduct a series of meetings. The young man sent for me, and told me of his desire. I told him he was right; that he ought not to

join anything; that if he was baptized into Christ, God would add him to his church; that he ought to have the Bible, Old Testament and New, as his doctrine; the New Testament as his book of discipline, his law; the church as the only court for directing, controlling and trying its members; that I myself and those with whom I was working in that community were walking in this way. Brother J. O. Blaine, who, I believe, has done far more than any other man in building up the church in that community, was present; and he and the mother joined with much interest in the conversation. As a result in a few days the young man enlisted in the service of Christ, his mother followed the next day, and the father a few days later. They have greatly enjoyed the service of Christ. The young man lived for some time in great peace. He said if God willed for him to get well, he would devote his life to preaching the gospel; but if God willed for him to go to the other world, he was ready. He said, "I may do more good by dying than by living; and I pray that God's will may be done." Now THE WAY was a chief instrument in leading this family into the light. Some one, who opposed the action of this family, said, "If it had not been for that paper, THE WAY, this would not have happened." If THE WAY had accomplished nothing more, this one work would have paid for all the money and labor that has been expended in its publication. But it has done very much more than this. It did this through one invalid boy. How much may it not do through others of them? Let us send it to thousands of them, and let us pray that God's blessings may rest upon every cent we spend upon it, and upon every moment of time we work for it. Remember it is God's paper; that every cent expended upon it is devoted to his cause; that every word that goes in it is intended for the advancement of his kingdom; that neither editor, publisher, nor any writer receives so much as one cent, either directly or indirectly, for the work that he does for the paper. Can we not work and pray for it? And will not God bless it, if we do?

* * *

But I want to caution our readers to send in only the names of those who they have good reason to believe are willing to receive it.

We hope that many who get the paper in this way may become its friends, and may work to extend its

circulation. We know if God's blessing rests upon this work, it will succeed; and great good will result; and we are glad in the faith that his blessing does rest upon it.

* * *

Potter Bible College is full; there is not room for another boarder. Our next term, however, begins on the eleventh day of February, and there may be some vacancies then. We think it probable that we could have enrolled fifty more than we have, if there had been room for them. If God wills, we hope to have room for eighty or a hundred more at the beginning of the session next fall. It has been demonstrated that the school can be run successfully at our present low rates; and there is no probability that the charges will be increased. The spirit of giving is contagious; Brother and Sister Potter, the benefactors of the school, and all of the teachers rejoice in making sacrifices for it. The teachers want to live comfortably, and we do; we want to keep out of debt, to meet our obligations, paying a hundred cents on the dollar; and we are doing that; we want to be able to give a liberal percent of our incomes to the Lord's cause, and we are; but beyond this I believe any one of us would be ashamed to make money out of the school. We do not want to make gain out of preparing people for the service of Christ. Some people think that "godliness is a way of gain," Paul tells us, but it was not his idea that any true man of God should accumulate money by saving souls. The well developed Christian is eager to give all he can give, because he believes his Master's words, "It is more blessed to give than to receive;" because he wants to be truly great and he who is the greatest servant is the greatest of all in the kingdom of God; because he seeks the glory and the riches that come from God and not the glory and the riches that come from men.

If It Is Not So, Account for These Facts.

J. A. H.

The chief hindrance to the conversion of the world, in so far as that conversion is dependent upon the church, is the unwillingness of the professed followers of Jesus to spend their time and money in the work. And this unwillingness is not because they do not want the world converted, but it is from the fear that if they spend their time and money for Jesus their supplies will run out and they, or their children, will come to want. If they believed with all their hearts that by such lives of self-denial and self-sacrifice they would more fully and satisfactorily provide for their own temporal wants, and those of their children, they would gladly devote time and money to the utmost extent to the work of saving the world and building up the church.

Now, it is plainly revealed in the word of God that he who sacrifices temporal possessions and blessings for Christ's sake and the gospel's will be rewarded in temporal possessions and blessing a hundredfold while he is in this world, and with eternal life in the world to come (see Mark 10: 28-30 and Heb. 13: 5-8; read

these passages, especially the latter, in the Revised Version). It is also plainly taught in many places that God blesses children for their father's sake. The want of faith in these truths hinders the conversion of the world, in so far as it is possible for the church to convert the world, more than all other causes combined. And he who does the most to remove this unbelief and to stir up church members to whole-hearted self-sacrifice in caring for the poor and in preaching the gospel is the greatest servant of God in the world and the greatest benefactor of the human race now living. Because I love Jesus Christ and his holy church, I am eager to do what I can towards destroying unbelief in God's special providence. I believe this unbelief is one of the most pleasing of all things to Satan, and the means by which he most successfully hinders the reign of Christ in the hearts of men.

So it is the object of this article, and, perhaps, of others that may follow, to show not only that in former dispensations God did specially care for and bless those who put their trust in him, but that he does so now. The most efficient preachers of all ages have been those who made no effort whatever to lay up treasures on earth for "the rainy day" or for "old age," but who devoted all of their energies and talents to converting sinners and to building up saints in their most holy faith. Every Christian in the world ought to look upon every talent and possession he has as a trust from God, which he has committed to him to be used by him for the building up of the kingdom of heaven, as a trust for which he will be called upon to give a strict account in the day of judgment; and he ought to bend every energy of his body, soul and spirit to getting ready to give that account, that he may do it with gladness and glory, and not with grief and shame. That which one keeps and uses for his own benefit as long as he lives, and then by will devotes to the service of God after he is dead, I suppose, is not counted to his credit at all, inasmuch as he gives nothing to God that he can use himself; he makes no sacrifice of self for Jesus' sake.

But now to the main question: Is it taught in the word of God that God blesses, protects and supplies with every needed thing those who put their trust in him, who live for him? Is it taught that he exercises special providence in supplying their wants? I hope to present truths and facts from the word of God showing that he has formerly done so, and that he does now, showing this beyond the possibility of a reasonable doubt.

My Old Testament reading to-day is in the story of Jacob, and I will begin with lessons from the lives of him and of his wives. When Jacob left Canaan to go back to Mesopotamia, fleeing from the wrath of his brother Esau, he vowed a vow to God, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

When Jacob made this vow he had nothing but the

staff that was in his hand and the clothes that he wore; when he returned twenty (or forty) years later, he was very rich, so rich that he counted it but a little thing to present to his brother Esau a present of five hundred and eighty cattle. He himself attributed his wonderful success to God's blessing. At the time he left Laban, with whom he had been living, and for whom he had been working, he said to him, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely now hadst thou sent me away empty." Gen. 31: 42. He said to his wives: "The God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, 'The speckled shall be thy wages;' then all the flock bore speckled; and if he said thus, 'The ring-streaked shall be thy wages;' then bore all the flock ring-streaked. Thus God hath taken away the cattle of your father and given them to me. And it came to pass at the time that the flock conceive, that I lifted up my eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were ring-streaked, speckled and grizzled. And the angel of God said unto me in the dream, 'Jacob:' and I said, 'Here am I.' And he said, 'Lift up now thine eyes, and see, all the he-goats which leap upon the flock are ring-streaked, speckled and grizzled: for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy nativity.'" Gen. 31: 5-13. Then, when Laban pursued after Jacob, God came to him in a dream of the night, and said unto him, "Take heed to thyself that thou speak not to Jacob either good or bad."

Who now, of sound mind, can read these passages and doubt that God took special care of Jacob, that he made special provisions for him? I mean, who of those that believe the Bible to be inspired of God? These things happened to Jacob, and they are written for our learning that we also may serve God, with all of our hearts, in patience, comfort and hope; for Paul says, "Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." Rom. 15: 4. Referring to the journeyings of the children of Israel through the wilderness, and to the disasters that befell them because they did not put their trust in God, Paul says, "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." 1 Cor. 10: 11. And at another time, while writing apparently for the same purpose that I have in view now, while exhorting to love and to hospitality, to devotion to the cause of God, knowing that we are prone to trust in money, and to strive to accumulate it that we may trust in it for ourselves and our children, Paul exhorted his Hebrew brethren to be "free from the love of money," to be content with what they had, because, as he explained to them, God had said, "I will in no wise fail thee, neither will I in any wise forsake thee." So he tells them they ought

to be of good courage, and boldly to say with the psalmist David, "The Lord is my helper; I will not fear; what shall man do unto me?" Then, referring these Hebrews to the men who had ruled them, and spoken God's word unto them, and who had been faithful unto death, to such men as Abraham, Isaac, Jacob, Joshua, Samuel, David, Daniel, and the like, he said, "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." And then, knowing how prone men are to say, "Yes, we know God took special care of his servants then, we know he gave them temporal blessings then, but he does not now; we get no such help, no such blessings now any more than does the vilest sinner." Knowing that men are prone so to reason, the apostle hastened to add, "Jesus Christ is the same yesterday and today, yea, and forever." Heb. 13: 1-8. Thank God, Jesus changes not; he provides as lovingly now for those who put their trust in him as he did then; indeed, Christians are closer to him now than any men could be then, inasmuch as we are in Christ, and the blood of Jesus has cleansed us from all sin. John the Baptist was greater than any prophet that preceded him, than any man that was born before him, because he was closer to Christ, his forerunner, his introducer; but we are greater than John because we are in Christ, having been cleansed by his blood and been made partakers of his Holy Spirit.

When Jacob learned, as he journeyed home, that his brother Esau was coming to meet him with four hundred men, he was greatly afraid, and he prayed thus:

"O God of my father Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, 'Return unto thy country, and to thy kindred, and I will do thee good:' I am not worthy of the least of all the loving kindnesses, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'"

No one, who reads this prayer with an understanding heart, can fail to see that Jacob hoped for some special blessing from God to deliver him from his brother. That night the angel of God, with whom he strove, said unto him, "Thy name shall be called no more Jacob, but Israel [he who striveth with God]: for thou hast striven with God and with men, and hast prevailed." Hosea, many years afterwards, referring to Jacob's striving and prevailing, said of him, "In the womb he took his brother by the heel; and in his manhood he had power with God; yea, he had power over the angel, and prevailed; he wept, and made supplication unto him: he found him at Bethel, and there he spake with us, even Jehovah, the God of hosts; Jehovah is his memorial name. Therefore turn thou unto thy God: keep kindness and justice, and wait for thy God continually."

Blessed indeed in the man, who, while he is yet alive, devotes himself and all that he has to God! With good reason did David say,

"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."

—Psa. 84: 11, 12.

Isaac prayed for his barren wife, and Jehovah heard his prayer, and Rebekah conceived and bore sons. Gen. 25: 21-26. Rachel prayed to God because she had no children; "and God hearkened to her, and opened her womb;" and she bore children. Gen. 30: 22. Do not these look like special blessings in answer to prayer? Did not God use natural law, natural means in granting all these blessings?

Now, in conclusion, a word to those who contend that God has no special care over his children (so far as temporal blessings are concerned); who hold that God made the world, and subjected it to natural laws, and that by those laws it has run without any interference or change from him from that day to this; who claim that man's prayers for temporal blessings are only answered as he, or some of his kind, answer them; this problem I give to those who so hold: Explain what is said about Isaac's prayer for his barren wife; about barren Rachel's prayer for children; about Jacob's vow and prayers; and the wonderful things said about them; about his marvelous growth and wealth, and the angel's words to him concerning his flocks at the time of conception; and by that time I will have some other things for you to consider. If it is not so that God grants special blessings to his children in answer to their prayers of faith, account for these facts.

Notes from Japan.

J. M. M'CALEB.

Miss Alice Miller has been laboring in Japan for five or six years. Her work is mainly among the destitute children, but not confined to them alone. She is doing a commendable work, that ought to be encouraged. There are now about fifty children enrolled and forty-five in regular daily attendance. Some of the parents who have never come before are now beginning to attend the meetings for grown people. The little church also is doing well. She says her work altogether is in better condition than ever before.

Sister Miller needs a home. She is living in a little Japanese house, very uncomfortable, and dangerous to health in winter. She has a lot adjoining the school building, quite suitable for a dwelling. She has also some money in hand, given to build the house. It will take about \$1,500 to put up such a house as will be necessary to meet the needs of her own comfort and her work. One of the churches in Los Angeles, Cal., has been contributing regularly to Miss Miller's work, as also has the church at Columbia, Tenn. These churches will doubtless give something extra in view of the building, but other churches ought to have fellowship with them. The house ought to be built right

away. Miss Miller is not robust and necessarily has to be careful of her health in order to labor in Japan. \$1,500 may seem high for a house, but in view of prices generally, it is not unreasonable. Ten years ago, when we first came to the country, the same house could have been built for about half the money. Building and real estate have advanced more than double in some cases. I am asking a price for my own house such as I never would have dreamed of asking when I bought it, but it is not out of proportion with the price I will have to pay in case I buy other property.

Contributions can be sent to Miss Miller by the ordinary methods, simply by addressing her at Tokio, Japan. If any should prefer sending through me I shall be glad to forward it to her at any time.

There is a good opening here at present for a first-class dentist and a good Osteopathic physician. For dentistry we must depend largely on the Japanese. Their work is somewhat unsatisfactory. None but a first-class dentist, however, could, I think, do a good business here.

There is not a doctor of Osteopathy that I know of in the empire. There are several hundred foreigners in Yokohama and Tokio—only eighteen miles apart—among whom a good practice could be built up, I am quite sure. There are some enthusiastic advocates of Osteopathy among the missionaries here. I am aware that the profession of Osteopathy has been greatly abused, for the sake of the money it brings, by incompetent men. I cannot knowingly encourage any such to come to Japan; but if one be a graduate at Kirksville, Mo., and is a good Christian man, having the love of his fellow men at heart, there is a good opening here for him, both to make a living and to do good. I am thoroughly convinced that many a missionary's life would be lengthened on the field if treated properly by Osteopathy. Besides, much good could be done among the Japanese people in this way. I write these lines not to champion anybody's financial schemes but purely in the interest of that which may be a blessing to the people of this land. If there should chance to read this any consecrated brother who is a graduate in Osteopathy and would like to exercise his gift for the good of the people here, I shall take pleasure in giving him any information and encouragement I may be able to along that line, and so in regard to a dentist.

As we returned from Yokohama Naval Hospital yesterday, and reached the Shimboski Station at Tokio, a rather interesting scene came before our eyes. A number of Shinto priests alighted from a train, who were met by other priests, two of whom were bearing a Shinto shrine, or rather a house-shaped box, about three feet long by two feet high and about the same width. They took the roof off this little house-box, and the priests from the train placed a box, all covered over with a kind of fine cloth. I supposed it was the casket of some corpse, but on inquiry found it contained the Shinto symbol, a metallic mirror. In this mirror is supposed to be the spirit of one of the ancient empresses of Japan, Kōmpira-Sama, who is now worshiped as a goddess. They have a festival to her honor on the 10th of each month. Yesterday was the 10th.

The Shinto religion, if religion it may be called, has no written books. In the temples and shrines there are no idols. The sword and mirror are the only sym-

bols that may be found therein. One of the principal offerings in the Shinto service is the offering of wine. This is not allowed in Buddhism. Shintoism tends to dissipation. The following little popular song may be taken as fitly representing the sentiment of Shintoism:

Osake nonue hito,
Shan Kara Kawoi,
Omiki Agouarn,
Kami Wa nai,

which means, "He who drinks wine is beautiful in heart; he who does not partake thereof cannot be a god."

To return to the ceremony at the station: There were about a dozen priests present, dressed in their priestly garments. The ark containing the metallic mirror was borne on the shoulders of two priests, reminding one of the "ark of God" in the days of Israel that was to be borne on the shoulders of the priests. As they left the station they were met by a great number of people, perhaps as many as a thousand, including also a brass band, that struck up the old military song of our own country in days gone by, "Marching Through Georgia." From this, without breaking time; they glided into "John Brown's body lies a-moldering in the grave." It is likely that not even the players understood the sentiment of what they rendered; but it served for music, which seemed to answer every purpose. With flags, some ten feet long on which were written Chinese characters, suspended on bamboo rods, hoisted high in the air, the procession marched away. It was truly the emptiness of sounding brass and tinkling cymbals.

In our Japanese services in the afternoon there were eight present—seven that partook of the supper. The church had a little more than a dollar in the treasury, which was spent to-day by the teacher of the children to buy winter clothes for a poor old grandmother and her little grandchild who are in a state of destitution.

Worldly Fame.

J. M. BLAKEY.

There is nothing more uncertain in this world than fame, or human applause. A man may rise suddenly by some combination of circumstances to the very highest pinnacle of the temple of fame, and as suddenly fall and sink into oblivion, and be lost to view. We take Napoleon Bonaparte, and there was a time when all Europe trembled at his power. The thundering cannon of Toulon pealed forth a name at which the world grew pale. It was here that the "star" of Napoleon first began to mount the horizon, to grow brighter and brighter, until it neared its fatal setting on the field of Waterloo. He who depicted the woe of Othello and the madness of Lear, and he who described the march of the rebel angels along the plains of heaven, might have joined their powers to bring out in poetic representation the aspects of the Italian campaign. Shall we cross in his company the gun-swept bridge at Lodi, when he sprang to the head of his bleeding column, and with a shout of "Follow your general!" led his dauntless troops to victory? Or traverse with him again the perilous causeways of Arcola? Nothing could halt his valiant regiments,

nothing save death! We pass over the fields of Austerlitz, Jena, Marengo and finally reach Waterloo. There Napoleon's sun is destined to sink, and forever set. This mighty hero, after being dashed through the labyrinths of fallen thrones, is now to become an exile from home and the scenes of his former glory. He is now to spend the remainder of his life on a rocky island, despised and almost forgotten by the greater portion of the world. Alas! for worldly fame, alas! for human applause. "Sic transit gloria mundi" (Thus passes the glory of the world) can well be written over every life similar to that of Napoleon, devoted to the pursuit of fame and worldly honors. Let us hear him in his speech on St. Helena: "My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! a single battle crushes us, and adversity scatters our friends!

* * * * *

Such is the fate of great men! So it was with Caesar, and Alexander. And I, too, am forgotten. And the name of a conqueror and an emperor is a college theme! Our exploits are tasks given to the pupils by their tutors, who sit in judgment upon us, awarding us censure or praise. And mark what is soon to become of me; assassinated by the English oligarchy, I die before my time; and my dead body, too, must return to the earth, to become food for the worms. Behold the destiny, near at hand, of him who has been called the great Napoleon."

BLAINE AND GREELEY.—A movement began in the state of Maine two or three years ago to raise money for the purpose of erecting a monument to the memory of James G. Blaine. A small amount, only about \$100, was secured. It does seem a little strange that one of the greatest of modern statesmen should be forgotten so soon by his own state, but such is life. When Horace Greeley was defeated for the presidency, he went back into the Tribune office, but was not needed there and it seemed as if there was nothing left for him but to die. Of all the fickle dames there is none who is more elusive and more deceitful than fame.

HOMER, BURNS, MILTON.—Homer begged bread from an unappreciative world, yet upon the Prince Albert Memorial, the grandest monument to the dead that the world has ever seen, except that of Taj Mahal at Agra, in India, the noblest and most striking group of figures is Homer playing on his lyre, surrounded by Virgil, Dante, Shakespeare, Milton and Goethe, who are entranced by his strains. Some poetic scribe hath said:

"Seven cities strive for Homer dead,
Where living Homer begged his daily bread."

Each of these cities claimed the honor of being his birthplace. A costly monument marks the place where Robert Burns, the peerless bard of Scotland, died in poverty and want, neglected and despised. The history of the human race is replete with such lessons as these. Few are the flowers filled with the fragrance of love we give to the living; many bedewed with the tears of regret are given to the dead. Sometimes the hand that crushes and ruins the living is ready to crown the dead. Josh. Billings has well said, "Start a man down hill, and everything is greased for the business." Homer and Burns are examples that show that men of genius

are sometimes honored after death. Milton's "Paradise Lost" in his day went begging for a publisher, and the copyright was sold for a song. Then he was called "Mr. Milton, the blind adder." Soon after he is called "the Mighty Orb of Song." These recognitions just at the moment when they become a mockery sadden all intellectual history.

DANTE, HAWTHORNE, BYRON, TUPPER.—Dante is worshiped at the grave to which he is hurried by persecution. Nathaniel Hawthorne, wearied out by the delay in securing the publication of the first volume which he had prepared, committed it to the flames. Byron's first published work was so unmercifully criticised that the critical lash aroused the sleeping demon of his genius. Tupper's "Proverbial Philosophy" received such a welcome as few books are awarded in any generation, but its author lived to see it as dead as the Montagues and the Capulets who were sleeping in the tombs. Many others could be mentioned along this line. An old Greek sage once said that no man could be counted to have really lived a happy life until he was dead. No man could be assured that he has secured a permanent niche in the temple of fame unless he could come back after he had been dead a century. Great minds often live in a higher atmosphere than mere public opinion. What did Demosthenes, Curran or Disraeli care for the taunts and hisses that drove them from the rostrum? They felt within the power of greatness and knew that the time would come when they would be heard.

EMERSON AND COLUMBUS.—Ralph Waldo Emerson once had an engagement to lecture and when he reached the place many of the tickets were not sold, and the managers were very much embarrassed. One of them proposed a reduction of the price, but he replied, "Not one cent reduction." Columbus died a neglected beggar, while a pickle dealer of Seville, whose highest position was that of second mate of a vessel, gave his name to the greatest continent on the globe. Was the life of Columbus a failure? Ask a hundred millions of people who inhabit the world he found a wilderness. Were any of the above mentioned failures because the world failed to recognize their worth until they were dead? Certainly not. These examples show that worldly fame is an uncertain quantity. The man who is courting human applause is building on the sand.

MAGNANIMITY OF ROMAN SENATE.—When the great battle of Cannae was fought between the Romans and Carthaginians and Hannibal was gathering in measures the rings of the Roman knights who fell on that fatal field, the Roman senate voted thanks to the defeated General Terentius Varro for not having despaired of the republic. This was a magnanimous thing in the senate. King Solomon had riches, wisdom and worldly honors given him in great abundance, but his life was one of the grandest failures the world has ever seen.

SIDNEY AND WASHINGTON.—When Sir Philip Sidney lay mangled and dying on the battle field of Zutphen a bottle of water was brought to him to relieve his thirst, but observing a soldier near him in a like miserable condition, he said, "This man's necessity is still greater than mine," and resigned the water to him. Because of this unselfish action Sidney's name will live in history. Though he was nephew to the earl of Leicester and a royal person he was willing to sacri-

fice and suffer to relieve the poor man who lay dying near him. Washington possessed some traits of character that will cause him to live in history when Napoleon and some others of like character have been forgotten. He was a man of integrity and moral grandeur. He was modest, retired and dignified in conduct. He was an unselfish patriot, devoting his fortune and talents to the struggle for independence. Napoleon was egotistical, selfish and ambitious, regardless of the sacrifice of human lives. Here is an unselfish life on the one hand and one devoted to self-glorification on the other.

EARTHLY GLORY EMPTY.—The emptiness of all earthly glory is apparent on every hand. The paths that lead to worldly fame and honors lead only to the grave at last. Change and decay can be written on all mundane things. It will take no more room in the next world for Caesar, Alexander or Napoleon than it will for the poorest, humblest man. Churchill says, "Men the most infamous are fond of fame." Pope says, "Unblemished let me live, or die unknown; O grant an honest fame, or grant me none!" Pope's sentiment is good. As men approach and reflect the character of Christ they are truly great in this world. Christ is unrivaled and unapproachable, but men are building the truest, best monuments to their memory when they endeavor to reflect the beauty, the simplicity and the love manifested in the life of the "Man of Galilee," as he went about doing good. In this way a man seeks and secures fame eternal, fame imperishable, that will last when this world and its fleeting things have passed away. Human applause is empty, worthless and very uncertain.

"Why all these toils for triumphs of an hour?
Life is a short summer, man is but a flower."

Allensville, Ky.

Springs of Character.

R. H. BOLL.

The other day I noticed an advertisement of a book entitled "The Springs of Character." Among the indorsements was the following: "The influences that go to make character may be summed up in two expressions—heredity and environment. The bringing out of the physical elements in these two great 'springs of character' is the distinctive merit in Dr. Schofield's book."—James J. Walsh, D.D., LL.D.

Some interesting questions arise here. Is it really true that heredity and environment are the springs that make up character? Or, in other words, do hereditary traits and predisposition and man's surroundings determine his character? And if so, how can man be responsible for what he is? And how is it possible for a man to turn, become a Christian, live a changed life, while yet his heredity and environment remain the same? That much mystery underlies here is beyond doubt. But these questions are not unanswerable.

TWO NATURES.

Several years ago I heard a Calvinist preach some predestinarian sermons. Night after night he harangued on the subject of elects and non-elects, sheep

and goats—which latter figure he sometimes varied to “corn-stalks and cockle-burrs.” “You may feed a goat, and curry him, and educate him,” he would say, “until he is fat and sleek and gentle and civil, but he will still be a goat: he will never become a sheep. And a sheep may be neglected, get poor and scrawny, be lost in the wilderness, starve, yes, and die, but if it does it will be a poor little dead sheep: it will never turn to a goat.” Which was stunningly plain and obvious to the audience. This admitted, his moral, a non-sequitur, as it happened, was that the elect always were, always would be elect—never to become reprobates; and vice versa. But here we have the statement of Dr. Walsh in another form, emphasizing mainly the point of heredity. Heredity and environment are the springs of character. Heredity is the first spring. An animal born of a goat will under no sort of environment turn to a sheep. Neither will a born sheep become a goat: for a barrier of wide difference lies between the two natures.

THE QUESTIONS.

This latter conclusion is strictly true. It does not, however, so conclusively prove unconditional election and reprobation. Moreover it is certainly fact that “heredity and environment make up character.” But the next question, How then is man responsible for his character? It is not hard to answer this from a merely human point of view. As far as morality and “good character,” as the world calls it, is concerned, it lies quite within man’s reach. Heredity and environment make character; but man can make his own environment: man’s will can select his own surroundings. When he puts himself in touch with better things, and with more refined men, he will become a better man. So if he desires a better character he can get it by choosing better environment or selecting the good things out of his old environment and avoiding the bad. Hence his responsibility. But, it is objected, his heredity is still the same: he is still a goat. Well, a good, clean, educated, well-trained, refined goat is all the world asks for, is all their ideal. For they are all goats of more or less improved breed.

The next question is of more weight, for it pertains to the religion of Christ. How can a man become a Christian and live a changed life while yet his heredity and environment remain the same? He cannot. No more than a goat can become a sheep. For a Christian is not a common man: he is of a higher order. He is not human nature, but he is “partaker of the divine nature.” More distance lies between a Christian and a man of the world than between sheep and goat. If God wants to make a Christian out of a man he must give him: 1. A new heredity. 2. New environment. Both of which God proposes to do, according to his great mercy, through Jesus Christ our Lord.

THE NEW HEREDITY.

Can a goat become a sheep? Not according to common process of nature. But can it at all? Yes. How? By being born anew. And this is the first essential step in man’s becoming a being of the Christ-order. “Except a man be born anew he cannot see the kingdom of God.” “Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.” It is not his body that is thus born anew: the body re-

mains the same. “That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.” A new spiritual being is begotten and born within man, begotten of God, therefore of the Christ-nature, and destined to develop into the likeness of God—a being gifted with the highest possible heredity. Like the wind that bloweth where it listeth, it is intangible, invisible, can be perceived only by its manifestations (Eph. 2: 10). And what becomes of the goat meanwhile? It is dead, dying—being put to death. “Put to death, therefore, your members which are upon the earth” (Col. 3: 5, A. R. V.). “Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? . . . Knowing this that our old man was crucified with him that the body of sin might be done away” (Rom. 6). “Seeing ye have put off the old man with his doings, and have put on the new man who is being renewed unto knowledge after the image of him that created him” (Col. 3: 9, 10; Eph. 4: 22-24). But as Christ is formed in us (Gal. 4: 19) and the outward man decays, a new body well befitting the new spiritual being will be prepared, and given to us on the day when Christ comes to reward his servants (Phil. 3: 20, 21). And we shall be like him. Thus do we become the elects of God, and heirs of promise, by right of birth.

THE NEW ENVIRONMENT.

True enough it is that a neglected, starved sheep, if it die, will be a dead sheep, not a goat. So a self-neglected, starved Christian may die, but will never be just a man of the world again. Many of the people of God who had escaped out of Egypt fell in the wilderness because God was not well pleased with them: but not one of them ever returned to Egypt. Though they may look back, though they may lust after Egypt’s flesh-pots, yea, though they be condemned with the Egyptians, they shall not go back. When they left Egypt they left it once for all: the door was closed, the connection was cut forever. And you, backsliding brother, you are not back in the world. You cannot “quit the church” any more than you can “join” it. If they have withdrawn from you, they must still “admonish you as a brother,” for you are a brother. And if you are condemned you will be condemned as a fallen Christian. “If a man abide not in me,” says Christ, “he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned.” You will be a dead sheep.

Small comfort that, of being a dead sheep! Those that are in the world, and under the law, may die without mercy; but “of how much sorer punishment, think ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?” “For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them” (Heb. 10: 28-31; 2 Peter 2: 20-22).

If you have accepted Christ, and fall away, it will be to your greater condemnation and it will be known and repeated and reverberated amid the mock-laughers of hell: “This man was a Christian!” Therefore, “Repent,” says the Lord, “or else I come quickly.”

NECESSARY.

All of which shows but too clearly that heredity alone cannot make the new character. There must be a new environment, to support and develop the new creature. It is an absolute necessity. God has not failed to provide for it. We come in contact with new forces and influences, new food, new sunshine, adapted to meet the wants of the spiritual man. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh" (Heb. 12: 22-25). But the deepest signification lies in this, that we are "in Christ." Says Paul, "Wherefore if any man is in Christ, he is a new creature: the old things are passed away, behold they are become new." This means new environment. We find it in Christ. There is food and drink (to which I can but refer now: see 1 Cor. 10: 3 and John 6: 32-59 and 1 Peter 2: 1-5) well-adapted and proper. There is sunshine: "the Lord God is a sun," and we must stay in his light and sunshine—"Continue in the grace of God" (Acts 13: 43); or "Keep yourselves in the love of God," as Jude puts it (Jude 20). And this love of God is in Christ Jesus our Lord (Rom. 8: 39). Let it be every Christian's anxiety to remain and grow up into this new environment. "Abide in me," said Jesus. And "if a man abide not in me he is cast forth as a branch and withered."

"Walks to Emmaus," or Walking With Christ.

P. R. SLATER.

All Bible students know the circumstances connected with the journey from Jerusalem to Emmaus and the events of that notable day, the day on which Jesus rose from the dead. The resurrection of Christ is the basis of all faith in the gospel. Had his disciples understood this, they need not have been sad because of his death. But since they did not, their hopes died when Jesus died. But Peter exclaims, "Blessed be the God and father of our Lord Jesus Christ, who, according to his great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead." By his resurrection their hope was again renewed. But notwithstanding the prophets had foretold of these things, and Jesus himself had said that he would be betrayed into the hands of men, killed, and that he would rise from the dead on the third day, yet they were not prepared for these things, and were perplexed and sad. Jesus knowing their perplexity, drew near and walked with them entering into conversation with them. But their eyes were so restrained by miraculous power that they did not know him. The reason for this we will not consider here.

They had recognized Jesus as some great one by the wonderful things that he did, and his words were full of matchless wisdom. God had manifested his approval of him in various ways, and they had trusted in

him as the redeemer of Israel. Is it any wonder that they were perplexed? But when they knew him, they returned to Jerusalem the same hour, saying, The Lord is risen indeed.

Now, while these two disciples were permitted to walk with Jesus, while here on earth, we can only walk with him by faith, hence the apostle says we walk by faith and not by sight. Now, what is it to walk with Christ by faith? It is certainly to walk as he directs. Hear what the prophet Jeremiah says, "The way of man is not in himself; or he that walketh to direct his steps." Applying this spiritually and we have something like this:

It is not in man to determine what his conduct, course, or method of spiritual advancement shall be. Christ our king must determine these things for us, he being the "only Potentate." Hence the apostle says, "As ye have received Christ Jesus the Lord, 'so walk ye in him.'" To be in Christ is to be in fellowship with him. The very act that brings us into Christ brings us into unity with all that are in Christ. Therefore in fellowship one with another. John says, "If we walk in the light as he is in the light, we have fellowship one with another." Then we are to conclude, that when such fellowship does not exist, that some at least are not "walking in the light."

Again Paul affirms (1 Cor. 12: 37) that we are members of the body of Christ, and also (Rom. 12: 5) that we are members one of another.

Now, if we are members of Christ's spiritual body, the church, we certainly are united, and if we are not united, it must be because we have not become members of his "Body," or have been disconnected from the body are in a decaying condition.

The fact, as before stated, that we are united with Christ, unites us together. We certainly cannot be united with Christ and we ourselves be divided, unless Christ himself is divided, which none I presume are ready to affirm. Now since walking by faith brings us into unity with Christ, and since the things that bring us into fellowship with him bring us into fellowship one with another; therefore unity must exist among all those who are in Christ and walk as he directs.

But someone may ask, How, then, do you account for the divisions among the people of God? They are not of God: they are of man, and sprang from the man of sin, spoken of by Paul in 2 Thess. 2: 3, which led the people of God astray, and in their endeavor to pull themselves from his grasp have wandered in different directions, until we find the present conditions of affairs.

But allow me to suggest here that the true followers of Christ are not divided in heart, but are one in spirit, one in purpose and one in faith. And these divisions are only perpetuated by those who walk as men direct and follow after things not required by Christ.

When we learn to look at self and see what we hold in practice that is not required by the "word of God," and are willing to lay them all aside—and return to Jerusalem that same hour—then we will come in close fellowship with our Lord and Master and all of his true followers. When we see that our union with Christ depends upon our union with all those that are in union with him, we will put forth a greater effort to maintain such unity and will endeavor to walk in the straight and narrow path that leads to God.

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."

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Scraps.

J. A. H.

The following note from a Northern lady speaks for itself:

"Dear Sir: I am writing in response to your request made in THE WAY for the names of those to whom that paper might be helpful. Through the kindness of a friend, the paper has been coming to me since last August, and I have learned to look for it with added interest each week. Owing partially to it, I have come to know what Christ meant by his church. I still find many things to puzzle me, but an honest search for truth will always reveal it. Not long ago I received a letter from a young lady who, like myself, has been searching for Christ's church. She had heard that I had been immersed, and wrote me concerning her perplexities. It is to her I would wish you to send the paper. She has friends in the church, I believe, and it is barely possible that she may be a subscriber. I know nothing about her circumstances, but feel sure THE WAY will find a welcome with her."

* * *

Of course, we gladly enrolled the name which accompanied this note, and we hope THE WAY may help another soul "to know what Christ meant by his church," and that she may also in find peace. No agency is too small, too humble, too weak to do great things, if the blessing of God be upon it. For, says Paul, "God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did

God choose. Yea, and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God" (1 Cor. 1: 27-29). We may expect THE WAY, then; to do good, not in proportion to its size, nor to the length of its subscription list, nor to the fame, popularity and learning of its writers, but in proportion to its devotion to God, to his word, his cause; for in that proportion will his blessing rest upon it.

* * *

In former times God was with his people in war. He gave clearness of vision to their eyes, strength to their arms, courage to their hearts. David, the ruddy, handsome lad, armed with his sling and five smooth stones from the brook, was more than a match for the giant of the Philistines, because he trusted in God, and went to the battle "in the name of Jehovah of hosts," the God whom Goliath had defied. Jehovah changeth not; and so he is with his people to-day who go forth in this greater, higher, holier war to fight with Satan and his hosts for the souls of men. So, with all diligence and prayerfulness, we should strive to please God in all things, that his blessing may be upon us and all that we have and in all that we do. Then many will be led "to know what Christ meant by his church," many will be led to give themselves to Jesus, and to be baptized into him, into his church; and so upon us will come the blessing of which Daniel speaks when he says, "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12: 3).

* * *

A brother writes to know what the New Testament teaches "on the law of divorce." Christ allows one to get a divorce on the ground of fornication, but for no other cause. It is not certain to my mind that the one who gets the divorce for this cause is allowed to marry again (see Matt. 5: 31, 32 and 19: 3-12; Mark 10: 2-12; Luke 16: 18; Rom. 7: 1-3; 1 Cor. 7: 8-11).

* * *

A brother asks this question: "Is it right to greet or recognize a sectarian as a brother in the Lord?" No one is a brother "in the Lord" who does not believe that Jesus is the Christ with his heart, who has not confessed him as his Lord, who has not been baptized into Jesus, and who is not walking by faith in him. To recognize anyone as a brother in the Lord

who is not, is deceptive, and may result in much evil; nobody ought to do it. The brother who asks the question says it has been done in both the Advocate and THE WAY. Maybe it has, but it ought not to be done anywhere. A man may be a brother in the Lord and be connected with some sectarian body, or with the Masons, or Odd Fellows, or some other secret order; but he ought not to be in any such place. He has all that he can do, and can get every blessing he needs in the church of God. He cannot serve two masters. All that he has belongs to Christ, and he should have no fellowship with those out of Christ. It is enough to be a child of God, and to do one's whole duty as a member of his church. He who is in any of the sectarian bodies, or secret orders, ought to heed the Lord's exhortation to his people:

"Come ye out from among them, and be ye separate,
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: 17, 18).

* * *

Brother J. E. Terry, of Marengo, Ind., has published "A Short Refutation of Sabbatarianism and a Defense of the Lord's Day" in tract form, the tract being the substance of a four days' debate on the Sabbath and Lord's day questions, held in a pleasant grove in Perry county, Ind., in August, 1900, by R. M. Harrison, Adventist and J. E. Terry, of the Church of Christ. Send ten cents in stamps to the author and get a copy of it, if you are interested in these subjects. It will do you good to read and study this tract.

* * *

ORDINATION.

Brother W. J. Moss, of Leiper's Fork, Tenn., in a recent letter writes thus: "Dear Brother Harding: I have in the past life given the subject of "Ordination" by fasting, prayer and the laying on of hands a good deal of thought in the light of the teachings of such men as J. W. McGarvey, Jesse Sewell (the old preacher) and others. More recently I have read, in THE WAY, your views on the subject, with which I thought I perfectly agreed. But in the last issue (January 9th) you say: 'Neither of us [Brother Lipscomb or yourself] believes the laying on of hands is the appointing act.' Of course, that alone is not, but in connection with the prayers that precede it, I think, we have the appointing act. Acts 6: 6 reads: 'Whom they set before the apostles.' For what? To be appointed. Now what did the apostles do? 'And when they had prayed, they laid their hands on them.' Now are they appointed? I think so, because the seventh verse starts off as if the work were fully consummated. Now where is the appointing process found? Is it not in the sixth verse? If so, is it not by prayers and the imposition of hands, since nothing else is mentioned in the verse after setting them (the seven) before the apostles for appointment? I would be pleased to hear from you on this point."

Thus far writes Brother Moss, and he says nothing in the letter that is not in complete harmony with my understanding of the subject. I am of the opinion that the laying on of hands in connection with fasting

and prayer is the appointing act. But "to think" a thing is so and "to believe" it is so are different acts. I believe that the apostles and prophets of Jesus fasted and prayed and laid on hands, when they appointed men over a business for which they had been selected, or separated men for the work to which the Holy Spirit had called them. And should it ever fall to my lot to appoint over a business, or to separate for a work, men to be elders, deacons or evangelists, I would fast, pray and lay my hands on them. I would do thus because the apostles, prophets and endowed preachers and elders of New Testament times did so; their acts have been recorded for our learning, and we are exhorted to follow them. The approved apostolic example is a sure way of New Testament teaching, sure and authoritative.

In the record of the separation of Barnabas and Saul to the work to which the Holy Spirit had called them, it is said, "Then, when they had fasted and prayed and laid their hands on them, they sent them away" (Acts 13: 3).

On returning from their first missionary tour, Paul and Barnabas visited the churches they had planted as they went out (or some of them) and "appointed for them elders in every church," and "prayed with fasting" (Acts 14: 23).

In appointing the seven over the business of serving tables, as we have seen, the apostles "laid their hands upon them" after they had prayed.

In separating the Levites to the business of doing the service of the tabernacle, the children of Israel laid their hands upon them (see Num. 8: 5-22).

In appointing Joshua to take the leadership of the children of Israel in the place of Moses, whose time had come to die, Moses laid his hands upon him according to the commandment of God (Num. 27: 15-23). Observe also that Moses prayed in this connection.

Observe that in four of these five cases it is expressly taught that hands were imposed.

In four of them it is expressly taught that they prayed who imposed the hands.

In two of them (New Testament cases) they fasted.

In two of these cases (the service of the tabernacle and the service of tables) there was no need of miraculous endowment, so far as I can see, that is, of miracle working power.

But it is a fact that Barnabas and the seven were full of the Holy Spirit before hands were laid upon them, and God said to Moses, "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thy hand upon him."

Again, it does not appear that either the praying or the fasting was the appointing act, for it appears manifest that Paul and Barnabas prayed and fasted in addition to the appointing (see Acts 14: 23).

Now, in conclusion, notice the following facts: (1) God commanded the children of Israel to lay their hands on the Levites when they were separated to the service of the tabernacle, to which service God had called them.

(2) Symeon, Lucius and Manen followed this example when they separated Barnabas and Saul to the work to which God had called them.

(3) God commanded Moses to lay his hand on Joshua when he appointed him to the work of leading the children of Israel.

(4) The apostles followed this example when they appointed the seven over the business of serving tables.

(5) Paul and Barnabas appointed elders in every church.

(6) Paul left Titus in Crete to "appoint elders in every city" (Titus 1: 5).

(7) The doctrine of the laying on of hands is a part of "the doctrine of the first principles of Christ" (see Heb. 6: 1, 2).

(8) In a paragraph in which Paul in teaching Timothy about elders, he tells him to lay hands hastily on no man, nor to be a partakers of other men's sins. If one were hastily, and so improperly, to appoint an unworthy man to the eldership, he would be a partaker of his sins; he would in part be the cause of the evil that would result to the church from those sins.

Read the two articles which immediately follow this for further light on this question.

Spiritual Gifts.

DAVID LIPSCOMB.

The spiritual gifts bestowed by the Holy Spirit were: First, apostles; secondly, prophets; thirdly, teachers; fourthly, miracles; then, gifts of healing, helps, governments, divers kinds of tongues (1 Cor. 12: 28). These are the gifts and the relative order in which they stood in importance. Now if Barnabas and Saul were apostles (Acts 13: 1), Luke could not have said they were prophets or teachers. It would not be true to say of Miles that he is a captain when he a major general. New Testament enumerations begin with the greatest and end with the least. Saul at this time stood as the lowest, or least, of these prophets and teachers—probably because he was the youngest. He was not at this time a fully endowed apostle, but possessed only the teaching gift. When Paul went to Jerusalem (Acts 9: 26-30) and the disciples were afraid of him, and Barnabas told of his conversion and vouched for him; had he wrought miracles, it would have been told. When Paul and Barnabas returned to Jerusalem after they had wrought miracles among the Gentiles, they told it to show God approved them.

Christ first called the twelve, intrusted them with lower gifts, and sent them out to use and prove them with these; but he did not bestow the full apostolic measure of the Spirit upon them until Pentecost. So he chose Paul to be an apostle, intrusted him first with the teaching and probably other lower gifts, and when he had proved him with these, he bestowed upon him the full apostolic gifts. But this had not been done when Luke calls him a "prophet" or "teacher." Saul was not an apostle; Paul was the apostle; he did not come to the full office until he came to his Roman name, "Paul." In these matters Paul was treated exactly as the other apostles were treated and as God treats all his children—intrusts them with high gifts only as they prove their worthiness with lower ones. Paul and Barnabas had preached among the Gentiles some years, had been instrumental in building up this church at Antioch, and were now sent out into a larger

field, and they were endowed with greater gifts to fit them for this extended work. Jesus appeared to Paul after this (Acts 26: 16).

Simon Magus desired the power to impart the Holy Spirit to others. Peter said (Acts 8: 21): "Thou hast neither part nor lot in this matter [of bestowing the Holy Spirit]: for thy heart is not right in the sight of God." Peter thought that if Simon Magus' heart had been right he might have had some part in the work of imparting the Spirit, although not an apostle.

Then Ananias laid hands on Saul, saying: "Brother Saul, the Lord . . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." If Ananias could impart the Holy Spirit, this power was not confined to the apostles.

In the list of gifts (1 Cor. 12: 8-10) bestowed by the Spirit "miracles" is mentioned. What is meant by "miracles?" Are not healing and speaking with tongues miracles? The Revised Version translates it "the working of miracles," or, in the margin, "powers;" the "Living Oracles" translates it "the operations of powers;" which means that the power to inwork miraculous powers in others, or bestow the Holy Spirit, was a special gift, just as prophesying, healing, or speaking with tongues was a gift inwrought or bestowed upon different ones. I believe this is correct and that Philip had some gifts, but did not have the power to inwork gifts or impart the Spirit to others. Ananias did have this gift, although devoid of others. The Spirit inwrought these various gifts into each as he pleased. Then at Ephesus (Acts 19: 2, R. V.) Paul asked the disciples: "Did ye receive the Holy Ghost when ye believed?" They answered: "Nay, we did not so much as hear whether the Holy Ghost was given." The gift here spoken of was the miraculous gift; so he laid his hands upon them and bestowed it. Paul then thought they may have received the miraculous gift of the Spirit before he came; but Paul knew no apostle had been in that country. Then he, like Peter, must have thought some could bestow gifts of the Spirit besides the apostles; and I feel sure Paul and Peter were right in these things.

We believe elders should be appointed in every church. This is sometimes informally done by all recognizing the fitness of some who have grown into the work. This is the best appointment, because the spontaneous and unbiased judgment of all. When this is not so, it is the duty of the members to look out among them persons with the qualifications laid down by the Holy Spirit. All that Christians do is to testify as to the qualifications. Those qualified are appointed by God to do the work. The elders are undershepherds, who work under and receive their authority from the chief Shepherd, to whom they must give account. The authority that the elders receive is not from the church, but from God. Let us patiently study these questions, with the sincere desire to learn the will of God, and we will come to understand them.—Gospel Advocate, July 18, 1901.

Only by doing hard things heartily can we gain power.—Anon.

Our greatest glory is not in never falling, but in rising every time we fall.—Confucius.

Thoughts Suggested by Brother Lipscomb's Article.

J. A. H.

Some one, Brother Lipscomb, I suppose, sent me from the Advocate office the preceding article on "Spiritual Gifts." It was printed in the summer, when I was from home, and I have no recollection of seeing it. I am glad to have seen it now, and to present it to our readers. Patient, earnest, prayerful, fraternal search for truth, for the ground of unity in the truth, cannot but be fruitful of great good. Every Christian in the world should be eager to find the ground of unity in the truth on all subjects.

Brother Lipscomb says: "New Testament enumerators begin with the greatest and end with the least." I am sure that a careful study of the passages in which the names "Barnabas and Saul," "Paul and Barnabas," "Barnabas and Paul" occur will show that they are not mentioned in the order of their greatness, but in the order in which they are esteemed great by those among whom they are. Notice: of the two Barnabas was the better known and the more highly esteemed at Jerusalem and Antioch, and so was named first at these places (see Acts 11: 30; 12: 25 and 13: 1-3). At Paphos Paul's powers of leadership, his intellectual force, courage, quickness of action and daring caused him to forge to the front, when a strong, bold foe met them, and the names changed places in the record; they are called "Paul and Barnabas" till they reach Lystra. Here the people take them for gods, Barnabas for the greater god, Jupiter, because, perhaps, he was larger and grander looking than Paul; Paul they supposed to be the lesser god, Mercury, because he was the chief speaker; so Luke changes his diction and calls them "Barnabas and Paul" (see Acts 14: 14). When they leave here Paul is mentioned first again till they reach Jerusalem, where Barnabas is much better known and more highly esteemed; so "Barnabas and Paul" rehearse what God has done among the Gentiles by them, and when the apostles write a letter to the Christians of Syria and Cilicia they speak of them as "our beloved Barnabas and Paul;" but when they get back to Antioch, where Paul's leadership had become well known, they are again spoken of as "Paul and Barnabas." So the fact that Saul's name is the last of the five (Acts 13: 1) is not the slightest proof that he was the least of the five, but only that he was so esteemed in that community at that time. Paul had already been more highly honored than any of them by the Lord Jesus (with the possible exception of Barnabas), for Jesus had appeared to him, had told him that he appeared to him to make him a minister and a witness, said he would deliver him from the Gentiles "unto whom I send thee." An apostle is "one sent." Paul began about four days afterwards to preach and teach under this commission, and had been doing so for years in Damascus, Jerusalem, Judea and among the Gentiles. Moreover, what he had taught during these years he had got from God, not from man; and hence he was a prophet (that is, one who speaks by inspiration of God (see Gal. 1: 11, 12).

Moreover, according to Brother Lipscomb's own ar-

gument, Barnabas was the more richly endowed than the three who imposed hands upon him; he was also "a good man, and full of the Holy Spirit and of faith," as the Spirit himself says; hence it cannot be necessarily inferred that the three laid their hands on him to impart the Holy Spirit; hence this passage does not teach that the hands were imposed to impart the Holy Spirit. An inference is worth nothing for teaching unless it be a "necessary" one.

The twelve were called apostles from the time that Jesus selected them from the other apostles (see Matt. 10: 2; Mark 6: 30; Luke 6: 13; 9: 10; 11: 49; 17: 5; 22: 14; 24: 10; Acts 1: 2; 1: 26). So was Paul an apostle from the day Jesus inspired him to teach and preach. He got neither his doctrine nor his miracle-working power from man. He says "they who were of repute imparted nothing to me."

Concerning the case of Simon Magus, Brother Lipscomb affirms "Peter thought that if Simon Magus' heart had been right he might have had some part in the work of imparting the Holy Spirit, although not an apostle." But the matter does not necessarily appear thus to me; that in which Simon had no part nor lot may have been the Holy Spirit—either the receiving or the imparting of him. A man's heart had to be right to receive the Spirit from an apostle; and there is no proof that Simon had yet so received him, or that he ever did. It is not on record that an apostle ever imparted the Spirit to anyone whose heart was manifestly wrong. Now, as this is a possible interpretation of the "matter" in which Simon had no part nor lot, the case of Simon does not teach that another than an apostle could impart the Holy Spirit by the laying on of hands.

Concerning the argument that is made from the case of Ananias to show that other than the apostles could impart the Holy Spirit (see Acts 9: 1-19), it is not necessary that I should say much here, as the matter has been recently discussed in these columns. So I will simply restate the facts in the case:

1. Jesus sent Ananias to Saul that he might receive his sight, "and be filled with the Holy Ghost."

2. He laid his hands on him "that he might receive his sight;" "and straightway there fell from his eyes as it were scales, and he received his sight."

3. Then "he arose and was baptized."

4. Peter plainly teaches that penitent sinners should be baptized unto the remission of their sins, and that then they shall receive the gift of the Holy Spirit (see Acts 2: 38). Hence I conclude that Ananias put his hands on him to cure his blindness (other than apostles had gifts of healing), and baptized him that he might receive the Holy Spirit. As this is a possible interpretation, every word of which beautifully harmonizes with plain statements of the word of God, we cannot necessarily infer from this case that other than apostles imparted the Holy Spirit by the imposition of hands. Remember, hands are imposed for three purposes in the Bible: (1) to cure, (2) to impart the Holy Spirit, (3) to show approval and good will, in connection with prayer that the blessing of God may rest upon those on whom they are imposed, in the work unto which they go. The hands that were laid

upon the Levites, upon Joshua, upon the seven, upon Barnabas and Saul, come, I believe, under the last head. Thus they were solemnly committed to the work to which they were called, or for which they were chosen, and God was humbly entreated to let his blessing rest upon them in it.

Brother Lipscomb believes elders should be appointed in every church; and he says "this is sometimes informally done by all recognizing the fitness of some who have grown into the work." He thinks this is the best appointment. But that is not the way in which God had the Levites appointed, nor Joshua, nor the seven, nor Barnabas and Saul, nor those that were appointed by Titus, Timothy or anybody else, so far as I know. The fact is, an appointment in which nobody appoints, in which each man recognizes whomsoever he pleases as the elders of the church, seems to me to be no appointment at all. Paul and Barnabas appointed elders in every church; Paul left Titus in Crete to appoint elders in every city; Paul gave to him and to Timothy very explicit directions as to whom they should appoint, and I believe these things are recorded for our learning that we may do likewise. God help us to know the truth and to walk in it! Brother Lipscomb has no objection to the laying on of hands when it is done to show good will and approval towards the one appointed, and for whom we pray; and I do not see why he and I cannot stand together in practice at this point. That is all I could ask of any man.

From Day to Day.

J. M. M'CALEB.

October 22 was a full day. I left home fifteen minutes to eight with twenty-five copies each of Luke and Acts, and a lunch. Spent two hours in teaching the young men in the central post office. Went from here to children's school in Kanda, and left my lunch and scripture portions; proceeded to Koishika to see after Brother Snodgrass' school in his absence. Had a short conference with the teacher and we agreed to go on the following Friday together and gather up some more children from the poorest portions of the community. Went from here to call on Mr. A. to know for sure if the report about him and Miss B. was true. I frankly told him what I had come for. He acknowledged its truthfulness. Was back at the Kanda school at 12 m., and proceeded at once to make way with the lunch I had left. The old woman who keeps the house brought me a cup of hot water to drink, which was very acceptable. They always keep a fire of coals in the hibachi (firebox), on which a tiny teakettle of hot water is constantly steaming.

The school was to begin at one. Twenty-six children were on the ground before this time. The hour arrived but the teacher did not. Brother Bishop dropped in about this time to see about some seats he had borrowed, and we talked over matters for about an hour. Twenty minutes more passed and no teacher still. The children grew restless and wanted to know why the teacher did not come, which, of course, I couldn't tell, except on general principles. After waiting an hour

and twenty minutes I left, telling the children if the teacher was not there in ten minutes they might all go home. When only a few rods from the house I met the teacher coming; he looked as though he would rather not see me. I had some matters of common interest that I wished to speak with him about. I broke the unwelcome news to him that he was almost an hour and a half late. Being a man of great composure, he bore up well under the shock. If he has ever been excited, I have never heard of it. He impresses me as being one possessing that rare gift of being able to take a few hours' nap under the most unpropitious circumstances. He was a substitute during the sickness of the regular teacher. It is not impossible that if he ever wakes up he will be a great man some day.

At 2 p.m. I had agreed to meet a student by the name of Otsuka at Iidamochi station. He is a Christian, having been converted by Brother Fujimori. The above mentioned station is in the heart of the city. A twenty-five minutes' ride brought us to the suburban station called Shinjiku. I wanted to look about here with a view to procuring land suitable for a students' home. The railroad has not been built through Shinjiku very long, and being rather a desirable locality, they have good prices set on their land, as much in anticipation of what may be as from their real value. One man holds his lands at \$43.25 per acre; others a little farther removed want \$12.10 and \$13.31 per acre, all outside the city limits. My purpose was to establish a home for students who might go into the city on the train to the schools and back after classes. I find some difficulties, however, in such arrangement, which may lead me to further modify my plans. During the visit I sold several scripture portions—mostly on the train. It was quite dark when we got back to the station in the heart of the city from whence we had set out. I had no lamp for my wheel, which I had left in the care of some jinrikisha men, so I had to buy the next best thing—a Japanese lantern. Japanese lanterns are made of paper. The one I bought cost only two cents, and a candle to go in it, one-fourth of a cent. With a promise that we would meet again around the Lord's table on Lord's day, Brother Otsuka and I parted for the evening.

On reaching home I found Brother Rorex, who had come up from Yokohama to spend the evening; we are always glad to have him come. While resting from the day's labors, we sat and spent an hour or two very pleasantly, talking with our young brother. On this same date Brother Fujimori wrote us as follows: "Yesterday I commenced ploughing. I tell you it works very fine and very nice. I hope and pray the time may come so that I can plough the Japanese hearts that way, don't you? I am getting strong again, thank the Lord for his love. Hope you are all well."

If some young, consecrated brother would come out and spend at least a while with Brother Fujimori, it would be mentally helpful. It would encourage our brother and help him to become more perfectly established, and at the same time would be a good experience for the young missionary in learning the language and habits of the people. If some young man who knew Brother Fujimori in America would come, it would be all the better. If I were without a family, I

think I could find it both very pleasant and profitable to spend a time with him.

October 28. We had co-education for our conversation topic in the English class this morning. Mr. K. thought it might do in America, but the moral standard in Japan was too low for it to be a success. He cited by way of illustration a certain medical school in Tokio where the boys and girls were taught together, and which was notorious for bad morals. Mr. O. thought it would have a tendency to make the girls rough and unmannerly. But that, under certain restrictions, it might be done; his idea, however, was that the sphere of woman was different from man, so her education should be different. Mr. I. said they should not be educated together at all, as their nature and duties were different. For example, in electricity, there are the zinc and copper plates—one positive, and the other negative—and they cannot be mixed at all, or else they lose their force. So boys and girls should not be mixed.

"Search the Scriptures."

D. J. WILLS.

"Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

This is a command: go search them, then, ye who profess to have eternal life.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so." Acts 17: 11.

They did not merely glance over them once a week or once a month, but "searched" daily, and to search means to look earnestly for.

Particular mention is made of these Bereans who "searched the scriptures daily." How unlike the people in Athens they were at the same time, who spent their whole time in either telling or hearing some new thing. And I might say that in this respect we have plenty of Athenians to-day.

When that Nicodemus which came to Jesus by night was contending with the Pharisees in the temple concerning Christ, they said unto him, "Search, and look; for out of Galilee ariseth no prophet. And every man went unto his own house." It was because Nicodemus had "searched" that the Pharisees could not blind him.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." Heb. 2: 1. How many of us have "searched" this as we should?

Look in your marginal readings and you will see that "let them slip" is given "to run out as leaking vessels." Now we all know how a vessel leaks; it just runs away, drop by drop. And no man will lose all of his religion in one day, but he will lose it little by little, drop by drop, by neglecting little things: and by neglecting to "search the Scriptures." It is not the aim of Satan to accomplish the ruin of any individual in a single day; for that would be too bold. But he chooses rather to work slowly and quietly when everything is still, like the enemy who sowed the bad seed at night while men slept.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The Scriptures are represented here as the mirror of God, which, when they are looked into, changes us into his own image. "All" believers are changed into the same image. The gospel of Christ is not a myth, nor a fable, but it is a reality. It has become known that parties entering into contract as husband and wife very often in the course of time assume one another's looks.

Drunkenness, covetness, theft and many other crimes will stamp their impressions upon the faces and characters of their possessors. Stronger than all will be the Scriptures when they are diligently "searched" and looked into throw the reflection of God upon the faces and characters of all believers.

When we step into the different homes we do not have to make inquiry as to whether the occupants "search the Scriptures." Everything will show it. Bibles lying on the shelves covered over with dust are seldom searched, unless it be for argument's sake. The conversation will show it. For the sake of appearance and common sense, people will insist in talking upon subjects of which they are the better posted. The manners and the treatment received will show it. The table and the surroundings will show it. As I have said, everything will show it.

When a man is asked if he is living the life of a Christian and replies by saying he is trying to, his hopes are not very strong. He will not be one of the epistles "known and read of all men."

We may not all be great writers, but if we know what the gospel of Christ is, we can surely talk about it. And the truth is a more powerful instrument from the lips of living men than it is from the printed page. This has been proven by experience and observation. And so "it pleased God by the foolishness of preaching to save them that believe."

"But every man hath his proper gift of God, one after this manner, and another after that." And I wish to say something in regard to those who have the gift to both preach and write.

I have never seen any of the writers for THE WAY, but consider such men as Armstrong, Blakey, Boll, and others, the equals of any who contribute to any of the papers.

What a pleasure it is to sit and read their articles, while these giants of intellect reveal to us the Scriptures. The joy which it gives could only be surpassed by their presence.

And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

And do our hearts not burn within us while they talk with us through THE WAY, and while they open to us the Scriptures?

Neither have I ever met with Brother Harding, but from what I have heard of him, and have read of his teachings, I am almost satisfied that if I were to meet him in Bowling Green I would know him at sight.

Pure is the air which he breathes, and kind is his heart. Great will be his reward if he holds out to the end. Giving up one's whole life, work, and time to the

service of Christ is what we may call presenting the body "a living sacrifice." Let us help him along in the work, and send him a list of subscribers to THE WAY for the beginning of the year. You may be the means of saving a soul.

And remember, "that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Jordan, Ont.

Baptism of Jesus.

J. M. WALTON.

In our former articles we followed Jesus through the events of his childhood and found that he dwelt with his parents in the city of Nazareth until he "began to be about thirty years of age" (Luke 3: 23).

Now, passing from his childhood we hear nothing more about Jesus until he entered his public ministry at about the age of thirty. Hence in Matt. 3, in Mark. 1, in Luke 3 and in John 1 we have the testimony of these four inspired historians concerning Jesus entering his public ministry. And from their testimony we learn—

1. That Jesus went from Nazareth of Galilee.
2. That he came to John at the river Jordan.
3. That he demanded baptism at the hand of John.
4. That he was baptized of John in Jordan.
5. That he came straightway out of the water.
6. That he offered prayer to the heavenly Father.
7. That the heavens were opened unto him.
8. That the Holy Spirit descended from heaven and abode upon him.
9. That a voice came from heaven which said, "Thou art my beloved Son, in thee I am well pleased" (Luke 3: 22).
10. That he was led by the Spirit into the wilderness.
11. That he fasted forty days and forty nights.
12. That he was tempted of the devil.
13. That he gained a victory over Satan.
14. That angels came and ministered unto him.

Or in my own poetic words I will say:

From Nazareth unto John he went,
Down to that Jordan stream he came;
That blessed Lamb whom God had sent
To give redemption through his name.

And then of John he did demand
Immersion in that liquid stream;
But John at first refused the Man—
He saw he was of high esteem.

But Jesus knew his Father's will,
And so he urged John to consent.
"All righteousness" they must "fulfill,"
So in the Jordan stream they went.

And underneath its rolling waves
The Son of God he humbly bowed.
Then up and from that liquid grave
He rose before that gazing crowd.

He came up straightway from the stream,
And to his Father then he prayed;
And there appeared a glory scene—
'Twas "heaven opened" to his aid.

And then the Spirit did descend—
The Holy Spirit from on high—

And to the people did commend
Their King who came down from the sky.

And then a voice was heard to say—
The voice of God—"This is my Son;"
And there upon that blessed day
His work on earth was just begun.

Now we want to consider the foregoing events in the order in which they occurred. And to begin with—Jesus went from Nazareth to Galilee and was baptized of John in Jordan. Question: For what purpose was Jesus baptized? It could not have been "for the remission of sins," for he was without sin; and it could not have been to "stand in the place of circumcision," for he was circumcised according to the law of Moses when he was eight days old; and it could not have been "for an outward sign of an inward grace," for as soon as his clothes were dry the "sign" was gone.

Then the question remains: For what purpose was Jesus baptized? I will answer by saying that baptism then as well as at the present time had a twofold significance. (1) To the Jews in common it was for the remission of sins (just the same then as it is now), and (2) it was an act of obedience to a positive command of God (just the same then as it is now). Now, then, Jesus had no sin, therefore he was not baptized for the remission of sins, though it was just as necessary for him to render obedience to God as it is necessary for any other man to render obedience to God. And only in this respect did Jesus stand in need of baptism. Hence he was not baptized for the remission of sins, but he was baptized in obedience to a positive command of God. And by so doing he set the example for us, showing that it was necessary to obey the positive commandments of the living God.

Another important lesson for us is this: Just to see Jesus, no doubt upon foot, making his way up and down the rocky roads, over hills and mountains, from Nazareth to the Jordan—a distance of nearly one hundred miles. See him as he approaches John and willingly and cheerfully and voluntarily yield himself to God. He did not wait for John to go to him, but he arose and went to John. He did not wait for the preacher to plead and beg and coax and urge him up to duty, as most people wait now, but he arose and went. He did not wait from week to week, from month to month and from year to year "for a more convenient time," as multiplied thousands of people are doing now, but he arose and went to John. He entered his public ministry and began at once to "to turn men from darkness unto light and from the power of Satan unto God."

And now, as Jesus arose and went to John, even so we ought to arise and go to the gospel call. And as Jesus went and made a full and complete surrender to his Father, even so we ought to make a full and complete surrender to God. And as Jesus gladly gave himself to do the will of his Father, even so we ought to gladly give ourselves—our heart and life, our time and strength, our intellect and money, and a part of all that we have—for the cause of Christ, for the glory of God and for the final salvation of those around us.

Then we will receive the favor and approval of God in this life, and enjoy his eternal approbation in the world to come.

Browning, Ill.

The One Way of Salvation.

S. WHITFIELD.

No. 11.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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). In the preceding chapters of this book Paul has clearly shown that the entire world has sinned and come short of the glory of God; that no man can be justified by the law or by any works of man's own righteousness; consequently both Jew and Gentile must be saved through the favor of God by obedience to the gospel of his Son.

As Christians, we must present our bodies living sacrifices, and not dead ones. Our whole lives should be ones of activity, labor and sacrifice in the work of our Master. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58). We have been purchased by the precious blood of the Son of God, and we cannot say that our time is our own. We must try to spend it that the greatest good may come to the church of Christ. No matter what we are engaged in in this world, we should all work to this one end. We cannot say that our talent is our own. It is not right for us to use it to gain popularity, but we must use it to the honor and glory of God. Whatever means we have we should use to bless humanity in both temporal and spiritual things. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28). "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 20).

We are all required to undergo a transformation to enter heaven. Paul does not tell us, in this passage, what this transformation is, but he tells us what it is not. He tells us that we are not to be conformed to this world, which simply means that we are not to become like the world. Christians should be a peculiar people, for we have been called out from the world. There should be a marked difference between us and the people of the world. We cannot walk hand in hand and heart in heart with them in the things of this world, for if we do we will certainly be with them in the next world. It is a sad mistake when we try to bring Christianity down to a level with the world to make it popular. This is done entirely too much, and it cannot bring any permanent success. The name of God was blasphemed by the Gentiles through the conduct of the Jews, and to-day his name is blasphemed by the world through the conduct of Christians. Let not this be said of us. A closer walk with God on our part would be the means of pointing more people to the Lamb of God, who takes away our sins through his blood.

"But we all, with open face beholding as in a glass

the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18). Here Paul tells us what the transformation is. By looking into the New Testament, we see a picture of the life of the Son of God, which shows all of our imperfections. Our life-work in this world is to become more and more like that of Christ. We are to transform ourselves into the likeness and image of our Master. Christ was God manifest in the flesh, and he left heaven to show us the God-like life, which we must try to imitate. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long a time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14: 8, 9). Our lives are subject to a great change in this world. We can sink in degradation and sin, or we can mould our characters after the pattern left by our King. We do not undergo this change instantaneously, for it begins when we become Christians, but it does not end, or should not until we close our eyes in death. It is not the amount that we accomplish in this direction in one day that counts, but it is the little by little that we do each day that we live that tells in the end. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 1-3). This teaches us that if we expect to see Christ as he is we must purify ourselves even as he is pure. We are to try to speak, think and act like our Redeemer did while he was in this world. If we are not more like him than we were when we put him on, he is not pleased with us; and if we are not more like him than we were this time last year, or even last week, we are not making the progress that we should. I do not mean that we are to live here without sin as he did, but I do understand the Bible to teach that we are to try hard to become more like him.

We must undergo this change before we leave this world. Our characters must be changed in this life, and if they are, in the morning of the resurrection we shall come forth from the grave with bodies of immortality. Then having characters like unto the Son of God, and bodies like unto his, we shall be ready to live with him and enjoy his association for ever and ever. Our bodies are not changed in this life only as they are controlled and kept in subjection by the inner man. "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: 24, 25).

If we would all try hard to live like Christ did, it would have a marvelous effect on those that we are brought in contact with, and it would be the means of making our lives happy, prosperous and useful. "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).

Walnut Bottom, Pa.

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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J. A. HARDING, Editor and Publisher.

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Scraps.

J. A. H.

We have been receiving many renewals and quite a number of new names recently. We have about received the two hundred names of widows, orphans, afflicted and poor people and others who are willing to read the paper; but we do not want the names of such persons to be withheld from us; send them on; and as fast as we get the money we will send the paper to them. We pray the Lord to furnish the money and the names.

* * *

How can you do more good with the same amount of money than by sending THE WAY for one year to some such person? Fifty-one large tracts for fifty cents! Many of our readers would give one dollar per year for THE WAY before they would do without it. Some of them tell us one number is often worth more to them than fifty cents. Why not then spend that dollar and get one copy for yourself and send one to some other person?

* * *

We receive many delightful letters that fill us with comfort and pleasure; but where roses are thorns grow; sometimes we get growling ones. A man moves and sends fifty cents, asking us to credit him with it, giving only the name of his new home. Of course, we think he is a new subscriber. Two papers go on, he gets a statement, gets red in the face, blesses us out and wishes we would attend to our business and give him credit for what he pays. He wants to know why we did not stop the paper going to that other place. How could we know? How could we stop it?

Another, a lady subscribes, giving her name as Mary E. Smith. We wonder if she is a young girl or a married woman. Next time she gives the money to the postmaster, and he sends the name of Mrs. Gus Smith. Then her husband writes us a cross letter because we have sent a statement of account to his wife, Mrs. A. G. Smith. Then we look at our list and find there Mary E. Smith and Mrs. Gus Smith, but no Mrs. A. G. Smith. Then we wonder which one of them is his wife or if both of them are his wife. Then we wonder why he could not have told us the facts in the case without getting cross.

* * *

Sometimes we get money without the post office of the man who sends it. Sometimes we can make out the name from the stamp on the envelope; sometimes we cannot. Several times persons have asked us to stop their paper without telling us to what place it comes. We cannot stop it till we know this.

* * *

Then we make mistakes, many of them, no doubt. But we try hard to do better, and we intend to keep on trying. Be patient with us and remember that the paper goes through several hands after it leaves us before it reaches you. All the mistakes are not made by you nor by us. There are several people between us.

The Good Will of God.

WHAT IT IS WORTH.

J. A. H.

It is a fact that the great mass of people about us seem comparatively indifferent to the religion of Jesus. Only a few are nominally members of the church of God, and of these few only a very few seem to have given their lives wholly to the service of their Master. The great majority of professed Christians evidently think more of, and depend more upon, the glory, honor, riches and power of man than the glory, honor, riches and power of God. We are prone to look upon, and highly value, the things that are seen (which are temporal), and to underestimate the things which are not seen (which are eternal). Paul, who devoted his life to the service of Christ and the salvation of souls with more devotion perhaps than any other man, says: "Wherefore we faint not; but though our outward man

is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 16-18).

The Christian must walk by faith—not by sight. If he allows himself to become absorbed in the things which he sees, if he loves them, works for them and trusts to them, he ceases to be a servant of God; he has become a servant to and a worshiper of mammon. The Christian looks by faith upon the unseen realities, upon God, Christ, the Holy Spirit; upon angels, prophets, apostles and the great host of redeemed souls in the paradise of God; upon the land of the lost where the inhabitants cry out in anguish for a drop of water to cool their tongues; upon the new heaven and the new earth with its glorious capital city, God's heavenly Jerusalem; upon the river of life, the tree of life; upon the many mansions in that marvelous place and upon the sweet, fair beings that inhabit them; and then he thinks of the boundless years of eternity which they have to enjoy. Paul looked upon these things as few men have ever done, and as a consequence he cheerfully gave up the honors, pleasures and riches of the world that he might win Christ.

And so would we do, if God were to us what he was to Paul, a living, ever-present, ever-helpful Father, who delights in his children, who listens in loving kindness to their prayers, and who is more than willing and able to give to them any good thing they ask for. In short, we do not believe that God is, "and that he is a rewarder of them that seek after him" (Heb. 11: 6, R. V.), as we should; for, if we did, we would think less of what we shall eat, and what we shall drink, and wherewithal shall we be clothed, and what shall we do in old age, and what shall become of our children when we are dead or too old to take care of them. Instead of being anxious about such things, the great question with us would be, How can I best please God? What can I do that will most advance his cause on the earth? For, if we believed in God as Paul did, we would be sure that in this way we would make the amplest and most certain provisions for ourselves and our children, both for this world and for that which is to come. We would take in their literal meaning and fullest sense the words of Jesus: "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 such things. Yet seek ye his kingdom and these things shall be added unto you" (Luke 12: 29-31). Yes, indeed; if we were looking upon the unseen things as Paul did, if we believed in God as he, we, too, could say: "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come;" and like him we could add: "Faithful is the saying, and worthy of all acceptance;" and with him we could join in saying: "To this end [i. e. to exercising ourselves unto godliness] we labor and strive, because we have our hope set on the living God, who is the savior of all men, specially of them that believe" (see 1 Tim. 4: 7-10). Remember, godliness is devotion

to God, to the upbuilding of his kingdom, the advancement of his interests. He is the most godly man in the world who is trying most faithfully to do God's will, and thus to build up God's kingdom and save men; and he also is the man who is making for himself and his loved ones the surest and best provisions both for this life and for that which is to come. The descendants of Abraham, Isaac, Jacob, David and other such godly men, were receiving special blessings from God for generations after their fathers were dead for their fathers' sake. If a man lives a life wholly devoted to God, the heavenly Father will bless his children for his sake, as far as it can be done in righteousness; and no man ought to want his child blessed either by himself or by God beyond what is right.

When a man out of a selfish regard for himself, his wife or his children, fails to do all he can for Christ's kingdom, he not only fails to honor God as he should by loving him above wife and children, but it is also true that his selfishness thwarts itself, and he fails to make the best possible temporal provision for himself and his family. No provision is so rich, so abundant, so ready for instant use in every time of need as the good will of God. He who has it, who keeps it, who grows in it, is abundantly supplied with food, raiment, shelter, guidance, wisdom, power and everything else he may need for the good of his Master's cause and his own highest development and happiness.

Let a man get full of this idea, let him believe it with all his heart, and it is amazing how much he can do, and how much he can give. I knew of a man who gave five dollars out of an income of fifteen dollars; I know a woman, who lives by her daily labor, who is accustomed to give from fifty to a hundred and fifty dollars a year for protracted meetings in destitute places; and she gives more; I do not know how much. I knew an orphan girl who supported an orphan boy, whom she had never seen, at the Nashville Bible School for years, paying his school fees and buying his clothes, for Jesus' sake. She labored daily for the money she received; no woman I ever knew seemed more regardless of making money and more determined to do the Master's will. I know a man and his wife who built a fourteen-thousand-dollar house and who devote it, a farm and another large building, to the cause of Christ. I know a man who gave up a salary of forty dollars a week to teach in a Bible school for his board and the prospects of about ten dollars a month. I know men who have devoted their lives to Christ, who have gone into foreign fields to live and work for him solely from a sense of duty, when from our view it would seem far pleasanter for them to remain in America. I know of one Japanese who went back to Japan, although he would far rather have lived in America, because duty called him there. Thank God, there is yet faith on the earth! More than eight who believe that God is "and that he is a rewarder of them that seek after him."

But there are many church members who do not believe it is in the least bit profitable to serve God in so far as the receiving of special, temporal blessings from him are concerned. They tell us that God made the world and subjected it to natural laws; and that he who would eat and drink and wear good clothes

must consider and properly use these laws: that the vilest sinner has as good a prospect for these blessings as the purest saint, but that they are for neither, so far as God is concerned, except as they use these natural laws to get them. They do not believe in special providence, but in the reign of law. I believe in the reign of God over law. I can use his laws myself, some of them, and often do, to accomplish the ends I desire; and I believe he can use them with infinitely more ease and power. He does not need to violate natural laws to give us special blessings, but to use those laws. We use electricity, for instance, and some of the laws of its operation, and we accomplish marvels; yet we neither violate natural law nor work a miracle. Then cannot the eternal God use more natural laws than we, laws we never dreamed of, and with infinitely more ease, skill and power? When God made the world and subjected it to natural law, did he tie his own hands? Did he make it so that man could use those laws, but that he could not? Did he make it so that while I can support my child who devotes all of his time working for me he cannot support his child who devotes all of his time working for him? Ah, they reply, it is not a question of power, but of fact. Does God now, or did he ever, make special use of natural law to bless his children in answer to their prayers? To the law and to the testimony. What saith the Scriptures?

Before the flood the world got so bad that "Jehovah saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "But Noah found favor in the eyes of Jehovah." How? "Noah was a righteousness man, and perfect in his generation: Noah walked with God." So, he, by a special blessing of Jehovah, by the use of natural law, was saved. "Jehovah said unto Noah, 'Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.'" Noah was guided, guarded and saved; every man on earth outside of his family was destroyed; because he trusted in and served God, and they did not.

Abraham was faithful to God, and he prospered marvelously. A great, conquering army, led by four kings, captured the cities of the plains, Sodom, Gomorrah and others, and sacked them, and marched off with the spoil, including Lot, Abraham's nephew. Abram heard of it, and he hastened in pursuit with the three hundred and eighteen men in his house, and with his three confederates, Aner, Eshcol and Mamre. He utterly routed his enemies, rescued Lot and recaptured everything and everybody that had been taken. How is this marvelous success to be accounted for? God had already promised him that he would bless him, and make him a blessing; that he would bless those who blessed him, and curse those who cursed him. After the battle, in which he had been so abundantly successful, God said to him: "Fear not, Abram; I am thy shield, and thy exceeding great reward." But why did God choose Abram and bless him so? Why was it that he did not need to fear? Why was God his shield and his exceeding great reward? God answers by saying: "Abraham obeyed my

voice, and kept my charge, my commandments, my statutes and my laws." Abimelech, a king in the land of Canaan, blessed Abraham, was good to him; and Abraham prayed for him, and God healed him and his wife and his maid-servants; and they bare children. "For Jehovah had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife." Was not that a special blessing in answer to prayer? Abraham got a wife, beautiful, wise and good for his son Isaac by faith. He trusted in God; and God guided and blessed most wonderfully in securing the wife (read Gen. 24).

"Isaac entreated Jehovah for his wife, because she was barren: and Jehovah was entreated of him, and Rebekah, his wife, conceived" (Gen. 25: 21). So Esau and Jacob were born in answer to prayer. So Joseph was born in answer to the prayer of his mother, Rachel (see Gen. 30: 22, 23).

In answer to Moses' prayer God saved the Israelites when he was about to kill them. He was very angry with Aaron to destroy him; but in answer to Moses' prayer he saved him also (see Gen. 32, and Deut. 9).

But time would fail me to tell of the hundreds of cases in which God specially blessed those who served him in faith, and cursed those who despised him. While talking about natural law, it is proper to remark that the law that God blesses those who trust him, and curses those who despise him, is as "natural" as the law of gravitation and as universal in its application. There never was an exception to either of these laws.

The Bible speaks expressly of the fact that God refused rain to those who were disobedient (see Isa. 5: 3-7; 1 Kings 8: 35, 36 and 17: 1; Jer. 14: 1-22). He caused it to rain on one city but not on another (Amos 4: 6-11).

"But," they say, "God sent special blessings and curses in former dispensations, but he does not now. Then the prayer of faith was answered with temporal things, but now only with spiritual." In answer to this it is enough to say this much at present: In Christ's great introductory discourse, in which he lays down the principles of the kingdom of God, the kingdom he had come to prepare for and build, he teaches in the simplest and most powerful way that those who seek the kingdom of God and his righteousness shall receive food, raiment and everything else they need. He plainly teaches his disciples (not simply his apostles, for they had not yet been chosen) not to lay up for themselves treasures on earth; he teaches they do not need to; for, if they will work for their Father, he will give them all they need (see Matt. 6: 19-34 and 7: 7-12; see also Luke 12: 13-34; Rom. 8: 26-39; Heb. 13: 5-8).

He who does not understand that God will supply all the needs of everyone who devotes his whole life to his service has failed to grasp one of the grandest, most comforting, most invigorating and most fundamental of the doctrines of the kingdom of Christ. Ignorance and unbelief at this point are blighting curses on the people. It is certain that hundreds of church members are hindered from working for the salvation of lost souls as they otherwise would do because they are afraid they could not properly care for themselves and their families were they to devote so

much time and labor to saving souls. More than one church elder has striven to cut my labors in saving the lost short by urging me to abide at home and make provisions for the support of my family. Numbers of preachers and elders have prophesied that my wife and children would come to want through my improvidence. Let us not forget that the name of our God is Jehovah and that Abraham had reason to name a place after him, "Jehovah-jireh," the Lord will provide.

Childhood of Jesus.

J. M. WALTON.

The wise men, being warned of God in a dream that they should not return to Herod, departed into their own country another way" (Matt. 2: 12).

And very soon after their departure "the angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother and flee into Egypt, for Herod will seek the young child to destroy him" (verse 13). And without delay Joseph arose, took the young child and his mother and departed into Egypt, and remained there until the Lord called him out of Egypt. Wherefore Matthew says that the Scripture was fulfilled which saith "Out of Egypt have I called my son" (Hos. 11: 1 is the prophecy quoted here by Matthew).

About the time of their flight into Egypt Herod discovered that he had been mocked by the wise men. He had commanded them to "go and search diligently for the young child, saying, When you have found him bring me word again, that I may go and worship him also" (verse 8). But they disregarded the king's commandment; "they departed into their own country another way." And Herod, fearing this new-born King, lest he should gain the ascendancy and win the throne, and not being able of himself to single him out from the other infants of the land, he, therefore, resolved that if possible he would destroy this new-born king; hence, Matthew says that "Herod was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men" (verse 16).

Now this great slaughter of infants by the cruel hands of Herod had been foretold by the prophet about 606 years before it came to pass. The prophet said, as quoted by Matthew, "In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Jer. 31: 15 is the prophecy quoted here by Matthew).

Now, during the time of this great slaughter of infants the child Jesus was safe and secure down in the land of Egypt, but just how long he remained in Egypt I do not know; whether one month or one year, the Bible does not say, but Matthew says they were there until the death of Herod. He says, "When Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother and go into the land of

Israel, for they are dead which sought the young child's life." Wherefore, Joseph arose, took the young child and his mother and came into the land of Israel, and turned aside into that part known as Galilee, and took up their abode in the city of Nazareth—the same city in which they lived before they went to Egypt; hence, Matthew says, "And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, he shall be called a Nazarene" (Judg. 13: 5 is the prophecy quoted here by Matthew). And thus in the city of Nazareth Jesus lived with his parents as a kind, loving, affectionate and obedient child, and for about thirty years he was subject unto them, and there he grew up to manhood.

Now, during all these years while He lived in Nazareth, Luke says that "his parents went to Jerusalem every year at the feast of the passover" (Luke 2: 41).

And what think you, dear reader, did they leave the child at home, as many parents do now when they go to the house of worship? Nay, verily, but the child Jesus went with them. Dear Christian parents, where are your children when you assemble at the house of worship? Do you take them with you? If not, why not? Or do you allow them to gallop over the streets and lanes and associate with the low and mean and vile and learn their wicked ways? Oh, that Christian parents could realize the necessity of "bringing up their children in the nurture and admonition of the Lord," and always take them with them when they go to the house of worship.

Joseph and Mary set the example for this, though they were very poor in this world's goods—almost the poorest of the poor—yet they took the child Jesus with them to the house of God. According to the requirement of the law of Moses they went to Jerusalem every year to attend the feast of the passover. And the child Jesus went with them. And at the tender age of twelve years he entered the temple there and astonished the "doctors"—teachers of the law—with his wisdom and understanding. And when his parents sought him and found him in the temple they were astonished and said, "Son, why hast thou dealt thus with us?" But he answered and said, "Know ye not that I must be about my Father's business?"

Some good people have thought that this was intended as an example for other children—that at the age of twelve years other children should be about their heavenly Father's business. And for all I know this may be true, but one thing is certain, and that is this, God requires Christian parents to "bring up their children in the nurture and admonition of the Lord" (Eph. 6: 4). And Solomon says, "Train up a child in the way it should go, and when it is old it will not depart from it" (Prov. 22: 6).

And when a child, even at the tender age of twelve years, willingly and cheerfully and voluntarily yields itself in obedience to God, and continues faithful in the divine life until called from time to eternity, it will then meet Jesus on the other shore and walk with him in white up and down the shining streets of that eternal city.

Browning, III.

The One Way of Salvation.

S. WHITFIELD.

No. 12.

It would hardly do to close this series of articles without writing something on the question of giving, since the Bible lessons are so much needed among Christians on this subject. In studying this, we should be just as willing to learn what the Scriptures teach about it, and to obey the same, as we are concerning any other Bible subject.

In studying the Old Testament, we find the Jews were required to give one-tenth of their income to the Lord's work, and besides they were to give upon other occasions. So in all they were to give about one-third. They were also required to give about one-third of their time to the Lord.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3: 9, 10). This teaches us very clearly that if we give the Lord shall prosper us. "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11: 24, 25). This passage teaches the same as the above with an additional truth, and that is refusing to give leads to poverty. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19: 17). "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Prov. 28: 27). These passages teach that prosperity and blessing come through giving, and the more we give the more we shall have; but that a curse comes to us for not giving. Someone may be ready to say that these Scriptures are all in the Old Testament, and we are not under it. These are principles that are true under all dispensations, and besides this the same lessons are taught in the New Testament. "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6: 38). This is what our Master said about it, and we should believe it; but someone says he cannot see how it can be true, and hence, he will not believe it. There are plenty of things that we cannot understand, but still we believe them. This question is just as plainly taught in the Bible as is baptism for the remission of sins. How is it that people can believe the one, but cannot believe the other? We ought to believe all the Bible. It is just as easy for God to prosper us when we give liberally as it is for him to pardon our sins when we do what he commands, and he has promised to do so. It is easy to believe this when we just take God at his word and believe what he says.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him,

that there be no gatherings when I come" (1 Cor. 16: 1, 2). "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7). The only way that I know how to obey these two passages is to give a per cent of our income. The more we get the more we are required to give; and how can we do this properly unless we give a percentage of what we get? The only way to carry on business properly is to do it in a business way, and surely we should be interested sufficiently in the Lord's work to carry it on through some system. Some people have thought that they gave a good deal, but when they started to give a per cent, they found out that they gave but very little. Someone may want to know what per cent of our income we ought to give. We have found out that the Jews were required to give at least one-tenth, and it does seem to me that as Christians, who have been redeemed by the blood of the Son of God, we should not think of giving less. I am sure we can get along better by doing this than we could by only giving one per cent. This is very good to start with, but we should not be satisfied to stop at that. We should try to do more in every way as we grow older in the service of Christ: for we should not always be babes. Under the law, they were to give the first and best of everything to the Lord, and we should always try to take out the Lord's part first. Some people give, but it is no sacrifice: for they never feel it. We ought to give until we can feel it, and then it will do us good. We cannot prosper unless it is God's will for us to do so, and since this is true, we should try hard to please him in all things. God does not look at the amount we give, but rather the sacrifice we make. The widow who gave two mites gave more than those that gave a much larger sum, because it was all she had. So with God: the person that only gives one cent, when it is all that he has, gives more than one that gives a thousand dollars, when he makes no sacrifice to do so. And in the same way the person that gives one dollar, when it is ten per cent of his income, gives more than one that gives one hundred dollars, when it is only one per cent of his income.

We need not trouble ourselves about food and raiment when we do the will of Christ, for that is promised us by one that never goes back on his word. Some people are always ready to say that God will not give us these things without working for them. Our object should be to work for Christ. The people that I have met that have manifested the most faith along this line have been the most energetic workers in the work of the Master that I have ever seen. When we work for Christ, depending upon him for our support, care and protection, we try hard to work hard and do it the very best way we can. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6: 19, 20).

Walnut Bottom, Pa.

A Passage from the 20th Century New Testament.

ROBT. H. BOLL.

"I entreat you then, brothers, by all God's mercies to you, to offer your bodies as a living and holy sacrifice, acceptable to God, which is for you reasonable worship. Do not conform to the fashion of the age; but let your lives be transformed by your new attitude of mind, so that you may discern what God's will is—all that is good and acceptable and perfect" (Rom. 12: 1, 2).

WHAT IT IS.

Once before a quotation from the 20th Century New Testament appeared in THE WAY, in an article by W. J. Brown; and, many of the readers knowing nothing of that translation, it is necessary to introduce it into their circle of book acquaintances. The 20th Century New Testament is a new translation of the New Testament, made from the most approved Greek text (Westcott and Hort's). It is not without fault or shortcomings as a translation; which could be said with equal truth of the "Authorized," or "King James' Version," and of the Revised Version also. But this new translation outweighs its defects with vast advantages. Most conspicuous of its attractions is that it offers us the New Testament in English—not the old, classical English of three hundred years ago, the solemn, dignified, somewhat distant, stiff, stilted language, often puzzling, sometimes unintelligible, with which we must cope in the King James' and Revised Versions—but in our own language of to-day. When inspired pens first wrote the New Testament, they used not the words of the learned, nor the classical Greek of former centuries, but it came out in the people's common, conversational tongue—homely, but simple and fresh and easily understood. It was the Book for the masses, in the language of the masses, intended to reach the understanding of the poor, and babes in knowledge. And shall not the vast mass of English speaking people have a translation of the New Testament, yea, and of the whole Bible, into the common, idiomatic, current mother-tongue?

The 20th Century New Testament is an effort to supply a long-felt want in this direction; and it is greatly to be recommended, to say the least, as an aid to the study of the King James' and Revised Versions. The word of God is much plainer in plain English. Half the mystery is gone; half the need of commentary, too. The language needs no interpretation. Wherein the older versions were unattractive reading to the common man, this interests and delights him. Above all, it throws a flood of light upon the words of the Spirit which gilds every verse into new glory of significance.

THE QUOTATION.

Notice this: "Let your lives be transformed by your new attitude of mind, so that you may discern what God's will is—all that is good, acceptable and perfect." Leaving all further thought about the new translation, let us consider these words. We know that "out of the heart are the issues of life;" that the attitude of a man's mind accounts for his sayings and doings; which

—words and deeds—make up the form of his life. And the form of our life is to be changed, transformed; which is impossible unless the attitude of our mind be changed. This new attitude of mind, brought about by the word of God, which makes us admire the true and good, love God and man, and renders us willing sacrifices, is destined by the help of God to transform our lives.

But there is a new thought in this passage, and forcibly put: ". . . so that you may discern what God's will is—all that is good and acceptable and perfect." It is a new thought—not to the word of God, but, to most readers no doubt, a new thought to be found here, in this passage. It amounts to this: "Live right that you may know the will of God."

A GUIDEPOST FOR THOSE WHO SEEK AFTER TRUTH.

It is a point of greatest weight. Commonly the order is learning and then doing: "Know and obey." Nothing more true than that. We must know what God wills before we can do it. But what if God should also turn it around and say, "Obey that you may know?" That is precisely what he said. This rule works both ways: If you obey you shall know; and, negatively, if you disobey you shall not know—yea, you shall lose even that which you knew.

TRUTH WITHHELD FROM THE DISOBEDIENT.

With frequency does the word of God couple delusion and wickedness, disobedience and error. Sometimes the darkness of ignorance is the cause and father of wickedness, as among the Gentiles that know not God, and before "the grace of God appeared" to teach men the way to live; but first of all unrighteousness was, and is even now, the father of darkness. The nations once knew God; but when they knew God "they glorified him not as God, neither were thankful." The outcome of their way was: "Their foolish heart was darkened," and "They became fools" (Rom. 1: 18-32). Strangely enough it was the very truth and the facts that had been destined to enlighten, that became to them a fountain of fog and darkness, stone of stumbling, rock of offense. The visible works of God, the earth with its mountains and rocks, and the life which peopled its surface, plant and beast, through which they might have seen their Maker's eternal power and divinity; the heavens, which to a David declared the glory of God—these became stumbling-blocks, idols, that clouded their hearts and drew them farther away from the knowledge of the only God. Of them it was spoken that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hinder [hold down] the truth in unrighteousness." "For men are by wrongdoing suppressing the truth," as the new translation bluntly puts it (Rom. 1: 18).

In like manner does the very gospel of light and salvation become darkness, "a savor of death unto death" to rebellious hearts. It is a fearful thought. When the light becomes cloud, and source of error, what shall man's end be? "The light of the body is the eye, . . . but if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" And of that doom we find many examples in the word

of God. We read of some who are "ever learning and never able to come to a knowledge of the truth;" of "evil men . . . deceiving and being deceived;" "the deceit of unrighteousness in them that perish;" of some that "stumble at the word being disobedient" (1 Peter 2: 8). Men's past actions largely govern their conduct now. Because in times past they committed themselves to a lie, they reject the truth now—to appear consistent partly, and partly because they cannot see truth as under other circumstances they could have done. Some Jews refuse to be baptized of John; some time later, influenced by past disobedience, they reject Christ's word against themselves, for they were in no frame of mind to receive it (Luke 7: 24-30).

Truth rejected, disobeyed, disregarded, becomes darkness. In darkness things are invisible and men know not at what they stumble. The door is shut—the heavenly light is gone. They courted darkness—darkness overtakes them. They belong to the power of darkness. For God will send them a strong delusion that they may believe a lie: "that they all might be judged who believed not the truth but had pleasure in unrighteousness." Well be it for them if by sincerest repentance they can turn the current of their fate, and once more see a ray of that Light that leads us heavenward.

THE ASSURANCE TO THE FAITHFUL.

Let us shake off this nightmare, and look out upon God's green earth of promise and hope and joy. There is a bright side to this. God has not called us unto wrath, but unto salvation. Does disobedience darken the heart? Then faithfulness brings light more abundant. So at least says our new quotation (Rom. 12: 1, 2). And not it only—but Jesus: "If any man willeth to do his will he shall know of the teaching whether it be of God" (John 7: 17). The very willingness is safeguard to us. Again said the Christ: "If ye abide in my words, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free" (John 8: 31, 32). Or again, to settle it forever, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). Are you sure of the purpose of your own heart, that you love truth and seek it? Keep close to Jesus. He is the Light. Abide in his word, and the truth you shall know. Follow him, and you shall not walk in darkness.

LIVE UP TO YOUR LIGHT.

Live up to the light you have: use it and more shall be given you. See how God provided for a eunuch of Ethiopia, faithful as far as his knowledge went (Acts 8); or, for Cornelius, who feared God and gave alms and prayed (Acts); for an Apollos thirsting for righteousness (Acts 18: 24-28). And now one more quotation from the 20th Century New Testament (Phil. 3: 13-16): "But forgetting what lies behind, and straining every nerve toward that which lies in front, the one thing I am doing is to press on to the winning-post, to gain the prize of that heavenward call which God gave me through Christ Jesus. All of us, then, whose faith is matured should take this view of life. Then if in any respect you take a mistaken view, God will make that

also plain to you. Only we must order our lives by the standard we have already reached."

Brother F. B. Sutton's Question Answered: Do we Baptize a Child of God or Child of the Devil?

Bowling Green, Ky., Nov. 23, 1901.

F. B. Sutton, Marsh, Tenn.

Dear Sir: I notice your queries in this week's Advocate, and while I am much pleased with Brother Lipscomb's answers, and probably you are, yet if you are an honest inquirer—and I take you to be—you might prefer to have more light on the birth of the water and Spirit, since it is made the means by which one enters the kingdom of God. In this connection it might be well to inquire, Can a sinner be saved out of Christ? If so, the sufferings of Christ are of no avail. Then if the sinner needed a savior, he can only be saved through the means provided in a savior, and since one cannot enter the kingdom or family of God without being born of God, and since he may enter by a birth of water and of the Spirit, it follows, therefore, that in order to become a "child of God" a sinner must be born anew. And since there cannot be a birth without two agencies, it also follows that in order to become a child of God a sinner must be born of water and of the Spirit, and they are the means by which we enter the "kingdom of God." The new birth, then, is a transition from the kingdom of sin, or Satan, into the kingdom of God, a passage from one state or condition into another.

Since God does not pardon a sinner while in the kingdom of Satan, and since he cannot enter the kingdom of God without pardon, pardon, therefore, must take place in the transition.

To be born of the Spirit is to obey the truth, as taught by the Spirit. Hence, Peter says, "You have purified your souls in obeying the truth through the Spirit." . . . "Being born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever" (1 Peter 1: 22, 23).

Once a sinner is convinced or convicted of sin, through the testimony of the Spirit, his heart is changed, produced by faith. This destroys the love of sin; this leads to a change of will, produced by repentance, which destroys the practice of sin, and by obedience he is delivered from the state of sin, and pardon, promised in this act of obedience, takes away the guilt of sin, and sets the captive free from the consequences of sin. Hence, Paul says, "God be thanked, whereas you were the servants of sin, you have obeyed from the heart that form of doctrine which was delivered unto you, being then made free from sin ye become the servants of righteousness" (Rom. 6: 17).

Now, since the remission of sins is promised by complying with the conditions made known by the Spirit, and since our sins are not remitted while in the kingdom of Satan, and since one passes from the kingdom of sin, or Satan, into the kingdom of God by a birth of water and the Spirit, and by this birth we become the children of God; it follows, therefore, that the influence of the Spirit's teaching on the heart of the sinner,

leading him through faith to accept Christ as his Savior, and turning from the practice of sin and being buried with his Lord in baptism, and rises and walks in a newness of life, that through this means he has been "delivered from the power of darkness, and translated into the kingdom of God's dear Son." Hence Paul says, "We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. For in one Spirit were we all baptized into one body, and were all made to drink of one Spirit." Thus we were led or moved by one Spirit to be baptized into one body, and thus we become the children of God when we are born of water and of the Spirit into "one body," "family" or "church of God."

P. R. SLATER.

Day By Day.

J. M. M'CALEB.

October 13th. In company with our little boy, Harding, I left home this morning at 8 o'clock for Yokohama. The rain was pouring down. Spoke to the sailors in the United States Naval Hospital. There were about thirty present; the attention was perfect. Spoke on Temptation. Leading thoughts: Temptation marks the dividing line between use and abuse. Most of our vices are virtues abused. Temptation comes from man's superior nature. Oxen have no temptation. It is a kind of compliment to human nature that man can be tempted. As long as man has any moral good left he will be tempted. The way to become proof against temptation is to live so high above it that it cannot reach you. You can keep morally at a safe distance from sin. The spider tries to ensnare the flies near by. It is easier to live a pure life than a sinful one. "The way of the transgressor is hard."

Reached home at 2 o'clock. Went to Kanda with wife and babies, to the Japanese meeting for the Lord's Supper. Only six present. There were twelve children at the Sunday school. The teacher is sick and unable to do her duty by the day school. She must have a rest some way.

October 16th. After the English classes from 8 to 10, I went to the section called Koishikawa to see some lots with the purpose of establishing a students' home. They ask from five to five and a half dollars per tsubo (6 feet square, or 36 square feet). Lands in this section rent at two cents per tsubo for the month.

Came home by way of the children's school. Teacher was sick and had sent her husband as a substitute. He kept no order and dismissed an hour earlier than the time. I suggested to him that he had not taught school much and that he had closed an hour earlier.

October 17th. To-day is a Japanese festival called Shinshosai. The emperor eats of the new rice on this occasion; he is supposed to eat of it first before any of the people have yet partaken of it. Inasmuch as he is a kind of god to the Japanese, at least as they used to look at it, this is a kind of first fruits to their god before partaking of it themselves—a custom similar to that among the Jews as every Bible student will remember. There are many points of similarity between

the Japanese and the Jews that are both curious and interesting.

October 18th. Mr. Koike repeated in class this morning the beheading of John the Baptist. He told the story well, and his English was almost perfect. His story gave rise to subsequent conversation in which the courage of John was commended.

Mr. Fukushima asked what was the meaning of the expression, "Lord of lords," stating that he had seen it in the Episcopal prayer book. He thought that according to the Christian religion there was only one Lord. My explanation was that the word lord was also applied to man as well as to God, as for example, the "lords of England" or the daiju of his own country.

It is rather gratifying to note the progress of religious sentiment among the clerks of the Central Post and Telegraph Office, since three years ago. At that time the sentiment against Christianity was so strong that they wanted me to enter into a written agreement that I would not teach religion to the classes, and when it was mentioned in class there was a sort of indignation felt to be against it. This time there was no mention at all made concerning that point, and religion is spoken of in one way or another almost every day. We have a pleasant class of boys and the work of teaching them is an enjoyable one. They are polite and respectful, and we get along in the most congenial manner. My experience with Japanese is, that, if once you win them, they are obedient and studious, otherwise they can be as unruly as anybody.

The 20th of October brought another Lord's day. Brother Bishop accompanied me to the Naval Hospital. Spoke on the "Great Salvation" (Heb. 2: 1-3). The line of thought is suggested by the three words: neglect, drifting, salvation. The farmer will fail of a crop, simply by neglect. Neglect will take the roof from over a man's head and render him homeless. Ships will sink to the bottom of the sea if only the captain neglects to stop the small leaks. Satan knows that not many will renounce religion outright. He tries another method which many will accept, but which is equally destructive. He induces men to neglect present duty and the work is done. Neglect leads to drifting. Drifting ends in ruin. Jesus is our only hope of salvation. The salvation he offers is great because of its very nature—eternal happiness. Because of that from which it saves us—everlasting punishment. Because of its author—the highest personage in heaven or on earth, save One.

Another word about the children's school: Since Miss Hostetter gave up the work about four years ago, I have been seeing after it, in the hope that someone else would come and take her place. I like to work with children, but I think some sister can do the work better. It is a work that a woman can do more successfully than a man; besides my other work necessarily crowds out time that should be given to the school in order to bring it up to the highest standard and get the most good from it. To carry on such a work successfully requires about all of one's time. Then again, I hope to start a work among the young men that will somewhat supplement the work among the children and in that way keep them under good influences longer.

In asking some sister to come and take up this work, I am aware of the fact that I am asking one unto a work of self-sacrifice, a work that requires faith, where we cannot always see, and a life of consecration; a work that tries both body and soul. But it is nevertheless a work of love, and one to be enjoyed.

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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J. A. HARDING, Editor and Publisher.

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Scraps.

J. A. H.

Somewhat more than two hundred subscriptions have been paid up to send THE WAY to poor widows, orphans, invalids, and to any others who will read it, but who, from whatsoever cause, will not pay for it. If any are willing to receive it, and will read it, but will not pay even because they are selfish money lovers, they need gospel truth badly, and it is a pity not to give it to them. God's truth will save them, if anything will, and we ought to be eager to do all that we can, at whatsoever sacrifice, to save all we can. Think of the value of one human soul! Are you eager to preach with the tongue to those who will hear, but who will not pay for preaching? Many a soul of that kind has been converted, and has become a great worker for God, by a preacher sustained by others. Why not preach to such people also with the pen? Many may be reached in that way who would not come to hear preaching. Are not many people reached by tracts? How can you circulate better and cheaper tracts? We want ten thousand names of people who will read THE WAY, but who cannot or will not pay for it; and we want the money to pay for the ten thousand names. We have received more than two hundred names and we have received just enough money to pay for them. We need more money and more names. Send them along.

* * *

The first term of Potter Bible College will close next Saturday, February 11th. We expect to close the term free from debt, and with a full school for the second term. In this school work we seem to have

before us a boundless opening for doing good. May the Lord strengthen and guide us that the greatest good possible may be accomplished! May the Lord speed the day when there shall be hundreds and thousands of schools like the Bible School at Carmen, the Bible School at Nashville, and ours at Bowling Green! In every school in the world the Bible ought to be taught as regularly and as diligently as any other study, even more so, for it is of much more practical value to every human soul, both for this world and for that which is to come, than any other book. Christians ought to refuse to send their children to any school in which the Bible is not taught diligently, daily to every pupil, unless they see to it that it is so taught in their homes.

* * *

The editor of this paper receives many letters that are never answered; not because he does not want to answer them, but because it is an actual, physical impossibility for him to answer all of them, and do the other work that seems of great importance. Either they must go unanswered, many of them, or school work, preaching work, editorial writing or the publishing interests of the paper must be neglected. He tries to decide what ought to be left undone by his best judgment, not by his personal inclinations, and he asks the Lord to guide him. He regularly spends Monday from home, generally at a hotel somewhere, writing for THE WAY. He does all of his writing for the paper on Monday, and generally spends from seven to ten hours of that day writing. He stays from home at a hotel, because at home so many people are in the household, about a hundred, so many visitors come, there are so many telephone calls and so many other things to be talked about and looked after he cannot write there. He has tried it faithfully and knows he cannot do it; so he stays away, goes to a hotel, locks his door and writes all day, and mails his matter for the printer on the night train, generally handing it to the postal clerk on the train himself. The paper is printed in Nashville, but mailed from Bowling Green.

At this moment, 8 p.m., February 3, I am writing the last words for this week's issue and am listening for the whistle of the train that will take the matter to the printer. If the train had not been an hour late, there would have been no Scraps, I suppose, in this issue. I am glad it is late.

Did Any But Apostles Confer the Holy Spirit?

E. G. SEWELL.

It is claimed and strenuously argued that none but apostles ever conferred the Holy Spirit or his gifts upon anyone. Those who set up this claim make their chief arguments on the cases of Ananias and Saul of Tarsus and the sending out of Paul and Barnabas from Antioch. It is claimed that Ananias and the prophets and teachers did not and could not confer the Holy Spirit. This effort to prove that none but apostles could bestow the gifts of the Holy Spirit is made in order to show that others than apostles did lay hands on people, and that as they could not confer the Holy Spirit, they laid on their hands for other purposes, but chiefly in ordaining or appointing elders and deacons and sending out preachers. So we propose to consider these matters to some extent.

We will first notice the case of Ananias and Saul. It is claimed that in this case there is no direct scriptural authority, and not even a reasonable inference from the case, that Ananias conferred the Holy Spirit upon Saul of Tarsus. Here is the language in dispute: "Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9: 17). Here Ananias plainly and positively declares two purposes for which the Lord had sent him to Saul. One purpose was that Saul might receive his sight; the other purpose was that he might be filled with the Holy Spirit; and the one was just as much the object of the sending of Ananias as the other. As certainly as Ananias was sent to open the eyes of Saul, so certainly was he sent to impart to him the Holy Spirit or that he should be filled with the Spirit. All admit that Saul's eyes were opened when Ananias laid his hands upon him; but some claim that Ananias did not confer the Holy Spirit, but that he baptized Saul, and that he then received the Spirit, as promised the three thousand on the day of Pentecost.

The first question we propound is: What measure of the Spirit, did Ananias refer to when he promised that Saul should be filled with it? Did he mean a miraculous power, or did he mean the Spirit that is spoken of as dwelling in all the children of God? No apostle or anyone else ever conferred any power of the Holy Spirit, except miraculous gifts. When apostles or others baptized people, they did not by that means confer miraculous power in any case; they only placed them where all alike who obey the gospel have the promise of the Holy Spirit. There is no evidence that one of the three thousand received the miraculous power of the Spirit as a result of obeying the gospel on the day of Pentecost; and in the case of the Samaritans, it is certain that they did not receive any miraculous gifts when they were baptized. Hence Peter and John were sent to impart spiritual gifts. "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus" (Acts 8: 16). These people certainly received all that the three

thousand received and all that Saul of Tarsus received by repenting and being baptized; but it is certain that they had not received any miraculous power till Peter and John got there and laid their hands on them. The same is true with the twelve at Ephesus. Paul baptized them into Christ, but they still had no spiritual gifts; then Paul laid his hands on them, and they received the miraculous power and spoke with tongues and prophesied. This shows that none received miraculous gifts through repentance and baptism, but that miraculous gifts were imparted through the laying on of hands. Hence, when Ananias told Saul that the Lord had sent him (Ananias) that Saul might be filled with the Spirit, he could not have referred to an indwelling power of the Spirit, because no man ever imparted the indwelling power of the Holy Spirit; and yet Ananias said: "The Lord . . . hath sent me, that thou mightest . . . be filled with the Holy Ghost." As the Spirit was to be imparted through Ananias, it must have been the miraculous power, for no other power was ever imparted through men; and, besides, Paul immediately began to preach the gospel, indicating that he was inspired. Since the inspiring power of the Spirit was never given through obedience to the gospel, since Ananias was sent to Saul that he might be filled with it, since these miraculous gifts of the Spirit always came (so far as we know) by the laying on of hands, since Ananias did lay hands on Saul, and since he received sight in this way, it is certainly a scriptural conclusion that Ananias did impart to him the miraculous, inspiring power of the Spirit by the laying on of hands; if not, there is no chance for us to determine where, when, or how he received it. This inspiring power was sufficient to enable him to preach the gospel, and he went on preaching it for some ten years without that measure of the Spirit that would enable him to perform miracles; for there is not even a shadow of evidence that he performed a single miracle for ten years. But during that time Saul had so faithfully used the measure of inspiration which he had in preaching the gospel that the time had come for a more extended power to be given him that he might do a more extended work. Hence, while he and Barnabas were with the prophets and teachers that were in Antioch, hands were laid on them by these, and, as the Spirit of God directed, they were sent away; and so soon as they started out on this trip from Antioch, Paul began at once to perform miracles. If he had ever performed a miracle before, there is not a single allusion to it in the word of God; hence, so far as the word of the Lord reveals, all the miraculous powers that Paul possessed were given to him by the laying on of the hands of men who were not apostles. It seems to me a very hasty conclusion for one to make that none but apostles ever imparted the Spirit by laying on of hands. But the trouble is that if the Holy Spirit was imparted to Paul by these prophets and teachers, it spoils the theory that hands were laid on them to separate them to the work of preaching the gospel. This theory needs to be knocked out. So far as separating or consecrating Paul to preach the gospel is concerned, Jesus did this when he appeared to him and said: "For I have appeared unto thee for this purpose, to make thee a minister and a witness

both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26: 16-18).

This was Paul's call and consecration to preach the gospel, and he needed no more; but he was not yet inspired, and Ananias was sent that Paul might be filled with the Holy Spirit. By this means he received that power that enabled him to preach the gospel. While at Antioch, ten years later, he received an additional measure, which enabled him to work miracles, as plainly indicated to us by his history as given in the word of the Lord. It would be just as reasonable to conclude that Peter, James and John needed hands laid on them every time they started out to preach in new territory as to suppose that Paul needed hands laid on him, when he started on his missionary trip, to give him new authority to preach. He needed nothing of the kind; but to understand that additional power was conferred upon him by those prophets and teachers to enable him to more effectively do the work which the Lord had for him to do relieves the difficulty.

It is a fact that cannot be controverted that none but inspired men ever laid hands on anyone for any purpose whatever; it is also a fact that no command was ever given in the entire New Testament to any uninspired man to lay hands upon anyone for any purpose. Since, then, there is neither precept nor example in the New Testament for any uninspired man to lay on hands to appoint anyone to any sort of work in the church, where shall we go to find authority to lay hands on people now, since there are no inspired men now? No matter how much uninspired men laid on hands in the Old Testament, that has nothing to do with us now. It is also a fact that hands were never laid on men in the Old Testament to ordain them or to put them into a work or office of any kind. The children of Israel's laying their hands upon the Levites was not to consecrate them to the priestly office or work, but God had arranged to accept the Levites in place of the firstborn of all the children of Israel; for from the time the destroying angel spared the children of Israel in Egypt, while he destroyed the firstborn of all the Egyptians, God claimed the firstborn of all the children of Israel as his, and he required the children of Israel to make an offering of the Levites to him. It was an item in the law of Moses that when the children of Israel made an offering to the Lord they were to lay their hands upon the head of the animal, and upon that the Lord agreed to accept the animal for the man; and as the Levites were to be offered to the Lord, the children of Israel were to lay their hands upon them, that the Lord might accept them instead of the firstborn of all the tribes. The laying on of their hands was to offer the Levites to the Lord, and not to consecrate them to the work of the priesthood. So that incident is an utter failure as authority to consecrate men to a work.

I do not know any custom that is more thoroughly without foundation than the custom of laying on hands

to induct men into office or to appoint them to a work in the church. In my whole lifetime I have seen it done but once or twice, and then when I was but a youth and when everybody thought it was right. To me there is one strange thing about the matter, anyway, and that is that those brethren who contend for it so earnestly never lay hands on anyone. If they really and conscientiously believe in the laying on of hands to appoint elders and others to a work, why do they not practice it everywhere? If they were to find people in the churches where they preach who had never been baptized, those people would have to go into the water or get out of the church, and no persuasion could induce these brethren to receive persons into the congregations without baptism. Yet these same men go all over the country and preach for congregations where not a man of them has ever had hands laid upon him. They surely ought to give up the contention or practice it wherever they go; and since there is no foundation in the word of God for the practice and since they do not practice it, the best thing is to give up the contention. The example of inspired men laying on hands to work or impart miraculous power is no example for us, for we cannot do either. Let us "keep the unity of the Spirit in the bond of peace."—Gospel Advocate.

Brother Sewell's Article on Imparting the Holy Spirit.

J. A. H.

Before reading this, please turn to Brother Sewell's article, in this issue, and read it carefully. In his opening sentences, Brother Sewell seems to shift the burden of proof on the negative. This ought not to be. He and others affirm that others besides apostles laid on hands that those upon whom they laid them might be filled with the Holy Spirit. He believes Ananias laid his hands on Saul that he might be filled with the Holy Spirit. He thinks he has "a reasonable inference" for this belief. But a reasonable inference is not worth a puff of wind for proof, unless it be a necessary inference; for if a conclusion may be true, it also may not be true, and hence it is fit for nothing but an hypothesis tentatively held till its truthfulness or falsity is clearly established. The burden of proof rests upon Brother Sewell and those who hold with him.

He first considers the case of Ananias and Saul (Acts 9: 1-25). The facts in this case are these:

1. God caused Saul to see a vision in which he saw "a man named Ananias coming in, and laying his hands on him, that he might receive his sight" (verse 12).
2. Jesus sent Ananias to Saul that he might receive his sight, and be filled with the Holy Spirit (verse 17).
3. When Ananias laid his hands upon him, "straightway there fell from his eyes as it were scales, and he received his sight."
4. "And he arose and was baptized; and he took food and was strengthened."
5. It is certain that Ananias did not lay his hands on Saul that he might receive the inspiring power of the Spirit to enable him to preach the gospel, as Brother Sewell confidently claims. For Paul himself boldly

and strongly affirms: "I make known to 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). "But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision" (Gal. 2: 6-9).

No, sir; Paul did not get the inspiration that enabled him to preach the gospel from Ananias by the laying on of his hands; Brother Sewell is clearly wrong about this; Paul says of the gospel which he preached, that it was not "after man," neither did he "receive it from man," nor was he "taught it," but it came to him "through revelation of Jesus Christ." He says, "they who were of repute imparted nothing to me" (Brother Sewell thinks Ananias imparted to him inspiration). Paul says, "He that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles." He says, "I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision." It seems to me, if anything can be made plain by strong, clear, unequivocal statements of the word of God, it is demonstrated by these quotations that Paul did not get his inspiration, the gospel which he preached, from Ananias. He says he was an apostle "not from man nor through man" (Gal. 1: 1); he says, "I received of the Lord that which I delivered unto you" (1 Cor. 11: 23).

Brother Sewell himself teaches Ananias did not impart to him miracle-working power; Paul himself makes it plain that he did not get his inspiration from him; hence the question remains, What did he get by that imposition of hands? I am willing to take God's answer as full and satisfactory: Jesus said to Ananias of Saul, "He hath seen a man named Ananias coming in, and laying his hands upon him, that he might receive his sight." I know that Ananias laid his hands on him that he might receive his sight, for God says so; I know that his apostolical authority and the gospel which he preached were not from man, nor through man, nor by man, but it came to him through revelation of Jesus Christ; for Paul plainly says so himself. That Ananias laid his hands on him to impart the Holy Spirit no man knows nor can know, inasmuch as the Scriptures do not so affirm, neither do they say anything which makes this conclusion necessary. That Ananias laid his hands on Saul to impart the Holy Spirit is a guess of man, not the teaching of God; and it behooves us to teach what God's word teaches, not what we suppose.

But did not Jesus send Ananias to him that he might receive the Holy Spirit? Certainly; the Bible

plainly says so; Saul was to be filled with the Holy Spirit. But the people must be in Christ to have the Spirit in them. While on earth Jesus taught that those who thirsted and came to him should receive the Spirit, after he was glorified, and that from within them should flow rivers of living water (John 7: 37-39). He taught his apostles that the Spirit, which was then with them, after his ascension should come and be in them (compare John 14: 15-17 with 16: 7 and 7: 37-39). Paul teaches the Spirit is sent into men because they are sons, that they receive him by the hearing of faith (compare Gal. 3: 2 with 4: 4-7). On Pentecost Peter commanded the convicted multitude, saying, "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: 38, 39). So I conclude that Ananias not only laid his hands on Saul that he might receive his sight, but he also baptized him into Christ that he might be filled with the Holy Spirit. Brother Sewell seems to think Saul was filled with the Spirit while still out of Christ; but to my mind it seems clear that in this gospel age no man can receive the Spirit who is out of Christ. Hence I believe Ananias baptized Saul into Christ that he might be filled with the Spirit. He was sent to Saul that he might receive two blessings, his sight and the Holy Spirit; he laid his hands on him that he might receive his sight, and baptized him into Jesus that he might receive the Holy Spirit. It is certain Saul did not get his inspiration, the gospel he preached, from Ananias, nor by Ananias, nor through Ananias; but "through revelation of Jesus Christ," just like Peter did. "He that wrought for Peter unto the apostleship of the circumcision wrought for me [Paul] also unto the Gentiles."

Just here let us consider these facts: Paul dates the beginning of his apostolic work at Damascus; Jesus called, qualified and sent him to preach the gospel, and he began his work at Damascus just after his conversion (Read Gal. 1: 11 to 2: 10). An apostle of Jesus is one sent by Jesus; a prophet is one who speaks for God, that is, one who speaks by the inspiration of God; hence he was both a prophet and an apostle from the day he began to preach the gospel by inspiration of Jesus. Nor could any man add to his apostolic authority or power. He says he was "not a whit behind the very chiefest apostles" (2 Cor. 11: 5); and he adds, "In nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works" (2 Cor. 12: 11, 12). Now, if he had received his apostolic authority or power through Ananias, Symeon, Lucius and Manean, as Brother Sewell seems to think, but as he himself most emphatically denies, he would have been behind the chiefest apostles; for they got their authority and power directly from Jesus.

In his third paragraph, Brother Sewell argues in a circle. He wants to prove that Ananias imparted miraculous power by the laying on of hands; he assumes that he did impart miraculous power; he calls atten-

tion to the fact that no apostle, or any other man, ever imparted any gift of the Holy Spirit but a miraculous one; he argues, inasmuch as Ananias imparted a gift to him by the imposition of hands, and inasmuch as no gift was ever thus imparted but a miraculous one, and inasmuch as Ananias was sent to Saul that he might be filled with the Spirit, therefore, he did impart the miraculous, inspiring power of the Holy Spirit by the laying on of hands, so as to enable him to preach the gospel. But inasmuch as Paul positively denies that he got the gospel in any such way, we are constrained to conclude that in this case, as is usual, the argument in a circle proves nothing. It has not yet been shown that to be filled with the Spirit implies necessarily miracle-working power, and there is no evidence whatever that Ananias laid his hands on him that he might be filled with the Spirit. He simply cured his blindness by the laying on of hands, and he baptized him into Jesus where all receive the Holy Spirit, and where all may be filled with it. Paul, no doubt, got all of his miracle-working power where he got his gospel knowledge, directly from Jesus.

Brother Sewell says, "It is a fact which cannot be controverted that none but inspired men ever laid hands on anyone for any purpose whatever." Bear in mind now that an inspired man is one who speaks by inspiration of God, who gets his knowledge of divine things, as Paul and the other apostles did, not by man, nor through man, nor from man, but by revelation of Jesus Christ, and you will see that Brother Sewell's confident assertion is not sustained by the word of God. The children of Israel, who laid their hands on the Levites, were not all inspired men; there is no evidence that Ananias, who laid his hands on Saul to cure his blindness, was inspired. He had the gift of healing we know, but there is no evidence that he was a prophet, that he spake by inspiration of God. Of Symeon, Lucius and Manaen, who laid their hands on Barnabas and Saul, in obedience to God's command to separate them for the work to which the Holy Spirit had called them, we know that they were teachers; but that they received their teaching power like the twelve and Paul did by inspiration, that is, directly from Jesus, there is no proof. To my mind it is more than probable that they were miraculously endowed; but it is also more than probable that their endowment was "the word of knowledge," the power to store away in the mind and to reproduce with infallible correctness what they learned from apostles and prophets. Inspired men, apostles and prophets, got their knowledge directly from Jesus; others got their knowledge through other men. There is no evidence that either Timothy or Titus was inspired. That Timothy had a gift, which was imparted by the laying on of Paul's hands, is certain (see 2 Tim. 1: 6); but that he had more than one, or that that one was inspiration is not in proof. He is classed as an evangelist but never as a prophet, as Judas, Silas, Agabus and others were. As he is never called a prophet, and as there is no evidence that he ever did the work of a prophet, so far as we know, no man knows that he was one. But Paul exhorts him "to lay hands hastily on no man." It appears that it was one of his duties to lay hands on men.

Brother Sewell says: "I do not know of any cus-

tom that is more thoroughly without foundation than the custom of laying on hands to induct men into office or to appoint them to a work in the church." Well, let us see about that. Have we any cases in the New Testament where men were appointed to a work in the church? Yes. Where are they? One is found in the sixth chapter of Acts. The work of looking after and providing for the wants of the disciples in Jerusalem had not been done satisfactorily. So the twelve apostles said to the multitude of the saints: "It is not fit that we should forsake the word of God and serve tables. 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." So the whole multitude was pleased and they chose seven men, and set them before the apostles; "and when they [the apostles] had prayed, they laid their hands on them;" and that is all. What did the apostles say? They said, "Look ye out . . . seven men . . . whom we may appoint over this business." Did the apostles appoint them over the business? They said they would. What did the church select them and set them before the apostles for? That they might appoint them over this business. What did the apostles do? They appointed them, no doubt. What did they do? They prayed and laid their hands on them. Is that all? Yes. Did the apostles have any scriptural authority for laying hands on people who were to be separated for a special work? Yes, it was done when the Levites were separated and appointed to the service of the tabernacle, and when Joshua was separated and appointed to be the leader of Israel (see Num. 8: 10 and 27: 8, 23). Did not the apostles lay hands on them that they might be filled with the Spirit? They were already filled with the Spirit, and so was Joshua, when Moses laid his hands on him, but the Levites never were filled with the Spirit, so far as anybody knows. Have you not heard a man say he supposed the apostles laid hands on them to enable them to work miracles? Yes, but he was guessing at it. That is not what the apostles said they would do; and it is best to suppose they did what they said they would do. They appointed them, they prayed and laid hands on them.

How were Barnabas and Saul separated to the work to which they were called? Symeon, Lucius and Manean fasted, prayed, laid their hands on them, and sent them away. Did they lay their hands on them that they might be filled with the Spirit? Barnabas was already filled with the Spirit; and, as we have seen, Paul had been an inspired apostle of Jesus Christ for years. He dates his inspiration at the beginning of his preaching. Do you not suppose that these three men laid their hands on Barnabas and Saul to impart miracle-working power to them? No; it is better to suppose they did what the Holy Spirit told them to do, that they separated them to the work to which the Spirit had called them. If you were going to appoint men to a work in the church, would you rather do as apostles and prophets did when they appointed men to a work, or would you rather do something else which they never did nor taught? I have always been taught to prefer the way in which the apostles and prophets went, and to regulate my work and worship in the church by their teaching and example rather than

to do otherwise. To do otherwise is to follow the wisdom of man rather than the wisdom of God.

Paul and Barnabas appointed elders in every church; Titus was left in Crete by Paul to appoint elders in every city; so it seems it was the rule to appoint elders in every church as soon as men acquired the qualifications that fitted them for the work. So Paul and Barnabas had to go back to the churches which they had formerly planted before they appointed elders, and Paul did not appoint elders in Crete himself, but left Titus to do it. Miraculous gifts could be imparted as soon as converts were made (see Acts 8: 14-17 and 19: 1-7), but elders had to grow into a fitness for the work before they could be appointed; hence Paul gives Timothy and Titus very minute directions concerning the qualifications. Shall we appoint elders as did the apostles and apostolic men of the first century, or shall we decline to follow them at this point? If we appoint men to separate works, some to be elders, some deacons, some evangelists, shall we do as the apostles and prophets when they separated men to a special work, or shall we do something else that our wisdom may suggest? I believe in going by the divine wisdom. God has more sense than man.

"But," says one, "I believe hands were imposed in all these cases either to impart the Holy Spirit or some gift of the Spirit." My brother, do you not misuse that word "believe?" Faith, Bible faith, comes by the word of God; and God nowhere teaches either in express terms, or by an approved apostolic example, or by a necessary inference, in either of these cases, or in any case of appointment to a special work, that the hands were imposed to impart the Holy Spirit, or any gift of the Spirit. Search and see. But this article is long enough, and I stop for the present.

Report for November.

J. M. M'CALEB.

Mrs. W. S. B., Wiloud, Ark., \$2; church at New Salem, Ind., \$10; P. H., Easton, Cal., \$4; M. N. M., Tullahoma, Tenn., \$2.50; W. F. H., Spencer, Ind., \$2; B. H., Ferncreek, Ky., \$6; J. N. H., Huntsville, Ala., \$10; J. R. R., Piqua, Ohio, \$2.25; A sister, Newbern, Tenn., \$1.20; D. C. J., Meaford, Ont., \$2.75; Mrs. A. J. Murray, Ky., \$4; Mrs. B., Campbellsburg, Ky., \$2; a brother, Wingo, Ky., \$1; D. N., Louisville, Ky., \$1; church at Guersville, Ont., by Chas. T. Pitch, \$9; L. and A. M. W., Secor, Ill., \$2. Rent on home, \$25. Amount for month, \$86.70.

POSTAL INFORMATION.

You may send money to Japan by International Money Order. These can be had at first and second-class post offices. The order will cost at the rate of 1 cent on the dollar. \$10 will cost 10 cents. A foreign order is not issued for less than 10 cents, but any amount under \$10 can be sent; from \$10 to \$20 will cost 20 cents; \$20 to \$30, 30 cents, and so on, at this rate. \$100 is the largest amount that can be sent in one order. Blanks are furnished at the post office to fill out for these orders. There is no difficulty about it.

The next best thing is to procure a check from the bank; these are just as safe as the foreign money or-

ders, but the banks charge a greater per cent than the post offices. Checks on the Bank of England, payable in pounds, of course, are also good the world over, but it is entirely unnecessary to procure such checks. Formerly only checks payable on some bank in New York would be accepted here, but now an ordinary check is good. For example, the last mail brought a check on the First National Bank of Gallatin, Tenn., which was readily accepted, and was just as good as if it had been on a bank in New York.

Money can be sent in a registered letter, which will cost eight cents in addition to the regular postage. An ordinary letter to Japan will require five cents—not two cents—the registry will cost eight cents more, making thirteen cents in all. Don't forget that it takes five cents to send an ordinary letter to Japan. The last mail brought a letter, and this often happens, that was started from America with only two cents on it; the three cents lacking were doubled as a fine, then this was doubled again to convert it into Japanese money, so I had to hand out twelve sen to the postman before getting this letter. If this occurred only in a great while, it would hardly be necessary to make mention of it, but, happening rather frequently, it is both expensive and sometimes rather annoying. For example, I received one of these two-cent-stamped letters recently and had to hand out my twelve sen as usual. Imagine my disappointment when I found it was not for me, but for another McCaleb, who seemed to be in Louisville, Ky. Of course, when letters come full of good things, bringing good news from a far country, one does not mind paying a few cents fine, but when it turns out to be a "flash" it makes a fellow feel like he would like to have his twelve sen back, somehow. But, knowing this to be impossible, he is tempted to think or say something about somebody at home that is not altogether complimentary to them or best for his own growth in grace.

Money can also be sent in an ordinary letter with as much safety as it can be sent to any point at home. It is never very safe to send money in an unregistered letter. The post offices advise against it as being unsafe. It costs but eight cents more to register a letter and this is safer. Friends sometimes send us money, though, without registry, and if any sent in this way has ever been lost I have not learned of it. The last mail brought us a one dollar and a two dollar bill in ordinary letters. The banks here now will take our paper money and charge only one cent on the dollar for changing it into Japanese money. I saw a Japanese boy come into the Hundreth Bank in Tokio the other day with a \$5 bill and the cashier gave him nine yen and ninety sen for it, charging only ten sen (five cents) for the transaction.

American gold money can also be easily disposed of at a good rate, but unless one happens to be able to send it by someone coming to Japan it is not convenient or safe to send the gold itself.

Any missionary can be reached in Japan by simply addressing him in the city where he dwells, street and number not being necessary. For example, my name and Tokio, Japan, is quite sufficient. This makes it more easily remembered. Cut this out and paste in some convenient, safe place for future reference.

A WORKER NEEDED.

There is a place here in Tokio needing a consecrated sister, who knows something of kindergarten, and who wishes to trust the promises of God, independent of the boards. Anyone wishing to take up such a work among the children will kindly write us.

THE CHILDREN'S SCHOOL.

A new teacher has been secured to begin work the first of the year. An industrial department will be added, that the children may remain in school longer, and partly support themselves. This is a very essential part of their education. The running expenses of the school, with the two teachers, will be about \$15 per month.

"Is it nothing to you, O ye Christians,
That millions of beings to-day,
In the heathen darkness of Japan,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And many thousands every year
Are sinking in Christless graves."

CLIPPING FROM A JAPANESE PAPER.

"It is reported that the government has granted the application of the Mormon missionaries to propagate their creed in this country, on condition that they shall not preach polygamy. Commenting on the report, a Yokohama foreign journal, which, by the way, is the mouthpiece of other foreign missionaries in Japan, speaks against the official step on the ground that, although the Mormon priest may not preach polygamy from the pulpit or the platform, they will assuredly use their influence and their persuasive power to spread the doctrine of plural marriages. The argument appears to be pretty strong and would no doubt prove effective were it addressed to more chaste ears. But how could a government, the chief members of which are practicing polygamy, almost to a man, hypocritically veto the Mormon propagandism, especially when it is promised that polygamy shall not be preached; and there are some creeds at large in this country (Japan) which are far more immoral than Mormonism? Mormonism should be excluded from this country after concubinage was prohibited and Teuri-Kyo and other poisonous creeds were suppressed."

Two Mormon elders have been in Japan about three months. They have met with considerable opposition on the part of the Japanese and the missionaries. The Japanese editor in the above clipping seems to think his own people are inconsistent in objecting to polygamy on the part of the Mormons when those in high places are practicing the same almost to a man. But it should be remembered that Japanese polygamy is year after year growing more unpopular and many of the people are anxious to have the custom broken up. They ought to be encouraged in the effort. Mormonism will only make the evil all the more stubborn to deal with.

The late gifted and gracious Dr. Armitage used to say, "A great gulf is fixed between a preacher who has something which he must say and one who puts words together that he may say something."

A Letter From Brother Dennis.

Dear Brother Harding:

I see in the last issue of THE WAY for 1901 that you announced arrangements to have been made to send THE WAY to about one hundred and fifty persons and that you prefer the names of such persons as are unable to pay for THE WAY themselves, but who would like to read it; and we would like to add that in sending names we should try to send only such names as would highly appreciate THE WAY from two reasons at least. Persons to whom THE WAY is sent free of charge should appreciate it (1) because of the great kindness shown to them by Brother Harding and other faithful friends of his, and (2) because THE WAY is such a strong factor in preaching the "gospel of our salvation" every week in our own homes, thus enabling such as are unable to leave their homes and go out to hear men minister the gospel by mouth to have and hear preaching at their own homes.

Surely it is a manifestation of the Spirit of Christ for Brother Harding and other friends of THE WAY to show such great interest in the poor and unfortunate as they show in proposing to send to them THE WAY.

Brethren, one and all, the kind offer announced in the last issue of THE WAY for 1901, to send it into the homes of one hundred and fifty poor people, should serve as an example to us all who are interested in the circulation of pure gospel literature.

God was very merciful to all the Israelites of old and arranged for the poorest to bring forth an acceptable offering (a pair of turtle doves or two young pigeons).

So has Brother Harding placed THE WAY in reach of all, and it does seem to us has made it possible for all true and devoted Christians to be co-workers with him in spreading the gospel to the perishing denizens of earth.

Purely by the "grace" of Brother Harding I am a regular reader of THE WAY. I highly appreciate his brotherly kindness shown to me in sending it to me five years free of charge. I promise the good Lord and Brother Harding to use all the knowledge I gain by reading THE WAY as the Lord directs to the extent of my ability.

J. M. DENNIS.

The Superficial Judgment.

If one were to trust the rumors and expressed opinions about religion in the church, in society and in the press, one might decide that religion pure and undefiled no longer attracted the attention of the people. The religious editorial, we are told, is gone. The day of the religious newspaper is passed. Preaching no longer holds the interest of the people. If the church is to have any future it must do something. In short, works, and not faith, are now in demand. So runs the superficial judgment of many. But, judging by the many periods of ebb and flow in the tides of social sentiment, one who looks both backward and forward may see that society is preparing itself for a rising tide of religious feeling. Religion, defined as faith, trust, dependence upon a power which holds all our fortunes in its keeping, is the deepest need of human society. It would be an act of supreme folly to make any plans for the twentieth century which should not include religion as the one subject which will engage most attention when we get a little farther on.—Christian Register.

When Did the New Testament Become One Book?

J. W. M'GARVEY.

This inquiry has been sent me:

When and by whom were the different parts of the New Testament gathered together and bound in one book? The Roman Catholics here claim that their church did this, and that the whole world is in debt to them for the introduction and maintenance of the Bible as a whole.

During the 1,400 years and more in which all copies of books were made with the pen, it was rarely the case that all of the New Testament books were bound in one volume. At the present time out of about 2,200 Greek manuscripts that have been preserved, only thirty-one contain the whole of the New Testament, though a few others once contained the whole, but have lost parts. The rest are either single books or groups of books. Often the four gospels were bound together; sometimes the Gospels and Acts; often Paul's epistles made a volume, and sometimes the other epistles. The Book of Revelation was most frequently a volume by itself. After large churches were erected it became customary to have a copy of the whole laid on every pulpit. The emperor Constantine had fifty large copies of the whole Bible in Greek made for the churches in Constantinople, and he entrusted the execution of the work to Eusebius, the famous church historian of the fourth century. During the manuscript period the copyists, like the modern booksellers, made such copies as they could most conveniently sell, and they selected for the volumes which they issued such books as were in most demand. Books were costly, and few private persons could afford to own a whole New Testament, while many of those who could would buy a few of the books at a time.

When the first volume containing all the books was made, cannot now be exactly determined; but about the middle of the second century two translations were made, one into Syriac, and the other into Latin. Neither of these had all the books, but those absent from one were present in the other, so that the two combined contained all with the single exception of 2 Peter. At the close of the second century a Coptic version was made, which contained all the books in one volume. The oldest manuscript now in existence which contains all the books is the Sinaitic, which was written about the middle of the fourth century.

The most definite answer we can give to the question in hand is, that the first complete New Testament, in one volume, was written by the first copyist who wanted one, or who thought that he could sell one at a price that would justify the labor of writing it.

As to the claim of the Roman Catholics mentioned in our query, nothing could be more preposterous. The Syriac version, mentioned above, was made several centuries before the Roman Catholic Church came into existence, and was preserved to posterity by the Syrian Christians, for whose use it was made. They still use it, and the Romanists have never had anything to do with it. The same is true of the Coptic version, which was made in Egypt, and preserved by the Christians of that country. The first Latin version was the basis

of Jerome's "Latin Vulgate," which was adopted by the popes of Rome, but the latter was made in the fifth century, and of it alone, not of the Greek original, can Rome make any boast. Her boast even of this is her shame; for she put it in the place of the Greek original, and requires that all translation shall be made from it, instead of from the inspired original. The oldest Greek manuscripts in existence were in the hands, until recent years, of the Greek Church, and not of the Roman; and even by the Greek Church they were preserved rather by neglect than by care; for they were for long centuries laid away on the shelves of old convent libraries, where their very existence was forgotten by the owners until modern Protestant scholars found them and brought them to light. The Sinaitic manuscript, for instance, remained thus hidden in the convent at the foot of Mount Sinai until the year 1859, when it was found and published to the world by Constantine Tischendorf, a scholar of the Lutheran Church.

If our querist will consult my little book entitled "The Text and the Canon of the New Testament," he will find a more adequate discussion of the two questions which he presents. Why does not everybody read that book?—Christian Standard.

A Good Work.

The brethren of the Church of Christ at Shady Grove, Ky., desire the hearty co-operation of the brotherhood in the work now being done by Elder J. W. Edwards and Brother Morgan Hatcher, of Pascal, Ky., who are truly consecrated men in the work of our Lord.

Brother Edwards does the efficient work in preaching the word and Brother Hatcher conducts the song service in a most pleasing manner, and will give lessons in vocal music just before each service, when desired.

These brethren will devote their time mainly to destitute places.

Now brethren, let us assist them in carrying the glad tidings to the perishing souls of fallen humanity; by designating places to preach and by our liberal remuneration, that they may carry on the much needed and most noble work of saving dying souls.

As a result of their labors, many have been added to the one body since September last, and they are continuing in this great and good work.

Brethren, let us be happy participants with them in spreading the truth of the gospel and in building up the cause and kingdom of our Lord and Savior Jesus Christ here on earth; by selecting places for them to preach and by encouraging attendance.

If any brother desires the gospel preached at some neglected point, he will do well to write these brethren at Pascal, Ky., and they will certainly come.

B. ISENFERG,

W. T. PROFFITT,

Elders.

[I do not know any of these brethren personally; but doubtless they are worthy men; and the brethren who know them and the good work in which they are engaged should help them liberally.—Editor.]

The Way

97
11

"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.

Remember, we want the names of widows, orphans, invalids, or of anybody else who will read but will not pay for THE WAY. If anyone will read it, there is no telling what it will do for him. It has been instrumental in turning numbers to Christ; in one case that I know of, of leading a whole family into Christ's church. We want the money to pay for them. If we get the names first, we will keep them till we get the money to send the paper to them. I believe this is a move in the direction of accomplishing great good. May the Lord's blessing rest upon it.

When those to whom the paper is thus sent are enrolled on our mailing list, a small "t" is printed just in front of the name. Look at the printed tab on your paper, and if there is a "t" before it, your name has been sent to us, and we have been asked to send the paper to you, and pay for it from the fund which has been contributed for that purpose. We send THE WAY to you with great pleasure. If you think it is worthy, talk about it to your neighbors and show it to them. We want THE WAY to do all the good it can possibly in the world. It is published exclusively for the purpose of advancing the interests of the kingdom of God. Not only is it so that not one cent of pay goes to publisher, editor or any writer for the work he does for it, but any profit that may arise from it will be spent wholly for God's cause. We would like to have ten thousand earnest workers, unselfish, consecrated people, to help us send it far and wide.

* * *

A brother writes: "I think I now understand your

position regarding the providence of God for his people. Your article in the last issue of THE WAY, "If it is Not so, Account for These Facts," has impressed me very much with the correctness of the position you take. Can you not give us a series of such articles through THE WAY? A doubt has never entered my mind concerning the truth, but I had thought you made a wrong application by applying them to us, or to any others who have lived since the age of wonders. Can you not give us more light along this line?"

* * *

In answer to this I desire to say, first, that I intend to write from time to time on the law of special providence, of God's care for his children. But I have time now to say but little on the subject. The matter for this issue of THE WAY is about completed, and the hour for sending it to the printer is at hand. But I commend this as a rule by which we may be helped to determine what of New Testament teaching was intended for the apostolic age, and what for all time: God is no respecter of persons. He respects characters. In all ages he gives to his faithful followers whatever they need for the accomplishment of their work in his service. They needed miracles in the apostolic age; we do not: God gave them then; but he does not now. Then they had new truth that needed to be established by miracle; now the truth has been established and the continuance of miracle-workers would be a detriment instead of a blessing to the church. They needed inspiration then; we have it now in the printed word of God. The revealing of new truth by inspiration of God, and the working of miracles by men, began and ended together. The need for the latter grew out of the former. All of Christ's miracles were to demonstrate that he was from God, and that what he said was therefore true. So of the miracles of apostles and prophets. The apostles were as powerless to work miracles as any other men when the necessity to demonstrate their apostolic authority was not present. They could not cure themselves, nor their friends, when they were sick, at times; at other times they could raise the dead. We need our daily bread as much as they did; we need to be guided where we can do the most good, to be helped in selecting subjects; we need wisdom to guide us in our speech, to help us in bringing up our children, to protect us from harm, to make us blessings to those with whom we have to do; and, if we are as full of faith

and good works as they were, we will be blessed in these respects as abundantly as they. It is just as true now as it ever was that "all things work together for good to them that love God, to them that are called according to his purpose." What you really need, believe, and you can get it, as fully as anybody in any age got what he needed. God has not changed. Christ is the same yesterday, to-day and forever.

How Are Officers Appointed?

THE PRIESTS WERE OFFICERS.

DAVID LIPSCOMB.

"And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office" (Ex. 28: 40, 41). "Then thou shalt take the anointing oil, and pour it upon his head, and anoint him" (Ex. 29: 7). "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office" (Ex. 30: 30). "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him" (Lev. 8: 30; see also Lev. 4: 3; 8: 12; and many other places). Kings were officers—David: "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah" (1 Sam. 16: 13). Saul: "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (1 Sam. 10: 1; see also 1 Sam. 9: 16; 16: 13; 2 Kings 9: 3, 6). No hands were ever laid on a person to make him a priest or a king.

HANDS WERE LAID ON.

"And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine" (Num. 8: 9-14).

The children of Israel laid their hands on the Levites, and the Levites laid their hands on the bullocks and the goats. Hands were laid on the scapegoat, and

on every goat and animal offered for a sin or burnt offering. Were these animals made officers? Those for whom they offered, laid hands on the animals to impart to them the sins of him who made the offering, that the animal might suffer as a substitute for the person or persons making the offering. Hands were laid on the scapegoat, and he as a substitute carried away the sins of the people. All these animals typified Jesus Christ, who suffered in place of man, and carried his sins away.

Laying on of hands passed something of the evil or the good the person who imposed the hands possessed to the person or animal on which hands were laid; so it received the blessing or the curse as a substitute for him who imposed the hands. This is the universal meaning of laying on of hands—to impart the curse or the blessing due the one to the other. "The children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord." Hands were laid upon them to make them an offering to the Lord. "And the Levites shall be mine." They were offered to the Lord to serve in the temple in place of and as substitutes for the children of Israel. It made them not officers of the people, but servants to the priests. The Levites, like others, might be appointed to offices not incompatible with their service around the temple; but they had to be appointed to these offices. Jehoshaphat (2 Chron. 19: 11) appointed Levites to be officers before the people (not over them), to perform the work of the temple. Hands were laid on them to make them substitutes for the children of Israel, to serve in their place in the temple; not to rule over them.

Moses laid hands on Joshua. "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses" (Deut. 34: 9). The spirit Moses possessed was transferred to Joshua by laying on of Moses' hands. Joshua had a measure of the spirit previous to this, but he needed the fuller measure of Moses to lead the people.

Hands were laid upon Barnabas and Saul (Acts 13: 1-4). They had been preachers to the Gentiles for eight or ten years (Acts 11: 19-30). The church at Antioch was a Gentile church, built up chiefly by these men. So hands were not laid on them to make them preachers to the Gentiles. Saul is here called "a prophet," or a teacher. He clearly was not yet fully endowed as an apostle, and the facts indicate he had not as yet wrought miracles. His work was that of teacher. Hands were laid upon him. Barnabas has heretofore taken precedence of Saul; henceforward Saul's name is changed to "Paul," and he takes precedence and works miracles. Hands were not laid on them to induct them into any office; it may have been to impart to them higher measures of the Spirit; it may have been to bestow on them the blessing of those who laid hands on them, or to commend them to God. It is not true that only apostles could bestow the Spirit (see Acts 9: 17).

Timothy had a gift in him, given by the laying on

of the hands of the presbytery, including Paul. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4: 14; see also 2 Tim. 1: 16). An office is not a gift within a man; the man is in the office. The Holy Spirit was the gift given him to be stirred up. Nor does the Bible say anything about Timothy's being bishop of Ephesus. Paul tells Timothy: "Lay hands suddenly on no man." The connection shows that he was speaking of discipline, and means: Do not be hasty in taking up charges against any. Jesus and the apostles laid hands on people to impart to them the Holy Spirit or healing virtue. Its universal use is to impart something one possesses to the other. The laying hands on the seven is the only case that can favor the practice (Acts 6: 5, 6). In this case the power to work miracles may have been imparted. Stephen and Philip worked miracles after hands were laid upon them. There is no evidence that they could work miracles before this. It may have been to bestow their blessing upon them.

In Acts 14: 23, it is said of Barnabas and Saul: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." That clearly makes the ordaining one thing. And after they were ordained, then they prayed and fasted, and in this commended them to the Lord. It is probable that hands were laid on them with the prayer and fasting. It was after the appointing was done. The word "appoint" is used in the Revised Version instead of "ordain."

The Appointment of Priests, Kings and Others.

A REVIEW OF DAVID LIPSCOMB'S ARTICLE.

J. A. H.

Through the kindness of someone at the Advocate office, of Brother Lipscomb I suppose, the foregoing article was sent to me. It appeared in the Advocate last June. I do not remember to have seen it till now. I take pleasure in giving it to our readers. Unity in teaching and practice in the matter of separating men to special works in the church is of incalculable importance. This unity can be brought about in no other way than by patient, prayerful investigation and discussion. On many accounts there are not two other men in the church on earth with whom I so much desire to agree on this subject, and on all others that pertain to the doctrine and practice of the church, as I do with Brethren Lipscomb and Sewell. There have been few men on earth, since the days of inspiration, whom I so highly esteem as teachers of the religion of Jesus. Both of them have passed the "three-score years and ten," and are worthy of the esteem and affection of the faithful everywhere. I am particular to say this because I would not have anyone, who may agree with me on this subject, to honor them less, or to suppose that I honor them less than formerly. I have desired to believe as they believe, to teach as they teach, and to do as they do in this matter, if I could possibly in righteousness. But, far above everything else, the child of God ought to desire to know the

will of God, that he may teach it and do it. Let us then in all patience and fraternal love investigate and discuss, praying that we may come to the unity of the Spirit in the fond peace on this subject as on all others pertaining to the doctrine and practice of the church of God.

Now to Brother Lipscomb's article: I believe that an understanding of the reason why no man laid his hand on priest or king in separating him to his special work, but why men did lay their hands on the burnt offering, the sin offering, the scapegoat; why hands were laid on the Levites, on Joshua, on the seven and on Barnabas and Saul, will do much towards settling this question, towards bringing about the unity so much to be desired.

Brother Lipscomb says: "Laying on of hands passed something of the evil or the good the person who imposed the hands possessed to the person or animal on which hands were laid; so it received the blessing or the curse as a substitute for him who imposed the hands." I would amend this suggestion thus: Laying on of hands passed some blessing, some curse or some obligation to the one, or ones, on whom they were imposed.

Aaron laid his hands on the head of the scapegoat, and he confessed over him the sins of himself and of all the people, and he put these sins upon the goat that the goat might "bear upon him all their iniquities unto a solitary land" (see Lev. 16: 6-22).

When anyone offered an animal, on account of his sins, to be killed and offered on the altar, the guilty one laid his hands on the animal and it died in his stead. Read the first four chapters of Leviticus, and see.

The Levites had put their hands on the heads of the bullocks, and offered one as a sin-offering and the other as a burnt-offering, to make atonement for the Levites, to put their sins upon them, we are agreed. But why did the children of Israel put their hands on the Levites? Hear the answer of God: "And the children of Israel shall lay their hands upon the Levites; and Aaron shall offer the Levites before Jehovah for a wave-offering, on the behalf of the children of Israel, that it may be theirs to do the service of Jehovah," that is, "to do the service of the tent of meeting." In the nature of the case it was as much the duty of one Israelite as of another to do the service of the tabernacle; but a division of labor was better, and by the commandment of God the multitude placed this common duty upon the Levites. The Levites did not thus become lords over the others; they were simply fellow servants with them, devoted to a special work for the common good. Notice: it was not blessing nor curse that was imposed upon the Levites, but obligation, duty.

Now let us consider the case of Joshua. And remember I am endeavoring to show that hands were imposed not only to convey blessings (as when Jacob blessed the sons of Joseph and Christ blessed the infants), and curses (as when hands were imposed upon animals that were to be offered for sins), but also to impose duties, obligations (as in the case of the Levites). When Moses laid his hands upon Joshua he

conveyed to him the duties of leadership and the honor that pertained to the work (see Num. 27: 15-23). And God gave to Joshua the additional wisdom necessary to the fulfillment of these great obligations (compare Deut. 34: 9 with James 1: 5-8 and Num. 27: 20). "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 the congregation 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."

In the appointment of the seven the duties of leadership were not imposed, as in the case of Joshua, but the duties of service, as in the case of the Levites. They were not officers, they were servants. Neither blessing nor curse was put upon them, but obligation, duty, work. Before their appointment they were not only of good report, but they were "full of the Spirit and of wisdom." Work which the apostles had been doing was now committed to them. The growth of the church had made the work so great the apostles could not do it all; so they gave to the seven the work of serving tables, while they gave themselves to prayer and to the ministry of the word (see Acts 6: 1-6).

In the appointment of Barnabas and Saul there is not the slightest intimation that Symeon, Lucius and Manaen were to impart anything to them, or to do anything for them, except to separate them for the work unto which God had called them. In the nature of the case it was as much the duty of Symeon, Lucius and Manaen, in proportion to their ability, to carry the gospel abroad as it was of Barnabas and Saul; but, as in the case of the Levites, a division of labor was for the best; so God chose Barnabas and Saul to carry the gospel abroad, while the three abode at home and continued the work in which they were engaged. So the duty of carrying the gospel abroad (as Paul and Barnabas afterwards did it), which otherwise would have rested equally upon the five, in proportion to their ability, was, at the commandment of God, put upon the two. God said: "Separate me Barnabas and Saul for the work whereunto I have called them." Then, when the three "had fasted and prayed and laid their hands on them, they sent them away."

Remember, hands were imposed to convey blessings, curses and obligations. He who imposed the hands was one who had a blessing, curse or obligation to convey. He upon whom the hands were imposed was the one upon whom the blessing, curse or obligation was to rest.

Hands were laid upon the offering for sin, and the animal died and was consumed in the place of him

who imposed the hands. Hands were laid upon the scapegoat, and he bore the sins of Israel into the wilderness. Hands were laid upon the Levites, and the duty of serving the tabernacle, a duty common to all Israel, was committed to the tribe of Levi. Hands were laid upon Joshua by Moses, and the duties of leadership which Moses had been exercising were committed to Joshua. Hands were laid upon the seven, and the duty of serving tables, of feeding the poor out of the common fund, which the apostles had been attending to, was committed to them. Hands were laid upon Barnabas and Saul, and to them was committed the work of representing the church in the foreign field, of preaching the gospel abroad, while Symeon, Lucius and Manaen continued to work with the home church; another case of division of labor under the direction of God.

Hands were never imposed in setting apart prophet, priest or king to their work. They were anointed. Every prophet, priest and king of the Old Covenant was a type of Christ, whom God anointed with the Holy Spirit and power. The duties of teaching the people the great scheme of salvation; of making the sacrifice, of shedding the blood by which sinners might be saved; of acting as High Priest in offering that blood, and in making intercessions for the saints; of reigning as king till their salvation is consummated in the everlasting kingdom of God are Christ's. These duties pertain to him who was and is and is to come, and hence cannot be imposed by one mortal upon another. Originally, as it seems to me, they belonged to the Father as much as to the Son, but in the division of labor between them the Father committed them to the Son by anointing him with the Holy Spirit and with power. Hence it was fit that the shadows of them, their types in the Old Covenant, should have been anointed.

The question is often asked, "Who shall lay on hands?" From my standpoint, it is easy to answer. Listen: It was the duty of every Israelite to serve the tabernacle; but God decreed that that duty should be committed to one tribe; so all Israel laid their hands on the tribe of Levi. Those who transferred the obligation imposed the hands. The laying on of hands seems to have been God's own appointment as the formal expression of the transfer. Moses had been the leader of Israel for forty years; but, at God's commandment, he committed this work to Joshua; in the presence of the high priest and of all the people he laid his hands upon him and gave him a charge. He who was transferring the work imposed the hands. The apostles had been serving the tables, looking after the poor; but, when a division of labor became necessary, it was they who transferred the obligation; they imposed their hands upon the seven and prayed for them. Barnabas, Symeon, Lucius, Manaen and Saul were the prophets and teachers in the church at Antioch. There were none others there capable of teaching the word in its fullness, so far as the records show. And again God calls for a division of labor; so the three impose their hands upon the two, and the duty of carrying the gospel abroad is committed to Barnabas and Saul, while the three are free to abide at home and do the work of the home field. Paul and

Barnabas planted churches, and took the care, oversight and teaching of them upon themselves till there were developed in them men fitted for the eldership; then transferred the obligation and work to them, they appointed elders. Titus was left in Crete to set in order the things wanting in the churches and to appoint elders in every city. He did the work as best he could till material was developed for the eldership; then he appointed elders, he transferred to them this obligation. He who transfers the obligation should impose the hands. In not one of these cases, so far as I can see, is there the slightest intimation that hands were imposed to impart miracle-working power. And we know that in a number of the cases the parties were full of the Spirit before the hands were laid upon them.

If ever I lay hands on anyone, in connection with separating him to a special work in the service of the Lord, it will be both to show my approval and good will towards him in the work to which he goes, and to express the fact that I transfer to him some obligation that would otherwise rest upon me. In such a case I would impose the hands not because that (according to my wisdom) it seems a necessary thing to do; for a formal announcement, it appears to me, would answer the purpose fully; but because the prophets and apostles of the Old Covenant and of the New did so under similar circumstances, being guided by the Holy Spirit.

The answer to all this is: Hands were imposed in these cases to confer the Holy Spirit, or to impart some miraculous gift or power. Who knows this? No man. Who will affirm: I know that hands were laid on Barnabas and Saul at Antioch to impart to them miraculous power? No man in the brotherhood. Neither Brother Lipscomb nor Brother Sewell will affirm it. And if they cannot show it, the man does not live who can. Who will affirm: I know that hands were laid on the seven to impart to them miraculous power? No man; for the Scriptures do not so teach. If they taught it, there are men among us who would learn it, and boldly affirm it. How many of us know that baptism is immersion? that baptism is for remission? that Christians should partake of the Lord's Supper? Thousands of us; and we are ready to affirm any of these things boldly.

What is the union ground? When we appoint men to be elders, deacons, evangelists, let us do as inspired men did in the olden times; let us fast, pray and lay hands on them, to show our approval and good will, to show that the work to which they have been called is committed to them. The laying on of hands may not be necessary to the appointment, but it is necessary to following the apostolic example.

As to Timothy's case, to which Brother Lipscomb refers, the gift he had was by the laying on of Paul's hands (2 Tim. 1: 6). Paul plainly says so. It was given to him by prophecy. In the same connection the elders laid hands on him, to separate him to the work to which he had been called, perhaps, as was the case with Paul and Barnabas at Antioch.

The English Wesleyan Methodists have completed their twentieth century fund of \$5,000,000, raising \$325,000 on the last day of December.

God—His Glory.

J. N. ARMSTRONG.

My last article was given to the name of God, "Jehovah." And I hope you who carefully read it have more reverence, fear and love for the name of Israel's God. I also hope when you read the Scriptures hereafter you will see more in the name, and that it will not be a dry, proper name, but a name of richness and sweetness to you. May you see behind it the eternal and unchangeable one, the infinite one, a real Being that is very near every one of us and that knows every thought, every meditation, every inmost purpose of the heart; one who sees every act we do and hears every word we speak; and may you remember, as you thus behold him, that for all these things God will bring us into judgment. "For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil." "In the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ."

MERCIFUL.

But let us look more carefully to this character. He is "merciful"—full of mercy, full of that disposition to help the helpless, to be kind to the forsaken, to relieve the suffering, to save the lost; anxious to forbear punishment or harm. "Disposition to exercise compassion, or favor" (Webster).

What a beautiful trait of character! Who does not admire it in fathers and mothers, in governors and presidents, in kings and princes, in emperors and czars, howsoever little it may be manifested? Then, think of a Being who possesses it infinitely! There is but one, even the Christians' God.

GRACIOUS.

God is not only full of mercy, but he is abounding in grace or favor, "manifesting love, or bestowing mercy." Although the words "mercy" and "grace," or "merciful" and "gracious," are often interchanged, yet each has its own meaning. Grace is the exercise of mercy. It opens the channel through which mercy flows. One might have mercy and yet have no way to bestow that mercy. God's grace opened the door through which his mercy might flow to man.

The earthly ruler may have mercy for his subjects, but be powerless to exercise it.

The mother, as she stands and looks at her boy while being led to the gallows, has a heart full of mercy for her child, would die for him a thousand times, but has no way to bestow her mercy, is powerless to save her child.

The king who made the decree that put Daniel into the lions' den was anxious to deliver him. He "set his heart on Daniel to deliver him: and he labored till the going down of the sun to rescue him," but no way was found through which he could save Daniel. He had placed himself in the hands of a merciless law.

Mercy is powerless without grace. I am so glad that our Ruler, Jehovah, is full of mercy and abounding in grace. In no other way could he be the Savior of man.

"Of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17, R. V.).

"The wages of sin is death" (Rom. 6: 23, R. V.). "Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death" (James 1: 15, R. V.). I am sure that none of us know the exceeding sinfulness of sin, and its far-reaching effect in man's life; but it is so great that God values it at death. In harmony with this valuation the atonement has, in every covenant, been blood. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore, I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood" (Lev. 17: 11, 12, R. V.). This is but an emphasis placed by God himself on the awfulness of sin.

Every victim slain on Jewish altars pointed to the great price of sin.

God said thou shalt die if thou eatest of the forbidden tree: man ate, then justice demanded the execution of the law. Had not many been driven out from the presence of God, God would stand to-day condemned by the nations, would have been mocked through all the ages past as a God who would threaten but would not execute.

Hence, man was driven out and he thus enters the now sin-cursed world without hope and without God. But God still loves him and is filled with a desire to save him from the awful penalty that awaits him. But how? He must be just, and how can he be so, and, at the same time, save his fallen children from eternal death? He had plenty of mercy, was full of it, but how was this mercy to reach man?

Ah! our God is not only full of mercy but abounding in grace; so this grace opens the channel through which his mercy may flow to man. So God clothed himself in flesh and thus laid on himself "the iniquity of us all."

"He was despised and rejected of men. . . . Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him and with his stripes we are healed. . . . Jehovah hath laid on him the iniquity of us all. . . . By oppression and judgment he was taken away: and as for his generation, who among them considered that he was cut off out of the land of the living for the transgressions of my people to whom the stroke was due" (Isa. 53: 3-6, 8, R. V.).

This last verse simply means that the stroke that killed Jesus was really due the people, but he took their place and thus bore the stroke for them.

When it is said that God laid on him the iniquity of us all, it means that the oppression, suffering and death that our iniquities and sins called for were laid on him; he suffered in our places. He suffered like a sinner, and this suffering caused the Jews to esteem (think) him smitten and afflicted of God, because of his own sins. His suffering was so much like the suffering of a sinner that he was counted or numbered among sinners and finally died between two thieves.

Peter says, "Who his own self bare our sins in his

body upon the tree, that we, having died unto sin might live unto righteousness; by whose stripes ye were healed" (2 Peter 2: 24, R. V.). This means that Jesus on the cross bore our sins; bore the suffering, torture and death which were due us.

"Behold what manner of love the Father hath bestowed upon us." Wonderful grace that would suffer so much that others might live. Jesus is called "the grace of God." He was, indeed, the embodiment of God's grace.

Jesus is declared to be God in the flesh. He is called in prophecy "Immanuel," which is, being interpreted, "God with us." "The word was with God, and the word was God. . . . and the word became flesh" (John 1: 1, 14, R. V.).

"Who is the image of the invisible God" (Col. 1: 15, R. V.).

So all the sufferings of Christ was God suffering for man, for us. In no other way, so far as we know, could justice be satisfied and man be saved. Jesus prayed most earnestly that, if possible, the cup of suffering might pass; but it did not pass; therefore, it was not possible for man to be saved, save through these sufferings of Christ.

Man could not be saved without mercy, and mercy could not be offered to man until the price of sin had been paid, until justice had been respected. God in human flesh suffered in the sinner's stead till the law was satisfied, even till our Father could be just in showing mercy to man. Jesus is a propitiation for the sins of man, which means that through Jesus, the grace of God, it is possible for mercy to come to man.

Paul told the Romans that God had set forth Jesus to be a propitiation for the showing of his righteousness (justice): "that he might himself be just and the Justifier of him that hath faith in Jesus" (Rom. 3: 26, R. V.). This was one of the chief purposes of the death of Christ. God has always been willing and anxious to save man, wanted to save him, desired to have mercy upon him, but could not exercise this mercy till grace made it possible for him to be just and show favor to man.

Let us love him more, trust him more, and serve him more as the days pass. And may we never forget the way to love him is to know him, for he is altogether lovely.

The One Way of Salvation.

S. WHITFIELD.

No. 14.

In my last, I was talking about the things we are to add to our faith, according to the apostle Peter. Virtue was the first, which means courage; and it is something that we need all through our lives as Christians. Without it no person can live a life pleasing in the eyes of the Lord. We have to oppose the doctrine held and cherished by the majority of people we are brought in contact with, which is hard to do, especially concerning those that are near and dear to us, those that are good and kind to us, and those that love us. It is only natural and according to human nature for us

to oppose those that are opposing us. Satan will bring every possible thing against us to induce us to give up the fight against him. A great many people have gone over on the side of the enemy of souls because they could not stand the pressure any longer. Let us beware, for we will all be tried along this line. We cannot be popular; and please Christ. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God" (Luke 16: 15). "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" (Gal. 1: 10). Christ knew that many things that would please men would be rejected by God; and Paul knew that he could not please God and be a servant of men. To do this a man would have to go in opposite directions at the same time. One way, or the way of man, is a broad way, and with him any way is better than the right way, at least as a rule; but God's way is very narrow, and to please him we must give up our way and accept his. King Saul did not have courage enough to adhere to God's way. He thought he could please the Lord and at the same time listen to the people. "And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people and obeyed their voice" (1 Sam. 15: 24). Because he rejected the word of the Lord, and obeyed the word of the people, the Lord rejected him. It would have been a thousand times better for Saul had he courage enough to have obeyed the Lord, and not listened to men. He might have said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4: 19, 20), as did Peter and John. They were not afraid to disobey men, but they were afraid to disobey God. They had courage enough to boldly stand up for the truth and for right. Saul died a miserable death, forsaken by God; and they died a glorious death, God being with them, and they shall be with him throughout the ceaseless ages of eternity. Only a few people in any age, considering the masses that are in the world, obey the gospel, and even of those that do, many are not in earnest, and of those that are when they start, but few prove faithful till death, which makes it harder for those that are faithful, and it takes more courage to hold fast in the narrow way until the last. Think of Noah building the ark, and standing firmly against the popular current at his time with so few to help him! He remained steadfast in the right way of the Lord, and can be truthfully called a man of remarkable courage. We might say that he stood almost alone for God, and there is no doubt but that God looked upon him as the greatest man in the world at that time. Sometime in our lives we may be called upon to stand alone for our Maker, and, if so, will we do it? A person is not prepared to live a successful Christian life unless he has enough courage to stand alone for Christ and his cause. We shall all be tried, and we should be prepared to do anything for him who gave his life to redeem us from the curse of sin.

Knowledge comes after virtue. A knowledge of what

is right in the Christian race would be no good to us unless we had courage to put it into practice, notwithstanding the opposition that might be waged against us. The truth that we learn concerning Christianity which we will not obey cannot bless us, but it may be the means of condemning us at the great judgment bar of God. The Bible is the great source from which we gain a knowledge of God and of spiritual things; hence we must study it faithfully to learn our duty. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so" (Acts 17: 11). Paul was talking of the Bereans, and he calls them a noble people, for they searched the word of God. We do not always need to study the Bible to learn something new, but also to be reminded of what we already know. People that will not study the Scriptures cannot be saved. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1: 1-3).

Walnut Bottom, Pa.

The Power of Influence.

H. C. HINTON.

A fashionable lady passing down one of the streets of a great city one day saw two men quarreling; they soon came to blows, and suddenly one drew a pistol and shot his antagonist dead. The lady fainted at such an awful sight, and was at once conveyed to her elegant home and tenderly cared for by kind friends.

When the poor, unfortunate murderer came to the bar of justice to answer the charge of taking the life of his fellow man, the lady was summoned as a witness for the state. The evidence was conclusive. The jury said he was guilty, and must suffer the penalty in such cases. The day of execution arrived. The condemned man sent the lady a request to visit him. Hardly had she entered his cell when the poor man, pointing his finger at her, said: "Madam, I was raised by praying parents, early was I taught to reverence everything sacred. Well do I remember a sainted mother, who taught me to lisp the name of Jesus. Years ago, you invited me, then a young man, to attend a card party at your residence. There you handed me the first glass of wine that ever passed my lips. Madam, it was on that occasion, and at your earnest entreaties, I took the step that placed me where I now am. There it was I learned to love that which made me an outcast in life, and my disgrace at death. Whatever part of this deed you shall be called upon to answer for, I must not say."

The officer led the man to his doom, and the lady returned home with a heavy heart, knowing she had heard the truth.

The life of a Christian is as a signboard directing

fellow pilgrims to that heaven of rest that awaits those who have washed their robes and made them white in the blood of the Lamb. The true follower of Christ does not have to go through this world sounding a trumpet and crying "Christian! A Christian!" for others to know that he is a disciple of the meek and lowly Jesus. His life should so reflect the character of his Master that the world would be constantly reminded of him.

But whether or not we are Christians in deed and in truth, we still have an influence upon those who see our daily walk in life. If we realized that every word that passes our lips and every deed done leaves an influence upon the lives of those who see and hear, we certainly would be more careful to avoid that which would lead to error.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6). The influence that one life exerts upon another life is a lasting influence. While time lasts, it never dies.

As a pebble cast in mid-ocean exerts an influence upon the water, causing a wave to spread out in all directions and travel onward till the utmost shores are reached, so the influence of a good deed is felt by those around and their associates assimilate this influence to some extent, and it goes on thus until time shall be no more.

"Though scoffers ask, Where is your gain?
And mockers say your work is vain,
Such scoffers die, and are forgot;
Work done for God, it dieth not.

"Press on, press on, nor doubt nor fear,
From age to age this voice shall cheer;
Whate'er may die and be forgot,
Work done for God, it dieth not."

Paul said to the Corinthian brethren, "Be ye imitators of me, even as I also am of Christ" (R. V.). It is safe to follow Jesus at all times, but it is not safe to follow man only just as far as he follows Christ.

In this day when so many are, as it were, drifting with the current, what a chance we have of letting our light shine! The darker the night, the brighter shines the light, so a good deed done amid evil surroundings has more of an influence than when done amid surroundings similar to the character of the one doing the deed.

Let us make a careful examination of our lives and see if Christ is our leader in all things. Whatever is not in conformity with his character may be leading souls down to eternal ruin. "None of us liveth to himself, and none dieth to himself" (Rom. 14: 7, R. V.).

It is as impossible for us to live surrounded by human beings and not exert an influence upon them as it would be for the little buds to refuse to burst forth in the springtime when warmed by the gentle rays of the sun.

We know not how many are following us. The world looks at the church and often says, "I am as good as some claiming to be members of the body of Christ." What a shame it is that some, having put their hand to the plow, will look back. Jesus says they are not fit for the kingdom of God.

"Dear reader, bear in mind our breath may leave this mortal body, but the character we have made will forever live and build up or pull down the travelers along the path we have trod. May we take new courage, and leave along the path of life only that which will build up our fellow man in a godly life, and eventually lead him into the portals of heavenly bliss."
Spencer, Ind.

Judas Iscariot.

We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover and, like all money-lovers, could not understand Christ—could not make out the worth of him, or meaning of him. He never thought he would be killed. He was horror-struck when he found that Christ would be killed; he threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves, whoever was killed?

But Judas was a common, selfish, muddle-headed, pilfering fellow—his hand always in the bag of the poor, not caring for them. Helpless to understand Christ, he yet believed in him, much more than most of us do; had seen him do miracles; thought he was quite strong enough to shift for himself, and he, Judas, might as well make his own little bye-perquisites out of the affair. Christ would come out of it well enough, and he have his thirty pieces.

Now, that is the money-seekers' idea all over the world. He doesn't hate Christ, but can't understand him, doesn't care for him, sees no good in that benevolent business; makes his own little job out of it at all events, come what will. And thus, out of every mass of men you have a certain number of bagmen—"your fee first" men, whose main object is to make money. And they do make it—make it in all sorts of unfair ways, chiefly by the weight and force of money itself, or what is called the power of capital; that is to say, the power which money, once obtained, has over the labor of the poor, so that the capitalist can take all its produce to himself, except the laborer's food. That is the modern Judas' way of "carrying the bag" and "bearing what is put therein."—Ruskin.

It Takes Time.

It takes time to create a religious oration. A pop-gun with saw berries for cartridges and compressed air for propulsive force can be made of a reed and a rammer. The piece of artillery that carries a shell across the channel from Dover to Calais takes furnace, tools, and skill for months. A preacher, with much material on hand and large experience, confessed that six sermons of ballistic power, range, accuracy was the best outcome of a year. We have scrutinized one of them. They were rather the product of forty years. When the stingy father of Lord Holland complained to the painter at the price of a portrait, "done in a week," the answer came that it was the output of a third of a century of practice and study. Sermons of value are the accretions of years. They are the essence, "the destructive distillation" of much "gray matter." The oil of precious plants, the attar of roses, seeps slowly. We have seen the rings of growth on sermons. There was the original draft; then new thoughts rising to the lip in delivering and inserted with pencil, then subsequently key words of illustrations. The interlinings ran through years. It became a "cloth of gold" quilted in separate squares onto a base of rough osnaburgs.—Richmond Christian Advocate.

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.

THE WAY has been receiving names for the "t list" for several days; but there was no money on hand to send the paper to them, so we kept the names. But a contribution has been made by one brother sufficient to send THE WAY for one year to fifty; so we have more money on hand now for the "t list" than names. Send in more names and more money.

* * *

The "t list" is made up of orphans, widows, invalids and others who will read the paper, if it is sent to them, but who are unable or unwilling to pay for it. If the paper is coming to you, and you have not subscribed for it, look at the tab pasted on it, on which is your name, and if you find a small "t" just before your name, you may know we have been asked to send the paper to you and to pay your subscription from the fund contributed to THE WAY to send it to these classes. If you have paid for it yourself, gave the money to someone to send, and then find the "t" before your name, either the man to whom you gave the money kept it, or our mailing clerk or type-setter put that "t" there by accident. We will try not to make the mistake at our end of the line.

* * *

The man who makes a million dollars but who loses his soul, has made a frightful failure in this life; it would have been better for him if he had never been born. The man who saves himself, and who also leads one other into the everlasting kingdom of God will have in that one an unending fountain of joy through the unending ages of eternity. And Daniel says: "They that be wise shall shine as the brightness of the firm-

ament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12: 3). The brother who sent THE WAY to one hundred and fifty persons will be richly paid—paid a millionfold—if thereby one soul is saved, or if one saved soul is made wiser, stronger, better thereby.

* * *

One of the greatest preachers of the South wrote to me recently, saying: "We are all still delighted with THE WAY. I consider it the best paper I take. It breathes the Spirit of the Master as none other does." Of course, words like these greatly encourage us. At first I was desirous of paying the writers liberally for every article contributed to the paper. During the first year our rule was to pay two dollars and a half for every article published. We made few, if any exceptions to this rule, except in the case of one brother who refused to receive anything for his work. He was one of the poorest of them, too. Afterwards I became satisfied that the paper would teach the lesson of self-sacrifice, a lesson which all Christians must learn well, or be lost, if all the mental and spiritual work done for it, all the work done by publisher, editor and writers, should be given. I believed that God would abundantly pay them for their work; and, so far as I know, he has. He never fails to richly reward, even in this life, those who work in faith for him (see Mark 10: 29, 30; 1 Tim. 4: 8). Nothing pays so well for this life, as well as for the life to come, as whole-hearted, joyous self-sacrifice for Jesus' sake. We want no man to write for THE WAY who does not gladly give his work. We want every issue to be a glad thank-offering, presented by the writers to God in the name of Jesus out of heartfelt gratitude to him who gave his Son, and to the Son who gave his life. We hope that every writer for the paper will sanctify his work in prayer, and that all of us may be encouraged by remembering what great things God accomplished with youthful David and his little sling. Howsoever small and weak our work may be in itself, if the blessing of God rests richly upon it, there is no finite mind that can estimate how great and how far-reaching its power for good may be. There is nothing of such infinite value, nothing that is such a certain help, such a ready and abundant supply, as the blessing of God. He who has it richly resting upon him is always ready, always equipped, always abundantly supplied for every emergency, every trouble, every conflict. David did not have much in that conflict with Goliath, but what he had was abundantly sufficient for

the occasion. The blessing of God rested on him, on his eye, on his hand, on his sling, on the stone therein, and the power in him that hurled it with such terrific force into the giant's brain. Without this blessing David was nothing; with it he was more than a match for the mightiest warrior that lived. When Zerubbabel was to undertake a great work, the prophet was directed to say to him, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4: 6). And Isaiah says: "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary; and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40: 29-31). What wonderful things come from the blessing of God! How eagerly should every Christian seek for it. How he should hunger and thirst after it, and strive to live the life of energy and self-sacrifice that secures it!

* * *

"But," asks one, "is it not selfish and wicked to serve God from such motives? to deny yourself and toil for God for the pay that he gives?" No, not if the labor is a work of faith and love; but "whatsoever is not of faith is sin." There is a vast deal of difference in doing church work for the pay one can see there is in it, and in doing it to secure the blessing of God. In the one case the man walks by sight; in the other by faith. The man of faith who spends from six to twelve hours in writing an article for *THE WAY*, believes God will richly pay him for his time and labor; but he does not know when, nor where, nor how. This writer has not lived the life of faith he should have lived, he is constrained to confess; but he knows one thing well: the works that have paid him best, even for this life, have been works of faith. A protracted meeting held at a destitute place, where there were only two disciples, a husband and wife, who were not expected to give much—a meeting which resulted in the establishment of a church and the building of a house for the church—made these two his ardent friends, and resulted in his receiving through them, in cash, many times as much as one usually gets for a protracted meeting. The husband has gone to his reward; the wife is still one of his best earthly friends. This is one of many similar cases. It is true there is nothing that brings such certain and such abundant rewards, both for time and for eternity, as the cheerful and abundant giving of time, talents, labor and money to the cause of the Lord Jesus Christ, when, from a human viewpoint, there is absolutely no prospect of reward for labor or sacrifice.

The Corinthian Christians could see no prospect of earthly gain in contributing liberally to the needs of the poor saints in Judea, any more than we see prospects of a financial return when we send money to the poor in China, Japan or India; but Paul said to them, "He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap also bountifully." He says, "God is able to make all grace abound toward you; that ye, having always all sufficiency in all things, may abound to every good work." And he adds, "Now he that ministereth seed to the sower shall

both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." And he says these Corinthians "shall be enriched in everything to all bountifulness" (read, in the Revised Version, 2 Cor. 9: 1-11).

* * *

If a life of affluence will enable a man the better to glorify God, God makes him rich, as in the cases of Abraham and Job; if a life of poverty would be better, he makes him poor, as in the cases of Jesus and his apostles; if wealth, might, honor, high station would the better enable him to glorify God, God exalts him before men, as in the cases of Joseph, David and Daniel; if, in connection with poverty, disease and humiliation would be better, these also are given, as in the case of the last days of Lazarus. Those last hours of Lazarus, his death and glorious transference to paradise, through the brief, realistic, graphic account which Jesus gives of them, have accomplished ten million times more for the human family, no doubt, than all the other days of his life put together. Countless thousands have heard the story, and have been wonderfully affected for good thereby. We should pray to God to give us whatever is best for us, wealth or poverty, honor or humiliation, health or sickness, life or death; being sure that whatever he gives to his dutiful child will be a blessing; resting in the faith that for all that we sacrifice or suffer for him we may expect a hundredfold reward, even in this present time (see Mark 10: 30). I have no idea that Lazarus was an exception to this rule, or that there ever was or ever will be an exception to it. Remember, we know nothing of his life except the last days, the last sickness; but one thing is sure: all that God did for him was done in love; nor did the great Father, the most loving of all fathers, lose sight of his best interests, his real welfare, for one moment.

I knew an affectionate father to prosecute, convict and imprison his own son. I was a witness in the case. His tenderness towards his boy, his strict justice, his devotion to duty, his heaviness of heart were all witnessed, wondered at and admired by those present. Most lovingly did he minister to his wayward son while he was in prison! Don't imagine for a moment that the most loving of all hearts could ever forget or ever neglect a dutiful child. Even while Job was longing to die, full of disease, tormented by his friends, God was glorying in his unfaltering integrity. And how richly, how quickly the blessing came! Health, friends, riches, length of days, a great family—untold blessings were heaped upon him. No wonder James bursts forth: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5: 11). No wonder he says, "We count them happy which endure."

Editorial Notes.

J. A. H.

I have been asked what I think of the Twentieth Century New Testament. I think it will do any thoughtful, careful lover of the Bible good to read it; but it should be read with the understanding that it is not so much an effort to express clearly what the inspired men said, as what they meant. It can never

be regarded as a good translation; it is not sufficiently literal. One of the chief obstacles to securing a perfect translation of the word of God is the strong tendency in men to endeavor to express in English not what the inspired writers said, but what the translators understand them to mean; so the translations are too much colored by the peculiar doctrines of the translators. There is not one that is free from defects from this cause. But the best one extant, I have no doubt, is the Standard Edition of the American Revised Version. I am daily filled with gratitude for this noble work.

* * *

A brother wants to know what we think of Paul's teaching concerning the silence of women in the church, and he refers us to 1 Cor. 14: 34, 35 and to 1 Tim. 2: 9-12. Please read the passages in the Revised Version. Here are some of the things he says:

1. "Let your women keep silence in the churches."
2. "It is not permitted unto them to speak."
3. "They are commanded to be under obedience as also saith the law."
4. "It is a shame for a woman to speak in the church."
5. "If they will learn anything, let them ask their husbands at home."
6. "If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."
7. "Let the woman learn in silence."
8. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Why?

9. "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression."

In this same chapter in Timothy Paul says, "I will that the men pray in every place, lifting up holy hands," etc. Then he tells us what he wills the women to do (see R. V.).

I conclude, therefore, that Paul (or, as he puts it himself, the commandment of God) forbids a woman to make public addresses, or to lead the prayers (which is making a public address), or to ask questions in the church. In doing these things the woman assumes an authority and a leadership which God does not allow her.

Paul bases his prohibitions on the nature of man and woman; he goes back to the creation of Adam and Eve to find reasons for his doctrine.

But many people care precious little for what Paul, or the Holy Spirit either, have said when it comes in conflict with their inclinations.

The Relation of Wealth to Happiness.

One American Croesus, the late Cornelius Vanderbilt, is quoted as having said to a friend just before he died: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it and never had it in my hands for a moment. I dress no better than my private secretary and cannot eat as much as my coachman. I live in a big servants' boarding-house, am bothered to death by beggars, have dyspepsia, cannot drink champagne, and most of my money is in the hands of others who use it mainly for their own benefit."—The Cumberland Presbyterian.

Very true, indeed! It is foolish to lay up money. What you use you have; what you give away in Jesus' name and for Jesus' sake you lay up in store for yourself; but what you keep you lose, every cent of it. If it were not for God and his promises, for Jesus and his word, there would be some reason for laying up in store for one's self against "a rainy day," or old age. But a Christian who lays up his treasures in heaven need not concern himself about the rainy day or old age. He can devote all his talents and possessions to the advancement of his Father's kingdom. The more he gives the more he can give. He will take care of people in their old age, but he will not need people to take care of him; or, if he should, they will be on hand to do it.

How much better it would have been for Vanderbilt, if he had used all his millions strictly and literally for the service of Christ. "Ah, if I had millions I would do it," you say. Would you? How do you use your thousands, your hundreds, your tens, or your ones? Remember the man to whom one pound was given. Let us one pound people take warning from his fate. Many a man who reads this could easily give a few dollars every week. Three dollars a week would only be about one hundred and fifty dollars a year. I have known poor men and poor women who did more than that every year.

Christmas.

Christmas, the day on which the nativity of the Savior is observed—assigned to December 25. The institution of this festival is attributed by the spurious Decretals to Telesphorus, in the reign of Antonius Pius (A. D. 138-161), but the first certain traces of it are found about the time of the Emperor Commodus (180-192). In the reign of Diocletian (284-305), while that ruler was keeping court at Nicodemia, he learned that a multitude of Christians had assembled in that city to celebrate the birthday of Jesus, and having ordered the church doors to be closed, he set fire to the building, and all the worshipers perished in the flames. It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in May or April, others in January. There is no reason to suppose that December was the day of Christ's nativity; indeed, it is not evident that it could have been; for it is then the height of the rainy season in Judea, when the shepherds could hardly have been watching their flocks by night in the plains.

Christmas not only became the parent of many later festivals, such as those of the Virgin, but especially from the fifth to the eighth century gathered round it several other festivals, partly old and partly new, so that what may be termed a Christmas cycle sprang up, which surpassed all other groups of Christian holidays in the manifold richness of its festal usages, and furthered, more than any other, the completion of the orderly and systematic distribution of church festivals over the whole year. Not casually or arbitrarily was the festival of the nativity celebrated on December 25. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful one was, that almost all the heathen nations regarded the winter

solstice, which occurs at about this time, as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally the symbolical personifications of these powers. In more northern countries, this fact must have made itself peculiarly palpable; hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice, the Germans held their great Yule feast, in commemoration of the return of the fiery sun-wheel; and believed that during the twelve nights from December 25 to January 6, they could trace the personal movements and interferences on earth of their great deities, Ohin, Berchta, etc. Many of the beliefs and usages of the old Germans, and of the Romans, relating to this matter, passed over from heathenism into Christianity, and have partly survived to the present day. But the church also sought to combat and banish—and it was to a large extent successful—the deep-rooted heathen feeling, by aiding—for the purification of the heathen customs and feasts which it retained—its grandly devised liturgy, besides dramatic representations of the birth of Christ and the first events of his life. Hence sprang the so-called “Manger songs,” and a multitude of Christmas carols, as well as Christmas dramas, which, at certain times and places, degenerated into farces or Fools’ Feasts. Hence also originated, at a later period, the Christ-trees, or Christmas trees, adorned with lights and gifts, the custom of reciprocal presents, and of special Christmas meats and dishes, such as Christmas cakes, dumplings, etc. In recent years it has been most usual for friends to forward to one another, by post, gayly-illuminated Christmas cards, bearing Christmas greetings, though this custom seems now on the wane.

In the Roman Catholic Church, three masses are performed at Christmas—one at midnight, one at day break, and one in the morning. The day is celebrated also by the Anglo-Catholic Church and the Protestant Episcopal Church in the United States—special psalms are sung, a special preface is made in the communion service, and (in the English Church) the Athanasian creed is said or sung. The Lutheran Church, on the European continent, and in America, likewise observes Christmas; but the Presbyterian Churches in Scotland, and large portions of the English dissenters, reject it, in its religious aspect, as a “human invention,” and as “savoring of papistical will-worship;” although in England dissenters as well as churchmen use it as a social holiday, on which there is cessation from all business. Its religious observance, however, is manifestly growing in favor in recent years among all non-prelatical denominations, both in England and in the United States. Its suggestions of the Son of God as a little child are so sweet and tender, that it has commended itself as a children day, and therefore a family day, and thence as a day within the cognizance of the church for spiritual uses. But within the last hundred years the festivities, often degenerating into wild revel, once customary at what is known as the Christmas season (December 25 to January 6), have much fallen off.

These at one time lasted with more or less brilliancy till Candlemas and with great spirit till the Twelfth-day; but now a meeting in the evening, composed, when possible, of the various branches and members of a

family, is the chief social and festal distinction of the day.—Columbian Cyclopaedia.

NOTE BY THE EDITOR.—I have been asked questions concerning Christmas by a number of people, and print this article as a reply. Some brethren seemed to think we failed to publish THE WAY the first week in January because we were observing the Christmas festival as a religious duty. As a matter of fact, Christmas is a nuisance and a bore to us. We are sorry when it comes and we are glad when it is gone. It interferes with our publishing business, with our school work, demoralizes the students, curses the country, causes many untimely deaths and is the cause of many evils.

Our Motto, and Name.

C. E. MORTON.

The restorers of the primitive order of Christianity adopted the following motto, to wit: “Where the Bible speaks we will speak; where the Bible is silent we will be silent.” This motto prevailed unanimously in the minds of the disciples of Christ, undoubted and unchallenged, until a few years ago, and is still maintained and upheld by the church to-day. Now, with this motto in our mind, let us see what the Book says about it. Nowhere do we find therein the Christian Church, the Methodist Church, the Baptist Church, the Presbyterian Church, nor any other name given by men to a church; nor do we find the Church of Christ in the singular, but in Romans 16: 16, “The churches of Christ salute you.” Nowhere in the Bible, after the church was set up, where the church is named, do we find any given name but “the Church of God,” as follows, to wit: Acts 20: 28, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood,” this being Paul’s charge to the elders at Ephesus. Again, Cor. 1: 2, “Unto the Church of God which is at Corinth,” etc. The Church of God which is at Bowling Green, the Church of God which is at Madisonville, etc. Again, 1 Cor. 10: 32, “Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God,” etc. Again, 1 Cor. 11: 22, “What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not?” Again, 1 Cor. 15: 9, “For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.” Again, Gal. 1: 13, “For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the Church of God, and wasted it.” Again, and the last, 1 Tim. 3: 5, “For if a man know not how to rule his own house, how shall he take care of the Church of God?” Now, from these quotations from the word of God, seven in number, the only name to be given to the church, the called out of God, is the name given it by the Book, six times by the apostle Paul, and once by the evangelist Luke, in Acts of the Apostles. Why Paul should refer to the churches of Christ, in the plural, and only once no one knows; unless it be as a child referring to its father’s possessions, as our lands, our houses, our homes, etc. Now, the conclusion of the whole matter is to take the Bible where it speaks, and say “the Church of God,” nothing more, nothing less. But the latter day Chris-

tians (?) reverse the motto adopted by the restorers of the primitive idea of Christianity, and say, "Where the Bible speaks we will keep silent; and where it is silent we will speak." With this motto carried out, in which there is no sense, could the gospel, which is the "power of God unto salvation," be preached at all?

Take this for what it is worth, asking you to comment upon it, with the hope that I may be benefited by what you may say.

Madisonville, Ky., January 24, 1902.

[NOTE BY THE EDITOR.—If Brother Morton were to say, "This is my house," it would be quite proper and true for me to say, "This is Brother Morton's house," or "This is the house of Brother Morton." Christ says, "my church," and Paul writes about "the churches of Christ." Let us hold fast to every word of God. The name Church of God is the most commonly used, and, if we follow the divine guide, we will use it more frequently than the others; but let us not give up or cease to use any word of the New Testament. Let us stand for the Book, the whole Book, and nothing but the Book, as our guide in religion. Of course, the name "Christian Church" is out of the question with those who are determined to hold fast to the sound speech found in the Bible. Division comes by departing from the Book, either by adding to it or taking from it.]

The Ideal of Christianity.

W. J. BROWN.

Jesus says "Be ye perfect even as your Father who is in heaven is perfect." This seems to be one of the most knotty problems that theologians have to wrestle with. Many apologies have been offered for this confessedly difficult teaching, and many have been the conjectures of good and wise men as to what Jesus meant. Let me suggest one practical solution of this high standard of Christ's teaching. Sometime ago a young man, who is a skilled musician, said to me that it was utterly impossible for him to do what the New Testament required of Christians. For instance, the command to love enemies was more than he could do. I said perhaps that is true with you, but it may not be so with others. The impossibility and impracticability of the teaching of Christ are not with the teaching itself, but with men. It would be utterly impossible for me to manipulate the piano as you do; it would be as difficult for me to do as any miracle that Jesus ever did. It would be easy for one with Christ's conception of the ideal of man, his love of God and sympathy for man and his unselfish nature, to attain the high standard enunciated by the Christ. It would be impossible for some to go into the pulpit and preach the gospel as some men do, for reasons that are not far to seek. It is next to impossible for some people at the age of fifty years to ever learn the common sciences. Neglect of the most vital principles and faculties of the intellect and the soul will effect a paralysis of both. It is easy for one who is prepared to preach, to teach the sciences, to play the piano, to practice Christianity. But this preparedness is not attained in a dream; no one ever became Christ-like in life in his sleep. We do not learn skill at the piano, proficiency in the sciences, acquire an education in a moment of time as some are supposed to get religion at a certain place in a definite

way. We begin away back in the days of our youth to learn the arts and the sciences. One acquired by the proper course, it becomes easy to perform what the uninitiated call prodigies in art and science. In the same way it becomes easy, natural and normal for one to practice the high standard of Christianity.

Cloverdale, Ind.

Spiritual Activity.

JAMES A. ALLEN.

Spiritual activity is necessary to spiritual growth. It is impossible for one who does not exercise his faculties to grow and it is equally impossible for one who does not do his duty as a Christian to become strong in the Lord and in the power of his might. Jesus gave the world a perfect example of constant work and of diligence in the service of God, and Christians to-day should imitate the example of the author and finisher of their faith, and they should, like him, be continually about their Father's business. When a man enters the family of God and becomes one of the "sons of God," he must do his duty as a son. All who are "baptized in the name of Jesus Christ" are raised from the waters of baptism to "walk in newness of life" (Rom. 6: 4). "If then ye were raised together with Christ," says Paul to the Colossians, "set your mind on the things that are above, not on the things that are upon the earth." "Seeing that ye have put off the old man with his doings, and have put on the new man, who is being renewed into knowledge after the image of him that created him," those who have been "born again" into the family of God "as newborn babes" ought to "long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Peter 2: 2). Jesus commanded the apostles concerning those who would believe their preaching and be baptized, saying, "Teaching them to observe all things whatsoever I have commanded you." Christians to-day are commanded "to observe all things" that Jesus commanded the apostles. No man truly loves the Lord who will not obey all the commandments of God, who will not "observe all things." Jesus said, "If ye love me, ye will keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." A man must not only believe in Christ, but he must follow in his footsteps and be continually doing the Lord's service. To simply believe in Christ, without obeying him, will not save anyone. James says, "What doth it profit, my brethren, if a man say he hath faith, but have not works?" The apostle asks, "Can faith save him?" "Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well; the demons also believe and shudder. But wilt thou know, O vain man, 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 unto 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" (Jas. 2: 18-24). "For as the body apart from the spirit

is dead, even so faith apart from works is dead" (verse 26).

There is a work in the vineyard of the Lord for each disciple. Each is responsible in the sight of God and each must bear his part and his responsibility in this work, remembering that he must give an account of his stewardship. One cannot walk in the straight and narrow road that leads to eternal peace and rest on high, without performing his duty and his part of the work. People must take up their cross and follow the Savior daily, never looking back to the weak and beggarly elements of the dust. Early Christians were taught to work out their own salvation with fear and trembling. No man is well pleasing to God who is not continually striving to save his own soul and the souls of his fellow men. The harvest truly is plentiful but the laborers are few. We should pray God that he send forth more laborers into the vineyard and we should work and labor in harmony with our prayers. We should work while it is called to-day, for the night soon cometh when no man can work.

Before "the prize of the high calling of God in Christ Jesus" can be attained, we must "press on toward the goal." Before the "crown of righteousness, which the Lord, the righteous judge, shall give" to his dutiful children, can be received a good fight must be fought, the course must be finished and the faith must be kept. "The whole duty of man" should be performed, "for God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil."

Nashville, Tenn.

The One Way of Salvation.

S. WHITFIELD.

No. 13.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1: 5-11).

These verses clearly teach us that there is something for us to do after we have become Christians to be saved. We must add all of the above to our lives. This is the divine standard, and we should all mold our lives according to it. Sometimes we are blamed for making the life of the Christian too hard. But the danger is now on the other hand. There is no danger of us getting the standard too high, especially if we are willing to try hard to bring our own lives up to the same, as we expect others to do. We are very much prone to look to men for examples, but we should remember that humanity is very imperfect, even at its best. Let us rather take the Bible for our guide,

and make our lives come up to its teaching. And again, we are likely to try very hard to bring Christianity down until it will suit our case instead of bringing our lives up and making them like the life of the Son of God. In the race for eternal life there is no time for experimenting, since this is our first and only chance to prepare to meet our God. We cannot afford to run any risk or take any chances, for, in this all-important matter, the only wise and sensible course to pursue is to know that we are infallibly right, and then bend all of our energies to work to that end. Since the religious world differs so widely from us on what we call doctrinal points, we are apt to give all of our attention in trying to correct, and at the same time forget our duty to live godly, righteously and soberly in this world. Why should we condemn others when probably we are equally guilty ourselves? God will finally condemn us for not trying to live right if we are guilty the same as he will condemn others for not respecting his authority. 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). To live a godly life is just as much a command of God as to be baptized is, and we should not forget that it is. There is but one book in the New Testament that specially tells us how people became Christians in the days of the apostles, but just think of how many there are that tell us how they were to live Christians! To live here as God has taught in his word means something. We cannot live as the world does; we cannot do as we like; and we cannot think what we like; but we must come out from the world and keep ourselves separate from it, and be a peculiar people so that we may be counted vessels unto honor ready for the Master's use. We must be valiant soldiers of the cross, and not entangle ourselves with the affairs of this life; but, having put on the whole armor of God, live for Christ, toil on and sacrifice until he calls us hence.

Peter tells us that we must add certain things, and Paul tells us that there are things for us to put on. "And have put on the new man, which is renewed in knowledge after the image of him that created him. . . . Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection" (Col. 3: 10-14). Paul tells us that there are things to be put off from our lives. "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3: 8, 9). All of these things teach us that we cannot live the same life that we did while we were in the world. Our lives must be changed. We put off the old man and put on the new man, which means that we cease to practice sin and clothe ourselves with the righteousness of God. By feeding upon the sincere milk of the word, we grow up after the likeness and image of the Son of God.

To demand a prize when a person has just entered a race, without running the race, would be just as reasonable as it is for us to expect the promise of eternal life when we are brought into Christ, without trying

to live in harmony with his will. When a child enters school it does not obtain an education without continuing in the work or course of studies marked out. We are to remain faithful unto death to receive the crown of everlasting life, which will not fade away. "But he that shall endure unto the end, the same shall be saved" (Matt. 24: 13).

Walnut Bottom, Pa.

Faith.

J. LEE BLACK.

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). From this passage we learn that faith is obtained by hearing.

Now, faith is exercised with the heart. "For with the heart man believeth unto righteousness" (Rom. 10: 10). We also find that the word of faith is in the heart. "The word is nigh thee . . . and in thy heart: that is, the word of faith which we preach" (Rom. 10: 8). Now it is with the heart that we think. "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts" (Matt. 9: 4)?

It is in the heart that we reason. "And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts" (Mark 2: 8).

It is with the heart that we understand. "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12: 40).

Now, we have it stated that the heart thinks, reasons and understands. So then the seat of the intellect is in the heart. God then appeals to the intellectual man in order to produce faith in his heart. This is why Paul said that the gospel is the power of God unto salvation (Rom. 1: 16). This is why Paul said that "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21). This is why Christ said "Go ye into all the world and preach the gospel to every creature" (Mark 16: 15). This is why Paul exhorted Timothy to "Preach the word; be instant in season, out of season" (2 Tim. 4: 2).

Now, when we collect these facts we learn that God appeals to a man's intellect in order to plant faith in his heart. Listen: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). How shall they believe in him of whom they have not heard" (Rom. 10: 14)?

So God places the gospel, which is his power unto salvation (Rom. 1: 16) before man so that he can hear it. Thus it enters the mind or heart. When he hears it he thinks about it, he reasons over it. When he has thought and reasoned over it sufficiently, he understands it. When he fully understands it he then believes it. Thus faith is produced in his heart by hearing the word of God, which is the seed that produces the new birth (1 Peter 1: 23).

When the gospel is heard, thought about, reasoned over and understood, it is sure to produce faith in the heart, for the whole intellect has taken hold of it.

When we hear the word of God, think about it, reason over it and understand it, we have in the heart that incorruptible seed which liveth and abideth for-

ever (1 Peter 1: 23). Then if we abide by these things which are in the heart we are happy, for if we have gone through this course of training we most assuredly know these things. "If ye know these things happy are ye if ye do them" (John 13: 17).

Utica, Miss.

Report for December—Remarks.

BY J. M. M'CALEB.

Church at 25th street and Portland avenue, Louisville, Ky., \$2.75; M. B., Chelsea, Iowa, \$1; Mrs. J. S. S., Central City, Ky., \$2; J. S. H., Gallatin, Tenn., \$4; J. L. L., Albion, Nebr., \$5; by Christian Leader, \$1; Don C. J., Malta, Ohio, \$1; Miss M. K., Selkirk, Ont., \$1. House rent for ten days, \$8.33; Shimonsa church, Chiba, Japan, \$1.50; teaching, \$40. All sources for the month, \$67.58.

This brings us to the close of another year. Have received from various sources for different ones, \$1,559.44. This is the largest amount the Lord has ever entrusted me with for one year. Last year was next to it and amounted to \$1,268.57. Of the amount this year, it has been distributed as follows: For Brother Fujimori, \$6; Brother Bishop, \$33.50; Brother Snodgrass, \$5; contributed to the work in Japan, \$276.07; to Brother Jones on debt remaining on our home, \$75; traveling expenses in America, about \$100; to traveling expenses from Louisville, Ky., to Tokio, Japan, \$421.45; for family expenses, \$642.42. Of the last named amount, however, there are \$49.70 that, though appearing in the report, have not yet reached us, which would leave us \$592.72.

According to "your need" so shall it be done unto you.

We needed a larger amount this year than ever before and the Lord gave it. It is my motto to do just as Jesus said, "Seek first the kingdom of God and his righteousness," with the belief that at the proper time all these things shall be added. While I want to be frank and full in making such statements as will give an intelligent knowledge of our labors and their expenses—faithfulness demands this—I have avoided during our ten years' labors in Japan making appeals for money. If there has ever been a cent given for the benefit of our labors that was not given "willingly" I know not of it. Contrary to what seemed to have been the opinion of some, our trip home was not to raise money. During my two years' journeying from Texas to Canada I did not resort to the method of asking the churches for money, and I noted that when appeals were made by others, somehow I got less than at other times. One case I remember, notably, where a brother wrote me he wanted me to come and speak at their place and to be sure to call for a collection. I, however, followed my usual custom and finished my speech without any reference to that subject. He felt that it must be attended to, so got up, made a talk and had the boxes passed around. He got all of ninety cents, and this from a church representing two million dollars in wealth and meeting in a \$23,000 house. Neither did I make it a point to visit only the strong churches or those considered able to pay. While I did not slight such, I tried to be entirely independent of that matter and go where I thought the most good could be done. Often

I was in the most out-of-the-way places and even where there was no church at all. In places where I could naturally expect but little or nothing I got the most liberal contributions. Some have entertained fears that when the enthusiasm of such a work as this had died away, the interest would cease and it would come to nought. But the Lord does not depend on enthusiasm to carry out his purposes. All cannot have it. If the Lord should demand this of me I should be a failure. I couldn't arouse people to a high pitch of enthusiasm if I should try. But the Lord assures success on a basis all can attain—faithfulness.

"But if your object in traveling among the churches was not to collect money, what was it for?" some insist on asking, and, "You just as well have asked for collections, for everybody knew that was what you were after." I didn't think everybody knew that. In fact, I have serious doubts if anybody knew it. A brother goes to a certain place and preaches for a month. He preaches on various themes, as he thinks the occasion demands, and exhorts the people to holiness. During this time he likely has insisted that it is the duty of every Christian not only to give his service but of his substance to the Lord. The brother has done his best in proclaiming the gospel to a perishing people. The people in time, being moved by the love of God and a burning desire for the salvation of their fellows, give liberally of their means to this brother's temporal necessities. Now I raise the question as to the brother's object. Was it to raise money? Was it not rather to save souls? Would it be justice to this brother to accuse him of going to this place to raise money? Now if would be just as much out of place to accuse me of such a thing as to so accuse this brother. I believe if the churches do not awake to their duty and do all they can, both in their personal efforts and with their means, to save a perishing world they will be lost. My purpose in making the tour of the churches was to impress this truth, and to make men see that unless they are interested in the salvation of others they themselves will be lost. There was no need of my going among the churches "to raise money." The Lord had been mindful of us for almost eight years, and the offerings we received from year to year were not diminishing. My faith is that we could have spent the rest of our days in Japan and the Lord would have taken care of us (provided that had been the way most pleasing to him).

The present ways of thinking in regard to missionary work are to my mind just the reverse of what the Lord would have them. There is not a single instance on record where any church or number of churches first had to raise funds to send out a missionary. They frequently co-operated with those in the field of labor, but the laborers took the initiative and the fellowship followed. Where they saw a work to be done they went forward and did it, believing that God would do the rest, and in this were not disappointed. "The Lord knoweth them that are his," and he searcheth them, out as a shepherd doth the sheep. The great need of the hour is not to raise money and beg the churches, but to arouse men to action, to lives of consecration.

I am on a ship plowing its way across the great deep. The cry is made that she has struck a hidden rock and is fast going down. The life-boats are lowered to the

water and all are asked to get in that we may pull off for the shore and be saved. Think you there is any man of a sound mind that would be indifferent on such an occasion? Can you imagine any who would stand by with indifference without an effort to help? What would you think of the man who would cast about in the midst of such a scene as this and begin to ask what assurance there was of being paid and what salary he was to receive for helping to rescue the perishing? Such an occasion would demand action! action! with a soul filled with the one absorbing purpose of saving men. A man who would not thus act under such circumstances would be selfish and mean.

Now, the above illustration fitly represents man's real condition. Men are sinking down daily to eternal ruin. You and I, as servants of the Lord, are called upon to enter into this great rescue work. The souls of men are at stake. We cannot as true men and women quibble about money and salaries. Let us enter in and do our best and God will do his. If it is a work well pleasing to God it is unreasonable to suppose he will not bless us in every needed way while engaged in it.

Trustfulness.

I know not what will befall me!
 God hangs a mist o'er my eyes;
 And o'er each step of my onward path
 He makes new scenes to arise.
 And every joy he sends me comes as
 A sweet and glad surprise.

I see not a step before me, as I tread
 The days of the year,
 But the past is still in God's keeping,
 The future his mercy shall clear,
 And what looks dark in the distance,
 May brighten as I draw near.

For perhaps the dreadful future is
 Less bitter than I think;
 The Lord may sweeten the water
 Before I stoop to drink.
 Or, if Marah must be Marah,
 He will stand beside the brink.

It may be there is waiting for
 The coming of my feet
 Some gift of such rare blessedness,
 Some joy so strangely sweet,
 That my lips can only tremble
 With the thanks I cannot speak.

Oh, restful, blissful ignorance!
 'Tis sweet not to know;
 It keeps me quiet in those arms
 Which will not let me go,
 And hushes my soul to rest
 On the bosom that loves me so.

So I go on not knowing;
 I would not if I might;
 I would rather walk on in the dark with God,
 Than go alone in the light;
 I would rather walk with him by faith
 Than walk alone by sight.

My heart shrinks back from the trials
 Which the future may disclose,
 Yet I never had a sorrow
 But what the dear Lord chose,
 So I send the coming tears back,
 With the whispered words, "He knows."

The Way

87
41

"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. III.

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Scraps.

J. A. H.

We now have on hand for the "t list" enough money to send THE WAY to more than a hundred widows, orphans, invalids, and others who will read it, but who will not or cannot pay for it. Send us more names. Send only the names of those who are willing to receive the paper.

* * *

The Christian Standard inaugurated a movement to put a Christian paper in every Christian home. A number of other papers have joined in this effort and seem to be succeeding well. THE WAY is a meek little thing that would like to find its way into every English speaking home in the world, whether Christian or infidel, where it would be read, if it could. With all the power that is in its little body it is after the lost, to save them; and after the saved, to build them up in the most holy faith. Help it along, if you think it is worthy. Make up a club for it, or send it to someone who needs it.

* * *

I have on hand an article from Brother J. H. Harden, of Anniston, Ala., discussing the question as to whether churches of to-day should have selected or appointed elders, as they had in New Testament times. We hope to print it soon, and comment upon it. A number of others have asked for light on this phase of the subject. We will hunt for it.

There is much else I would like to say in these Scraps, but mailing time has come, and the matter for THE WAY must go to the printer.

The Greatest Hindrance to the Spread of the Gospel.

J. A. H.

That for which every Christian should live, the chief object of his life, the thing to which he ought daily to give more thought than to anything else, the work to which everything else should be subservient, and for which everything else should be conducted, is the salvation of soul. One of the greatest mistakes of men, of Christians as well as of others, is practically to look upon this life as an end, not as a means. Most men have some sort of belief in existence beyond the grave; but their faith in it is so weak, their conception of it so vague and shadowy, their lives here are affected but little, if any, thereby. Men think and talk and toil and sweat for the welfare of themselves and their children for this life, as though death ends all. With them the bread and butter problem is the chief thing. What shall we eat? What shall we drink? Wherewithal shall we be clothed? Where shall we dwell? In what shall we ride? What shall we drive? What shall we do if we are sick? How shall our children fare after we are dead? are the questions that for the most part absorb the attention and enlist the energies of most men, even of members of the church of Christ.

The Master, of course, foresaw this state of affairs; it was plainly manifested to him, no doubt, in his own day on earth; so he said to his disciples: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all of these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added to you" (Matt. 6: 31-33). Jesus came into this world to seek and to save the lost; and he wanted his disciples to live for the same purpose, to devote their lives to the same great end, the building up of the kingdom of God. He knew that the chief obstacle to their doing this would be fear for the temporal welfare of themselves and their children; that the greatest hindrance to the building up of God's kingdom on earth, and the salvation of men through it, would be the absorption of his disciples in providing for the temporal wants of themselves and their children. He knew they would not be concerned simply about the present, but about the future of this life for years to come; and that the passion for hoarding up temporal supplies for needs

that might arise in the years to come would grow upon them. He knew that Satan would use this passion more successfully than any other weakness of Christians for hindering the success of the kingdom of God; and so, in his great introductory sermon, in which he lays down the great fundamental principles of the kingdom of God, showing how completely the new covenant will supplant the old, how radically the doctrine of Christ will take the place of that of Moses, he devotes far more time and space to teaching and exhorting his disciples not to lay up for themselves treasures upon earth than to any other one doctrine. As it is printed in the Bible from which I am reading (the standard edition of the American Revised Version), he devotes sixty-seven lines to it in one paragraph (Matt. 6: 19-34) and twenty-two in another (Matt. 7: 7-12); while to prayer, the next longest topic, he gives thirty-eight lines and to false prophets twenty-nine. Think of Jesus in the greatest sermon that ever went to record, which was designed to set forth the fundamental principles of the kingdom of God, which is full of thought from first to last, and which has not one superfluous word in it, think of him devoting more than twice as much time, thought and energy to this one topic than to any other! We may be sure it is one of infinite importance. And now to prevent his disciples from wasting their lives in accumulating earthly riches, he proposes in good faith and in all solemnity to make this contract with them: "Seek ye first his [God's] kingdom, and his righteousness; and all these things shall be added to you." He who devotes his life to God's kingdom and his righteousness is just as sure to be supplied with everything he needs as that Christ is true. The Master meant every word that he said, and he is in the proper position and is perfectly competent to make his contract good. You can depend upon it with as much confidence as you can upon the rising of the sun to-morrow. When the disciples of Jesus in his day hesitated to believe this teaching, he accused them of little faith, and said unto them: "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).

Next to the doctrine of the resurrection of Jesus, I doubt if there is one in all the book of God that Satan more intensely hates. He shows his hatred of it by the persistency with which he fights it, and tries to obscure it. If possible he would deceive the very elect on this point—I am certain he has obscured the subject to many of the elect. He circulates all sorts of false ideas to prevent this idea from being accepted and acted upon. He teaches that God made this world and subjected it to law; that if any man, saint or sinner, would have food and raiment he must work for them according to this law; that the sinner has as good a chance as the saint for securing temporal blessings, and upon the same terms; that God has no special blessings for anybody, nor did he ever have under any dispensation, so far as temporal blessings are concerned. But this lie is so manifest to every intelligent man who is accustomed to read all the word of God, and to meditate in it, that he modifies it to deceive, if pos-

sible, a more intelligent and thoughtful class of Christians. He says that under the old covenant God specially blessed the faithful in temporal things, but that he does not under the new. This catches a good many men of good intelligence. But this lie also is far too gross, too manifest, to deceive the more thoughtful and devout New Testament readers; so Satan tries again. He affirms: "Jesus wants you to seek for food and raiment. When he said, 'Seek ye not what ye shall eat and what ye shall drink,' he did not mean exactly that. What he means is that when the Christian diligently seeks for food and raiment he will surely get them; but when the sinner seeks them he may not." Satan generously (?) grants (in arguing with some people) that Jesus does not want them to lay up very great riches, but that he does want them to make a comfortable provision for themselves and for their families during their lives. And, as most men think they may possibly live to be ninety years old, and that their children and grandchildren may greatly multiply, they are kept pretty busy laying up, if they accept Satan's teaching at this point. They have not much time and money, frequently, to use in saving men. The goodness of heart of some men, their great love for the Savior, and their devotion to his cause, make them sacrifice time and money to Jesus, in spite of their being more or less deluded by Satan at some of these points; but many are spiritually so paralyzed by his devices along this line that they accomplish comparatively nothing in saving men. Think of it; of that work for which above all others God lets them live, they accomplish comparatively nothing, because they are so absorbed in seeking what they shall eat and what they shall drink!

If Christians could be freed from caring for themselves, and could be induced to devote all their time and energies to the service of Christ, what an enormous amount of work would be done! What vast sums of money would be spent! What multitudes of widows and orphans would be cared for! How many thousands of evangelists, full of love, aflame with zeal, enthusiasm and devotion to Jesus, armed with the sword of the Spirit, and marvelously skilled in its use, would be fighting the battles of the Lord on thousands of battlefields, at home and in foreign lands! The one thing that hinders this, I do believe, more than all others, so far as Christians are concerned, is they fear that if I devote my time wholly to Jesus, I and my family will come to want in sickness or in old age.

I know it is one's duty to provide for his family, but I am certain that the best way for any man to do it is to give his life, his body, soul and spirit, his possessions, his all to Jesus and his kingdom. This does not mean that one should cease to work, or that he should cease to work at the calling in which he is now engaged; but it does mean that he should regard himself literally as a servant of Jesus, and all that he has as actually and literally belonging to Jesus. He should run that farm, conduct that store, teach that school, spend that money as a slave of Jesus—as one who must give an account to his Master for everything. It is right for him to live; his Master wants him to; but it is wrong for him to continue to accumulate more than his daily needs require. His Master forbids him to do this, tells him he does not need to. He ought to be

as wise and diligent in spending his surplus for Jesus as he is in making it.

Oh, if I could only believe that God would care for me, that he would supply my needs, that he does bless all those who trust in him and who live for him! Oh, if I could know that he did formerly bless with temporal things those who depended on him, that he overruled natural law, that he blessed with every good thing, and that he does now, those who put their trust in him, how gladly would I spend and be spent in his service! Do you say that, my brother, my sister? Then read the next article.

An Effort to Remove the Hindrance.

J. A. H.

As we have seen in the preceding article, unbelief on the part of Christians, unbelief in the plain, positive, emphatic and repeated teachings of Jesus Christ, is the cause of the fearful negligence of Christians in working for the salvation of the lost. They are so much engaged in caring for their own temporal wants they are allowing those about them to go to perdition with but little effort to stop them. Did God ever bless and cause to prosper those who put their trust in him? Did he do it without any mortal being able to see any manifestation of miraculous power? Read and see. "Three times in the year shall all thy males appear before the Lord Jehovah, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year" (Exod. 34: 23, 24). Here is a marvelous promise which, of course, God kept in perfection. Every male in Israel was required to appear before the Lord. Now, much of the time Israel was engaged in wars with neighboring nations; yet God says that when they go up three times each year, no man should even desire their land. The women and children would be just as secure at home as if an army of stalwart warriors was camped about them. How marvelous the power of him who could so control the desires of fierce, hostile hordes of Philistines, Midianites, Amalekites, Edomites, and of all other enemies of Israel! Was not this a notable case of special providence? What have these folks to say to this case—these folks who tell us God never gave special temporal blessings to anybody, that the vilest sinner has, and always has had, as good a chance as the best of God's servants, when it comes to temporal blessings? What can they say to this? I have no doubt but that God used natural law to restrain the desires of Israel's enemies, but he used it in taking special care of his people; Israel did not use it; Israel obeyed God when they could not possibly see how they could be protected; but God protected them. God is perfect master of his own laws; he can use them far better than we can. Sometimes we seem to think he cannot use his own laws, and take care of us while we work for him; so we conclude to neglect working for him, and use his laws and take care of ourselves. If we do not trust him to take care of us while we work for him in this world, I am afraid he will leave us to take care of ourselves in the other world; and that is a job the boldest of us would hesitate to undertake.

Take another passage: The fiftieth year was the jubilee in Israel, the forty-ninth was a Sabbatical year; in both of these years there was to be no plowing, no sowing, no cultivating, no reaping, no gathering into storehouse or barn (read the twenty-fifth chapter of Leviticus). Now, the question naturally would arise; How can we live when we must let the land rest for two years in succession? Hear God's answer to this question: "Wherefore ye shall do my statutes, and keep mine ordinances and do them; and ye shall dwell in the land in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase; then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, ye shall eat of the old store" (Lev. 25: 18-22).

What will those who oppose the idea that God ever bestowed temporal blessings say to this passage? Here the people were absolutely commanded to stop using the natural means of obtaining food, and God proposed to cause enough to grow in one year to last for three. He said he would command his "blessing" upon them in that sixth year. Mark you, no miracle was manifested. If they were obedient to God the sixth year would produce so abundantly that they would have abundant supplies till the fruits came in in the ninth year.

Another passage: read the twenty-sixth chapter of Leviticus. Any man who can read that, and doubt that God promised special temporal blessings to Israel, if they would walk uprightly before him, is either mentally incompetent or he is an unbeliever. It seems hardly too much to say that even Jehovah himself could not teach a doctrine in plainer, stronger, more unmistakable language than he uses in this chapter. He promises rains in their seasons, that the land shall yield its increase and the trees their fruit; that the old crops should last in abundance till the new should come in; that they should dwell in their land in safety; that they should have peace in the land; that they should not be afraid day nor night; that they should chase their enemies; that five should chase a hundred, and a hundred should chase ten thousand; that he would walk among them and be their God. He told them if they did not obey his law, if they turned from his commandments, just the reverse of all this should be the case; he would withhold the rain, he would curse the earth; terror, consumption, fever should come upon them; their enemies should overpower and consume them; that he would set his face against them and curse them in every way. And he kept his word in both respects to a dot. No man who is familiar with the history of Israel can fail to recall numbers of instances of both the blessing and the curse.

Read Numbers 5: 11-28, and see what "the water that causeth the curse," would do. See how it would curse and blast the woman who was guilty, and bless and cause to prosper the one who was innocent; and then answer: Was that a special blessing and a special curse or not? The very thing that blessed the one cursed the other.

Does he grant such blessings now? Were not these cases confined to the age of miracles? In the fulfill-

ment of these promises and of these curses you cannot see any sign of miracle. In the one case things seemed naturally to go right; in the other, they seemed naturally to go wrong. It was the blessing of God in the one case, and his curse in the other; but how that blessing, or that curse, operated, no mortal could see. The most to be desired of all things in the universe is the blessing of God; the most to be feared is the curse of God.

Now, the New Testament is just as plain in its promises to the faithful as the old, if we are willing to believe them. What could be plainer than this: "Bodily exercise is profitable for a little; but godliness [devotion to God] is profitable for all things, having promise of the life which now is and of that which is to come. Faithful is the saying, and worthy of all acceptance. For this end we labor and strive, because we have our hope set on the living God, who is the Savior of all men, specially of them that believe" (1 Tim. 4: 8-10). He saves all men in giving them the ordinary blessings of life, the blessings that come from bodily exercise, bodily labor; he saves the child of God in making everything work together for his good (see Rom. 8: 28); in supplying all of their needs while they work for him (see Matt. 6: 19-34 and 7: 7-12; Mark 10: 23-31; Luke 18: 18-30; 2 Cor. 9: 10, R. V.; Phil. 4: 4-7, 19; Heb. 13: 5-8, R. V.; Luke 6: 38 and 12: 22-40). Read these passages, and treat them fairly; and may Jehovah, the God of Abraham, Isaac and Jacob; the God of Joseph, David and Daniel; the God of our Lord Jesus Christ, into whom we have been baptized and whose we are, give thee understanding in all things. Don't be afraid of doing too much for him, of sacrificing too much for him; it pays better than all other things. Let us bend all the energies of our souls to have the blessing of God resting on us, our loved ones and our homes.

The One Way of Salvation.

S. WHITFIELD.

No. 15.

Temperance is the next that we are to add to our lives so that we may be prepared for the future. It seems to have a general meaning, so we may safely conclude that it has reference to more than the use of intoxicating liquors. A person can be intemperate in almost anything. People generally think that if a person uses anything moderately he is temperate; but evidently that is not its meaning in the Bible. To use things that are hurtful in any way is being intemperate. So in a Bible sense it means a moderate use of things that are good and helpful, and total abstinence from things that are injurious. To be temperate we must have control over our bodies, and keep them in subjection to the will of God; and the person that does this fights the greatest battle that has ever been fought, and gains the greatest victory that it is possible to 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 an 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: 25-27). "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16; 32). We cannot do this in an instant. It is a life work. It was not until Paul's life was nearly brought to a close that he said, "I have fought a good fight." The change is very gradual; but by controlling one passion helps us to control another. Think of the difference between a person that is giving way to all of his passions, and the one that is daily bringing his body into subjection by making it more like that of the Son of God! There is no real and lasting happiness in fulfilling the desires of the flesh. To live a happy life we must keep our bodies unspotted from the evil practices of the world. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 34-36). "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2: 16, 17).

Patience follows temperance, and it means to bear under and hold on. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. . . . Take, my brethren, the prophets, who hath spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5: 7-11). As soldiers of Christ, we need great patience; so that we may be able to accomplish the best work for him. We must be patient with people in trying to teach them the way of the Lord. As a rule, their minds are filled with the doctrines and commandments of men, and it takes a good while to remove these things to get them ready for the truth; but even after we have done all we can, only a few of them will accept it. The majority of people are drifting along in the broad road that leads to destruction, but we must continue in the narrow. When we have done all that we can to teach people better, which has very little effect with them, we are very likely to get over-anxious, and resort to some unscriptural practice to move them; but it is our duty to do the best we can in the Lord's way, and then leave the results with God. It would be well for us to remember that Noah was a great worker for God's cause and a preacher of righteousness, but still he did not lead many people to obey God. We are to bear patiently with Christians that are especially weak. They will take a good deal of care and attention. By helping to save them we are greatly strengthened. Probably we will get a little

impatient with ourselves in trying to do right, but the only wise way to pursue is to hold on, and endeavor to do better all the time. It will not do to give up the fight as long as life lasts; for if we do, all will be lost. The Lord knows all about our troubles, and he will not allow us to be tried beyond what is good for us. When we feel like giving up, let us think of Job. "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (Job 2: 9, 10). "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him" (Job 13: 15).

Walnut Bottom, Pa.

The Immortality of the Body.

D. J. WILLS.

God only hath immortality. To him it belongeth, and to him alone, so says the apostle Paul.

The Scriptures never apply immortality to the spirit of man as the teachings of Plato would show. It is the immortality of the body, which is the proof of the resurrection of Jesus. And it was his resurrection which "abolished death, and brought life and immortality to light through the gospel." What would we have known about the immortality of Jesus had he not arisen in the body? He was not a spirit when he returned to God, but was in a human body. Nor does he now rule as a spirit, but as the Son of man. If the spirit of man hath immortality within itself, why should Paul pray to God to preserve the Thessalonians wholly in body, soul and spirit unto the coming of the Lord?

Neither hath Satan and the wicked spirits immortality. It is the gift of God. It is the victory over death and the grave. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh, death, where is thy sting? Oh, grave, where is thy victory?"

When God, by the power of his word, shall call us from the dark and silent grave, forming our bodies anew, reuniting the spirit and the body, then, and not until then, shall we put on immortality.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body" (1 Cor 15: 35-38). Please bear this in mind, "and to every seed his own body." Paul prays to God and asks him to give Christians the spirit of wisdom and revelation, to open their eyes, and to enlarge their minds so that they might know what was the power of his glory which he wrought in Christ, when he raised him from the dead.

Great was it for God to create mortal man to die. But far greater to raise him again in an immortal body, and in his own body, and cause him to feel at home in, and to realize that it is his own body.

Think of this, how just it is. For what saith the Scripture? "No man ever yet hated his own flesh, but cherisheth and nourisheth it." No, they never did, not even Job.

How often we see people prefer to die, sooner than give up a limb. And how very loathe we would be to know that our spirits would have to enter some bodies that we see. Think of it, I say; how just of God this is.

Very truly may it be called the exceeding greatness of the mighty power of his glory. Neither can there be a glory without a body. For every glory must emanate, or flow, from some body. There are, indeed, various degrees of glory. There is the derived, and the underived glory. There is the glory of the terrestrial, and there is the glory of the celestial.

"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."

"It is sown a natural body, it is raised a spiritual body." So also is God in the body. Someone may ask Is not God a Spirit? He certainly is, but that does not say he is not in the body. God made man in his own image. And as there is man, and the spirit of man, so there is God, and the Spirit of God.

God descended in the body upon Mount Sinai when Moses viewed his back parts from a cleft in a rock.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Whether or not the body of Jesus was composed of flesh and blood when he ascended to heaven, I am not prepared to say. I think it possible to have been so without any contradiction of the Scripture, for his flesh and blood did not inherit corruption. Moreover, we have his own testimony which he gave the apostles after his resurrection, "A spirit hath not flesh and bones as ye see me have." And he ate with them. Adam and Eve never would have died in their fleshly bodies had they not sinned. The body of Jesus may have been changed at his ascension. At the most "we only know in part," and never while we are in the mortal flesh will we be able to see beyond the veil. Faith in this wonderful work of God, and hope in the better resurrection to come, is sufficient to nerve the Christian for death without any fear. The righteous dead have not yet entered heaven. For what saith the Scripture? "David is not ascended into the heavens." But the hope of the Christian does not end at death. It goes with him to the great camping-ground of departed spirits, from whence no wanderer returns. And as the spirit looks back on its decaying body within the tomb, this hope fills it with the blessed consolation that it will again be given its own body at the resurrection. Then heaven will be gained; and hope lost into full realization. "For why should a man hope for that which he already hath? It is not unreasonable to suppose that we will know each other in heaven. The last accounts we have of those in the spirit land is that they are fully conscious of each other in every particular.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And everyone that hath this hope within him, purifieth himself even as he is pure."

A Soldier Boy's Experience.

J. M. M'CALEB.

A young man the other day gave me a bit of his experience as a soldier, which in substance was as follows: "Four years ago I served as a soldier for one year. We were not allowed to go outside the barracks for several weeks; finally our officer told us we could go home and spend a Sunday, with instructions that all must be back inside the gate by seven o'clock. Among the number was a very dear friend of mine, who, like the rest of us, went home with great delight. Before 7 o'clock came we were all back at our post save one, and that one was my particular friend. We were all very anxious about him and still hoped that he might return before the time should expire. But the hour passed and still our friend did not put in his appearance. By and by he came. Our officer had us all to stand in a circle while the unfortunate young man, who was belated on account of sickness of his mother, was told to take his place in the center of the ring. We were given a heavy stick with instructions to use it on him, and were told that if we hit lightly the same stick would be used on us. How this did make my heart ache! The poor fellow was cruelly beaten by his comrades till he fell down from exhaustion. Not satisfied with this the officer had him put in prison for five days. In military matters it is necessary to be severe but it is very degrading to human dignity."

Such is what is meant to become a soldier in carnal warfare. Military discipline is severe and unmerciful. Talking with a young man in the American Naval Hospital, at Yokohama, last Lord's day, as he lay on the sick bed, I asked him where he intended to go when he recovered. He said he didn't know, that Uncle Sam generally had some place to put them, and he did not usually consult them about it; yet Uncle Sam is as lenient toward those in his service as most countries, and more so than some. It means something to be a soldier in carnal warfare. "Ye are not your own, ye are bought with a price," and the youth think that this is but right when in service to country, but think it asking too much and an infringement on their liberties when asked to give their lives in service to God. In almost any congregation throughout the land there can be found young men who, if the occasion demanded it, would readily respond to the call to go and fight for country, but in these same churches few indeed there are who are willing to heed the Savior's call to go into all the world and proclaim the glad tidings of peace and salvation to the perishing. I fear comparatively few have yet begun to lay up treasures in heaven, "for where your treasure is, there will your heart be also." A person usually labors in the direction his heart is set. In the year 1861, when the Civil War broke out, Henry Ward Beecher had a son about 18 years old. Volunteers were asked for and young Beecher was eager to enlist. But his mother objected till his father should return home. As his father reached the door the young man rushed out, and the first words were: "Father, may I join?" "I will disinherit you if you don't," was Beecher's characteristic reply. But how many of the sons of America are crying to their fathers to let them

join the army to fight against sin? And how many fathers are urging their sons to go forth to battle against the great hosts of Satan? Parents spend their time and money in training their children for almost everything but the right thing. They are proud that their sons occupy prominent places in business, in politics, in some profession, or in literary pursuits; but few comparatively are proud that they have sons that are pure and consecrated to the Lord. Mothers are anxious that their daughters be accomplished and appear well in society, but how many of our mothers among those even claiming to be Christians, that are studiously training their daughters to be fit companions of those who go forth to do service for God? I met a mother while in Texas who had but one objection to her daughter's marriage, and that was, she was afraid her intended husband would go as a missionary. Yet that sister claims to be one of the Lord's hand-maidens. How can we expect the Lord to bless us either here or hereafter when we stand out against him? "Know ye not to whom ye yield yourselves servants to obey, his servants ye are whom ye obey?" It is not our profession but our service that tells. Military discipline is severe, and demands that one give himself wholly into the hands of those in authority. The Lord is not a cruel taskmaster; his service is a "reasonable service," but it demands a complete surrender, a complete giving up of all we are and all we possess. "Ye are bought with a price and ye are not your own."

PUT UNDER CORRECTION.

As I walked into the schoolroom one day this week to give the children drill in singing I noticed two little boys, each leaning against the door facing on opposite sides. As they were not at their desks like the other children it was evident something had gone wrong. One had his slate, the other his book, and they were going through the form of study about as well as two little boys of their size could under the circumstances. By and by the teacher asked them if they were ready to confess they had been naughty, and to promise that they would do better in the future. One of them made his confession, the other nodded his head. "That will not do," said the teacher. "A mere nod of the head is not sufficient; you must speak out." Finally he came to the point, but cried as he did so. The teacher felt that it was necessary for the little fellow to make a frank, open confession, which, of course, was right. But it frequently happens that a child has more manliness than a man. Most people in approaching the age of manhood, lose it. Satan somehow gets such a hold on the hearts of people that they find it difficult to come out with a full, frank confession, and like David, say "I have sinned." Confess your faults one to another, and pray one for another that ye may be healed." It is the weakness of man to try to cover up his errors. The true path that leads to life and happiness is to confess and forsake them. Concealing our sins is like putting back a boil; it may not break out and be so manifest but it leaves disease in the system that will finally undermine and destroy.

When a bare-footed boy, running over the old farm, I would sometimes stick cruel thorns in my feet. To extract these was a very painful process, but it was the only thing to be done. And so we must confess our sins

and turn away from them. There are some things a child should never outgrow. One should never become too wise, too rich, nor too proud to make a clean breast of sin.

A Little Learning is a Dangerous Thing.

G. W. BONHAM.

Sometime ago, seeing my time for THE WAY had expired, I was about to write to have the paper discontinued. Not for any dislike I have for the paper, for I appreciate its visits. I did not have the money to renew, and owing to my present condition of health, which is poor, my prospects financially gloomy enough. But I remembered that Brother Harding proposes sending the paper to all who are unable to pay, provided they wish it and will let him know. The paper has been coming to me from the first of its existence, paid for by someone else, and it had become burdensome to be carried this way so long. So I wrote to send the paper on, and I would either send some money or write some for its columns. In due time this message reached me: "We will gladly exchange with you." The reader will understand then how it comes to pass I am a contributor to the columns of THE WAY.

It strikes me that the saying at the head of this article comes from some of the philosophers. Its authorship, however, is a matter of little concern—there is much truth in the saying. The traveler who has explored the tropics and the frozen regions, climbed the loftiest mountains and traversed the boundless expanse of ocean, is better capacitated, as well as more ready, than the one who has remained within a small border, to admit there are untold wonders his eyes have not seen nor his ears heard. The man of more circumscribed surroundings oftener boasts and makes himself ridiculous over the little he has heard and seen.

It is the same with a knowledge of literature and the wonders of science—and may I not add truly, the same in regard to a knowledge of the Bible, God's revealed truth to man? With a certain class, a little learning here, as elsewhere, is a dangerous thing. In an early day some, learning that "baptism is for the remission of sins," read no further, learned no other truth concerning the ordinance, became reckless and foisted the dogma of "baptismal regeneration" upon that and succeeding generations. Luther discovered the long-hidden truth that justification is by faith; but he failed or refused to learn other truths, equally important, concerning justification. I do not know how many reckless mistakes a "little learning" here caused him to make. There is one which will ever remain a blot upon his memory. He denied the authenticity of the Epistle of James, because of his teaching that justification is "by works and not by faith only."

A vigorous warfare has been waged for years against "the sects" and sectarianism. It has even come to pass that the preacher's worth, in some sections, is measured alone by his zeal, earnestness and ability in downing and "skinning the sects" and demolishing sectarianism. Sectarianism is a great evil, and removing it is a good work; but let me ask, What is sectarianism? Where was it born and nourished, and what produced it in the beginning? "A little learning" in the hands

of unscrupulous leaders produced every sect in existence. The first was born and nourished in the church, not out of it, and when it became strong enough there was a formal separation and a split in the body of Christ. The worst kind of sectarians and sectarianism are in the church of God even to-day.

Methodism, Baptistism, and every other ism, have some truth or truths which have been pushed to the front and emphasized to the neglect of other truths, till followers crystallized around them, taking color and characteristics from the few, instead of the many, or all, of the truths of God's word. A full knowledge of God's word develops all the powers of man; "a little learning," within my meaning, dwarfs these, makes man one-sided, prejudiced, bigoted, Pharisaical, "holier-than-thou."

We can see to-day the bitter fruit of the tree of "a little learning" in the churches of Christ in the land. False accusation, evil surmising, jealousy, bickering, strife, the poor neglected, lack of discipline, an unsupported ministry. I am a great believer in the power and all-sufficiency of the word of God. "Man shall not live by bread alone, but by every word [not one or two of them] of God."

Marcelina, Texas.

Notes From West Texas.

Letters of inquiry about West Texas continue to come. The land is good, thinly settled; winters cold and dry; little or no rain in winter, but some snow. Those who work make a living. The grass is good. Land is worth from three to ten dollars per acre. It is a prairie country. I need not say that owing to the thinly settled conditions school teaching is not a paying business. There is not a congregation of Disciples in our (Hall) county, neither is there a house of worship owned by the Disciples. The writer is the only Christian preacher in the county. The people here are largely Southern and Western raised. Lumber is worth \$22 a thousand on railroad; corn, \$5 a barrel. Everything high. All kinds of fruit grow here. This country compares well with Oklahoma Territory before it was settled. This, I believe, will be a better country when settled. Health is very good. We are 1,700 feet higher than Fort Worth.

I believe I have answered all the questions concerning the country in the numerous letters. Now comes the question, "Under what missionary board are you working? and what does the society pay you?" I am working under the board of the prophets, apostles and Jesus Christ. I am not in any way connected with any missionary society. I have never at any time received a penny from any board or missionary society. The work I am doing is independent; what help I get is through the fellowship of the saints as they purpose in their hearts. For some years past it has not been enough to keep me in the field all the time and meet my expenses; when it falls short I work out my own temporal salvation with glad confidence. I am encouraged to believe I will have no lack after the saints become acquainted with conditions. As regards "spending a part of my time holding meetings where the brethren are able to sustain me," my whole time

is needed here and there is room for more. When I came here my time was full for at least two years. I called in all my appointments and promises to hold meetings, and promised to remain with the few brethren in this and adjoining counties. I am needed here more than anywhere else—unless some one else would take my place here, and I cannot hope for that. Every one finds enough to do in his own field. Our prospect is bright. We are hopeful of a grand and glorious work in this part. The preachers who promised to work with me here, for lack of support are in other work or moved away. But there is a brighter day coming. If we don't live in this world long enough to see it, we will rejoice in its light and glory in the bright over-there. We gladly welcome the fellowship of the saints. Heaven bless them. Pray for us.

R. W. OFFICER.

Turkey, Texas.

Purchasing the Truth.

F. W. SMITH.

"Buy the truth, and sell it not." Prov. 23: 23. Everything of value to man must be obtained by giving something in return. In order to appreciate the worth of a dollar, one must do something to earn it. This holds good with reference to everything of practical use; and the more effort put forth to possess a thing, brings with it a greater degree of appreciation and enjoyment. The young man who struggles hard for an education is almost sure to make better use of it than the one who makes no sacrifice in securing it. Adam could not have enjoyed the beauties and pleasures of Eden without work, hence God put him to dressing and keeping the vineyard. In order to "buy the truth," which is the greatest treasure on earth, something must be sacrificed. The text does not contemplate a mere theoretical possession of the truth, but a practical one, which will manifest itself in a godly life, such a possession of the truth as will transform sinners into saints, and bring forth in their lives the fruits of righteousness. Now, in order to possess the truth in this sense, a great deal must be given up. To sum it up in a nutshell, I would say that the world, the flesh and the devil must be renounced. To particularize would require too much space, hence the mention of a few prominent sins must suffice. I would mention in the first place, covetousness. "What!" says one, "pass by the saloon and drunkenness?" "Is it possible," says another, "that you place covetousness before gambling, with its train of evils?" To all of which I reply, "Most assuredly." The Lord knows that the saloons and gambling dens with their multiplied thousands of victims are bad enough; but to my mind, while these have slain thousands, the sin of covetousness has slain its millions. Thousands in the church will open their eyes in holy horror at sins of immorality, while at the same time they are afflicted with the sin of covetousness eating away their souls as a cancerous growth eats away the body of flesh. Beyond any question, the greatest hindrance to the progress of the truth in the earth is the undue love of money upon the part of the church. The world is not asleep. They see and note this grasping greed of church members and reason (correctly, too), that if

such will be saved in the church, they can be saved out. The cry is heard from many quarters of the coldness and inactivity of the church. Those self-sacrificing, God-loving and trustful souls who have left this favored land for Japan to lead souls out of darkness are not being sustained by the churches in this country as they should. While I am fully persuaded that God will not let them suffer, yet what will become of us upon whose shoulders rests the responsibility of holding up their hands? If we will trace the present state of affairs to its source we will find covetousness as its fountain. It follows as surely as night follows the day that into whatever enterprise men put their money, there they also put zeal and enthusiasm. If a man invests his money in a store, he will have his attention centered on it and feel a deep interest in it. Our interest in the spread of the gospel of Christ will be in proportion to what we invest in it. If church members could but realize the awful responsibility which the possession of money lays upon them, I believe the wilderness would blossom as the rose. Money in the hands of a Christian is a blessing only when used to advance the kingdom of Christ. Many men who are members of the church and heads of families are too stingy to furnish their homes with a good religious paper. The trouble is that so many of us want heaven with all of its unfading glories without giving anything in return for it. We put more stress on worldly riches than we do on the treasures of the land beyond. Let us buy the truth no matter what it may cost us.

Consider These Hows.

GEO. A. KLINGMAN.

1. How to act under persecution: Matt. 5: 10-12, 39-41; Acts 5: 41, 42; Rom. 12: 14.
2. How to treat slander and false accusations: Matt. 26: 59-63; Acts 21: 37-39; 1 Cor. 4: 13.
3. How to treat an enemy: Matt. 5: 43-48; Lev. 6: 27-36; Rom. 12: 20, 21.
4. How to settle private grievances: (1) If you are offended: Matt. 18: 15-17 (note carefully that the first thing to be done is to go to offender and tell "him his fault between thee and him alone"). Do not tell anyone else about it until he has first refused you alone, and then the second time in the presence of witnesses; after that, as a last resort to "gain" him, "tell it to the church," not the world. (2) If you are the offender: Matt. 5: 23-26. Each party is to go to the other.
5. How to act when we find ourselves in the wrong: (1) Repent. Matt. 26: 75; Luke 13: 3-5; Rev. 2: 5. (2) Confess. Ps. 51; Dan. 9: 5-15; Luke 15: 17-21; Acts 23: 1-5; James 5: 16; 1 John 1: 8-10. (3) Ask forgiveness. Dan. 9: 19; Matt. 6: 12. (4) Make restitution, if possible. Luke 19: 8.
6. How to forgive: Matt. 18: 21-35; Luke 17: 3, 4; 23: 34; Acts 7: 60; Eph. 4: 32; Col. 3: 13; Heb. 8: 12.
7. How to treat false teachers: 1 Tim. 1: 19, 20; 6: 3-5, 11; Titus 1: 10-14; 3: 10, 11; 2 John 10, 11.
8. How to deal with disorderly members: 1 Thess. 5: 14; 2 Thess. 3: 6, 14, 15; 1 Tim. 5: 1, 2; 5: 19; 2 Tim. 4: 2; 1 Cor. 5: 1-13; 2 Cor. 6: 14-18; 13: 1, 2; 1 Tim. 5: 20.
9. Talebearing a great sin: Lev. 19: 16; Ps. 15: 1-3; James 4: 11; etc.

Louisville, Ky.

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."

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Scraps.

J. A. H.

Attention is especially called to a series of lessons on the letter to the Hebrews by Brother R. H. Boll, which will begin in this issue (I suppose). It will be worth your while to read these lessons carefully. Brother Boll does not write in vain. Whether you agree with him or differ from him it pays to read what he writes. He is very suggestive, and he does his own thinking.

* * *

Potter Bible College is moving on finely. We keep full, and have reason every day to thank God for opening up this work for us.

* * *

Don't forget Brother McCaleb, Brother Bishop, Miss Miller and Brother Snodgrass in Japan, nor Brother Yohannan in Persia. God will hold us to a strict account if we neglect these faithful workers. I want to send something to Japan every month. I generally send it to Brother McCaleb, and let him turn over to Brother Bishop or Sister Miller what may be going to them. Brother Grant, of Nashville, is looking after Brother Yohannan.

* * *

Don't forget our "t list." We have more money for it than names now. Send us the names of those who are willing to read. We prefer the poor, widows, orphans, invalids; but we are willing to send to any who will read, as long as the money comes to pay for them. It is a great work. We want to send out ten thousand in this way, if God wills. The grandest work on earth is spreading the truth of

God. We ought to be eager to make any sacrifice to do it. To save a soul is a greater thing than to be able to move a mountain or to cause the sun to stand still or to raise the dead. If it be possible for a man to get to heaven without helping some one else to that blessed land, how lonesome it would seem he would be. Pray for more laborers, and be a laborer yourself in the vineyard of the Lord.

Should Elders Ever Be Selected or Supported?

J. H. HARDEN.

Dear Brother Harding: I have read with a great deal of interest your recent articles on the Eldership. Have also read Brother Lipscomb's in Advocate. While I would not for a moment presume to dictate to either of you brethren, as I deem yourself and Brother Lipscomb as foremost in defense of the word as written, still I beg you will allow me to express my conclusions, having devoted some study to this important question.

Always holding (as you will doubtless agree) that the Scriptures teach "by precept, by example, and by necessary inference," I have arrived at the following conclusions:

1. That the church has no precept or command to appoint elders;
2. That there is not a single example of a church in the New Testament times appointing elders; and
3. That in the letters to the churches by Paul and others there is no inference that they should appoint elders.

Would it be right for the church now to do something which the churches in the days of the apostles were not commanded to do? I am fully persuaded, therefore, that if the New Testament churches did not select, appoint or set apart elders we should not now. I fully appreciate the fact that apostles and evangelists did appoint elders, but the question arises, Can we do what the apostles and evangelists did? Certainly not all they did! Then if not all, what things? How can we discriminate? Apostles worked miracles and had supernatural power; evangelists, special gifts, which, by the way, seems were also given elders. (See Eph. 4: 8-12, also Jas. 5: 14, 15.) Then, too, I also conclude from such Scripture as 1 Cor. chapters 12 and 13, also Eph. 4,

that these miraculous powers and gifts were to pass away—"When that which is perfect is come" or "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man." Surely that time had come when the Word was fully revealed. As you and Brother Lipscomb are agreed that the congregation should have elders, may I ask for what purpose? Can a man after he has been appointed, by either your way or Brother Lipscomb's, do any more than before? Does it add anything to his spirituality, his wisdom, or love of the brethren? As a rule is it not the reverse? Is it not a fact that some of the best congregations do their best and most effective work without elders? To be without elders would a congregation violate any part of the law of the Lord? To appoint them when there is no command to do so, would that not be wrong?

You refer to several appointments both in Old and New Testament. However, such officials or servants are not now appointed in the church, and why not? Does it not seem irregular to desist from appointing or setting apart men for work which is plainly set forth, and yet use such services or ceremonies to appoint men for other work with different titles? In other words how can we use Acts 6 as an example of setting apart elders—when we do not use it to set apart men to "serve tables," looking after neglected widows? It isn't because we have no neglected widows, surely. I too pray for the unity of the brethren on this and all subjects. But how can we be united other than upon a "thus saith the Lord?" If the Word says to the church—appoint elders—do so, and in the way it says—just as it does in baptism. It commands that we be baptized and plainly sets forth how. As it does not so set forth this appointment of elders—had we not better be careful to go very slowly?

I hope this will receive your consideration in the spirit in which it is written, that the cause of Christ may grow and flourish, and that his servants may see eye to eye, that they may attain to an everlasting inheritance.

Elders Should be Selected and Appointed— An Answer to J. H. Harden.

J. A. H.

Our readers are requested to study carefully the thoughtful and fraternal article of Brother Harden before reading this review. The question is one of great importance, which every teacher of the religion of Jesus should study with the greatest and most prayerful carefulness, till he comes to a Scriptural conclusion; and then he should teach and act with all diligence in accordance with that conclusion.

Brother Harden rightly affirms that the Holy Scriptures neither command the church to appoint elders, nor do they teach that the church should do it; nor do we have a case in the Bible in which the church appointed elders; and he rightly concludes that the church should not appoint elders to-day. He immediately adds, however, that he fully appreciates

the fact that apostles and evangelists did appoint them. In this we all know he is also correct. We have no apostles to-day; if we had them, and there was need for elders in any church, and if there were men in the church fit for the eldership, they would appoint them. They did so in the first century, and they would certainly do so in the twentieth under similar circumstances.

It is a fact also that evangelists, in the first century, appointed elders; and it follows that they ought to do it now when the need arises and the men with the qualifications are in the church, if indeed there are any evangelists to-day. In the beginning God gave the church apostles, prophets, evangelists, pastors and teachers (Eph. 4: 11). An apostle of Jesus was one who had seen Jesus, who had heard him, and who had been commissioned, qualified and sent to represent him among men. In his life he was liable to err as are other men; but in his teaching he was infallible, inasmuch as it was not he who spoke but the Spirit of God who spoke in him. He also had the power, when there was occasion for the use of it, to do all manner of wonders and signs to demonstrate that he was sent of God. And that he had, therefore, the right to command and teach with all authority. He was enabled to remember all that Jesus had taught him, and was guided into all truth as he needed it. Christ told his apostles the Holy Spirit would do these things for them. An apostle was an ambassador with full powers. All the knowledge, wisdom, power and goodness of the God of heaven were pledged to make his words good. What the apostles found on earth was bound in heaven; what they loosed on earth was loosed in heaven. He who received an apostle received Jesus; he who rejected one rejected Jesus.

Next in rank was the prophet. He also spoke by inspiration—that is, he got his message direct from God. But he had not the unlimited promise of knowledge and wisdom that the apostle had. He was not an ambassador with unlimited powers to represent the court of heaven; he was rather a special messenger with a special message.

Next to him was the evangelist. He was not an inspired man at all; had he been so, he would have been a prophet. The word that designates him means simply a preacher of the gospel, a proclaimer of the glad tidings; and what we learn about him from the book of Acts, from Paul's letters to Timothy and Titus, and from other parts of Scripture, make it plain that his duties were to preach the gospel at home and abroad, to plant churches, to instruct and develop them, to reprove, rebuke, exhort, to visit them from time to time to see how they fared, to set in order the things that were wanting, and to appoint elders in every church.

One of these evangelists (Timothy) had a gift which had been imparted to him by the laying on of Paul's hands. It was not inspiration for that would have made him a prophet; and he was never so called, nor does it appear that he ever did the work of a prophet; his work was that of an evangelist. There is no evidence either that he ever worked miracles. What then was the gift? No doubt it was

what the evangelist needed; Paul imparted to him what he needed, and what the faithful evangelist needs above all other things are wisdom and knowledge. Now remember that when Timothy began his evangelistic work the New Testament was not written. It is doubtful if he had ever seen a line of it in writing. This fact suggests his greatest need: it was the ability to remember and to reproduce with infallible accuracy what Paul (an apostle) and Silas (a prophet) taught in his presence. You remember he joined Paul and Silas at Lystra, when they were making the second of the three great evangelistic tours of which we have a record in Acts. And he spent much of his time with Paul from that day to the end of the great apostle's life. He had many an opportunity to hear him preach and teach the whole counsel of God. He had many an opportunity to hear Paul say everything he had to say to sinners and everything he had to say to saints. Sometimes the apostle labored at one place for months, sometimes for years, preaching and teaching publicly and privately daily. As he said himself, he "shunned not to declare the whole counsel of God." Now although Timothy had not a New Testament, nor could he get one, if he could remember and preach what he learned from Paul and Silas, if he could do this with perfect accuracy, he was as well equipped for preaching to sinners, and for instructing saints as we are with our complete Bibles; but not more so, for the Word of God thoroughly furnishes the man of God for all good works. The gift that he needed then, in addition to the wisdom which God promises to all his faithful children who ask him in faith, was the invigorated memory by which he would be enabled to store away in his mind and bring forth when needed the knowledge he got from inspired men. That the Holy Spirit did thus energize the memories of the apostles with reference to the teachings of Jesus we know; that Timothy needed such a gift needs only to be suggested, to be seen and appreciated. Without such a gift he could no more have preached the gospel with the certainty that he was giving the people the very word of God than we can do it without our Bibles. But is there any intimation that such a gift was bestowed in the apostolic age? Certainly, beyond a doubt. Read 1 Corinthians 12: 4-11 and you will find an enumeration of the gifts of the Holy Spirit which were distributed among the disciples for the edification of the body of Christ. Among these gifts is "the word of knowledge." It is not inspiration for it is distinguished from prophecy. Inspiration makes a prophet. "The word of knowledge," of what knowledge? Why, as it came from the Spirit of God, it was the knowledge of God and Christ and of the kingdom of God. As it was not inspiration it must have been the word of knowledge received through apostles and prophets.

Notice how this thought is confirmed by the very context in which Paul tells Timothy to stir up the gift which was in him "through the laying on of my hands." In the very next breath he says: "Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner; but suffer hardship with the gospel according to the power of God." And he adds:

"Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us. . . . And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. . . . Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." And the apostle winds up his exhortations to him to stir up the gift that is in him by bursting out in this strain of eloquence and zeal: "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, out of season; reprove [bring to the proof], rebuke, exhort, with all longsuffering and teaching. . . . Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry." Read the whole of 2 Timothy, only four short chapters, and be convinced that the gift which Paul wanted Timothy to stir up, which had been given to him by the imposition of Paul's hands, was the gift of knowledge, which he was to stir up by preaching and teaching, by convicting, reproving, exhorting; for all the gifts of God are weakened and finally lost if they are not used; if they are diligently and properly used they are greatly increased.

Now as the completed Word of God fully takes the place of the gift that Timothy had, as the evangelist full of faith and zeal, with his Bible, is as well equipped for preaching, teaching, convicting, rebuking and exhorting as Timothy was with his gift, there is no reason why he cannot do now all that Timothy could do then. There is not the slightest intimation that Timothy could impart any spiritual gift. To say so is to guess; to teach so is to teach your guess instead of teaching the Word of God; to draw conclusions from this thought is to draw conclusions from a guess instead of from the Word of God. God helping me, I intend to stand by the Book, and to teach the words of the Book. The ability to impart the Spirit, or any gift of the Spirit, was a gift of the Spirit; and there is no evidence that Timothy had but one—the word of knowledge.

There were elders in the churches in the apostolic age; this is certain: that these elders were appointed is also certain: that a man must have certain qualifications to be eligible to appointment to the eldership is plainly taught. These qualifications are plainly given in the letters to Timothy and Titus. See 1 Tim. 3: 1-7, and Titus 1: 5-9. Read also Acts 20: 17-35.

Now if the ability to work miracles was necessary to fit a man for the eldership, then it is clear that we can have no apostolic elders to-day. But in all these careful, minute, full instructions concerning the qualification which a man must have before he could be appointed to the eldership, there is not the slightest hint that miracle-working power was one of them. It is highly probable that some of the elders had miracle-working powers, that others of them (possibly all of them) were endowed with the word of knowledge. But it is not a question of what they may

have had, nor what they did have, but of what a man must be, must have, in order to be prepared for appointment to the eldership. This question is very fully answered by Paul in the passages that have been referred to, and a miraculous gift or a miracle-working power is not hinted at in any of them. A man with the Word of God to-day is fully equal to him who had "the word of knowledge" in the apostolic age. It is also a fact that nearly all of the New Testament was written when Paul wrote the letter to Titus, and the time was at hand when all miraculous gifts should cease; but there was still need for elders in every church.

What were the elders to do? An answer to this question will help us to understand that we need them to-day. These were his duties: To take care of the church, to teach it, to feed it with sound doctrine, to take the oversight of it. He was to exhort in the sound doctrine and to convict the gainsayers. When called for by any sick Christian, he was to go to him with his fellow elders, and they were to pray over him and anoint him with oil in the name of the Lord.

Now in all of this there was nothing that required miracle-working power on the part of the elder, that I can see. A faithful, intelligent Christian, could do all of those things. If there was a miracle in the raising of the sick who had been anointed and prayed for, God wrought it, not the elders. What they did was easy and natural enough. If that scripture is applicable to us to-day, which I shall not now stop to discuss, any elder can do it much more easily than he can prepare and preach a sermon. But notice this fact and let its full weight rest upon you: The Holy Spirit of God, in giving the fullest, minutest, clearest and most exhaustive list of the qualifications for the eldership, nowhere hints at miracle-working power or a miraculous endowment as being among them. To require that is to require more than God requires. If that prayer and anointing with oil is intended for this age, elders can fulfill the conditions now as easily as they ever could. It would require no more miracle-working power than it does now to baptize a man or to serve at the distribution of the Lord's Supper.

Why then should we do away with the elders? They were needed in the first century when they had apostles and prophets and various gifts. Their work of caring for, of teaching, feeding, exhorting, convicting and praying is as much needed as it ever was; there is not the slightest hint that they were to be discontinued. Why then should we cease to follow the apostles in this respect? Why should the church of to-day be unlike the early church in this matter? Why should this greatest work of the local church, which was then specially committed to wise, learned (in God's word), temperate, patient, godly heads of families—why should this great work be left to anybody who will undertake it? Why shall we depart from the wisdom of God, and try a method which in other matters all allow would be the greatest folly? For instance, imagine an army of a hundred thousand men in which it should be agreed that no officers, leaders, guides, foragers, wagon drivers,

cavalry men, infantry—in a word, nobody elected, selected or appointed for anything in particular, only every man must get for himself a copy of the constitution, a work on military tactics and supply himself with arms, provisions, etc. What sort of an army would that be? "But," inquires one, "if God were to direct that army so to do, would it not be all right?" Certainly; but suppose God had organized that army and had given it leaders, but the army had decided to give them up without one hint from the Lord that he wanted them to do it. How about that? Now it seems to me that is just what the brethren are asking us to do who want us to give up the elders. There has never been a day that the church was at liberty to give up anything God committed to it. Miraculous gifts ceased because God ceased to give them, not because the church was at liberty to give them up. There is not the slightest intimation in all the Word of God that the elder must of necessity be miraculously endowed. For instance; he must have God's Word in order to be able to teach it. He might get it by means of the spiritual gift, "the word of knowledge," or he might get it by reading, hearing, studying and memorizing. If he had, and could teach it, he filled the requirement, no matter how he got it. And so of every one of the other qualifications—a wise, good, faithful man can acquire every one of them without a miracle; and when he has them he is fit for the eldership.

The apostolic church had elders of God's appointment, and I am for them till I learn from God's Word that he has revoked the appointment. In the apostolic church the elders did not just grow into the work and take it upon themselves without any selection or appointment; they were selected for the work because they had grown into or acquired certain specific and well defined qualifications; and they were then appointed to the work. Unless it can be shown that God has revoked these ordinances, I shall stand for the divine way—for selecting and appointing them as God had it done then. If it should be shown that God has revoked these ordinances (which will never be done), then I should be opposed to having elders, rulers, leaders or guides of any kind till light is given from the Book of God. Were God to revoke an appointment, it would be the height of folly and a very great wickedness for us to presume to put something in the place of it. When God makes a vacancy, let it stay vacant till he sees fit to fill it. It has been the greatest folly of the people in all ages that they have not been content to follow God, but have been too ready to change his appointments, or substitute their own for them. Brother J. H. Harden, whose article suggested this, came into the church of God during a meeting that I was conducting, about eighteen years ago, I believe. He had been associated for some time with some exceptionally intelligent and faithful Christians, and was ripe for the kingdom. He became an earnest worker in the church at once; and, though all the time engaged diligently in business—a business that would have enlisted all the thought, time and talents of most men—he has found time to teach and preach,

to convert sinners and to build up saints, to visit, pray and baptize. When he has gone to a community where there was not an apostolic church, he has gone to work at once to build up one. I am sure he seeks the truth; so do I. May God guide us into it in all things.

The One Way of Salvation.

S. WHITFIELD.

No. 17.

Love is the last thing that we are to add to our faith in our preparation for eternity. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" (1 Cor. 13: 11). "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. And we have known and believed the love that God hath to us, God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world" 1 John 4: 7, 8, 16, 17). These passages teach us very clearly and forcibly that love is of God. It was love that lead God to send his Son into this world to open up a way that we might be saved. "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 16, 17). God is love, and we have a manifestation of his love in the gift of his only begotten Son. By faith in Christ, repentance of our sins, confession with the mouth that we believe with all our heart that Christ is the Son of God, immersion into Christ, we are cleansed from all our past sins, and made members of the church of Christ or of God. Then by adding unto this or our faith in our Redeemer, courage, knowledge, temperance, patience, godliness, brotherly kindness and love we are brought up to the divine standard or likeness of God. The last we add is love, and God is love; hence we are made like him. All that do this are sure to meet with the approval of God and of his Son Jesus Christ. To such it shall be said: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord;" "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and all such shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ; and shall be with him forever and ever where there is no trouble, pain, sickness nor death, no night or darkness, no weeping or parting. "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).

Since it is true that all could live in such a way that would finally lead to a place of rest and happiness throughout the ceaseless ages of eternity, it seems strange that every one does not do it. It is true that the majority of people live and work against their own

best interest in this world and in that which is to come. This seems very sad, but history is only repeating itself; for since the beginning of the world only a few people at any time lived to the honor and glory of God by trying to do his will in every particular. "Turn you at my reproof; behold I will pour out my spirit unto you; I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at naught all of my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when you fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when your distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devises. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Prov. 1: 23-33). "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59: 1, 2).

Let us not forget that people must do what the Bible requires to become Christians, and that to live the Christian life means something. Think of the time, work and means that it takes to keep up the physical life. But what about the spiritual life? We should beware lest we are deceived in thinking that some other life will meet with the approval of God than what is required of us in the Scriptures. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6: 7-9). Because we have been baptized, let us not think that we will be saved without living godly, righteously and soberly in this world. Baptism is all right in its place, but it does not mean everything. Let us all be faithful unto death, and then we shall be at rest forever and ever. "But he shall endure unto the end, the same shall be saved," (Matt. 24: 13).

Walnut Bottom, Pa.

The Uses of Sorrow.

MARK 5: 22.

W. J. BROWN.

"And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, My little daughter lieth at the point of death: I pray thee come and lay thy hands on her, that she may be healed; and she shall live."

It would be considered somewhat humiliating for one in the position of ruler of the people to condescend to

notice Jesus in the days of his obscurity and opposition. But circumstances had quite a good deal to do with one's view of Christianity. Sometimes sheer want will do what independence will not. Trouble of a serious character will bring most people to their senses: it brought the prodigal son home after all other things had failed. His resources gradually leaked away until he had nothing left but corn husks—and they were the "husks which the swine did eat." It would stay but not satisfy the appetite nor nourish the body. Very well, for it is better to come by means rough and dishonorable than not to come at all. God draws but the world and the devil drive. Still the Lord will expect those whom the world casts off, if they only come, which means, that like ship-wrecked mariners, they scarcely reach the haven of rest. "If the righteous scarcely be saved, where shall the sinner and ungodly appear?" That is the strongest point in the mission of our Savior—he saves the wicked and undeserving. It does not mean that God delights to accept the leavings of the devil rather than the services of a loving sacrifice. Now the worst class of sinners make capital out of the fact that God deals thus with the prodigal. It puts a triumphant sarcasm into the vile mouth of scoffers of religion. Just as the caterpillar changes into the chrysalis, and the latter into the butterfly, so dissipation passes into disgust, and disgust into religion, when the sinner becomes disappointed and disgusted with the world and the devil, as a last resource he turns saint! The world is welcome to all the comfort that it can get out of its sneers at Christ. It is the glory of the gospel that it saves sinners; it will even extend its blessings to those who thus scorn, but on quite different conditions.

Many people in the days of the Son of God came to him for the blessings of health, because these were "long-felt wants." If you will think over the cases mentioned in the New Testament you will be astonished at the small number who came for the spiritual good he gave. The object of restoring Jairus' daughter was to make of all the family disciples of Christ. It would seem that the blind men who had their sight restored thought only of praising the Healer for their sight. "Were there not ten cleansed? Where are the nine?" They had secured all they seemed to want from him. There are two ends to the trouble—one is death, the other leads to life. The "sorrow of the world leads to death." It is the religion of happiness that depends upon prosperity and a happy combination of circumstances. It is no more than the religion of nature. When nature puts off the weeds of wintry desolation and adorns herself in the merry garb of springtide vigor and freshness, the sun climbs up a higher pathway, the cold chilling blasts are chased away in the warmth of the sun's rays, the birds of spring catch the spirit of gleeful nature, and the woods ring with the merry carols of a new creation. Naturally we partake of the spirit of congenial circumstances—youth, friends, health, prosperity. So long as we flourish in the midst of such circumstances, we are happy, and naturally think we are very religious and thankful to God for his goodness; it is only the religion of nature. A man may be religious in the sunshine of summer and prosperity, but he cannot distinguish it from that of the bird until the test of sorrow comes to test the metal of which our souls are made. The religion that is warmed into existence by the pros-

perity of favorable circumstances will cease when those conditions are withdrawn. The fire that is fanned into a glowing flame by the heat of feeling will die out when the feelings subside. It is the religion that will pass through the "valley of the shadow of death" unscathed that leads to life.

The idea in all sufferings, trials, calamities and sorrow is to remind us of God. "And you have forgotten the exhortation which reasons with you as with sons, 'My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.'" Now, says the apostle, no chastening for the present seems to be joyous, but grievous, nevertheless it afterwards yields the peaceable fruits of righteousness to them that are exercised thereby. God is not the author of every calamity that befalls man; but he creates the circumstances by which all things exist, and overrules apparent evil for the good of his people. God deals with us in harmony with our moral and mental constitution; hence, when the ideal methods fail to bring about the desired results, he uses others that may be better adapted to bring about the change of man in a preternatural state of stubbornness. It is often absolutely necessary to suffer some people to sustain great shocks in order to bring them into contact with reality. We are not conscious of breathing until obstructions make it difficult; in normal health we are not conscious of a heart till some shock, some sudden joy, or sorrow rouses it into extraordinary action. We are not conscious of our infinite capacity, our immortal cravings, our half divine nature; we are not aware of the need of the divine to supplement the human, till some calamity rends the affections away from the material and forces the spiritual upon us. And, as a rule, those who are slow to apprehend the meaning of all that God does in the ordinary affairs of the world, miss the design of special providences, and go on in the old ways of sin, or, under the influence of skepticism, the heart becomes hardened, and God gives them over to reprobacy of mind to believe lies and be damned. Under such trials the rebellious ask, "Why should I be the victim of such calamities? Why should I be poor, or bereft of my child? What have I done to be treated so?" You are not alone in thus thinking that God has set you up as a mark to empty his quiver at—Job thought the same, but in a darker age.

The answer is, that all we possess is the gift of God, and held by us in trust. You are not your own; you are bought with a price." Gifts are granted to us to use for our good and to elicit our gratitude and affections. They may be withdrawn to intensify them still more, or they may be withdrawn because abused. To those who affectionately appreciate God's gifts, he withdraws them to elicit affection for both the giver and the gift still more. It is very seldom that we appreciate a blessing as we should until it is gone. We prize the children that God in his love gives us, perhaps, more than all other gifts; but it is doubtful whether we love them while with us as when taken away. Whatever we may think as to God's providential removal of people from the earth, one thing is certain, he chastises us in some providential way, not in wrath, but it is meant to be a blessing to us. With my knowledge of the matter before us, I shall strive to do his will in all things lest

a worse thing come upon me. If we do not learn to love both God and man, and to use all His gifts properly, the continued manifestation of his love will involve severer methods. God bestows his blessings with distinct reminders that they are his. He is the author of our being, and for a time he gives us spirits taken out of his universe; brings them into temporary contact with our spirits; and we call them our father, children, friends, mother, sister. But should we fail to appreciate them or forget them, he will recall them, to remind us that they are his. You leave a portion of your field exposed to the public; in a short time you have a public highway through your premises. Many years may elapse before you are aware that it may be lost to you by usage. What shall you do, therefore? You close up the path to remind the public that they pass by sufferance, and not by right. So does God, in his own way, give us warnings. Every ache and pain, every decrepid and tottering frame, every accident and death which reveals the uncertainty of life and the certainty of death, every funeral bell, are to those who read aright the providence of a loving Father; so many reminders that we are not our own, that we are tenants at will, and not by right, entitled to all God's gifts. He is closing up the right of way, warning us fairly that what we have is his and must be returned with interest. All is his, not ours. All the faithful learn this by heart: "The Lord gives and the Lord taketh away, and blessed be the name of the Lord."

The choice blessings of God may be secured in two ways. The first is the way of James, John and Peter—the way of obedience, self-denial, the life of purity, courage and love. The other is the way of Jairus, the prodigal and many others—those who have the film removed from their eyes by sorrow and bereavement. It would seem that God has a way of forcing the spiritual upon those who will learn in no other way. When a child, or some other equally dear, is borne to the silent place of interment, there is an awful want, a horrible sense of the nothingness of the things of time, that brings the things of eternity near. Death will startle some out of their death-like security and open the gates of heaven.

There are two ways in which we may defeat the purposes of God in his merciful efforts to save us from death eternal. One is by forgetting it altogether. This is the way of the world. It has many remedies for the sorrows and bereavements of this world. It prescribes pleasure and gait as the sure cure for grief; it tells us to forget the things that are behind that tend to recall the memory of the dead; makes it an unpardonable sin of etiquette to even mention their names; gets rid of the symbols of mourning as quick as possible. This is the worst of all remedies for sorrow, but the one that the majority take. Sorrow is the discipline of the Cross; it is the school for all that is best in man. The Savior refused to take the prescription of the world. It is a touching fact that he refused to take the anodyne that deadened pain. He would not endure the most intense pain without feeling it. If it must be that we suffer the most excruciating agony rather than shun the path of duty, let us not suffer one drop of the Father's cup to pass untasted. The other way to thwart the purposes of sorrow is to nurse our troubles,

to refuse comfort, to "mourn as those who have no hope." Our best affections may encourage us to do so. The voice of affection often administers to the detriment of the dearest friends. It seems a Christian duty to remember the dead, and treason not to do so. It seems like we had no love for the dead to be happy now. We sit beside the lonely cypress; we school ourselves in gloom. There is one verse that we would do well to remember in times of sorrow: "These are they who came through the great tribulation." Yes, all those who are included in the foregoing "came through tribulation." They did not spend their days in them. Let us remember "that we had fathers of the flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live?"

Cloverdale, Ind.

Let Others Trust God as Well.

"Let us draw near with a true heart, in full assurance of faith, . . . for he is faithful that promised."

The apostle declared that God, who has promised, will carry out his promises faithfully if we will only come with a fullness of faith and a true heart, ready and willing to be guided by him.

That God will guide his people who trust him is assured. He may not guide all the same way, nor use all for the same purpose, for the work to be performed by different members of the body is not the same; hence God does not use the eye to do the work of the ear, nor the hand to do the work of the foot, but each one is expected to fill the mission for which it is fitted, and should one attempt to fill a place for which he or she has not been fitted, to the neglect of the one for which they have, they could hardly be recognized as being guided by God. For when we neglect to do that for which we have been chosen, it shows our unwillingness to be guided by God.

Let each of us then trust God to use us as he sees fit, ever willing to go forth in the discharge of any known duty, and be assured by so doing, that when we can endure more, by reason of strength or ability, God will lead the way if we only trust in him. While we may greatly admire the work that others are doing, are we not fitted for something, that to us is of as much importance, and even more, than were we to attempt to do what they are doing? We could not run Bible schools in the way Brother Harding does were we to undertake it. He probably does double the amount of work that most men could do successfully. Nor could he have done that which is so essential to the success of his work that Brother Potter has done. But by their combined efforts, together with others that are associated with them, a great work is being done. Thus they are the instruments in God's hands in doing this work.

But cannot God find work for all who are willing to trust him, and do that for which they are fitted, and in this way greatly assist in saving ourselves and others?

Now one word in the interest of THE WAY. May we not expect too much of Brother Harding and others in their efforts to reach the people through the teachings of THE WAY? Are there not many who are receiving THE WAY who can and ought to pay for it that have

not? Are you not willing to pay for a paper that is devoted to the service of God, and from whose teachings you are, or should be, receiving benefit from week to week? Can you not trust God to help you pay for it if you do your best? By so doing will you not take a greater interest in its teachings, and have more concern as to the good it may accomplish? In order to have an interest in the work we must take a part in it. This you will have when you have paid for the paper you are receiving. Is it not enough for Brother Harding and others to give their time and teaching to this work without having to pay for publishing and mailing the paper out of a fund that belongs to THE WAY and should be used for other purposes? All, then who can, and have not, ought to pay up at once. You nor your family can afford to be without a good religious paper as a weekly visitor in your home. All, both old and young, need it. There is nothing more helpful to the study of the Bible than to follow the writings week after week of such men as nearly every writer for our best papers, such as the Gospel Advocate and THE WAY. Such papers inspire us to better things, while they help us in the understanding of God's word. We are brought closer to God, our heavenly Father, and thus we learn to love him more and serve him better. May God help us all to bear our part in carrying on this work, and thereby help others to a higher life.

Never Envy Another's Good Fortune.

J. M. M'CALEB.

Under the above head one of our students read as a composition exercise a very interesting Japanese fable the other day. Possibly, however, it may have been borrowed from some other source; but at any rate he said he read it in one of his school books when a little boy. The story is as follows:

Once upon a time there was a wood-cutter who had a large lump on his right cheek. One evening when he was returning home from his work in the woods, suddenly the sky clouded and then it rained heavily. At first he was in great dismay, but to avoid getting wet, he entered the hollow of an old tree which he found by his way. By and by the sun was going down in the West and it was growing dark. At last the night came on and all around became quite dark, and the rain yet continued. Besides his house was not near there, so he thought he would have to lodge in that dreadful, lonely hollow through the night all by himself.

In the middle of the night he was awakened by noisy voices which seemed to be near the tree. He stood up and crept to the entrance and peeped out to see what was the matter. By this time the rain had ceased and the sky was clear. So by the light of the moon, he saw some curious looking men sitting around the tree, and they were having a great feast. They drank and drank till all their faces became quite flushed. Then some of them began to laugh loudly, and some to have a quarrel, and some to sleep, lying down on the ground.

All at once there appeared the wood-cutter, singing a laughable tune and dancing in a strange manner. There was a little silence in this party, for they were very much astonished. But the silence soon broke into a great noise of applause, because his dancing was so

good. When at last the morning dawned they said to him, "You have danced very well. We will give you some money for the reward. Come here next night again. To make the promise good we will keep the lump." Then they waved their hands and, wonderful to tell, his lump on his right cheek was gone without giving him a little pain. So the wood-cutter went hastily home with the money happily and safely.

The next morning when a neighboring old farmer, who had also a large lump on his left cheek, saw he had lost his lump he wondered very much and asked why he could have been so lucky. After hearing the matter he said, "I'll go there this night." That night the farmer went and waited until the curious men came and began to have a feast again. "Hasn't he come here yet?" said they to themselves. Just then he jumped out of the hollow and began to dance, smiling. At first there was a great acclamation, for his appearance, but it was only a little while, when they found his dancing was very poor and it could not excite any interest, so they cried out, "Go away! We don't like to see you dance any more. We will return your lump we received last night." And then they threw the lump at him. Firmly it fastened on his right cheek, and then they went away. So this old foolish farmer returned home with two lumps on his face instead of giving up the one he already had.

One peculiar feature of the Bible is that its teachings are what the common consent of mankind admit to be right. While it is a higher standard than that commonly held by non-Christian countries, so far as they go they give assent to the fundamental truths of the Bible that they are true. Covetousness is frequently condemned in the Scriptures, and so the common consent of mankind says covetousness is mean. The point brought out in the above story is that the covetous old farmer was duly rewarded in getting two lumps on his face instead of getting rid of the one he already had.

But a marked difference between the Bible and other systems of religion is that it surpasses them in setting the highest moral standard the world has ever known. And yet the requirements are not austere nor are such but what a man can live up to them and still be a man among men. Fake religions in an attempt to set a very high standard have defeated their own ends in making requisitions beyond man's ability to perform. They also make a man unnatural and unfit him for the common duties of life. True Christianity never shut a man up in a cloister, sent him on a long and meaningless pilgrimage, nor put on him long gowns that cut him off from the common people. The true religion never sent a man from the midst of his family as being a society too unholy for his highest good; nor shut him in from the holy bonds of wedlock. But the wisdom of the holy Scriptures is seen in that they have developed the highest types of character, while leaving man in the world to associate with men. Yet the superiority of the teachings of the Bible is apparent. One of the young men remarked in class yesterday that the Eastern religions, such as they have in China and Japan, were inferior to the Christian religion on the point of being kind to an enemy. The occasion of the remark was this: I had at the request of the class written some suggestions on the board that would be helpful to the young men during the coming year. One of these was, "Be kind to every one, even an enemy." This struck the young man as being peculiarly Christian, and he said he liked the Christian religion above all others.

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.

We want more names for our "t list; the money continues to come in to send THE WAY to widows, orphans, invalids, or anyone else who wants it, but is not able to pay for it; or, to anyone who will read it, but is not willing to pay for it. Send us more names of people who are willing to read. A small sacrifice on the part of each subscriber to THE WAY would send the paper to ten thousand such people—a small sacrifice—a sacrifice less than some people that I know make every week.

* * *

A preacher of the State of New York writes thus: "THE WAY, as it is at present, is to my mind an ideal paper. I could suggest no improvements. A small paper that can easily be read through without interfering with other duties and leave one ready for the next one to come; that has no advertisements; has large, clear type; short articles full of instruction; that exists solely for the good it can do; and last, though not least, that is true to the truth, is certainly, in this crowded, overburdened age, a model paper."

* * *

We highly appreciate the good opinion of our highly esteemed brother. He is not the first one who has thought that a small paper well filled with pure doctrine is the ideal one. And this may be the true idea. But it seems now that we need more space. We are receiving more original matter than we can print just now. It may not be so when the summer comes on. I would like to double the number of pages of THE WAY, if it be

God's will; and, if it be best for the interests of his kingdom, it is sure to be done. If more souls would be saved thereby it will be enlarged, and just as soon as it ought to be. There is nothing like having a rich Father who knows everything.

* * *

A brother asks: "Is it right to have a class of people, composed of males and females, to meet once each week at the meeting house of the church for the purpose of studying the Bible under the leadership and direction of the brethren? Would it be lawful to ask questions of the women and to permit them to answer?"

To have such a class is not only a lawful thing, but a very righteous one. We ought to be very urgent in teaching the Bible in season and out of season. To study the word of God, to obey the word of God and to teach the word of God are three of the most important things in the world; and they are among the most neglected. Whatever else we may do, let us be sure not to discourage anyone in studying, teaching or obeying the word of God.

It seems clear to me that the Holy Spirit forbids a woman to make public addresses in the public assembly, to lead the prayers or to ask questions. See 1 Corinthians 14: 33-38; 1 Timothy 2: 8-14; 1 Peter 3: 1-6. Read these passages in the Revised Version. The ground of these restrictions seems to be that she was not made for leadership, nor for usurping authority over man, but to be in subjection to him. The apostle refers to the fact that she wrecked things when she took the leadership in Eden.

But it does not appear that she is forbidden to answer questions asked by the teacher of her class, or to read or repeat the Scriptures when he calls upon her to do it. We should be very particular not to loose where God has bound, nor to bind where he has loosed.

* * *

Brother S. E. Atkisson asks me to explain, "How our Savior preached to the spirits in prison? Who were they? Where did Christ preach to them?"

At this writing I can only say a few words on this subject. It may be that I can write more fully

upon it at another time. The interpretation commonly given to this passage is that the spirits in prison were the wicked antediluvians who were in prison when Peter was writing, but to whom Christ had preached (in the person of Noah) before, and up to, the flood. This interpretation has never been satisfactory to me. I believe that Hades was a prison, divided by a great gulf into two parts, one of them a very distressing place, and the other a very comfortable, delightful place; that the righteous went to one, the wicked to the other of these parts. See Luke 16: 19-31. Jesus went to Hades when he died. See Acts 2: 22-36. Read in the Revised Version; you will not get the points if you do not. Hades was the Greek term, that corresponded to the Hebrew Sheol, meaning "the abode of the departed spirits." See preface to the Revised Version, or consult the Greek-English lexicons. The word rendered "preach" (1: Peter 3: 19) means simply to announce, to tell, without regard to what is announced or told, or for what it is announced. It is not the word which means "to bring good tidings, to evangelize." The righteous were in this comfortable, delightful prison, because the blood had not yet been shed that could wash away their sins. See Hebrews 10: 1-18; Hebrews 9: 11-14. Read also Hebrews 11: 32-40, noticing especially the last two verses. Up to the time that Christ died, the spirits upon dying did not go at once into the presence of the Father. See John 20: 17. But now they do. See Acts 7: 59 and 2 Corinthians 5: 4-9.

Now I believe that when Christ died he went at once to paradise, the comfortable part of Hades, and announced the fact that the blood had been shed that could take away sins, and that now it was soon to be offered in the most holy place, the home of God, and that then the faithful who had died could enter there. Paradise is now in the third heaven. See 2 Corinthians 12: 1-4. Of course, this proclamation could be heard also by the lost, to their sorrow and everlasting regret.

It is certain there is no promise of "a second chance," "a chance after death," in all the word of God.

If this interpretation is not satisfactory to you, wait a little while, and you will go over into the unseen, and will have no doubt much better opportunities to find out about that country than can be gotten here. Above everything, be sure to be prepared to go.

* * *

We hope our writers will not be distressed if their articles do not appear at once. We are getting more than we can print.

Hating Necessary to Salvation.

J. A. H.

My morning Bible reading to-day began with these words: "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal" (John 12: 25). I doubt if there is a

statement in all the word of God which ought to be more thoughtfully studied and cherished in the heart by Christians than this one. I suppose Jesus never uttered a sentence which deserves from those who have enlisted in his service a more earnest, thoughtful, prayerful consideration than this one.

* * *

Here is another like unto it: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14: 26). And the Lord immediately adds: "Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

* * *

So a man must be a good hater, or he cannot be saved in the everlasting kingdom of God. He must hate his father, mother, wife, children, brother, sister, and even his own life, or he cannot be a disciple of Christ, cannot be eternally saved. The hating faculty must be cultivated then; a man must see to it that he hates well as well as loves well. He must love Christ and his service; he must love to deny himself for Christ, to make sacrifices for Christ; he must love to go where Christ wants him to go, to do what Christ wants him to do, to be what Christ wants him to be. His lusts, appetites and passions; his love of ease, conveniences, of pleasant surroundings; his fleshly yearning to have "much goods laid up for many years," must be sacrificed, crucified, hated for Jesus' sake.

* * *

"But what does it mean to hate one's life? How can one hate his father, mother, wife and children? How can he hate his life? What do the words 'love' and 'hate' mean in the Bible?" In our uses of the words hate and love they pertain to the feelings; but in the Bible they are rather exercises of the will. It is not the one who feels kindly disposed towards the Christ that loves him, but it is he who wills to do his will, and who therefore lives for that purpose. If it is the will of a man, the chief purpose of his life, to do Christ's will, to build up his kingdom, to save souls; if he devotes himself, his powers and possessions, with energy, to this one chief aim, then he loves Christ indeed; he is a man of God; and that most valuable of all things—the grace, the favor, the good-will of God rests upon him.

* * *

It matters not how kindly a man may feel towards Christ, nor how regularly he may come to the Lord's table, nor how many pretty speeches he may make about him, nor how much of the Bible he may read, nor how many people he may baptize into Christ, if he gives more time, thought, labor and money to the accomplishment of any other end; if in his daily life he lives more for any thing than for Christ and his kingdom, then he hates Christ and loves that thing, that person, or that object, whatever it may be; and he cannot be

Christ's disciple, cannot be saved. He must repent and turn to God, or be lost forever.

* * *

So that all that a Christian does should be done for Christ. He should bring up his children for Christ, and should have this purpose in view from the day of their birth. They should be clothed, fed, talked to, educated, trained, for this one purpose. All that we do to them, with them and for them should be subservient to this one great end. The Christian must realize that he belongs to Christ, that all he has belongs to Christ, and that the one great purpose for which God lets him live in the world is to build up the kingdom of Christ. It is a selfish thing to come into the church just to be saved, to be baptized just to receive the remission of sins, to pray, to go to church, to read the Bible, and so on, just to get to heaven; to do whatsoever one does in God's service looking to and solely desiring one's own selfish interests. God may tolerate such a feeling to some extent in a babe in Christ, but surely he despises it in one who ought to be a strong man in the Lord. We should delight to do God's will because it is his will; to please Christ because we love him; to make sacrifices for him because he died for us. We should so admire the wisdom, knowledge and power of God, and should have such confidence in his goodness, mercy and fatherly love as to gladly believe that the best thing for a Christian to do any where, any time, under any circumstances, is to please God; that he need not fear any body or any thing, at any time, or any where, in heaven, earth or hell, but the displeasure of God.

* * *

A brother said to me yesterday, "I am afraid you will get us to trust God too much." That could not be; it is absolutely impossible. God's goodness, love, mercy, knowledge, wisdom, power and resources of all kinds for everything are infinite. There are no limitations whatever to his doing what he wants to do. Nor should we be disturbed in the least if we are not able to see how he will do it. The only questions with us should be, Does he say he will do it? Am I complying with the conditions which he requires of me? Trust is faith, and faith comes from the word of God. To trust too much, then, would be to have too strong faith; but that never was, nor never can be. The stronger one's faith in God, the more God loves him, and the more he will do for him. Jesus used to say: "As thou hast believed, so be it done unto thee" (Matt. 8: 13), "Be of good cheer, thy faith hath made thee whole" (Matt. 9: 22), "According to your faith be it done unto you" (Matt. 9: 29). Once when Christ's disciples were scared at sea because the storm was fearful, and the waves were rushing over the boat, they came to Jesus and awoke him, saying, "Save, Lord; we perish." And he seemed to be distressed at their want of faith, and said, "Why are ye fearful, O ye of little faith" (Matt. 8: 25, 26). At another time when Christ's disciples were anxious about

what they should eat, or what they should wear, he used the same language: "O ye of little faith." He told them not to be anxious about what they should eat, or what they should drink, or what they should wear. He reminded them that the Gentiles, they who know not God, who have not God for their father, seek after such things. And he added for their encouragement: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 19-34). God knows we have need of such things now as well as he did then; and he is just as capable of supplying them now as he was then; and the prayer of faith is just as efficacious now as it was then. It seems to me to be an axiomatic truth that God is just as able, willing and ready, in answer to the prayer of faith, to give to his children all that they need as he ever was. Were it not so, he would be a partial God and that means an unjust one.

* * *

"But," inquires one, "may it not be that we do not know the conditions on which God promises to give these things?" There are only two, and any body can know them; they are simple enough. (1) Seek the kingdom of God; (2) seek his righteousness. To-day all Christians have sought and have found the kingdom of God; it remains for them, day by day, to seek his righteousness, to live to do his will; and, when we are doing this, we have the word of the Eternal One for it, that we shall have all things we "have need of." And remember, it would be far easier for heaven and earth to pass away than for the least of his promises to fail. It would be an easy thing for God to make ten thousand worlds; it would be an impossible thing for him to let the least of all of his promises fail.

* * *

Do I love my life, or do I hate it? Do I love Christ or do I hate him? Remember, to hate your father is not to be utterly indifferent to him; it is simply to put Christ above him, so that you do not consider his will at all when it comes in conflict with the will of Christ. And just so, to hate Christ is not to be utterly indifferent to him; it is just to put some thing, or some one, so far above him that you do not consider his will at all when it runs counter to this other interest. The man who devotes his time, thought, money and labor chiefly to his temporal interests, to the things of this life, is not following Christ at all; he is going the other way. He does not love Christ; he loves his life and hates Christ. And he loses his life—the very thing he loves. The young ruler who came running to Jesus to learn what he must do to inherit eternal life went away sorrowful because he loved this life more than eternal life; he worshiped mammon more than he did Jesus; he was not willing to give up all, to deny himself and follow Jesus.

Had he done so—that is, sold all that he had and given it to the poor, and had he followed Jesus, what would have been the result? The Lord's answer to Peter makes it plain enough. He would have received a hundredfold more, now in this present time, fathers, mothers, brothers, sisters, houses, lands, with persecutions, and in the world to come eternal life. See Matthew 19: 16-30; Mark 10: 17-31; Luke 18: 18-30. And as we read these wonderful passages we should not forget that God is no respecter of persons. He deals with people solely on the ground of their faith, of the faith that manifests itself and is perfected in loving obedience to them. If a man to-day would love, believe in and obey God more than did Noah, Abraham, Joseph, Moses, Job, David, Daniel, John the Baptist, Peter, John or Paul, God would bless him even more abundantly than he did any of them; for he deals with men according to their faith. "According to your faith be it done unto you." And there is no reason why the humblest of God's children should not aspire to be more devoted to God and his kingdom than any body ever was before. It is a pure, holy aspiration; and the higher we rise in striving to reach this lofty elevation the more we please God, Christ, the Holy Spirit, the angels of God, and all the redeemed of all the ages who know of our success. And, moreover, the higher we rise in faith the kinder, gentler, more helpful, more loving and lovable we will be; the more will we love and serve one another, the more like Jesus will we be. It is an effort to excel in loving, serving, blessing; in being like Christ; in pleasing God, to whom be "glory, majesty, dominion and power, before all time, and now, and forever more. Amen."

The Epistle to the Hebrews.

R. H. BOLL.

INTRODUCTION.

The letter to the Hebrews was written to the Jewish Christians that lived in Palestine. They were weaned only slowly from the temple service and the observance of old covenant rites to the spiritual worship of Christianity; nor did they seem to understand as they ought the relation of the two covenants—that the new was the climax and fulfillment of the Old, and destined to supersede it. The trials that came upon those brethren—the persecutions from unbelieving Jews, false doctrines, objections and contradictions from Judaizing teachers—had checked the fervor and growth of many. They were weakening, faltering, in danger of falling away from the religion of Christ to return to their former religion.

This letter was designed to strengthen and instruct them in the doctrines of the New Covenant, and to arm them against the attacks of false teachers. But its doctrinal parts and arguments are made subservient to the purpose of exhortation. The chief aim of the epistle is to inspire the Hebrew

Christians with faith and hope. It is one great exhortation throughout.

Its subject is the essential unity and difference of the Old Covenant and the New, and the superiority of the latter. Unity, because they both came from God, and the Old Covenant was the type and foreshadowing prophecy of the New; unity, such as exists between stalk and ear; superiority of the New, as the ear is superior to the stalk, being its fruit and fulfillment of its mission. The Christian's duty, privileges and hope are also touched upon.

The epistle to the Hebrews is essentially the book to teach us the proper division of the Word of God. At the first stroke the writer hews the Bible into two parts, roughly, and then elaborates the division drawing the lines accurately, and showing the relations of the two main divisions he made by his first utterance.

This letter is also God's own message to every one of us that is weak in the faith, and who does not understand and appreciate what is the greatness of his calling, and the Christian's wonderful privileges and hopes.

Its authorship has been variously attributed to Paul, Barnabas, Luke and Apollos.

Note the facts mentioned. To whom the epistle was written. Condition of the Hebrew Christians. Object of the epistle. Nature of its contents. Its subject. Its use to us. Its authorship. These things will help us to understand the whole letter.

LESSON I.

THE SEAM OF DIVISION OF THE BIBLE. · Heb. 1: 1, 2.

Read carefully the first verse, and down to the word "Son" in the second verse. What is the subject of this sentence? God. What did God do? He spoke. When? At two different times, viz.: "In times past," and "In these last days," or, as the Revised Version says, "At the end of these days." To whom did he speak in times past? To the fathers. And in these last days? To us. How did he speak to the fathers? By the prophets. How did he speak to us? By his Son.

Notice now the contrasts presented:

God spoke	God spoke
In Time past	In these last days
To the Fathers	To Us
By the Prophets.	By His Son.

REMARKS ON THE LESSON.

This is the natural seam of the Bible, dividing it roughly into two chief divisions, viz.: What was spoken to the fathers, and what was spoken to us. Further hints as to accurate division and distinction between that which applied to other times and what is of authority now, will be found further on in this epistle. They will be noticed in due time, and side references will be given. To understand the word of God we must divide it (2 Tim. 2: 15), but not in any arbitrary way, just as it may suit us. God must show us how to divide it, what part pertains to us specially at this time and what does not. The division given in this lesson is safe, because God himself made it. And if it were rigidly adhered

to, it would work a reform in the beliefs, work and worship of many denominations.

Stress is laid on the fact that it was God, the same God that spoke to the fathers, that also spoke to us through Christ; which fact was of no little importance to the Jews. It was assurance to them that they did not forsake the God of their fathers when they accepted Christ; and that their faith now was not in antagonism with the religion of their fathers, but rather supported by it. Far from denying the truth and inspiration of the Old Scriptures, the writer affirms it emphatically.

The prophets here spoken of are the writers of the Old Testament, from Moses, who wrote the first books of it, to Malachi, who wrote the last. These prophets spoke in time past, and to the fathers. It is evident that if they did not speak to us, what they said does not directly concern us. God spoke to us through his Son. What God said to the fathers is indeed of value to us, and of interest, and indirectly concerns us very deeply; but to worship and act acceptably to God to-day we must follow the directions, not of Moses, but of God's Son. Some of the uses of the Old Testament to us will become apparent in the course of the epistle.

Side references: 2 Peter 1: 21; Acts 3: 22, 23; Deut. 18: 15, 18, 19; Luke 9: 35, 36; John 1: 17; Matt. 28: 18.

DIRECTIONS FOR STUDY.

Read the lesson over carefully. Memorize perfectly Heb. 1: 1, 2, down to the word "Son." Look up the references. Answer to yourself the following questions: Who are the prophets mentioned? To whom did they speak? and when? Is the Old Testament from God? Does it concern us directly? What does? Is the Old Testament good and true and profitable?

Bible Study.

W. J. BROWN.

There has been quite a good deal said and written of late on the question of Sunday schools. Some of the things said and written will do good, others will do harm. I write a few words on the subject with the motive of doing good to the cause of Christ. Some are opposed to all kinds of what are called Sunday schools, others oppose what is called "organized Sunday school;" and there is still another class who are in favor of doing the work done by the Sunday school, but not by special organization.

I am acquainted with a number of good, conscientious brethren who are opposed to all Sunday school work. Let us look at the subject in the light of circumstances and our duty toward the children. One editor said: "On the way to worship parents meet their little children going home from the Sunday school." And the circumstance was used by that editor as an argument against the Sunday school. It might have been the fault of the parents that children and parents were going in opposite directions on the Lord's day. It is often the result of parents "sending" their children

up to Sunday school, instead of "bringing them up" to the house of God.

I want to submit a practical test of the work of the Sunday school. I was called some time ago to help a few brethren build up a congregation of Disciples. It was a place where there had been a good church some years ago, but for several reasons had gone down. For some two years or more the house stood alone with the doors locked. Some six or eight months ago a few of the scattered disciples began to gather in a few of the young folks and children and to teach them the word of God. They had what is called an organized Sunday school—a thing that I never can reconcile to my ideas of the work of the church itself. But the point just now, is not to argue whether this is the thing to do, but the work that was done by them. I went to the place and found several doing what they could. I made no criticism of what they were doing, nor of the way in which it was done. We all took hold of the work and labored hard in word, and work of a private character, for some weeks. That has been four months ago; and I do not know of a congregation anywhere that is more Christian, earnest, more sacrificing, and more attentive to all duties than that one. They now have a full set of officers and are thoroughly equipped for the work and worship of the Lord. Others deserve, perhaps, more credit for the condition of things there than any of the preachers that have been there. Now, what has brought about the change? I know that one of the great factors in the work has been the work of the Sunday school. I often preach a sermon while there to the children and the old people, and with the very best effects. The little ones come to the front and fill up several seats and are perfectly delighted with the opportunity to hear. And I find, in my work as a preacher of the gospel, that nothing helps the cause of Christ more than to get the children interested. What so greatly pleases and edifies them is equally beneficial to the older people.

I will take another congregation to which I have preached a good deal. It is a contrast to the one mentioned. It is an old church with everything going on smoothly, so far as the condition of the church is concerned. I have repeatedly tried to get them to bring the children out to the worship of God, that I might give them some lessons from the Bible that would make it easier for them to make good men and women; but I never succeeded in getting enough out to make the talk. That is a place where the church meets every Lord's day and has good meetings; but there is nothing in the line of what is called the Sunday school work.

There are many parents in every community who are not Christians, and many who are, that never teach their children the Bible. We cannot go to their homes and teach them; it would be offensive to some even if we had the disposition and the time to do it. The best thing that can be done,

it seems to me, under the circumstances is to gather up the children of all non-church going people, people who claim to be Christians, but neglect to teach their children at home, and the children of erroneous training, and instruct them on the Lord's day in the word of God. And before we can do anything in the way of preaching the gospel to them, we must first teach them in some way similar to what we do in the Sunday school. A man argues stoutly for what he considers the only way of teaching the children—training them in the home by the parents. You must admit what he says for the sake of the comfort there is in it to him; but you ask if he does that, and you will find that in one case out of a hundred it is true. But we might concede that there is no other way of teaching except by the parents and through the pulpit, which is not the case by any means, and still feel the need of just the kind of work that can only be done in the Sunday school capacity. Suppose with no more teaching than we have done at the present by the parents in the home, we continue to take our children to the worship every Lord's day with nothing more to interest and instruct them than what we have in our social services, and in the preaching, how long will the children find pleasure in going to the house of God? How long would older people continue, even the most devout, in going there if they found nothing in the worship that they could understand, or that would interest them? I believe that all classes will take pleasure in going where they are interested and instructed. The result in many instances is, that the children are taken to the worship, are not taught by what is found in "the apostles' teaching" on the Lord's day, none of the services are adapted to their comprehension, and it is not long until they will form a positive distaste to going there at all; and eventually they will turn away from Christianity with disgust. I think I have seen many who have no interest in Christ for this reason. Good meaning parents, in their love for what they believed to be the Lord's way, are responsible for the results. Affectionate parental love often works the ruin of exemplary children. This matter begins to take on the aspect of momentous issues when we view it in the light of actual results.

I teach the people where I go that the work of the Sunday school can and ought to be done without any organization at all. The overseers should conduct this work, as they do other work done by the church. But what will we do about the name of the work? I suggest that we call it the Bible school. That name is closely allied to the work itself, and not, as in the name Sunday school, derived from the day on which the teaching is generally done. But suppose people persist in calling it "the Sunday school?" Well, just let them continue if they will. If the same thing was done on Monday I cannot say that calling it "a Monday school" would necessitate abandoning the work.

After all that we may say against the Sunday school it is not to be classed with ecclesiastical or-

ganizations. It has no constitution, no laws peculiar to itself, no creed, no form of initiation. The modern Sunday school, as it is called, is wrong in some features and an abuse of a right principle. It is our duty to correct the abuse. We will not go barefoot the rest of life because we once got cheated in a pair of shoes. The thing for us all to do is to save the people, and this we shall do by saving the children. I pray that God will help us.
Cloverdale, Ind.

Notes from Japan.

J. M. M'CALEB.

When at home I met some who seemed to think Christ was an American and spoke English.

A sister sends \$5.00 toward employing an additional teacher for the children's school. This will pay a month's salary; she thinks one of the churches of Louisville may contribute regularly to this part of the work. The school is now in good condition, having about as many children as one teacher can manage well. Another teacher will be secured as soon as a proper person can be found. It is hoped that by the joint labors of the two teachers the school may soon be brought up to 60 children. The present teacher is being paid out of the per cent set apart from our own income. I do not wish to be released from giving, but "the bag" is too often empty to meet all the demands made upon it. So if some brother or church would like to put therein \$5.00 per month to bear the expenses of the present teacher it would leave me more for other purposes. The entire expenses of the school with two teachers will be about \$12.00 per month. The children are requested to bring what they can each month, which amounts to 40 or 50 cents. This seems like very little, but when we go into their homes and see their condition, it is hard to take anything at all, only for the sake of training them in the lesson of giving. I went into one of these homes the other day; it was back in a narrow alley about 6 feet wide; little tenement houses joined hard to each other either side. The house in question was the last one in the row, being at the extreme end of the alley; the door opened to the south; there was not a single window; a small, square opening in the roof furnished the light. At the time we were there it was just getting dusk. A dim light shone through the roof and revealed indistinctly the objects within. A hibachi (fire box) containing a handful of burning charcoal, over which steamed a small teakettle of hot water, was sitting at one side. A dingy little sideboard against a still more dingy wall, on which were a few dishes, and a little brass lamp not yet lighted, was at the other side. Altogether the room was not more than 8 feet square; in this they cooked, ate and slept. The grandmother was sitting on the floor near the center of the room. Of course there were no chairs nor bedsteads, as Japanese people never use either. A little grandchild was also present; she is one of the children of the school and is about eight. The mother, on whom the family depends for support since the death of the father, was down with nervous prostration, and had been carried to a relative's nearby. Such is the character of many of the homes from which our children come.

I wish to start a library for the English speaking stu-

dents of the central postoffice; they are quite eager for one. The director of the classes has agreed to furnish us a bookcase. The plan under consideration is to have a good selection of books and lend them to the students for a period of say two weeks, when they are to be returned to the library. The books will be placed in the class room. As I visit the room two hours each day I can very conveniently be the librarian. The immediate need is the books. I can furnish some from my own collection. And now just a word as to the kind that will be suitable. They must be books written in a simple style, and which do not deal too much in abstract terms. In order to interest them, it must be something the students can understand. There are many story books in America that teach good lessons which the young men of Japan would enjoy. Even our school Readers, of late years especially, are both interesting and instructive. A child's history of the United States would be read with interest by some. Books on plant life, animal life, biographies, country life in America, city life, home life, stories for children, and such like, would be very helpful. I can also use monthly and weekly papers, such as the Youth's Companion, Criterion, Saturday Evening Post and Ladies' Home Journal—anything that is interesting, instructive and not too difficult. There are many friends in America who, after reading their papers, could forward them on to us with but little trouble or expense, and we could put them to much better use than to go into the waste basket. There are also many good books that have been read and laid away which we could put to good use. How many will send us such books and magazines? There are so many ways to do good if only we would embrace the opportunities as they pass. My brother, did you ever think of it, that life with many is a life of neglect? I expect the Lord to stir the hearts of many to co-operate with us in the work in Japan. Let those who send us literature be careful to select only that which is good. Do not send trash. It takes no longer to teach a lesson that elevates to a nobler life than one that will degrade and lead to ruin.

Soon after reaching Japan some ten years ago, we rented a four-room cottage at \$10.00 per month. After renting for about three years, the property was offered us for sale at a reasonable price and on easy terms. It seemed better to buy than to continue renting. The investment has turned out favorably. We paid about \$1,000 for it, have made some improvements since, and have had an offer of \$2,000. This is due to the rise of property generally in Tokio. Unless we can buy another home better suited to our purpose there is no advantage in selling. Rents have doubled with the price of property, and to sell and rent again would be very bad economy. By the Lord's grace we have paid \$800 of the \$1,000. Two hundred dollars remain to be paid. This is still due Brother Jones, in China, who kindly loaned it to us till he needed it, which time has now come. Brother Jones writes that he has bought him a home in China and wishes to pay for it. I feel obligated to send him the \$200 at an early day. Brother Jones' \$200 is deposited in our home. I could get it out and send it to him by selling the house, but just at present this would be at a considerable financial loss. If I had stopped the school for the children two years ago, on

our return to America and had let the rents go toward paying off the debt it would all have been easily paid by this time, but I could not get consent of my own mind to do this. I felt that work ought to go on, and I still think I did right and believe the Lord in some other way will furnish the \$200 which remain to be paid. The school has continued during the time the \$800 were being paid, and I believe the Lord will allow us to continue it and also pay the remaining \$200 to Brother Jones, who has not needed it until now. Now that he does need it, my faith is that the Lord will provide the necessary amount. Will those who are personally interested in our labors here, and who believe that the fervent prayer of the righteous availeth much, offer to our common Father a petition for this special blessing? "Ye receive not because ye ask not. Ask and ye shall receive. If ye abide in me and my words abide in you, ask what ye will and it shall be done unto you."

Spiritual Growth.

N. W. COPELAND.

I have never done much writing for the papers, but seeing so many of the followers of Christ negligent about the service of Jehovah, I decided to write a short piece on what I take to be an important subject.

We learn by a careful study of the Scriptures that the expression, "Spiritual growth," has a two-fold application.

First, the growth of the kingdom of heaven or Church of God as a body.

Second, the growth of the individual Christian.

There are some congregations of the Church of Christ that are not as prosperous to-day as they were five years ago. Brethren, this ought not to be. Let us be up and at work.

Jesus speaks, concerning "Spiritual growth," as recorded by Mark, as follows: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." March 4: 26-30.

"The seed is the word of God." Luke 8: 11.

God has given the plant the power, and surrounded it with the necessary material for its full development. From this we can readily see that it is best for us as human plants to keep good company. "Associate yourselves with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company."

In order that the plant yield fruit it must have certain favorable conditions. Air, water, soil and sunshine, are all essential to the growth of the plant.

So there are certain things that the Christian must do if he expects to grow. He must "study to shew" himself "approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

Again, he must pray. "I will therefore that men

pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. 2: 8. Yet, beloved Christians, we find a vast number of our brethren that refuse to lead the church in a word of prayer, and I am afraid that the brother who says that he cannot pray in public, is the one who never prays much in private.

Moreover, he must conduct himself as becometh a follower of God. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness and long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 1-4.

Brethren, do you ever ask yourselves the question, Am I worthy to be called a child of God? Is my conduct here such that I shall be called to dwell with my heavenly Father over there? If not, let us be up and doing.

Exercise also is absolutely necessary in the development of the Christian. "But wilt thou know, O vain man, that faith without works is dead?" James 2: 20. Yet a great many are looking for the easy jobs. Many of our brethren will not preach, simply because they are looking for the easy places, and many of those who are ministers of the gospel try to get pastorates in large city churches, where they can get good salaries for preaching three times a week. Brethren, is that the way to please Jesus?

Again, if the wind never plows a stalk of corn about, it will never have any "brace roots;" it will never grow strong. So it is with the Christian. It is necessary for all Christians to have temptations, in order that they may grow strong in the faith and become spiritual giants. I once knew of a little boy who was afraid of the sunshine, so he planted some gourd seed under the house. The result was, they never did even spring up. So it is with the majority of Christians; when they are baptized they stop on the brink of the river, and never grow any more.

Bible School, Nashville, Tenn.

The Goodness of God.

H. C. HINTON.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11: 9.

"The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

"Who giveth rain upon the earth; and sendeth

waters upon the hills." Job 5: 10.

"But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

"In my Father's house are many mansions: if it were not so I would have told you; for I go to prepare a place for you." John 14: 2.

"Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 2, 3.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread." Psalms 37: 25.

"There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it." 1 Cor. 10: 13.

"And hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly." Rom. 5: 5, 6.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

"The earth is full of the goodness of God." Psalm 33: 5.

"For he satisfieth the longing soul; and filleth the hungry soul with gladness." Psalm 107: 9.

"They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat. For the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." Rev. 7: 16, 17.

"There the wicked cease from troubling; and there the weary be at rest." Job 3: 17.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

"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. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them and be their God. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." Rev. 21: 1-4.

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

"Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Rev. 22: 12.

Let us all be more faithful to such a loving Father.

Spencer, Ind.

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.

If you are receiving THE WAY and did not pay for it yourself, nor subscribe for it, look at the address on the paper, the tab on which your name is printed, and if there is on it a small "t" just before your name, it means that some one has sent us your name, and that your subscription has been paid for one year from the fund contributed to THE WAY to send it to those who are willing to read it, but who are not able or willing to pay for it. We would like to send the paper to every body in the world who will read it.

* * *

Send us more names for the "t list." We still have money on hand to pay for about fifty more. We are receiving money, from time to time, for this list as well as names. Through it we think THE WAY offers to its subscribers a great opportunity for doing good. THE WAY goes to those on the "t list" at the club rate, forty-two cents per copy.

* * *

The editor had to preach a funeral this (Monday) morning, and to drive about thirteen miles afterward; as this would take the greater part of the day, and as Monday is his time for getting matter ready for THE WAY, he went to his work of writing and editing at 3.30 o'clock Sunday afternoon and worked right along (except a short stop for supper) till about 1.30 Monday morning. And, as you can well imagine, he is sleepy this afternoon while trying to write these "Scraps;" for he will wake between four and five o'clock no matter when he goes to bed.

A brother writes to know if it is right, in raising money to build or repair a meeting house, to go with a subscription paper to people in general, to members of all the churches, and to those of no church, to get the money to do the work. No, it is not right. It is out of harmony with the whole tenor of Scripture teaching on the subject of giving. When the tabernacle was builded, God's people were taught to give, each as his heart prompted him to do, and bring his gift of his own free will. And the people did it so freely, so cheerfully, they had to be stopped. They brought too much. When the church at Fisherville, Ky., built its house of worship, everything was finished, furnished and fitted up; without and within, and there was money still in the treasury. The house is neat, substantial and commodious. The members themselves cheerfully gave the money. There was no trouble in getting it. They had a mind to give and to work.

God's child ought not to go around begging for his Father's cause, as though his Father were poor and needed help. He wants his children to love him and work for him for their own good, for their own development.

Nehemiah would not have the help of Sanballat, Tobiah and their company in rebuilding Jerusalem.

The New Testament way is for the members to put the money into the treasury. Every Christian ought to be a regular, systematic giver. Of the four great items in the work and worship of the church, "the apostles' doctrine and fellowship, the breaking of bread and prayers," the apostles' doctrine is the most important, and the fellowship is next. There is something the matter with a man's Christianity, is he is not a regular, systematic giver.

If we have not the spirit of giving we certainly are very little like Christ; and it is by becoming more and more like him that we are saved. We are fitted for the everlasting kingdom by being conformed more and more to the image of God's Son.

A Word to Brother Harding.

JOHN W. KURFEES.

I read and enjoy THE WAY ever so much. Of late I see quite a good deal in both THE WAY and the Advocate on the subject of "Laying on of Hands." The object of the writer is not to argue

at length in this article either side of the subject, but simply to call the attention of Brother Harding, and the readers of THE WAY to a few points in his review of Brother Lipscomb in last week's issue of THE WAY.

Near the close of said review Brother Harding says: "If ever I lay hands on any one . . . it will be both to show my approval and good will," etc. He says he would not do this because it seemed right, according to his wisdom, but because the prophets and apostles of the old and new covenants did so under similar circumstances.

Then he says the answer to all is: "Hands were imposed in these cases to confer the Holy Spirit, or to impart some miraculous gift or power." He then asks: "Who knows this?" Who will affirm, I know that the hands were laid on Barnabas and Saul at Antioch to impart to them miraculous power? He answers—No man, for, said he, the Scriptures do not teach it.

He then compares the subject with immersion, and asks: "How many of us know that baptism is immersion?"

His answer—"Thousands of us."

I ask how did we find this out? By reading such cases as Lydia and her household, and the jailor in the common English version of the New Testament? I answer, no! If Brother Harding had never seen a copy of the New Testament, except the King James, and had never seen anything on the subject of baptism except the two cases referred to above, he would be a long time affirming that baptism was immersion. (Yet it plainly says that these people were baptized.)

There are only a few cases in the New Testament that prove immersion, but those are sufficient; and so there are only a few cases that tell us what hands were laid on for; some of which are found in acts 8: 14 and 19. Then when we take the cases of the seven, and of Barnabas and Saul, and jump at a conclusion that it was for another purpose. It reminds me of the sects selecting such cases of baptism as the jailor, and arguing that they were sprinkled—just because the action is not there specified, thereby establishing the theory that sprinkling, pouring, or immersion will do.

Now to make my point clear it is simply this:

(1) There are several cases of baptism in the New Testament and only a few make the action plain, but we are willing to accept these and be united. (2) There are several cases of "Laying on of hands" in the New Testament and only a few make plain why it was done.

Now pray tell me why not unite on this just as well as on baptism, and let the few cases that do make the matter plain settle it, and accept the other cases just as we accept those of baptism that do not explain the action.

May we all accept just what is written on all subjects and cease to opinionize where inspiration failed to make all things plain, is my prayer.

King, N. C.

Do not go out in search of crucifixions; but, when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them.—Fenelon.

A Reply to Brother John W. Kurfees.

J. A. H.

Brother Kurfees closes his article with the prayer that we may all accept just what is written in the Word of God, and cease to teach our opinions where the Word of God has not made all things plain. In this prayer I do most heartily join. If I know myself, the greatest desire of my heart is to know the will of God, that I may do it. I want to teach it just as it is, without addition, subtraction or change. To be a teacher of that which is false, to induce Christians to practice in the church that which God does not require, and thereby to cause divisions, is one of the most fearful of crimes. My heart's desire and prayer to God is that I may be delivered from it—that I may never commit it. So far I believe I am free from it; and by the grace of God I hope to keep so.

Brother Kurfees thinks that as hands were imposed in two cases in the Bible to impart the Holy Spirit (Acts 8: 14-24, and 19: 1-7) we should take it for granted in other cases of the laying on of hands, where the purpose is not made clear by the context, that the object of the imposition in these cases also was the impartation of the Spirit. And his contention would be strong, clear and good, if in every case in which hands were imposed, where the object is made clear, that object was the impartation of the Spirit. But if hands were imposed for other purposes, his argument loses all of the force it would have had had the first supposition been correct. That hands were imposed for other purposes is certain. Hence we must study each case about which any difference may arise in the light of all the cases. No one claims that hands were laid upon animals or children, or upon the Levites—to impart the Spirit to them. The seven, upon whom the apostles laid hands were full of Spirit already, and had been for some time. See Acts 6: 1-6. When Jacob blessed the sons of Joseph, he put his hands on them; when Jesus blessed the little children he put his hands upon them. I have never heard any one claim that the hands were imposed in either of these cases to impart the Spirit. Indeed, of the many cases of laying on of hands that are referred to in the Bible, there are only two in which it is clear that the design was to impart the Spirit. In a number of them it is clear that this was not the design.

Notice these facts: When a man would make atonement for himself under the law, he would take the animal to the door of the tabernacle and offer it there. And God says, "And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him" (Lev. 1: 4). Here the animal took the place of the man, and died for him.

In telling the story of the scape-goat, the Lord says, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness.

into the wilderness; and the goat shall bear upon him all their iniquities unto a solitary land; and he shall let go the goat in the wilderness" (Lev. 16: 21, 22). Here also the animal takes the place of the people, and bears their burden. The laying on of hands in this case also means a transferring of a burden from the people to the animal.

The case of the Levites is similar to these in this respect. The Lord said to Moses, "And thou shalt present the Levites before the tent of meeting; and thou shalt assemble the whole congregation of the children of Israel: and thou shalt present the Levites before Jehovah. And the children of Israel shall lay their hands upon the Levites: and Aaron shall offer the Levites before Jehovah for a wave-offering, on the behalf of the children of Israel, that it may be theirs to do the service of Jehovah.

I have given the Levites as a gift to Aaron and to his sons 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." See Numbers 8: 4-19. Here the burden of the tabernacle service is transferred from the children of Israel to the Levites. In each of these three cases the laying on of hands means the transferring of a burden; no one supposes that the Holy Spirit is imparted.

Now let us consider the case of Joshua: we will see in this also that the laying on of hands means the transferring of a burden. The time had come for Moses to die. God told him to go up into Mount Abarim, and view the land of Canaan (into which he could not go), and die. And then Moses replied unto the Lord, and said: "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 thine 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 the congregation of the children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Jehovah: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. 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" (Num. 27: 12, 13). Here also a burden was transferred; for forty years Moses had borne the heavy burden of the leadership of the children of Israel; now he is to die; and, in answer to his request for a successor, God commands him to take Joshua, "a man in whom is the Spirit," and lay his hand upon him, and give him a charge. And Moses does so. Then Joshua takes up the burden that Moses lays down. Here we have the fourth case in which the laying on of hands sig-

nifies the transference of a burden. There is not the slightest evidence in the world that Moses imparted the Spirit to Joshua by the imposition of his hands; for before that God plainly affirmed that he had the Spirit. If it is claimed that he was wiser as the result of the imposition of hands, fuller of the Spirit (see Deut. 34: 9), I am not at all disposed to deny it. The burden was transferred at the commandment of the Lord, and whatever additional wisdom Joshua may have needed, and he needed much more, God gave it to him freely. He always gives to his faithful children all that they need in bearing the burdens that they have taken upon themselves at his command. He already had the Spirit, and when Moses transferred the burden of the leadership of God's great people to him, he was filled with it to enable him to fill the greater place, to bear the greater burden. When the seventy elders were selected to help Moses bear the burden of the people, God took of the Spirit which was upon Moses, and put it upon them. See Numbers 11: 10-25. All Christians have the Spirit (Acts 2: 38, 39; Romans 8: 9; Galatians 4: 6), and all are exhorted to be filled with it (Ephesians 5: 18).

Now, in the light of the four preceding cases, let us consider the new appointment of the seven (Acts 6: 1-6). These men were excellent Christians, of good report, full of the Holy Spirit, and full of wisdom before hands were laid upon them; for the apostles had said to the church, "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 church did as the apostles directed, and selected the men, "whom they set before the apostles: and when they had prayed, they laid their hands upon them." Here again there is transference of a burden. A lot of money had been turned over to the apostles (see Acts 2: 44, 45, and 4: 32, 5: 11), and from this sum the wants of the needy members were daily supplied. But as the church grew, and the disciples were continually multiplying, this work, together with prayer and teaching, became too great for the apostles; it became necessary for them to transfer some of it to others; so the seven were selected and appointed to look after the poor, to "serve tables."

Did the apostles lay hands on them to impart to them the Spirit? No; they already had the Spirit. Was it then that they might be filled with the Spirit? No; for they were already full of the Spirit. Was it that they might have wisdom, or be filled with wisdom? No; they were already full of wisdom. Was it that they might have faith, or be filled with faith? No; Stephen was already full of faith. What, then, do we certainly know about this? We know the apostles told the church to select seven men "whom we may appoint over this business;" we know the church selected the men, and set them before the apostles; and we know that when the apostles had prayed, "they laid their hands upon them." As these seven men were to "serve tables," so the Levites were "to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel;"

and it was to be done "on the behalf of the children of Israel." In both cases hands were imposed, and the burden was transferred. In the case of the Levites, nobody that I know of claims that it was done to impart the Spirit; in the case of the seven, they were full of the Spirit, full of wisdom, and of good report, and Stephen was full of faith, before the hands were imposed. In the appointment of them, I am sure the apostles did exactly what they said they would do.

In the separation of Barnabas and Saul to their evangelistic work, God said: "Separate me Barnabas and Saul, to the work whereunto I have called them." And their three co-laborers, when they had fasted and prayed, laid their hands upon them, and sent them away (Acts 13: 1-4). Did they impose their hands that they might receive the Holy Spirit, or be filled with the Spirit? No; Barnabas was already full of the Spirit (see Acts 11: 22-24), and so, no doubt, was Paul. It would be a strange thing if those seven at Jerusalem, within a few months after their conversion, were all filled with the Spirit, and Paul—a called and sent apostle of Jesus Christ, who for ten years had been devoting all the powers of his grand soul to the service of God—was not. It is incredible. Were the hands imposed that they might be filled with faith? No; Barnabas was already "full of faith," as God's word says. What were the hands imposed for? We know very well what God told these three men to do, and we know what they did. They were told to separate Barnabas and Saul for the work to which God had called them; and they fasted and prayed, and laid their hands on them, and sent them away to the work, to bear the burden of carrying the gospel abroad.

Notice what we have seen: The animal for the burnt offering died to make atonement for him who laid his hand upon him; the scapegoat bore the sins of all the people of Israel into the wilderness, after the hands had been laid upon him, and the sins confessed over him; the Levites did the service of the sanctuary in the behalf of the children of Israel, after the hands of the children of Israel had been placed upon them; Joshua took the place of Moses, as leader of Israel, after Moses had laid his hands upon him; the seven took the place of the apostles, in the work of serving tables, after the apostles had laid their hands upon them; and Barnabas and Saul were separated to the foreign work, to which they had been called, when their fellow teachers had fasted, prayed and laid their hands upon them.

Notice this also: Hands were laid upon animals, which never received the Spirit before or afterwards; upon the Levites, who never received the Spirit, nor miracle-working power, before or afterwards, so far as we know; upon Joshua, who had the Spirit before, and was full of the Spirit of wisdom afterwards; upon the seven, who were full of the Spirit, full of wisdom, of good report, and one of whom was also full of faith before; on Barnabas and Saul, concerning whom this may be said: Barnabas had been one of the chief men of the Jerusalem church, if not the chief one next

to the apostles, from about the beginning of the church. He is mentioned most favorably some time before any one of the seven, and he and Barabas are the only ones favorably mentioned by name before them. Not only do we know these facts about him, but we know also that when a great number of Gentiles were converted to God in Syrian Antioch, the third city of the world, which also proved to be one of the greatest radiating centers of the world for the spread of the gospel—when the Jerusalem church heard of the great success in Antioch, they chose Barnabas to go there to look after the interests of the cause there. It is clear that he was a prophet and the mightiest man, in the estimation of the church, in Antioch. When chosen to go there, it was said of him that he was a good man, full of the Holy Spirit and of faith. Now, when we consider that the Holy Spirit and miraculous manifestations thereof were bestowed on the new converts in Samaria, upon all of them, apparently (Acts 8: 14-24); when we remember that Paul imparted the Spirit to all of his first converts at Ephesus immediately after their baptism, and that the Spirit immediately gave miraculous manifestations of his presence (Acts 19: 1-7)—I say, when we consider all these facts, it is incredible that Barnabas, a prophet, full of the Spirit and of faith, who had been one of the chief men in all the church for fifteen or twenty years, sent by the apostles and Jerusalem church to fill one of the most important positions on earth, was destitute of miracle-working power. To guess that hands were imposed to convey to him miracle-working power is to make a wild guess; and to build an argument on the guess, is to build on a foundation more worthless than sand. It is better to build on facts.

In two cases in the Scripture we know the Holy Spirit was imparted upon the laying on of the apostles' hands. In one case Joshua, who led the Spirit, was filled with it upon the laying on of Moses' hands. In six cases at least hands were imposed when some burden or work was committed to those upon whom the hands were laid.

If we are willing to believe that God meant just what he said, no more, no less, and that his servants in these cases did just what he told them, no more, no less, we are bound to believe that hands were imposed upon the Levites, on Joshua, on the seven, on Barnabas and Saul, in separating them to the works to which they were called. Why should anyone, who imposed hands in these cases, proceed to do what God had not told him to do?

When we want to know how to teach, we search for apostolic teaching and example; when we want to know how to baptize, we hunt for apostolic teaching and example; when we want to discipline an unruly member, we hunt for apostolic teaching and example; and so about nearly everything else. Why, then, when we want to appoint over a business, or separate to a work, should we not seek for apostolic teaching and example, and do as they did? When we do what the apostles did, let us do it like they did it.

The Epistle to the Hebrews.

R. H. BALL.

LESSON II.

Christ and his superiority to the angels. Heb. 1: 2; 2: 4.

I. WHAT IS SAID OF CHRIST. Heb. 1: 2-4.

1. He was appointed heir to all things.
2. Through him God made the world.
3. He is the effulgence of God's glory.
4. He is the very image of God's substance (the embodiment of the Divine Nature).
5. He upholds all things by the word of his power.
6. He made purification of the sins of men.
7. Then he sat down on God's right hand.
8. Having become so much better than the angels as the name he inherited is more excellent than theirs.

REMARKS ON THE LESSON.

The greatness of Christ's name and the power with which the Father endowed him, give authority to his doctrine and covenant. The Jews had expected the Messiah to come with much earthly pomp and glory. That impression they got by a wrong interpretation of the prophecies. When Jesus came, humble and poor, they would not believe that he was the Christ, but despised and rejected him. The writer here asserts (and subsequently proves) that all the greatness predicted of Christ is truly fulfilled, notwithstanding the lowliness in which they once knew him.

Much mystery hangs over the nature of Christ. He was in the beginning, as John tells us, and through him God created all the universe. Paul says he was in the form of God, but counted not the being on equality with God a thing to be grasped (Phil. 2: 5-7). The Father loved him before the foundation of the world, and shared his glory with him (John 17: 5-24). The excellent name he inherited was "Son of God," Lord, Christ or anointed. Luke 1: 35 seems to explain why he is called the Son of God; and Rom. 1: 4, when he was declared to be the Son. Peter said that God made that same Jesus, whom they had crucified, both Lord and Christ. Like King David, he was anointed some time before he took the seat of authority. See Acts 10: 38, and Matt. 4: 24. He sat down on the right hand of God, the place of highest honor and authority in the universe, after his death, resurrection and ascension, and will continue there until the last of his enemies shall be subdued. "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: 28).

Jesus Christ is heir of every created thing. His is the world and the fullness thereof; all silver and gold, the cattle upon a thousand hills. Men and angels belong to him, the living and the dead (Rom. 14: 9); principalities and powers; the whole universe, seen or unseen, and every being found in it. For "all things were created by him and for him." He is the reflection of God's glory, and God's image. To know God is eternal life (John 17: 3). But "no man has seen God at any time."

How then shall we know him? Through the Son: "The only begotten Son . . . he hath declared him" (John 1: 18). "He that believed on me," said Jesus, "believeth not on me, but upon him that sent me. And he that beholdeth me beholdeth him that sent me." And again, "He that hath seen me hath seen the Father." He came to convey to the world the idea of God; to interpret to men the character of his Father (1 John 5: 20, 21), therefore he is figuratively called the word, because he is the expression of the Father's will and being; the medium conveying to us the idea of the eternal God. And more clearly than spoken words could ever have done it did Christ's life and character declare him who is true and righteous and merciful together.

He upholds all things by the word of his power. Chrysostom, the "golden mouthed" preacher, drew a beautiful illustration to prove God's continual sustaining of the universe. He showed that the graceful ship that glides upon the waters would soon lie wrecked upon the reefs if the guiding spirit within, the intelligent hand of the pilot, were withdrawn; how that even a little hut in the vineyard falls to pieces after the harvest, when the watchman who dwelt in it and kept it has departed. How then could the wonderful universe continue even one hour if the eternal mind and power that sustains it were withdrawn? This preserving power is vested in Christ. "He is before all things, and in him all things hold together (Col. 1: 17, R. V. margin).

The six and seventh statements of Christ (as found at the head of this lesson) are only announced here, to be fully elaborated later; and the eighth leads on the next phase of the argument, which is reserved for paragraph 2 and the next lesson.

DIRECTIONS FOR STUDY.

Study the lesson. Memorize Heb. 1: 2-4. Read the remarks carefully. Look up the references given, and the following in addition: John 1: 1-3; 2 Cor. 4: 4; John 14: 7-9; Col. 1: 15-17; Phil. 2: 5-11. Note the following points in the "Remarks," bearing on this lesson on the general argument: Prophecies of Jesus—Fulfilled—Christ's existence before he came to us—The more excellent name—Heir of all God's image—Upholds all things—Illustration of Chrysostom. Question: What eight statements are made of Christ? Find in the Scriptures a passage affirming the same thing, for each of the statements. How do we attain to a knowledge of God? Whom did Christ represent to the world? How are all things in creation preserved and sustained? What was the object of Christ's suffering and death? Where is he now? What excellent name did Jesus inherit?

The Kingdom of Heaven Inaugurated.

(Acts 2: 32-47.)

W. J. BROWN.

One of the most successful meetings ever conducted is reported in the second chapter of Acts of the Apostles. Peter did the preaching, and it was well done, for his sermon is empty of self and

full of the Christ. He was filled with the Spirit, whose mission was to unfold the unsearchable riches of the Christ. Like Paul, he "determined to know nothing but Christ and him crucified." In the course of his sermon he makes some strong statements.

1. Jesus is raised up. He affirms in the face of the strongest opposition that Jesus is not in the grave; and he backed the statement with the personal testimony of eleven competent witnesses. "If Christ be not risen, our preaching is vain, your faith is also vain and we are yet in our sins. But now is Christ risen, and become the first fruits of them that sleep." "It behooved the Christ to suffer and to rise again the third day." "It was impossible that he should be holder of death." The devil is the author of death, but he failed to hold Christ in the grave; he stung himself to death when he stung Christ. He came that "he might bring to nought him that had the power of death—that is, the devil, and might deliver all them who through fear of death were all their lifetime subject to bondage." Death is destroyed by raising the dead to life. "I have the power to lay my life down, and I have the power to take it up again." It was "not impossible that" Lazarus should be holden of death. The world has not made much of other resurrections than Christ's. We do not believe that we shall live because Lazarus came to life again. Had the apostle said that Barrabas had come to life the Jews would not have taken the matter so serious. The statement of Peter that God had raised Christ up was hazardous to the preacher and fraught with tremendous issues to the Jews.

2. In the second place he affirms that "Jesus is exalted of God" to a place on the throne of the universe. All thrones in heaven, save one, face the throne of Jesus. What a contrast in the peasant Jew without a place to lay his head while on earth, and at the right hand of God in the heavens! With the greatest amazement they see Peter take him down from the cruel cross of military ferocity and churchly wickedness and put him on a throne in the heavens. They behold the throne, crowned brow covered with a crown made up with many diadems; they see that mock reed drop from his hand of scars, and in its stead receive the scepter of universal sovereignty. It is a permanent throne. He must retain his place in the universe of God until "he has destroyed all rule and all authority and all power." The vision at long range is optimistic. We have seen many of the stalwart temples of sin go down under the consuming flames of the Sun of Righteousness. We still hear the far-sounding rumbling of the crashing, falling temples of the devil. Sin is compelled to intrench itself in its strongest fortifications of darkness and death. The true road to eternal happiness, yea, the royal road to the imperial throne of the universe, is by the humiliation of the cross! "He that exalts himself shall be abased; but he that humbles himself shall be exalted." God resists the proud, but giveth grace to the humble. The way to the highest altitudes is by climbing, but it is by climbing down. When you go to the house of God do not take the highest seats or the "amen corner," lest the place fail to

"sanctify" the person, and you begin with shame to give up your place to others more worthy than yourself. Take your place in the work of God, but do not take the place of others. Do not attempt to fill places of responsibility for which you are not qualified. Many that are first to get into places that they cannot fill should be the last to attempt anything of the kind. "Have this mind in you which was also in the Lord Jesus; who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of man, he humbled himself becoming obedient unto death, yea, the death of the cross. Wherefore"—Hear, O ye heavens, and give ear, ye earth! for the Lord hath spoken it, and his word shall never return unto him void—"God also highly exalted him, and gave unto him the name that is above every name, and in the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2: 5-12.

3. The third affirmation of the apostle was that Jesus had sent the Holy Spirit—"He hath poured forth this which you now see and hear." He is building up the gradation by ascending sublimities that reach to the heavens. The Spirit phenomenon had stirred all to sense of the supernatural, all were affected in some way by the miraculous displays. The historian of the times says of the effects on the multitude: "They were amazed; they were confounded; they were astonished; they were perplexed." The more devout among them did not attempt to account for what they saw. They only asked in the profoundest amazement, "What means this?" In the praise services preparatory to the explanatory sermon of Peter, they heard the disciples speaking the distinct provincialisms of all the nations there represented. This could not be doubted without doubting the evidences of their own senses. Another class, the irreverent, attempted, like all unbelievers in what cannot be accounted for by the wisdom of man, to give an explanation of the occurrence. Their philosophy reduced it to a drunken debauchery! How differently men view the supernatural! This is owing to man's one-sided views of the Divine. God's voice is to some an angel speaking; to some, thunder; to others, the "laws of nature!" Or it may be to those who are entirely destitute of all fear of God, the devil speaking! But the man of God with "the single eye," who takes "heed to what he hears," sees and hears the voice of God in all things that make for righteousness. The apostle Peter belongs to that favored class. Such men only can account for the phenomenon of the spirit life. None of the explanations given by the irreverent satisfy even themselves. A better explanation is demanded but not always accepted. The pious Jews especially would not believe that the excitement was owing to any intoxication of the apostles. They still persisted in the demand "What meaneth this?" This demand paves the way for the inaugural address. The wisdom of heaven waits until the preparatory circum-

stances bring on a crisis. The feelings of excitement had reached a point of white heat. Now we have a great multitude in a mood to hear the word of God through one of his chosen ambassadors. All things are now ready, the day of Pentecost has indeed fully come, and the time for an explanation of the attendant phenomena has arrived. It is the Lord's day, and the disciples are all together in one place. No one suggests to the apostle to "take a place in the audience until the worship is attended to." A thing very important, it seems to me, if we are to give credence to some things taught on "the time of worship." "The worship," and especially the "order of worship" ought to have had the first place in the proceedings, if we are to believe that the preaching of the word of God has no place in the public worship on Lord's day. They might have had the worship first, as all the apostles, a hundred and twenty of the disciples, and possibly more, for we are told by Paul that there were at that time "above five hundred brethren" (I Cor. 15), but it seems that the Lord thought preaching was the first consideration on the occasion, a few men to the contrary notwithstanding. So we have first of all the explanation given by an inspired man.

But before we look at the discourse itself, let us note in passing that it was not an abusive speech. He did not attempt to arraign the sects in their sinful and native ugliness. It was not an attempt to glorify the preacher. There never was a better opening for ambition to gratify itself at the expense of Christ and the loss of souls. The text was not taken from the dream of Pilate's wife, the man in the moon, nor the secular newspaper. It was all about the Christ. It was one of the most unpopular themes ever introduced to an audience. That great throng of religious people were more bitterly opposed to Christ, with few exceptions, when Peter arose to speak than the "evangelical churches" of to-day, are opposed to the same speech! That great body of ecclesiastics were opposed to the man; those of to-day, are opposed to the *teaching* of the same man Christ! Try reading that sermon to inquirers in a modern revival and see for yourself. Peter avoids needless encounter of the wicked parties who preferred the charges of drunkenness, by beginning with the remark, "these are not drunken as ye suppose," as though he thought all concurred in the same sentiments. That course disarmed the irreverent and won to him the sympathy of all the pious and devoted Jews.

Cloverdale, Ind.

New Enthusiasm.

The main lack of much present-day preaching: The soul of the speaker is not on fire with fresh enthusiasm. His subjects may be intrinsically interesting, he knows that he ought to be interested in them, he was interested once; but at the time of speaking the keen, bright blaze of a genuine enthusiasm, the kindled and enkindling fervor of an earnest soul does not attract the attention and thrill the emotions of his hearers. This is by no means true of all preachers, but it is true of too many. A fresh fire for the special occasion does

not glow on the homiletical hearth. It is well enough to start the fire with the manuscript of an old sermon—though some of them should be used to start fires of another kind—but fresh fuel should be added, or the doctrinal backlog and practical foresticks should be arranged in a special manner to suit the occasion. Some preachers seem to be trying to warm their own hands over the dull embers of a long-covered preparation, or they use unseasoned or ill-selected fuel which requires much blowing and produces more smoke than light and heat. When such is the case it fares ill with chilly souls farther away from the fire.

Every interesting and influential preacher from Christ down has spoken with the glow of a fresh enthusiasm. The truths which form the subject matter of preaching are old, but the fire of actual utterance must be new. The coal which glows in your grate is the condensed sunlight of millions of years ago, but the fire must be trimmed afresh and afresh to make it the attractive center of the home.—Selected.

The Church as a Body.

ROBERTSON WHITESIDE.

"For even as we have many members in one body, and all the members have not the same office, so we who are many are one body in Christ, and severally members one of another" (Rom. 12: 4, 5). "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" (1 Cor. 12: 12).

Here the church is represented as a body, is compared to a human body. In thinking of a body, the following divisions and relations suggest themselves: the head, the body; the members of the body, the relation of members to each other, and to the head. These divisions and relations are found in the church.

1. Jesus is head of the body. God made him head, when he raised him from the dead, and made him sit at his right hand in the heavenly places, far above all rule and authority and power, and dominion and every name that is named not only in this world, but also in that which is to come; and 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, the fulness of him that filleth all in all" (Eph. 1: 20-23). "And he is the head of the body of the church: who is the beginning, the first born from the dead; that in all things he must have the pre-eminence" (Col. 1: 18). The head is guide to the body and the source of wisdom. It is the law making power. It controls the movements and actions of the body. Hence the authority of Jesus in the church is absolute. His authority is above all other authority, and from it there is no appeal. He alone has the right to make laws for the church. We have no right, therefore, singly or collectively, to legislate for the church, or to try to regulate by our authority men's duties in religion. To do so is to assume prerogatives that belong to Christ. It is approaching dangerously near the presumptuous sin. Yet men aspire to rule. Jesus met with this spirit in his own followers. "And there was also

a strife among them, which of them should be accounted the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve" (Luke 22: 24-26). No member of the body is to exercise authority over another; but all alike are to submit to the Head, even Christ.

Why should I assume authority over my brother? Am I wiser than he? Has God delegated me the right to rule my brother, to say what he shall believe or not believe, do or not do? Hence I cannot be a part of a body of men no matter what it is called, whose object is to make laws for the body of Christ. Neither are we under obligations to submit to those who do. Yea, we are under obligations not to submit to them. All man-made creeds, disciplines, etc., are man's laws. In taking Jesus as our Lord we pledge ourselves not to submit to any of them.

Read the 4th and 5th chapters of Acts. Peter and John were commanded not to preach any more in the name of Christ. What did they say? What would you have said? Suppose that conference were to inform a circuit rider that he must cease to preach a certain doctrine, what would he do? What should he do? Peter and John said, "We ought to obey God rather than men." They allowed no body of men to dictate to them what to preach. Will you? Do you know of any one that does?

2. The body over which Christ is head is the church. "And gave him to be head over all things to the church which is his body" (Eph. 1: 22). "And he is the head of the body of the church" (Col. 1: 18). "Paul suffered for his body's sake, which is the church" (Col. 1: 24). The church of Christ is the spiritual body of Christ.

3. There is one body, one church. "For even as we have many members in one body, and all the members have not the same office, so we, who are many, are one body in Christ, and severally members one of another (Rom. 12: 4, 5; R. V). "But now they are many members, but one body" (1 Cor. 12: 20). God calls us unto one body (Col. 3: 15).

4. Jesus loves and nourishes his body and will save it. He loved his fleshly body, but gave it for his spiritual body. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it" (Eph. 5: 25). 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" (verses 29, 30). "For the husband is the head of the wife, as Christ also is head of the church, being himself the savior of the body" (verse 23). Jesus loves you with a tender love if you are a member of his body.

5. There is a close relation existing between all the members of the body. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (1 Cor. 12: 25, 26). There is union and harmony in the body. Diversities of offices there are, yet a oneness of design and purpose—a wonderful harmony

of action. "If one member suffers, all the members suffer with it." If your arm is broken the whole body sympathizes; the other members shield it. Just so if any member of our body becomes diseased, everything possible is done to restore it to health. But when all efforts in its behalf fail, and the life of the body is in danger because of the member, we resort to amputation. Then, delays are dangerous; so should it be in the body of Christ. Everything possible should be done to restore to health a diseased member. But when all efforts fail, and he continues to grow worse, and the way of truth is evil spoken of because of him, we should not hesitate to withdraw from him.

6. A close relation exists between each member and the head. Wound a member, and the brain knows it immediately. Are we so closely related to Christ? On his way to Damascus, on a mission of persecution, Saul of Tarsus heard the voice saying, "Saul, Saul, why persecutest thou me?" "I am Jesus of Nazareth, whom thou persecutest." How was Saul persecuting Jesus, now crowned King of kings and Lord of lords? By persecuting his body, of course. If you injure my body, you injure me. Jesus will say to those on his right hand at the last day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; 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. Then shall the righteous answer him, saying, Lord, when saw we there an hungered and fed thee, or thirsty and gave thee drink?" etc. The King shall answer: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." To the wicked, he will say: "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25: 31-46).

Brethren, here is a golden opportunity. If Christ were on earth, we would gladly do anything we could for him. There are needy disciples. Will you not give them relief? This will be ministering to Christ. Do you refuse to associate with a brother because he is poor or ignorant? Think of this text of Scripture, "Ye have done it unto me." I know of congregations where once love reigned supreme and the body was a unit, but the seeds of discord were sown—poisons were administered to the body. Wreck and ruin followed. Some were driven out. Jesus says, "Inasmuch as ye did it to the least of these, my brethren, ye did it to me."

When, with things unauthorized, you drive out a member, you drive Christ out. There are hundreds of congregations out of which he has been driven. Are they churches of Christ now? How can they be, since he has been driven out of them? I do not want to be a member of such a body—a church out of which Christ has been driven—for it cannot be the body of Christ.

Corsicana, Texas.

AN Oklahoma court has decided that the white husbands of Indian squaws have no rights in the Wichita reservation.