
The Way of Truth

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The Way of Truth Vol. 1

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This Book contains 70 articles on Gospel truth, written between 1889 and 1893—three and one-half years. These articles were first published in paper form and now in this more permanent form for greater usefulness.

The one object and purpose of this book is to advance the interests of the Gospel and Kingdom of Jesus Christ. The reader will here find spiritual and burning words descriptive of the grace and mercy revealed in the sufferings and death of Jesus, giving cheer and gladness to sorrowing and tempest-tossed humanity. Here he may see the love of God bright and shining and hear the warm and loving invitation of a gracious heavenly Father to the lone and lost. In this little book the Gospel is taught and defended. No one can read it without benefit, unless he harden his heart against its gracious truths. Every one should get a copy and read it, and re-read it many times, and it will always be found to contain light and blessing.

Besides much that is descriptive of blessed Gospel truth, the reader will find many doctrinal articles expounding and defending the ordinances and teachings of the New Covenant. A righteous, yet loving, tone and spirit pervades the entire book. It will draw and attract the unconverted to the Fountain of cleansing; it will edify and comfort the believer; it will enlighten the enquirer for the Old Paths, and show the true ways of God to all.

May thousands be constrained to get the book, and may each appreciative reader labor with the writer in extending its circulation for the good and blessing of our fellow beings and to the glory and praise of God the Father and of Jesus Christ who gave himself a ransom for all, the testimony to be borne in its own times. God speed our book. Amen.

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THE PRECIOUS CROSS.

O sacred cross:
For sinners lost,
It is the rest.
'Tis mercy's light,
A glorious sight
To make us blest.

Behold our Lord the Christ with mangl'd frame:
His suff'rings speak his love with loud acclaim.
Upon the cross his hands with spikes were torn
That he might offer grace to man forlorn.
He is the refuge of the lost and lone,
His holy blood doth for our sins atone.

O hear his moans,
His sighs, His groans
Upon the tree.
His side was rent,
His blood was spent,
O sinner see.
Come now and feel
How sweet to kneel
Before the Lord.
Salvation shines
To humble minds
Of one accord.
O at his feet
Let sinners meet
His love to know.
He pardons sin,
Makes 'all within
As white as snow.

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The Way of Truth.

CHRIST, THE LIGHT.

How sad and gloomy was the night
Before our Lord was born :
The heathen darkness, wretched sight,
Made all the earth forlorn.

When Christ upon the scene appear'd,
The darkness quickly fled;
Before the cross men then revered
For there the Saviour bled.

His blood was shed that we might know
Of God the wond'rous grace,
And learn to trust the Saviour so
That we could run life's race.

And in his blood atonement is:
Redemption full and free;
The glory is forever his,
But life for you and me.

Redeeming love is now revealed,
It scatters all our night:
The covenant for e'er is sealed,
And bathed in heaven's light.

O sinner, why not come today?
Why linger still in night
And lose the blessing by delay?
Behold! behold! the Light.

Christ Died for Sinners.

This truth, more than any other,
needs to be portrayed before our
sinning and perishing humanity.
If we went to a sinking ship to
rescue its passengers, we would
point out to them the life boat and
leave the consideration of other
subjects till we landed them safely
on shore.

Dear reader, have you found the
peace of God? or are you out on
the troubled waters? If the latter;
let me point you to the Saviour of
men. Jesus has died for us. He
shed his own precious blood upon

the cross that we might be saved.

I do not care to argue the sub-
ject now. It does not need argu-
ment. I only want to announce
the glad news. We may be saved.
The atonement is made. The
proclamation of freedom has gone
forth. The grace is revealed. The
power of God is present to save.
Our shackles are bursted, our
chains are broken. Our prison
doors are swung back on their
hinges. A tender voice calls,
"Come unto me."

Then let us cast off our chains
and go unto our Father, and taste
his forgiving grace, and rejoice in
his renewing love. O how freely
He forgives! and how pure and
joyful is the heart when washed
in the fountain of redeeming love,
and filled with the spirit of grace.
My heart is thrilled with joy in
listening to the heavenly news:

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrow, heals his wounds,
And drives away his fear

It makes the wounded spirit whole,
It calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest."

Now, dear reader, don't you
want this joy? If others feel and
know the power of salvation, may
not you? O you may! and Jesus
loves you, He died for you; yes,
you are the one. Believe this
blessed news and be encouraged.
Only make the start and you will
find God's power is present to help

you. O the yearning love of Jesus for a poor lost soul! If you feel unworthy, you are all the more welcome. Do you feel you have been too long a sinner, and that you could not hold out in the Christian path? Doubt not in your heart, lay hold on that all gracious truth, "Christ died for sinners," and you will be saved from the power of sin and evil habit, and your feet will be planted immovably on a pure and holy path. Yes, my friend, I know whereof I speak. God has rescued me from the pit and I am sure He will rescue you if you come to him. God bless you.

Behold the Lamb of God!

View him prostrate in Gethsemane. Hear those tender groans of the Son of God. See the sweat of agony as drops of blood stand out upon his sacred frame. Behold the beaded sweat dropping from his brow upon the ground. Oh the heavings and breakings of his heart! He saith, "My soul is exceeding sorrowful even unto death. But lo! behold he drinks the bitter cup of our iniquities to the dregs. Follow him on to the Cross and there behold him lifted up a spectacle of woe. Between earth and heaven he hangs and suffers for our sins: the innocent for the guilty, the just for the unjust. He is thy Saviour, sinner, gaze upon the sight and you must believe. Do you not need mercy between you and God? Here you find it, O so free! Do you not need grace to subdue your heart to God? What greater grace than when Jesus turns his pleading,

yearning eyes to heaven and prays, "Father, forgive them, they know not what they do." Can we not see our pardon written in those drops of blood? O what a sight: Pardon written in blood!

O depth of mercy ever free:

His blood was shed for me, for me!

"For thee," oh sinner, list the voice,

"For thee," will make thy heart rejoice.

Here is the fountain which cleanses from sin. Here the grace that delivers from the power of sin. Here the inspiration of the love which refines and elevates our souls into a blending and affinity with God. Here we find the grace of purity. Here the evil passions are hushed by the Voice that stilled the waves of angry Galilee. Here is the Saviour: why not be saved?

WHY NOT COME TO CHRIST?

Is there anything that should hinder a sinner from coming to Jesus? Should the shortcomings of professed Christians or churches? If we had a dear friend, should we forsake him when we discover that many of his professed friends are not true to him? Should we not rather be the truer to him? Should a child refuse submission to his parent because many of his brothers and sisters do so? If our country was being invaded by a foreign foe, and many of our soldiers were throwing away their guns and ammunition, would this excuse others for proving traitors also? Do we refuse to be called men and object to manhood because there are very many who are hardly human? Then why do any shrink from the Christian profession and refuse to

become Christians because of hypocrites? Should we suicide because some others have done so? Then why should we forfeit our right to eternal life by refusing to turn away from sin and to confide in the Lord Jesus?

There are genuine Christians: why can't you be one too? If you don't see it to be your duty to join any particular church, you surely see it is your duty and privilege to become a Christian. The Bible is the lamp for our feet; it often shows but a step at a time; and if we take this step, it will move on and we can see where to place our feet next. But if we refuse to take the first step because we cannot see further, we may abide in darkness.

Yes, dear reader, let us give our hearts to Jesus. Do not his sufferings for us call for this? Does not his death demand this?

It is no stranger at the door,
He wants thy heart for evermore.
How long He knocks, and still doth wait
To save you from your sinful state.
Unbar the door, oh! sinner do,
And know the love he has for you.
Let not those holy feet depart,
But welcome Christ with all your heart.
"Why not?" "Why not?" the Spirit cries,
"Why not?" gently falls from out the
skies.

If thou canst still thy ear turn way,
There's left for you the JUDGMENT DAY.
Beware! Beware! O turn and see
That mercy still doth wait for thee!

REDEEMING LOVE.

As the flowers laden the morning breath with odors, so God ladened his Son with redeeming love to bear to us. Sweet, precious, delightful love Jesus has borne to our sorrow stricken, perishing humanity.

As the sun pours his rays by

night upon the receptive moon to be reflected in turn upon the darkness of earth to cheer our world in the lonely hours of night; so God, our benign heavenly Father, freely sent down his love upon the gentle Jesus to be reflected by his loving words and gracious deeds upon our lonely, sin-benighted race. No darkness mingles with this light of love. It shines above the brightness of the sun. All darkness flees before it. There is no gloomy and despondent Christian. The joyful love of Jesus thrills his heart with heavenly ecstasy. He drinks from the fountain of the sweetest bliss. He basks in the most joyful light.

Death, like a fountain, has flooded our world with sorrow and woe. Every soul must drink of its waters. "It is appointed unto man once to die. But "the sting of death is sin." To the Christian, however, this sting is taken away. For "Christ has died for our sins." The cross of Christ sweetens the bitter water of death.

A beautiful type of this occurred when the children of Israel were journeying to the promised land. After traveling several days without water, they came to a place where there was water, but it was bitter. And they "murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the water, the waters were made sweet." (Ex. 15:23-25.) In like manner when Jesus, the tree of righteousness, was cast into the bitter waters of death, death lost its sting and its waters became sweet. All our bitter sorrows and

afflictions, all our griefs and pains even all our guilt and death itself—every bitter water is sweetened with the sweetness and bliss of heaven when by faith we hold the banner of the Cross in our hands, for, be it remembered, nothing can be bitter where love is. Redeeming love redeems us from death and all its sorrows and gives us the life of God in Christ.

When the sun shines down, and the cooling breezes blow, and the gentle showers fall betimes, and the morning dews kiss the earth, then the flowers blush in summer hues, and the fields wave in golden robe, and nature smiles and bows to all.

And so, when down upon our earth there shines the gentle love of God, and the Holy Spirit breathes upon us the cooling Zephyrs of the other shore, and truth showers upon us betimes, and the gentle dews of Jesus' grace sparkle upon our hearts, then our sad life is filled with gladness, and the glory of our Lord clothes us as with a mantle—"the desert blossoms as the rose"—and the beauty of the Lord our God is upon us.

"But, O, the bliss sublime,
When joy shall be complete,
In an unclouded glorious clime
When all the good shall meet.

Then shall the ransomed throng
The Saviour's love record,
And shout, in everlasting song,
'Salvation to the Lord!'"

Which Will You Have?

There is a way of life and there is a way of death. We are not compelled to choose either. But we must walk in one of them. The still, small Voice says, Which? The scripture asks, Why will ye

die? The thunders of the judgment stubbornly mutter, Flee the wrath to come. Jesus' sweet voice cries, Come—I am the Way the Truth and the Life—By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The mighty voice of God speaks from heaven, This is my beloved Son, hear ye Him. Reason says the way of life is the good way; conscience says it is right way; discretion says it is the safe way; love says it is the sweet and blessed way; experience says it is the way of peace and joy and hope. Our mother says, Choose it; our father says, Don't neglect it; our brothers, sisters, friends, neighbors say, We need your influence—Help us on in the way of life. God calls us, Christ pleads for us, the Holy Spirit strives with us and the Bride of Christ says, Come and take the water of life freely.

Nothing should keep us back. Should pride? What has it to offer? "The proud and all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the Lord of Hosts."

Should sin?—"The wages of sin is death."

Should the carnal mind?—"The carnal mind is enmity against God."

Should the love of the world keep us back from the way of life?—"The world passeth away, and the lust thereof."

Shall we sell our interest in Christ for the sake of money getting?—The scripture says, "The love of money is the root of all evil" and "Ye cannot serve God and Mammon."

We should not delay a choice

when such momentous issues are at stake. It is surely time to seek the Lord. It is possible for us to find Him now. He says, "Choose ye this day whom ye will serve." Then, dear reader, today if you will hear his voice harden not your heart. O put it off no longer. Soon the wicked shall cry, "The harvest is past, the summer is ended and we are not saved;" "Rocks, mountains, fall on us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb, for the great day of his wrath is come and who shall be able to stand?" God forbid that any of those who read this article should make this cry.

Does sin press sore upon thy heart?
Then Christ doth wait relief to send,
Say not to Him go 'way, depart,
But humbly down before Him bend.

There peace flows free, so pure, so true,
That love floods up above thy sin:
This power thy heart can then renew
And give to thee sweet peace within.

MY TRUST.

Upon the Christ salyation rests,
All other trust in vain;
To Calvary's cross alone I look,
Here always to remain.

Some trust in God's eternal "call:"
They base their hope on this:
"Necessity," their gospel cry,
And it their "sovereign grace."

And others trust in God's great love
To save the human race,
That every soul will yet be saved,
This is their gospel grace.

Still others trust in works they've done
To bring them sure reward:
They say their deeds have been quite
good,
With God they claim accord.

Now I believe that God does "call"
And draw us to his grace,
Or we could never come to Him,
Nor ever see his face.

For man is all defiled, his will
And heart and mind and all,
He cannot choose the things of God
Unless by God's great "call."

But not by this my soul is saved
And cleansed from sinful stain:
Upon the Lamb I fix my gaze,
To save me He was slain.

Had He not died upon the cross
Then I in sin had died; [could save
Nor "call," nor "love," nor "works,"
On naught could I confide.

But when I view redeeming blood
Flow down from Christ for me,
Ah! here's a love, O, here's a grace,
Redemption here I see.

By this I'm saved, I shout it loud,
It gives me joy and peace:
It breaks the chains that bind in sin
And gives me sweet release.

O, praise the Lord, O, praise the Lord,
Yes, praise his precious name:
I've found the gospel of all grace,
And it I shall proclaim.

O sinner, are you searching round
To find relief from sin?
Come gaze upon the Lamb of God,
He'll make you pure within.

Love Has Provided a Mediator

"God loves us so much that we don't need a Mediator between us and God," is a remark made by a Unitarian. Our reply is, God loves us so much that He has given his Son a Mediator between Himself and sinful man. He doesn't love us so much that we don't need a Mediator but He loves us so much that He has *given* us a Mediator. It would be audacity for sinful man to try to approach the Infinite and Holy God without a Mediator. The very intuitions of our nature revolt from approaching God except by sacrifice, as even the heathens attest. Even the Unitarians themselves show the bad results of their

belief, for many of them deny even the personality of God and call *Him* by the pronoun "it." This is a natural consequence, for a *humble* heart could not approach a *personal* God without a Mediator. "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.

Sin Condemned.

Man sold himself to sin for death. God had told man that death is the wages of sin, and man chose sin and received his reward, which is death.

Jesus came in the likeness of sinful flesh and received the wages of sin, that is, death. Now, strange to say, death is not only the wages of sin, it is man's *debt* which he owes to sin. If I engage to work for a man for a certain amount of wages, I thereby bind myself to receive that amount of wages; I owe it to him to accept the wages. Hence man *owes* it to sin to accept the wages of sin—the *wages* becomes a *debt*. Here comes in the great truth, that, when Christ received the wages of sin, he also received the *debt* which we owe to sin. When Jesus died for our sins according to the scriptures, he paid the debt which we owe to sin. Hence we are bought with a price, redeemed from the obligation to pay death to sin. Christ received our wages and paid our debt.

Sin has now no claim upon us in the sight of man, angels or God. Therefore the grace and power of God come freely upon us and God

bestows *his* wages as a *free gift*. This free gift is eternal life. He that liveth and believeth on me shall never die, yea though he were dead, yet shall he live again, said Jesus, the Fountain of living water. Praise God for redemption. Praise God for eternal life.

Christ came "in the likeness of sinful flesh and for sin, CONDEMNED SIN in the flesh," Rom. 8:3. He did not come to condemn the world, but to *condemn sin* in the world. What claim now can sin have upon us? Has not Christ received its wages for us? Yes. Has not Christ paid the debt we owed to sin? Yes. Then if we are not under obligation to *receive* or *give* anything to sin, what claim can sin have upon us? Absolutely no claim whatever. Hence sin itself is condemned if it continues its claim. Now, it does continue its claim as every Christian knows. What then shall be the wages that sin itself should receive? Verily, the wages it paid to us, that is death. Hence God sends forth his Spirit to war against the sin in the flesh and to destroy it. God is not angry with the sinner, but with the sin. The crosses we have to bear are to crucify the sinful flesh; the working of the Spirit within us is to mortify the deeds of the body; the chastisements from the Lord are for our profit that we might be partakers of his holiness; the sufferings in the flesh are for our perfection that sin may be killed within us and that we at last may reign with Jesus as kings and priests. Then let us not faint or think some strange thing happened us when we fall into many trials. Let us

rather count it all joy, knowing that whom the Father loveth He chasteneth and scourgeth every son whom He receiveth. Let sin be condemned in the flesh that the requirement of the law may be fulfilled in us. O bless the Lord, my soul.

The Yoke of Bondage.

The yoke of bondage was circumcision in the flesh. "With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man who receiveth circumcision, that he is a debtor to do the whole law. Ye are brought to naught in Christ, ye who would be justified by the law; ye are fallen away from grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith wrought through love." Gal. 5:1-6.

Circumcision was a yoke of bondage because it made those who received it *debtors* to do the whole law. The law of God is holy, just and good and spiritual. Roman 7 chap. Now, the natural man could not obey the law of God. "For I delight with the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity in the law of sin which is in my members." Rom. 7:22, 23. "Because the mind of the flesh is enmity against God; for it is not

subject to the law of God, neither indeed can it be. Rom. 8:7. Now, if circumcision makes a person a *debtor* to do the whole law, it is evident that it is a yoke of bondage to the natural man, for he cannot do the law and hence is held under bondage.

But you say, How does circumcision make one a *debtor* to do the whole law? In Gen. 17:10-14 we read God gave Abraham circumcision as a covenant between God and the natural seed of Abraham. Hence circumcision is a covenant with fleshly Israel, that is, with Israel born after the natural descent. Now, God gave Israel his law covenant while they were in this covenant in the flesh. Thereafter every one who received circumcision was brought in with natural Israel as a *debtor* to do the whole law.

When Christ came, he broke this yoke of bondage by calling upon natural Israel to hate their natural generation and to seek a generation from above or they would not see the kingdom of God. John 3:3-6. He sought to transform and create anew the natural seed of Abraham into the spiritual seed of Abraham, the children of promise, even as Isaac was typically. John 1:11-13, Gal. 4:28. Hence the covenant in the flesh, that is, circumcision, had to cease, for, as we said, the flesh profited nothing in the work Christ was sent to do. Now, since it was the covenant in the flesh, that is, circumcision, that bound the people to the law for salvation, it is evident that, when Christ annulled the covenant in the flesh by bidding them hate their natural descent, he

thereby gave the people *freedom* to look elsewhere than to the law for justification. And thus he cried, "If any man thirst let him come unto me and drink," "My yoke is easy,"—not a yoke of bondage—it is justification by faith, not by works; it is salvation by grace, not by debt; it is the just dying for the unjust; it is Christ bearing our sins in his own body on the tree; it is redemption through his blood and the forgiveness of our sins; it is the shedding forth of the Holy Spirit through the grace of Christ to renew us with divine life and power to bear the fruit of righteousness and have the sure hope of life eternal. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of flesh of sin and for sin, condemned sin in the flesh; that the requirement of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Rom. 8:3, 4. We do not make the law of no effect through faith but establish the law (Rom. 3:31). When God's people were shut up to the law to be saved, the flesh prevented the law from being established in their hearts, but now, when we are saved by grace and born from above, we are set free from the bondage of the flesh that we may fulfill the requirement of the law of God, and hence the law is established with us. The law of God is no longer written on stone to witness against the people of God, but, praise God, it is written upon the tables of our hearts. II Cor. 3:3 with Heb. 8:8-12. We are not free to live in the flesh and

violate the law of God. Oh, no; this is not the kind of freedom that Jesus gives. He sets our inward man free from the bondage of the flesh that we may fulfill the law of God as Jesus did. It is no merit to us that we do the law of God, for without Christ we can do nothing, hence the works we do in grace are *to the praise of his name*. The works are not our righteousness, but "THE LORD IS OUR RIGHTEOUSNESS."

Hence, the Christian cannot receive circumcision, for by so doing he would forsake the new covenant, that is, the covenant with the spiritual seed, and would go back to the covenant in the flesh and hence would be shut up to the law for salvation, and, as he could not keep it, not being in grace, he would be lost. It was because of this that the apostles were so zealous against the false teachers who taught the covenant of circumcision and the seeking of life by obedience to the law. Read Acts 15. Peter in the tenth verse says, "Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" The yoke was circumcision, the covenant in the flesh, which pledged them to obtain righteousness and eternal life by obedience to law. This natural Israel never could attain to. This covenant in the flesh, circumcision, the apostles opposed. *Not that they would give the people freedom to violate the law and yet be justified*, but that they would lead the people into the new covenant where they would find redemption and regeneration

whereby they *serve the law of God from liberty*, not from bondage; not from coercion, but from spontaneous life; not as slaves performing an irksome task, but as children delighting to do the sweet will of their father; not because they are driven to it, but impelled to it by the fruit-bearing Spirit of God; not that it may add to their merit, but that it may show forth the merit implanted by the Holy Spirit; not that they may be saved, but that they may glorify the grace of God by which they are saved. Whom the Son makes free is free **INDEED.**

THE GOSPEL INVITATION.

O sinner, Jesus bids thee come,
List now to his sweet voice;
He calls in tender loving tones,
O make his way thy choice.

What suffering he has borne for thee
No angel tongue can tell:
The agony he has endured
To rescue Man who fell.

Man's sinful, lost and mortal state
The Saviour fully knew:
His soul was crushed with sorrow's death
Because he felt our woe.

Now can we turn away from him
And slight such precious love?
O can we close our ear to Christ
Who came from God above?

Then must our hearts most wretched be
And calloused o'er with sin:
Where is the good in human heart
That lets not Christ within?

O come dear friends, why longer roam?
The feast for you is spread;
O come to Christ and you will be
With hidden Manna fed.

What though thy sins be deep and dark,
'Tis Jesus bids thee come;
He'll wash thy every sin away
And bid thee welcome home.

Behold his tender love to thee!
How can you turn away?
Believe and trust his pardoning grace,
He will your fears allay.

Why waste the precious moments here
In sinful, idle dreams
When heaven's light doth o'er you shine
In blissful, radiant gleams?

The trumpet's voice doth sinners call:
O come ye weary ones!
Why linger still in death's dark vale?
Awake! the JUDGMENT comes!

What will you do when pleasure's gone
And righteous wrath you see?
O when no joy your soul awaits
What of ETERNITY?

O come to Jesus, come just now:
He waits for even you.
Flee from the wrath of Judgment Day
Before that time ensue!

"Spirits in Prison."

I PET. III. 19, 20.

This passage in Peter is one over which there has been much speculation and strained interpretation. We shall not attempt to show the fallacies of the different interpretations, but, humbly depending upon God, we trust to make the passage understood by the reader.

We cannot take the space to quote the passage entire, but the reader will please turn and read it: I Pet. 3: 14-21, noting especially the 19th and 20th verses.

In verse 18 we are told that Christ was "put to death in the flesh, but quickened in the Spirit." (R. V.) This means that he died the natural death, the death of Adam, and henceforth we are to know him no more after the flesh, that is, as a natural man (2 Cor. 5: 16), but we are to know him after the Spirit, that is, as a spiritual man, a quickening spirit (1 Cor. 15: 45). He now preaches to us in Spirit, for the Spirit takes

of the things of Christ and shows them to us. (John 16: 14, 15.)

But we must not suppose that this is the first time Christ has preached in Spirit: as we look back through the Old Testament we see many things which preached in Spirit concerning Christ—the anointed priests preached of the sinless and holy character of Jesus, the Temple typified the church and body of Christ, and the sacrifices typified the blood of Jesus shed for the remission of sin. The requirement to offer sacrifices only in the Temple, preaches that there is no other name than the name of Jesus by which we may approach unto God. The serpent lifted up on the pole, the smitten rock, the manna, the many holy days and a thousand other things preached of Christ in Spirit, that is, in their spiritual meaning.

It was in this manner that Christ preached in the days of Noah. Noah was a type of Christ. The world did not believe the warning of God that all flesh was about to be destroyed. But Noah did, and began to build an ark as we read in Heb. 11: 7, "By faith Noah, being warned concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." This preached to the world at that time the lost condition of man and the salvation by faith, for it was faith that led Noah to build the ark and that led others to enter it, by which they were saved. Thus the salvation which we now have in Christ was also preached in Spirit "unto the

spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing." Verse 19 and part of verse 20. This preaching condemned the people at that time and there were but few souls saved through the destroying waters by the ark. So now the preaching of Christ in Spirit condemns the world and only a few will enter the saving ark of baptism into the name of the Lord Jesus. When the "still small voice" in our conscience tells us to enter this baptism and be saved, and we obey, then baptism is the answer of a good conscience toward God, but when we give no heed to the voice in the conscience in this matter, then we refuse to answer the call of the conscience and are exposed to the destroying flood of the wrath of God. Come, dear soul, to the baptism of Jesus and be saved. The angry clouds of wrath are gathering over the world. Turn, sinner, to the baptism of Jesus and be saved. Does conscience tell you, "Go, enter," then do not turn a deaf ear but be baptized in answer to a good conscience. Are your spirits in prison to the flesh as were those in Noah's day? Remember whom the Son makes free, if free indeed. John 8: 34-36. "The law of the spirit of life in Christ Jesus makes us free from the law of sin and of death." Rom. 8: 2. Hear the word of the Lord: "The spirit of the Lord is upon me. Because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering of sight to the blind; To set at liberty them that are bruised. To proclaim the acceptable year of the Lord."—Lk. 4: 18, 19.

The Acceptable Year of the Lord.

It was foretold of Christ that he would proclaim the "acceptable year of the Lord" Isa. 61:1 with Luke 4:18, 19. Now, Christ proclaimed an age, a dispensation and no year in particular. How then did he fulfill the prophecy? Under the Law-Covenant there was a remembrance of sins made every year, for it was impossible for the blood of animals to take away sin. Heb. 10:1-4. But under the present Grace-Covenant we have a perfect offering for sin in that our Lord Jesus Christ shed his blood for us. Now, since this offering is perfect, it does not need to be repeated day by day and year by year, hence this age is the "day of salvation" and the "acceptable year of the Lord."

Typical Days.

The days of the ceremonial law would naturally pass away with the types when the antitypes came; for in the type there was repetition of the days on account of the imperfection of the types, but in the antitypes there cannot be repetition of the days because the antitypes are perfect. The Jewish year with all its days has ceased and is fulfilled in this age, which, prophetically, is the "acceptable year of the Lord."

Hence we no longer look to days, but to EVENTS, and these we can remember at any time. Our passover is perpetual, and at any time we may remember it. See Matt. 28:20; Heb. 13:15; Gal. 4:10, 11; Matt. 12:1-12; Col. 2:16; Rom. 14:4-6; Acts 15:28, 29.

THE SAD END.

Unsaved! alas! and harvest gone,
The summer now is past.
O what a fearful end is this
That I have reached at last.
O had I but one day to choose
The go-pol's saving grace.
Who once was crucified has come
And I must see his face.
His precious blood I have despised
And turned from Him my ear.
And now the trumpet's awful sound
Betokens Judgment here.
Farewell my friends and pleasures dear,
Eternal death's my lot.
To bats I fling my goods and gold,
Soon I must be forgot.
But can I bear the awful word,
"Ye cursed now depart!"
O had I chose to do God's will
While I could make the start.
If I could live my life again
From sin O I would flee!
But now, too late, alas! I'm gone,
I've reached eternity.
O rocks and mountains on me fall
And crush me into dust;
O hide me from the flaming throne,
Escape this sight I must.
But ah! the rocks are dumb and deaf
And I must meet my end.
At judgment bar I must appear
And none can me defend.
A sinner base and foul I've been:
This flaming wrath is just.
God waited long for me to turn,
In his dear Son to trust.
But to the flesh I chose to sow
And boldly flaunted sin.
O now I find God's word is true:
Corruption sin doth bring.
Wretched the day that gave me birth,
Wretched the life I've led.
Eternity has come at last
And all my comforts fled!

The Law and the Gospel.

When a new will or covenant is made it abrogates the old. Heb. 8:13. The old covenant was a

covenant of works, that is, life and rest were promised the people upon condition of law. Rom 10: 5. The new covenant is a covenant of grace, that is, life and rest are promised to all on condition of faith in Christ. Rom. 10: 9-13.

The first covenant taught man that he was a sinner and could not save himself. Rom. 7: 5-24.

The second covenant shows man the only way of salvation, that is, the way of grace and faith. Man cannot save himself, hence, if he is saved at all, he must be saved by grace. Gal. 2: 16 and Eph. 2: 7-9. The new covenant offers righteousness and eternal life as a gift--a free gift. "And the witness is this, that God GAVE unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. 1 John 5: 11-13.

Therefore, to teach salvation upon the merit of anything we may do, is heresy. Gal. 5: 4-12.

This is the gospel of the New Covenant, even that preached in all creation by the Apostles.

We now come to the vital point, "Shall we sin, because we are not under law, but under grace? Rom. 6: 15. Since we are not under law in order to gain rest and life, since law is abrogated as a covenant for salvation, may we transgress the law of righteousness and yet have part in the covenant of grace? Are we free now to do wrong things and yet be saved by faith in Christ? Do we abolish or make

void the law of righteousness as a rule because we are saved by faith? The new covenant answers with an emphatic NO, as will be seen by the following passages: Matt. 5: 17-20, Rom. 3: 31; 6: 12-23; 7: 12, 14; 8: 4, 7, Gal. 5: 13-26; 3: 21, James 2: 8-26, 1 John 5: 2, 3, Rev. 12: 17; 22:14.

Then you say, "What better off are we than before? Before we were shut up to perfect obedience for salvation and we found we could not save ourselves; now you say salvation is offered to us as a free gift and yet you say we are still required to render perfect obedience or God will not give us this free gift of salvation. This seems to be contradictory and hard to be understood."

These objections bring us to the great vital point of the gospel of salvation. Why, let me ask, could we not save ourselves? Is the law of righteousness wrong, or too exacting and grievous? This may be said of the laws that were but typical, but may never be said concerning the commandments of righteousness. Thou shalt not steal, bear false witness, covet, etc., surely no one who has a moral nature could ever say these commandments are wrong or exacting or a yoke of bondage. Paul confesses in the Spirit that the law of righteousness is holy, righteous, good and spiritual. Rom. 7: 12, 14. Neither does he blame this law because man could not obey it. Verse 13.

What then was the matter? The answer is plain: We are all carnal by nature, Rom. 7: 14, and the law of sin rules in our members and thwarts our obedience to the

law of God and brings us under bondage to sin, verses 15-23. This is the reason that the former covenant of works must needs be abolished or man would be forever doomed. The law was weak because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God. Rom. 8: 3, 7, 8.

It is here the gospel interpretes.

1st. The gospel reveals a perfect sacrifice for sin in the death of God's Son Jesus Christ, on the cross. Rom. 5:6-11. Thus Christ vindicates the claims of the law by satisfying its judgment against sinners. Now if we have been buried by baptism into Christ's death we are discharged from the law. Rom. 6; 2-4; 7: 6, revised version. This is the first free gift of the gospel.

2d. The gospel of Christ is a life and power. The word of the cross is to them that are perishing foolishness, but unto us who are being saved it is the power of God, 1 Cor. 1: 18.

"Repent ye and be baptized every one of you upon the name of Jesus Christ into the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2: 38. The gift of the Holy Spirit quickens us from dead works to serve the living God. Let the reader be sure to read Eph. 2:1-10 and also Rom. 8: 1-4.

We are not saved by destroying the law of righteousness, but by crucifying the carnal mind through the power of the Holy Spirit, so that the requirement of the law is

fulfilled in us who are led by the law of the Spirit of life in Christ Jesus.

Hence we see the heart, having been washed from sin and circumcised from the carnal mind, is engraved with the Spirit of the living God. 2 Cor. 3: 2-18. What is the engraving? "I will put my laws into their mind, and on their hearts also will I write them." Heb. 8: 10. The tables of stone are broken and their glory is abolished. Mercy is revealed and Sinai's thunders are silenced, and the law of God is established by faith in the Son of God—established upon our hearts and shining out in our lives. Praise the Lord.

The New Covenant.

The New Covenant does not give a new code of moral precepts to supersede those of the old cov., but exemplifies and expounds them. Matt. 5: 17-32. The principles of all moral law have existed ever since moral beings were created. The New Covenant is a law of the Spirit of life, the ministration of the Spirit, and is not written in letters in a book, but in life on the heart. Those *only* belong to the New Covenant who come and receive the testimony of Christ and walk in faith in that form of teaching delivered to the Church in the beginning. The New Covenant does not come to us in the terrors of Sinai, but in the gentle and loving voice of Jesus as a stream of life—it comes like the sound of many waters.

But this is not to say that the New Covenant abrogates any moral or righteous precept of the

old covenant, but rather confirms and establishes all such, for no righteous precept can be established with those who have not received the LIFE of righteousness in their hearts. We now serve in newness of the Spirit and not in oldness of the letter. Rom. 3: 31 and 7: 6 and 8: 4.

The letter of righteousness cannot conflict with the Spirit of righteousness. Because the Spirit of righteousness dwells within our hearts, the laws of righteousness must also be written upon our hearts. Heb. 8: 10. So he that saith I know him and keepeth not his commandments is a liar and the truth is not in him. 1 John 5: 3 and 2: 4.

Abiding Treasure.

I would rather have one flower which blooms forever than a thousand which bloom for a moment. Give me the friendship and love of Jesus forever, rather—infinity rather—than the pleasures of sin for a season. And then when the world passeth away and the lust thereof, I have still an abiding treasure.

The Importance of Starting Right in Religion.

The world is full of conflicting views, and a conscientious person just starting in religion should be very careful to start right, else his conscience may become like the strings of a fiddle—tuned to play anything. "Beware lest any man spoil you through philosophy." The right view when once you find it, is satisfying, and no other view can ever trouble the conscience, for in the right view, one

can always give a reason for the faith that is in him. Never let your faith stand on anything else than solid ground, or, sooner or later, your conscience will be troubled and your peace will fly, and in place of your belief being a source of life it will become an instrument of death. The way of truth is sufficiently plain in the Scriptures and if the enquirer will be as anxious about this matter that concerns the future world as men generally are about this world, he need not run amiss of the truth. Each believer in Christ should carefully form his conscience from the clear teaching of the Word. If one adopts a certain form of belief and in line with it joins a certain church just because he rather likes the people or because his relatives were generally of that belief, he is building on ground which will never give lasting peace to a truly conscientious person. Or the same thing is true if one adopts a certain belief simply because he thinks it is "good enough" for him or because the said belief is about as good as any in his estimation. Such a way of looking at things will never do in religion. Of course, if God had not revealed his commandments, ordinances and truths, then religion would be a philosophy and would find its chief exercise in reason and induction, but since He has made a revelation to us, religion is founded upon faith and conscience and thus it is adapted to the feeble-minded as well as the philosopher. Therefore none have an excuse for not having a knowledge of the right ways of the Lord. He that runneth may read. What-

soever is not clearly taught in the Bible we may be sure God does not wish us to be conscientious about it, but *whatsoever* is therein clearly revealed God most surely expects us to be conscientious about it and we can have no excuse for not having given earnest heed to finding out and walking in the true ways of the Lord. Thus saith the Lord, "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls."

Be Wise Unto Salvation.

True wisdom considers the end from the beginning, and chooses the greatest good and the best means to reach it, and is gladly willing to suffer any loss in the pursuit of it. Where are the wise? The end, is the world to come. The greatest good, is eternal life. The best and only means to reach it, is faith in the gospel and obedience to it. To this end we must suffer the loss of all carnal affection and ambition and make a complete consecration to God of all our powers. "Work out your salvation with fear and trembling."

The Way of Truth.

The way of truth is a narrow way and few there be that find it. We cannot enter the way of truth if there is any wrong principle directing us or any wrong motive impelling us or any error leading us. Yea more, if there is even a shadow of turning or diverging or any modification of the truth whatever, we are not in the way of truth. Why is this? The way of

truth is a straight line; it could not be otherwise and yet be truth. Therefore any divergence is a step out of the way, and, if persisted in, leads always to greater divergence.

The way of truth has its first principles, its first lessons, and as these are learned and walked in, deeper things and more lofty are presented to us, always deeper valleys and more lofty summits are before us, but at each further step the way becomes grander and more glorious.

"Not of Works."

When is the righteousness of Christ applied to us? When we believe? Or when we through the Holy Spirit have been so perfected and built up that we walk in the footsteps of Christ and so can lay claim to the righteousness of Christ? The Scripture alone can answer a question like this and to it we appeal.

"He that believeth on Him [Christ] is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." Jno. 3:18.

"And he charged us to preach unto the people, and to testify that this is he who is ordained of God the judge of living and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." Acts 10:42, 43.

"Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which he could not be

justified by the law of Moses." Acts 13: 38, 39.

"Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Acts 16: 31.

"But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe." Rom. 3: 21, 22 and read also to verse 30.

"For what saith the Scripture? And Abraham believed God, and he was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works: 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: 3-8.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10.

"Knowing that a man is not justified by works of law, but only through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law." Gal. 2: 16.

"O foolish Galatians, who did bewitch you; before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, received ye the

Spirit by works of law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye not perfected in the flesh? Did ye suffer so many things, in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by works of law, or by the hearing of faith even as Abraham believed God, and it was reckoned unto him for righteousness." Gal. 3: 1-6.

"But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." Heb. 10: 39.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit. Rom. 15: 13.

We might multiply hundreds of passages on this subject, all showing that we by faith must simply accept righteousness as a free gift of grace. Christ has done the works and the merit of Christ is imputed to us when we turn from sin and by faith (according to the "Word of faith") receive his Spirit in conversion. The Spirit of Christ contains the character of Christ, and the character of Christ is infinitely and absolutely holy, and therefore when we by the hearing of faith receive his Spirit, his righteousness is thereby imputed to us and we have a righteousness that is infinite and complete. This is the reason the saved shout aloud for joy.

Now, beloved, we never can improve upon this righteousness, and therefore we should never rest upon anything we may do in the Christian life. Christ is author

and finisher of our faith. After we have done all we should say we are unprofitable. Always trust simply and wholly in the merits of Christ's finished works. Preserve the faith. Earnestly contend for the faith once delivered to the saints. For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory. Therefore as you do works, even the works of Christ, do not rest your merit for salvation upon these works—these works glorify the grace of Christ within you and by them you retain the righteous Spirit of Christ given you in conversion, and the more you do of these works the greater your glory, but rest your righteousness on the finished works of Christ, sealed to you in the Holy Spirit given you.

Relation of Works to Faith.

Good works do not beget faith but faith begets good works. Good works strengthen and perfect faith already begotten and faith in turn increases good works.

Read James 2:14-26. God opens the door of faith to us when he extends to us our calling. We make our calling sure when we obey the command, Believe on the Lord Jesus Christ. God gives us grace and power to believe and then bids us believe. Faith comes by hearing and hearing by the word of God.

Repentance must precede faith, for how could we desire to trust in Christ for righteousness when we do not desire righteousness nor hate our sins? Hence faith must

always be associated with the spirit of righteousness. Therefore we do not make void the law of rightness because we are saved through faith. We must walk in righteousness after we have been saved through faith, if we would keep the faith and contend for it unto the end. If anyone says, I know him, and keep not his commandments, he is a liar and the truth is not in him.

Works have a necessary, though indirect, bearing on our salvation, because it is by them that saving faith is preserved and developed.

But faith has a *direct* bearing upon our salvation, because by an act of faith in obedience to the Word of faith, we accept the all gracious offer of free salvation—of imputed righteousness, wrought out in the finished works of Christ. With the heart man believes unto righteousness.

Repentance and Faith.

Faith *follows* repentance. Because faith is not mentioned in Acts 2: 38 we cannot presuppose the existence of faith already in those who are there spoken of. They were in a frame of mind *for* faith and therefore *did not need a commandment to believe*, but words of *direction* as to *how* to believe. How can we *before* repentance have faith in Christ? Can an impenitent person confide in Christ? No; faith cannot take hold of the merit of Christ till *after* repentance. Jesus said, "Repent *and believe* the gospel." He did not say believe *and repent*. Faith is a *grace*, only made possible to us *after* repentance, and through *this*

faith, and this *alone* the soul is saved. Paul in mentioning the principles of the doctrine of Christ says, "Repentance from dead works, faith toward God," etc. Heb. 6: 2. You see he also mentions faith *after* repentance. Yes, it is true, saving faith *follows* repentance. That which *precedes* repentance is conviction, and a feeling of obligation, and faith in the *possibility* of salvation. But the faith that precedes repentance is not *saving* faith. It is not the faith that *grasps* the salvation, but a faith that believes in the *possibility* of salvation.

These observations *exalt* the faith once delivered to the saints. Have you this faith? If not, then repent of your sins. Can you cherish in your heart those principles that crucified Jesus? If so, you will be found GUILTY of his BLOOD at last. Flee the wrath to come! Repent! Hate the sins that made HIM mourn and nailed Him to the tree! Weep over your sins. You will then behold in the loving sufferings and death of Christ a source of infinite grace, and *saving* faith will be planted in your soul by which you can lay hold on the righteousness of Christ.

Rightly Dividing the Word.

The *promise* of salvation is connected with the "word of truth" which is called the "gospel of salvation!" Eph. 1: 13.

But it is "after" we partake of this salvation by faith that we are "sealed with that Holy Spirit of promise. Eph. 1: 13.

We are first made sons and then God sends forth the Spirit of his

Son into our hearts. Gal. 4: 6. We are made sons by adoption as a new covenant privilege in being brought *unto* the Father from "the rudiments of the world," Gal. 4: 1-4, 9, by faith associated with baptism into Christ, Gal. 3: 26, 27.

Be baptized, etc., and (*afterward*) ye shall receive the gift of the Holy Spirit. Acts 2: 38.

First, Philip—the evangelist—baptized the people of Samaria, Acts 8: 12, and then the apostles "sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet He was fallen upon none of them: only they, having been baptized, began into the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Spirit. See also Acts 19: 1-7.

Repentance.

1. SAVING REPENTANCE IS A WORK OF GOD'S GRACE IN THE SINNER.

Then hath God also to the Gentiles granted repentance unto life. —Acts 11: 18.

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will—2 Tim. 2: 25, 26.

The God of our fathers raised up Jesus, whom he slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give

repentance to Israel and forgiveness of sins. Acts 5: 30, 31.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.—Zech. 12: 10.

2. THE CALL OF GOD TO SALVATION IS ONLY EXTENDED TO THE PENITENT.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—Acts 9: 13.

No man can come to me, except the Father which hath sent me draw him.—John 6: 44.

3. WHAT IS TRUE REPENTANCE?

Now I rejoice, not that ye were made sorry, 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. For behold this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.—2 Cor. 7: 9-11.

4. GOD WANTS THE SINNER TO REPENT.

Forasmuch then as we are the

offspring of God, we ought not to think that the Godhead [the Deity] is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God overlooked; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17: 29-31.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.—2 Pet. 3: 9.

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?—Rom. 2: 4.

5. GOD WANTS THE BACKSLIDING CHRISTIAN TO REPENT.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—Rev. 2: 5.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.—Rev. 2: 15, 16.

I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die: for I have not found

thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.—Rev. 3: 1-3.

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art luke-warm, and neither cold or hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.—Rev. 3: 15-19.

Faith.

1. BY WHAT DOES FAITH COME?

Faith cometh by hearing, and hearing by the word of God.—Rom. 10: 17.

2. HOW IS FAITH PERFECTED?

Faith wrought with his works, and by works, was faith made perfect.—Jas. 2: 22.

3. WHAT IS PERFECT AND SAVING FAITH?

That your faith should not stand in the wisdom of men, but in the power of God.—1 Cor. 2: 5.

For in Jesus Christ neither circumcision availeth anything, nor

uncircumcision; but faith which worketh by love.—Gal. 5:6.

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.—Col. 2: 5.

Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.—1 Thess. 1:3.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.—2 Thess. 3: 4.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.—2 Thess. 1: 11, 12.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.—1 Tim. 1:5.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10:22.

Now faith is the substance of things hoped for, the evidence of things not seen.—Heb. 11:1.

But let him ask in faith, nothing

wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.—Jas. 1:6.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.—Jas. 2:1.

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?—Jas. 2:5.

And beside this, giving all diligence, add to your faith virtue.—1 Pet. 1:5.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 20.

Here is the patience and the faith of the saints.—Rev. 13:10.

4. CAN ONE BE SAVED WITHOUT FAITH?

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.

And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.—Rom. 14:23.

5. ARE ANY VOID OF FAITH?

And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.—Deut. 32:20.

Why are ye so fearful? how is it that ye have no faith?—Mark 4:40.

Finally, brethren, pray for us,

that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith.—2 Thess. 3:1, 2.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.—Heb. 4:1, 2.

“Baptism.”

Baptism in water is performed into the name of the Lord Jesus, that is, into his death. This is related by the following passages:

“Be baptized every one of you upon the name of Jesus Christ into the remission of your sins.” Acts 2:38.

“They had been baptized into the name of the Lord Jesus.” Acts 8:16.

“And he commanded them to be baptized in the name of the Lord Jesus.” Acts 10:48.

“And when they heard this, they were baptized into the name of the Lord Jesus.” Acts 19:5.

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his [Jesus’] name.” Acts 22:16.

“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.” Rom. 6:3, 4.

“For as many of you as were baptized into Christ did put on Christ.” Gal. 3:27.

"Having been *buried with him* in baptism." Col. 2: 12.

These passages clearly confirm our statement that the baptism in water was performed in the name of Jesus. Now, there are no other passages that tell us that anyone ever was baptized in water in any other name. There was but "one baptism," Eph. 4: 5, namely, that given into the death of Christ. Nowhere do we read that the apostles *commanded anyone* to be baptized into the name of the Father and of the Son and of the Holy Spirit. This is fact, and challenges contradiction. Baptism in water may be performed *only in the name of Jesus*. This is the teaching of the apostles of the Lord.

The grace of this baptism is very great. Baptism for the remission of sin into the death of Christ brings us to the Father as sons (Gal. 3: 24-27 with 4: 5) and to the Son as brethren and joint heirs (Gal. 4: 6, 7), and to the Holy Spirit as recipients of power and virtue (Gal. 3: 2 with 5: 16-25.) Thus, by having been baptized into Christ as being our Redeemer, and thus having become disciples of Christ, we are permitted as a grace to come successively into the name of the Father and of the Son and of the Holy Spirit, according to the teaching of the apostles. Thus the apostles fulfilled their commission to make disciples in Christ's name and baptize them into the name of the Father and of the Son and of the Holy Spirit; for the apostles did truly make disciples in Christ's name by baptizing those into his death who repented of sin and believed in

Christ with all their hearts, and then, having thus baptized them in *water*, they led them by *teaching* (not by water) into a baptism in the grace of the name of the Father and of the Son and of the Holy Spirit. In Heb. 6: 2 we read the words, the "Teaching of baptisms," which clearly shows that there are baptisms in teaching as well as a baptism in water.

The apostles commanded the people to be baptised into the name of the Lord Jesus, because this was something that was within the power of the people to do; but the apostles did not command the people to be baptized into the name of the Father and of the Son and of the Holy Spirit, for this did not depend upon their choice but would necessarily result from having been baptized into the death of Jesus.

Before a slave can be adopted into a family it must be redeemed: and so before we can come to the Father, Son and Spirit we must be brought into Christ's death by baptism; then we are free to come unto the Father, Son and Spirit. A burial into Christ's death cannot be symbolized by sprinkling or pouring. Immersion is the true symbol of our faith in Christ and should be maintained that people may be impressed with the need of immersion into Christ.

There is no commandment for, nor example of, infant baptism in the New Testament. It is therefore a commandment of men. Read Col. 2: 20-23.

The Relation of Baptism to Faith.

God is a God of order and he saves people according to order or

system. The ordinances of his house are for ministering in an orderly way the graces and gifts of his house. Repentance and faith must necessarily precede every ordinance and form of the church, and these two bring to us the very substance and body of religion and of salvation. If we have truly repented and believed with all our hearts that Christ is our righteousness, we will be saved, if we do not henceforth harbor the spirit of sin and disobedience, and if we hold fast the beginning of our confidence steadfast unto the end, walking in the Holy Spirit.

But while our salvation depends upon our receiving it as a free gift, yet God has appointed baptism and laying on of hands as an order in his house whereby our faith takes orderly and official form. Let me illustrate. A man from a foreign country becomes a citizen of this country when he leaves his country and taking residence with us, opens his heart to love and trust this country. But still, while he has the character and standing of a citizen, yet he is not a citizen in the legal and official sense until he has gone through the form of taking out his papers and securing the seal of the government to them; then he is clothed with all the rights and powers of a citizen.

Even so, no one is a Christian in the orderly sense, no one has his sins remitted and washed away in the governmental sense, no one has died with Christ and risen with him in the formal sense, unless he has been baptized, and no one is sealed, confirmed in this grace according to the order of God's house until he has received laying on of

hands. God blessed and confirmed this order in the church in the beginning by special signs attending it. Read Acts 8: 4-19 and 19: 1-7. In these two instances the people received the Holy Spirit through the laying on of hands after baptism. This was, no doubt, to confirm these forms as an established order in God's house. In Acts 10: 44-48 believers received remission of sin and the gift of the Holy Spirit by faith alone before baptism and laying on of hands, and then received baptism as a sign and legal confirmation of the grace already possessed.

In Acts 2: 38 is an official announcement of the legal and ceremonial aspect of salvation: Repent and be baptized into remission of sin and ye shall receive the Holy Spirit. But we must not suppose that baptism can confer anything but the formal cleansing from sin; the real essential condition for cleansing and for the gift of the Holy Spirit takes place when we believe to the saving of the soul; even as in our illustration, the formal oath of allegiance does not make the essential citizen; citizenship is based in character, not in form, but still the form gives legal and orderly aspect to the citizenship. Before a note is formally drawn up the parties talk over the matter and really, in substance, enter into the agreement and then the note as the sign and pledge of that agreement is drawn up; and so before the Christian receives the formal cleansing in baptism he receives the real condition of cleansing in faith alone. If thou believest with all thy heart that Christ is thy righteousness

thou mayest be baptized. Acts 8: 37.

It was necessary in the beginning that signs attended the ordinances used by the apostles, for this gave the people ground for faith in their teachings. But this is not needful now. The truth for our salvation is fully revealed and confirmed and we may go to God in this truth with full faith without some new miracle before us to help our faith. The ordinances of the apostles still remain and show the legal and orderly way of salvation but not the real, essential condition and character of salvation. Those who are truly humble will walk in the ordinances of God's house and will seek remission of sins and the gift of the Holy Spirit by the orderly way of baptism and laying on of hands.

The Importance of Baptism and the Laying on of Hands.

It is not our purpose in this article to take up the matter of that goldly sorrow for sin that works repentance not to be repented of; neither to take up the matter of faith toward God. These principles are absolutely necessary and precede every other step in the gospel of salvation. Without repentance, faith cannot exist: and without faith, we cannot be saved. But in this article we are concerned with the question: What have baptism and laying on of hands to do with our salvation?

The popular evangelical teaching is that the repentant sinner is pardoned and saved by a simple mental act of faith without baptism and laying on of hands, and that baptism is to be performed as

a sign *after* we have received remission of sin and the gift of the Holy Spirit. We differ from this. We hold that, while we are saved by faith in Christ, yet if we *truly* believe in Christ and so take him to be our Lord and Saviour that we will want to come to him in his way and we will enquire: "What shall we do?" And when we hear the answer that we will obey it. To come to Christ in any other spirit than this is presumption and not faith. Faith in Christ as Lord and Saviour must be teachable and obedient. Naaman, the Syrian, did not have this faith at first and so he thought the form prescribed by the prophet was unnecessary. II Kings 5 chapter. But when he submitted and obeyed the form dictated by the Lord he was healed.

But how? Not by the virtue of the form but by the virtue of the Word of the Lord in the form. Childlike faith does not question the utility and wisdom of any form or ceremony God has appointed but goes ahead and gladly fulfills it. It was not washing in the pool of Siloam but the obedient faith coupled with the Word of God that healed the blind man. John 9:7. Suppose after Jesus had bidden him go and wash in the pool that he had gone and sat down under a tree and tried to work up his feelings and enthusiasm so that his faith could grasp the healing without the obedience prescribed by the Lord, would this have been the right kind of faith? No, and no one on the face of the earth would say so. Now, has the Lord appointed baptism for the remission of sin and the laying on of

hands for the gift of the Holy Spirit? If so, true and intelligent faith will seek the remission of sin and the gift of the Holy Spirit in obedience and conformity to these forms. In writing in this vein we are not beating the air but are bringing to the test the faith of many people who have need that one teach them what be the first principles of Christ. Heb. 5:12.

Christian experience is not gained by a mere sympathetic crying. Jesus said, "Blessed are they who hunger and thirst after righteousness for they shall be filled." Religion is not a nervous chill, nor a mere thrill of the emotional nature: but a continuous fountain within of living water. This fountain is the blessed gift of the Holy Spirit. "God gives the Holy Spirit to those who obey Him."

The Holy Spirit.

1. God gives not the Holy Spirit from a measure, John 3: 34, R. V.

The Spirit is poured out, not measured out, Acts 2: 17.

The saints are filled with the Spirit, not given a certain limited measure, Eph. 5: 18.

2. When a people are led by the Spirit they are guided into all truth, John 16: 13; 1 Cor. 2: 10.

3. True worship must be spiritual and the spirituality must be associated with the truth, John 4: 23, 24; 14: 17; 15: 26.

4. Instances of the Holy Spirit guiding the saints, Philip, Acts 8: 29, 39; Peter, Acts 10: 19; Agabus, Acts 11: 28; Paul and Silas, Acts 16: 6-10; Paul, Acts 19: 21;

and 20: 22, 23; The disciples, Acts 21: 4.

5. How intimate must a Christian be with the Holy Spirit! Begotten by, John 3: 5-8; Have within, John 14: 17.

6. How obtain the Holy Spirit? By asking, Luke 11: 13; by believing on Christ, John 7: 39; by repentance and baptism upon the name of Jesus Christ into the remission of your sins, Acts 2: 38; by baptism into the name of the Lord Jesus and the laying on of hands (with prayer) by those "sent" of Christ, Acts 8: 14-18 and Acts 19: 1-7; by waiting in prayer and faith before the Lord, Acts 1: 4, 5, 14 with 2: 1-4 and Acts 10: 24, 33-48; by obedience to the Lord, Acts 5: 32; by the hearing of faith, Gal. 3: 2.

7. Apostolic preaching is by the Spirit, Matt. 10:20; Acts 2: 4, 8.

8. The power of preaching in the Spirit, Acts 6: 10.

A Prophetic Series.

From the beginning there has been a continuous series of prophecies whose rays focus on Jesus the Messiah, and Peloubet following Dunnings' Bible Studies, gives this table:

1. In the time of Adam, B. C. 4000, Christ's coming as a man (Gen. 3:15, "The seed of the woman," etc.)

2. In the time of Abraham, B. C. 2000, the nation through which he was to come (Gen. 22:18, "In thy seed").

3. In the time of Jacob, B. C. 1700, the tribe (Gen. 49:10, "Judah").

4. In the time of Isaiah, B. C.

730, the family (Isa. 11:1, "the stem of Jesse"),

5. In the time of Micah, B. C. 700, the town (Micah 5:2, "Bethlehem").

6. To Mary, the person (Luke 1:30).

7. By the angels, the day (Luke 2:11).

8. By the star, the house (Matt. 2:9).

Access to God.

1. WITHOUT GOD'S PERMISSION AND HELP WE CANNOT HAVE ACCESS TO HIM.

Blessed is the man whom thou choosest, and caused to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple.—Ps. 5:4.

2. ACCESS TO GOD IS BY CHRIST.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.—John 10:7.

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.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—Rom. 5:1, 2.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Eph. 2:13.

In whom we have boldness and access with confidence by the faith of him.—Eph. 3:12.

For the law made nothing per-

fect, but the bringing in of a better hope did; by the which we draw nigh unto God.—Heb. 7:19.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

Having therefore, brethren, boldness to enter into the way of the holiest by the blood of Jesus, etc.—Heb. 10:19.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—1 Peter 3:18.

3. ACCESS TO GOD IS BY THE HOLY SPIRIT.

For through him we both have access by one Spirit unto the Father.—Eph. 2:18.

4. ACCESS TO GOD IS OBTAINED THROUGH FAITH.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14:27.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—Rom. 5:2.

In whom we have boldness and access with confidence by the faith of him.—Eph. 3:12.

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.

5. ACCESS TO GOD FOLLOWS UPON RECONCILIATION TO HIM.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now

hath he reconciled in the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight.—Col. 1:21, 22.

6. PRAYER IS ALSO A MEANS OF ACCESS TO GOD.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for.—Deut. 4:7.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. 6:6.

7. OUR ACCESS TO GOD IS THAT WE MAY OBTAIN MERCY AND GRACE.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

8. WE SHOULD REALIZE THE PRIVILEGE OF HAVING ACCESS TO GOD.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?—Deut. 4:7.

9. WE SHOULD COME TO GOD WITH FULL CONFIDENCE.

In whom we have boldness and access with confidence by the faith of him.—Eph. 3:12.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

Having therefore, brethren, boldness to enter into the way of the holiest by the blood of Jesus,

by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10:19-22.

10. ACCESS TO GOD IS VOUCHSAFED TO REPENTING SINNERS.

O, Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity and receive us graciously; so will we render the calves [fruit] of our lips.—Hos. 14:1-2.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Joel 2:12-13.

11. SAINTS SHOULD EARNESTLY SEEK ACCESS TO GOD.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.—Ps. 27:4.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?—Ps. 42:1-2.

O send out thy light and the truth; let them lead me; let them

bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God my God.—Ps. 43: 3-4.

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.—Ps. 84: 1-2.

12. THE WICKED ARE COMMANDED TO SEEK ACCESS TO GOD.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55: 6-7.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.—James 4: 7-10.

13. WE SHOULD URGE OTHERS TO SEEK THE LORD.

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. 2:3.

For there shall be a day, that

the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord or God.—Jer. 31:6.

14. PROMISES CONNECTED WITH ACCESS TO GOD.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Ps. 145:18.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.—Isa. 55:3.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.—Matt. 6:6.

Draw nigh to God and he will draw nigh to you.—James 4:8.

15. THE BLESSEDNESS OF ACCESS TO GOD.

Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.—Ps. 16:11.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.—Ps. 65:4.

But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.—Ps. 73:28.

Be Strong.

Why should we fear the devil and ascribe to him such power? Christ has trodden upon our earth and devils have been dethroned. Christ beheld Satan fall from heaven like lightning and we may bruise him under our feet. "Be-

hold," says Jesus, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Luke 10:19). Let us lift up the shield of faith and quench the fiery darts of the wicked one.

Divine Love.

As trees draw their nourishment from that in which their roots reside, so if we live in God our hearts will be quickened and fed by divine love. This love will radiate from our hearts and prompt us to godly words and deeds. In this way we build up the character of godliness and righteousness. Nothing is done but by the expenditure of force. The force must correspond to the thing to be accomplished. The emotions which control a man are those which form his character. If divine love exercises a controlling influence over us, our character must be godly or like God's. But contrariwise if divine love does not control us we cannot become godly. That the scripture intends the experience of divine love to precede a Christian life and to be necessary to its attainment, is evinced by the words of Jesus: "If ye love me, keep my commandments;" "If a man love me, he will keep my words."

Divine love is only revealed to us by the Holy Spirit. Animals have an instinctive knowledge corresponding to their respective natures. Outside of their mode of life they can know nothing. But man's knowledge is more varied. He even reaches out in his desires for a knowledge of God. Our

normal desires must have their counterpart, else nature were imperfect. All our normal desires which pertain to temporal things have their counterpart; hence it is reasonable that our normal desires, which pertain to things spiritual, should have their counterpart. That we normally desire to know God proves that such knowledge is possible for men. But how? is the question.

We affirm it is only by the Spirit of God that we may know God. We must be made sensitive of the existence of an object before we can have knowledge of it. As God is above the worlds he has created, he must be spirit; therefore our sensation of him must be spiritual, or by his Spirit. Paul says: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Jesus promised that the Spirit would guide into all truth and reveal the things of Christ and his Father unto us. These considerations make it clear and emphatic that if we would know divine love we must have the influence of the Spirit of God upon our hearts.

We may know all the theology of God, but if we know not the experience of divine love our knowledge is lifeless and a burden. The teaching of Jesus was fragrant and radiant with divine love. Let us not consider that we know anything as we ought to know until we know divine love. This knowledge brightens the face, enlivens the eye, inspires the tongue and fills the hands with good deeds. It rejoices the heart, gives peace

to the conscience, makes clear the mind and inspires our hope. O wonderful love of God!

Where shall we find that precious Spirit by which we may know this love? I know of no place to point the sinner, I know of no place to look myself but to Calvary. There we see the Son of God stretched upon the cross, offering himself on our behalf, in the divine Spirit. Here the Spirit of God flows like a river. God was in Christ reconciling the world unto himself. And as we stand in the stream of these living waters we feel it and know it. O blessed Lamb of God, thou diedst for me, even me. Here the sinner finds penitential tears. Here the hard and stony heart is taken away and a tender heart of flesh is given. This tender, receptive heart easily receives the divine image stamped upon it and the impression of the law of God written within it. At Calvary is the Christian's sacred fount, the laver of life. Here we may wash our sins away as we bathe in the waters of mercy and love.

None are forbidden to come to these living waters. Divine love extends her hands and says, "Who-soever will let him come and take the water of life freely." May we often go and by faith kneel low down beneath the pierced feet, beneath the dropping of the sacred blood and there find grace and mercy to help us in time of need.

A PSALM TO JESUS.

O, sweet and precious Jesus,
The friend so true, divine,
I give my heart unto thee
And all my will resign.

I love thy precious spirit,
So full of truth and grace;
The memory of thy goodness,
Naught can from me efface.

I praise thee and I love thee,
Thou art the chief of all;
Thou bledst for me on Calvary
To save me from the fall.

My sins were laid upon thee
And thou wast smitten sore
And bledst and died to save me
That I might sin no more.

Eternal life thou gavest
For sinner such as I,
And now thou giv'st me victory
To on thy grace rely.

I hope in thee, my saviour,
My soul is anchored now;
I'll sing the Psalm of Glory
On Zion's holy brow.

The grave must ope before me,
It's shackles must give way;
Thy love's almighty power
And leads to endless day.

O glory, yes, O glory,
My soul must sing of thee;
'Tis ransomed now, I know it,
And with my Jesus free.

This psalm is ever endless,
A fountain in my soul;
The Alpha and Omega
And heaven's grand control.

All nations shall come singing
And bowing at thy feet,
Acknowledging thy lordship,
Thy praises to repeat.

And Israel, thy brother,
The first fruits unto God,
Must first sing of Redemption
And praise thee and applaud.

The heralds of thy coming
Bespeak the kingdom near
And saints shall wake to praise thee
And heaven resound with cheer.

The Guidance of the Holy Spirit.

A true guide must not be blind or ignorant. Sight and knowledge are necessary things in a guide. Matt. 23: 16-24.

Now since the Holy Spirit has

perfect sight and perfect knowledge, even of our thoughts, it must follow that He is a perfect guide. What a great privilege, then, to have a perfect guide, that we may be guided beyond the possibility of error! Jesus said to the apostles before He left them, "Howbeit when He, the Spirit of truth, is come, he shall guide you into all the truth." John 16:13.

A guide shows the way and the Holy Spirit showed the apostles the way of salvation and they through the Spirit taught the people these things, and the people whom they taught have preserved their writings, so we, even at this distant day, can know the Spirit's guidance through the apostles, by reading their words. We have many thousands of words from the Holy Spirit given us in the New Testament, which, if we carefully study and ponder, we may understand and practice, through the ever accompanying influence of the Holy Spirit. The entrance of God's words giveth light. We should not look for, nor seek direct guidance of the Holy Spirit upon those subjects concerning which He has already given direction through the apostles in the New Testament. We should seek rather for a hearty fellowship with the Holy Spirit in those truths He has revealed in the New Covenant. Remember this, that when a covenant is once given and confirmed, it cannot be disannulled, nor added to. Gal. 3:15.

Therefore, beware of false prophets, for whoever preaches a new gospel is a false prophet. Gal. 1:8, 9. In the New Testament

are the written laws and commandments of the New Covenant. This book contains the commandments of God, given through Jesus, Heb. 1: 1, 2, and also the promise of salvation through faith in Jesus. The faith is acceptable when it is blended with obedience. Therefore the commandments of God in the gospel must be blended with the faith of Jesus in the gospel, and those who keep these commandments of God and have this faith in the blood of Jesus, are the true saints and people of God and are perfectly guided by the Holy Spirit. Rev. 12:17.

But if we first place ourselves under the guidance of the Holy Spirit through the writings of the New Covenant, and are obeying, may we also have the guidance of the Holy Spirit direct upon matters of every day life not revealed in the writings of the New Covenant? Will the Holy Spirit come into our lives to direct us as to whether we should go here or there, or to do this or that?

It is beyond question that in the early days of Christianity the Holy Spirit did thus guide the apostles and evangelists and believers; not however, every step of their lives, but to that extent that the affairs of life would be to the advancement of the kingdom of Christ. It may be safely stated that the Holy Spirit guides us continually through the providence of life, and through the experiences of Christian character. Not however with that clearness of guidance which we find in the New Covenant. We must carefully study the providences and experiences of life in order to read the guidance of the

Holy Spirit. God's guidance must always be in accordance with, and for the greatest advancement of, divine love, righteousness, truth, obedience, humility, and all other elements of the character and attributes of Christ. Satan may assume one of the attributes of Christ but he cannot assume the complete character of Christ. The rose when dissected loses its beauty, and the character of Christ appears in its glory when in its entirety with all the attributes of goodness blended perfectly together. Now, the Holy Spirit takes of the things of Christ and shows them unto us. John 16:14. The Holy Spirit will and does guide us in this matter, that is, in the things of God, 1 Cor. 2:10, not in the things of man, for we are told that the spirit of man is sufficient to guide him in the affairs of men. 1 Cor. 2:11. Now, if in our going here or there, or doing this or that, the Holy Spirit is revealing the attributes and characters of Christ in their entirety to us, giving us clearer conceptions of truth, more blessed experience of love, more sensitiveness of conscience, more purity of heart, more fervency of soul, more meekness and humility of spirit, and more readiness to obey, then we may be sure that the Lord is pleased with us in the general course of life we are pursuing. And in a like manner we may be sure that a certain movement for the future would be pleasing to the Lord if in contemplation and entertainment of such movement we realized the blessing and manifestation of the Holy Spirit in revealing the glories of Christ in our soul. We should live so near the

Lord that the Holy Spirit may have free course with us to constantly work in us the graces and glories of Jesus, and through these workings we may understand and know the sure leadings of the Holy Spirit. Beware of impressions when simply sensations over the nerves. Don't expect guidance on every little point. Beware of "familiar spirits" that "peep and mutter." Use the talents God has given you. Be familiar with the Scriptures. Be meek, humble and orderly. Live as in the presence of God. Be full of the Spirit of Jesus and God will constantly reveal himself unto you and will direct your steps.

Consecrated Study.

In our desire to be right and to do right in all things, there is danger, in some cases, of an undue anxiety, an over-conscientiousness, in our endeavors to know the right and the truth on every subject of Scripture.

At this point Consecration comes into very needful place. Consecration to the will of God forbids over-anxiety concerning anything, even in the commendable desire to be right and to know the truth.

Dear Christian reader, if any new subject, or consideration, in religion, is presented to you, and in conscientiously weighing the proof of it, or if for any other cause your mind is confused, for the time, to know what to believe, just take the matter to the Lord in prayer, and don't get anxious about it and take all needful time to study and investigate the matter, always relying upon God for wisdom. But don't let your faith be-

come unsettled. Know this, that the one all-embracing doctrine of the gospel of salvation is the
 ATONING BLOOD OF JESUS.

If you know the sweetness and power of the grace contained in this truth, you can well afford to take all needful time in studying the other grand and beautiful doctrines, and fitting and blessed ordinances of the New Covenant. If the blood of Jesus has been applied to your soul by the Spirit of love and grace, your salvation is assured if you continue to rest in this calm shade of infinite peace. But if you allow your mind to be troubled again through anxiety of any kind, you greatly sin and practically deny the peace-speaking blood of the Lamb.

But let no half-worldly professing Christian take license from this advice, for these words apply to those who are consecrated to God by the sacrifice of Calvary, and we have written to comfort them in their trials and difficulties and to direct them to keep their concentrated attention upon the scene of love and mercy at the Cross.

"Here I'll sit, forever viewing
 Mercy streaming in his blood;
 Precious drops, my soul bedewing,
 Plead and claim my peace with God."

Doctrines, ordinances and good works have their place, but our salvation depends *directly* upon the blood of the Lamb. Now, if you are under the soul-saving blood of the Lamb, your attitude toward the doctrines, ordinances and commandments of the Bible should be, and must be, that you appreciate them and receive and walk in them, just to that degree

that the Lord gives you to understand them. On this path your peace will be unbroken and God will lead you through to the end.

"Many a stormy sea I've traversed,
 Many a tempest-shock I've known;
 Have been driven, without anchor,
 On the barren shores and lone:
 Yet I now have found a haven,
 Never moved by tempest-shock,
 Where my soul is safe forever,
 In the blessed RIFTED ROCK."

We cannot weep for earthly loss when we hold in sight the eternal weight of glory in the kingdom of our God. One sight, by faith, of that lovely Eden home will chase our sorrows all away.

Crucified With Christ.

Self-denial is the path of life, the narrow way. The word of God says that Christians "cannot do the things that they would." We must mortify the deeds of the body if we would live in God. We cannot sow to the flesh and yet have vital fellowship with God. "They that are Christ's have crucified the flesh with its affections and lusts." (Gal. 5:24.) Brother, are the affections and lusts of your flesh crucified? If not how dare you claim to be Christ's? Undeceive yourself, dear brother. Repent, and cast away your sins. Turn to the Lord with all your heart and he will wash you whiter than snow. (Isa. 1:15-20.) "This I say then, Walk in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. 5:16, 17.) Believe this, dear

brother, that you cannot do the things that your flesh wants you to do and yet be a Christian. O do not be deceived! Now is the day of salvation. Save thyself from this perverse generation.

The world is clamoring for a broad and liberal way. The keeping of Jesus' commandments entire is a way too straitened and the cross is a gate too narrow to suit the world. People will love Christ if he gives them their own way and plenty of pleasure parties. But his cross is despised, and iniquity prevails. "When the Son of Man cometh shall he find the faith on the earth?" Let us be watchful lest that day come upon us unawares!

To Whom Do Holy Things Belong?

"Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you. Matt. 7:6.

Whom did Jesus mean by "dogs" and "swine?"

"For dogs have compassed me:
The assembly of evil doers have inclosed me;

They pierced my hands and my feet."

—Ps. 22:16.

Here "dogs" are used as a synonym for "evil doers."

"As a dog that returneth to his vomit, [So is] a fool that repeatheth his folly."

—Prov. 26:11.

"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. It has happened unto them according to the true proverb: The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire."

—2 Pet. 2:21, 22.

"Beware of the dogs, beware of the

evil workers, beware of the concision; for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh."

—Phil. 3:2, 3.

"Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie."

—Rev. 22:15.

"And he answered and said, 'It is not meet to take the children's bread and cast it to the dogs.'"

—Matt. 15:26.

These scriptures aid us in understanding who the dogs and swine are to whom Jesus alludes. They are persons who are not children to God, they glory in the flesh, they are evil doers and persecutors. If they are persuaded to vomit up their wickedness, they will return to swallow it down again; if they are persuaded to flee from the mire of defilement, they will return to wallow in it again.

If such are allowed to come into the church, they will work faction, strife and error and they will allow the leaven of sin and rend and tear the church into sects.

This has been the sad history of the church. Men at first came in unawares to spy out the spiritual liberty of the holy brethren of the Lord. Finally Paul gathers the elders together and gives them the solemn charge:

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the church of the Lord, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye."

—Acts 20:28, &c.

When Paul was about to be of

ferred up he left the same charge with Timothy:

"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 instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears will hearken to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

—2 Tim. 4:1-4.

This prophecy has been fulfilled, as any one can know who will diligently compare the teaching of the Bible with the teaching of the churches of today. The true Christians should still lift up the warning cry and reprove, rebuke and exhort, even though the popular religionist will not endure it: there are some few who still have an ear for the truth and for the sake of these we should labor on and patiently bear the oppositions of men. If men will choose their own ways before God's ways, if men will perish rather than be saved, we should not allow them to perish without a warning for then their blood would be upon our garments. Let us be instant in season, out of season, and bear constant witness for truth and righteousness, cost what sacrifice or cross it may. These are perilous times for faith, true faith, and they call for men, brave men, filled with righteousness and clothed with truth. Woe shall be to those who give the trumpet an uncertain sound in these days. Now is the time to bear witness for the truth and righteousness, for worldly policy and carnal ex-

pediency are completely leavening the religious world. Unionism and liberalism are the demons who possess the pews and pulpits of the popular churches.

"Give not that which is holy unto the dogs"—do not baptize into the name of the Father, and of the Son, and of the Holy Spirit, those who do not believe with all their hearts. If their hearts are still divided, if they are still disposed to serve Mammon even a little, if they do not hate even their own life and forsake all that they have and count all things but loss for Christ, if they are not willing to follow Christ in all his commandments, even the least commandments, and those commandments which are not popular, and if they do not clearly understand the truth of the Gospel, then, O man of God, do not baptize them, do not bring them officially into the name of the Father and of the Son and of the Holy Spirit.

"Neither cast ye your pearls before the swine, lest haply they trample them under their feet, and turn and rend you,"—do not lay hands suddenly on any man, if his heart is not right in the sight of God according to the sound doctrine, tell him plainly, "Thou hast no part or lot in this matter." The church made her final and fatal mistake when her teachers baptized and confirmed the Roman Emperor Constantine, a man whose garments were still stained with blood and whose soul was inflamed with carnal ambition. He indeed made merchandise of the church to advance his power and under a guise of modesty and piety began officiously to assemble

councils of the overseers of the church and to enforce their decrees with the sword and banishment, all professedly done in the name of Christ and yet in direct opposition to the Spirit and teaching of Christ. From this time on the churches began to change from cross-bearers to crucifiers and in a few years the once pure church of Christ was changed to the mother of harlots, the seven hilled city of Rome, having a kingdom over the kings of the earth and "drunken with the blood of the saints, and with the blood of the witnesses of Jesus."

O that the church had heeded the words of Jesus and refused baptism and confirmation to those not worthy! O what trampling of sacred pearls, of divine graces, here has been by the rude feet of men! And what rending and tearing of the flock of God from these swine who have been allowed to enter the fold of the Master!

What shall be the end of these things? This persecuting spirit is still in the church, even in protestant churches. They love their own, it is true. But they do not love the true Christian who bears a faithful witness against their worldliness and false doctrine. They call him a crank and scorn him. They will not receive the testimony of the Lord. If they loved the Lord, they would love those sent of the Lord and they would keep the words of the Lord. A fearful time of rending and tearing the flock is yet to come, for many dogs are given holy things and pearls are offered to many swine. Wherefore watch ye!

Agreeableness.

II Cor. 6:14-18 and chap. 7:1.

Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a sanctuary of God with idols? for we are a sanctuary of the living God: even as God said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate.

saith the Lord,

And touch no unclean thing;

And I will receive you.

And will be to you a Father,

And ye shall be to me sons and daughters,

saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

I Cor. 9:19-23.

For though I was free from all, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew that I might gain the Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law (not being without law to God, but under law to Christ), that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means gain some. And I do all things for the gospel's sake that I may be a joint partaker thereof.

Agreeableness is a faculty of the human soul, and like any other faculty, has its right and wrong exercise.

Harmony is the law of our being and no faculty should be exercised in such a way as to blunt or destroy the exercise of any other. Therefore we should not be agreeable with that which is

evil or destructive of any faculty God has given us.

But subordination is also a law of our being. No faculty is blunted or destroyed by subordinating its exercise to some higher end. The faculties of our being when normal gladly submit to the law of subordination. This law is indicated and controlled by our higher and eternal interests. Man, however, in his depravity is prone to subordinate the higher and eternal interests to the animal and temporal pleasures. Thus the light in us is darkness before we come to Christ. Christ gives us light and by strengthening the spiritual nature in us liberates us, so that we subordinate the flesh to the spirit; temporal pleasures to eternal joys; and selfishness to divine love. Then our flesh becomes holy and acceptable to God. The earthly nature when subordinated is useful to the divine nature, for it is made to serve the divine. Until the flesh will submit to God there is no peace. Hence agreeableness should not be cultivated where there is no agreeableness. What communion hath light with darkness?

Agreeableness should be cultivated, for it is one of the laws of God written in our souls. But this law should not be cultivated contrary to the laws of harmony and subordination, else agreeableness, which was ordained of God for good, would become a deadly and soul-destroying evil. Christian, if you meet one in the flesh, don't agree with him, but kindly warn him. If he put the world first and religion next and advise you with earthly, sensual wisdom,

do not agree with him, but resist him in the good spirit of the gospel. If he put the body above the spirit, do not agree with him, but patiently teach him that God has ordained the body to be the servant of the soul, not its master, and that to violate God's laws means death and destruction. If he doubt the existence of God and the testimonies in the Bible and the gospel of Jesus, do not agree with him, for "if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this age hath blinded the thoughts of the unbelieving that the light of the gospel of the glory of Christ, who is the image of God, should not dawn." (2 Cor. 4:4.) If he advocate the customs and traditions of men in connection with religion, do not agree with him, for remember Him who said against the Jews that they taught for doctrines the commandments of men and made void the law of God by their traditions. Matt. 15: 1-9. Remember also what the same blessed Jesus taught through the sainted Paul: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances after the precepts and doctrines of men (all of which things are to perish with the using)? Handle not, nor taste, nor touch. Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; not of any value against the indulgence of the flesh. Col. 2:20-23.

The truth will cut its way. Prejudice and bigotry are not im-

mortal. Truth may be trampled in the mire, but, like the pure diamond, it is not defiled by it. The showers from heaven will wash away the dust, and the truth will shine out again.

Searching Words.

The narrow way is not wide enough for a proud person.

The pleasures of the world are fleeting and leave an aching void. Pleasure is the deceitful light that glimmers over the bog of despair.

Watch against the smallest approach of sin. "All unrighteousness is sin." A little blaze unchecked will wrap a building in flames: and so a little flame of lust may consume a holy character. Avoid and slay sin in thought, word, look, manner; and it will never appear in action.

The path of the Cross is the only road to the kingdom of God. Are you denying or indulging self? Don't miss your way and lose your soul, dear brother, take the path of the Cross. "If ye through the Spirit do mortify the deeds of the body ye shall live."

Real honesty, real friendship and real service to God, do not grow on every bush—they are fruits not often seen. Sometimes they appear to be and are not. Many appear to be honest until called upon for some self-sacrifice and then their honest appearance is shown to be illusive. And so of friendship and service to God. The world is full of shoddy and make-believe.

Who is on the Lord's side? They who love holiness and are willing to make any sacrifice in order to attain it. We cannot serve

two masters. If we love the Lord we shall hate sin. "He that sinneth is of the devil." "Let every one that nameth the name of Christ depart from iniquity."

How pure must a person be in order to have hope of being made like Christ when He comes? The scripture answers: "Every one that hath this hope in him purifieth himself even as He is pure." The purity of Christ must be wrought within us, else our hope of eternal life is but a rope of sand.

If Jesus should come today who would be ready? A mere profession then would avail nothing. We may deceive ourselves and our fellow men but not God. When Jesus comes every one's real standing before God shall be known. The mask of hypocrisy will be a painful clothing then. Then the deceitful smile shall turn to the look of woe. Then it shall be known, "There is no peace, saith my God, to the wicked."

Christian Fellowship.

Christian fellowship implies a knowledge of the one God the Father and of Christ the Redeemer and Lord and a hearty faith and obedience in all that this knowledge implies.

In the matter of Christian fellowship two extremes must be avoided: Liberalism and sectarianism. Liberalism is largely the phase of modern protestantism. It takes various forms, from liberalism to semi-sectarianism, the most respectable form being where it contends for what it calls the "essentials" and leaves what it calls the "non-essentials" to individual

belief or disbelief. But even in this seemingly respectable form, liberalism is a rebellion and its propagators are traitors in the kingdom of heaven. God will not admit anything less than unconditional surrender and obedience on our part, and hence His ministers cannot make any half-way covenant with any one, but must teach them to observe all things whatsoever Christ has commanded. To consent to do anything less than this is rebellion and treason against the kingdom of heaven. A little leaven leavens the whole lump.

The other extreme to be avoided is sectarianism; seen most prominently, and even growing more so, in the Roman Catholic church. Sectarianism claims an organic monopoly on religion. If not utterly denying the Christianity of all others outside of their communion, sectarian people at least study to avoid fellowship with those of another church. Sectarianism is based in ignorance, selfishness and pretentious pride. It is the foe to grace and draws its inspiration from the flesh.

Now, how can these extremes of liberalism and sectarianism be avoided? The Scripture is our only guide. We have not only the teachings but the practical workings of the church, involving every needful point, brought out in the Sacred Writings, and we have but to search and give heed to be thoroughly furnished unto all good works.

There never was a time when charity was more becoming among Christians than now. There are so many beliefs and churches, and

each giving out its claim, that many follow this error, or that delusion, with sincerity and devotion. They are not conscious of sin, or putting light for darkness, and would be truly sorrowful if they knew the real facts in the case. What shall we do with such? Why, have charity towards them. Of course you cannot have organic union with them, for this would be liberalism, but you must not deny them charity, for this would be sectarianism.

Hold the banner of truth in one hand for organic union; but hold equally high the banner of charity in the other for social and friendly union.

But while we must be charitable toward well-meaning individuals, we must never be charitable toward error. Contend for the faith in all its parts. The Church to be the Church must be the same now as in primitive days.

Of course no one can be admitted to be a Christian unless he holds to the following essential things:

1. A knowledge of the one God the Father

2. A knowledge of Jesus Christ as Redeemer and Lord.

3. Repentance from dead works, faith in Christ as our substitute and our righteousness and obedience to all things whatsoever Christ has commanded.

4. A reception by man of the quickening and renewing influence of the Holy Spirit.

5. An abiding in God by endurance and perseverance of faith seen in good works, always resting in the righteousness of God by faith.

6. Co-operation with God's peo-

ple in the salvation of soul's and mutual upbuilding.

7. Humble conformance to the order and ordinances of the Lord's House, forsaking the traditions of men and following tenaciously the guidance of Holy Scripture.

These seven points are all-essential to the constitution of a Christian and to the existence of Christian fellowship. But it must not be overlooked that Christianity comes with one distinctive and peculiar message, not that it utters but one message or contains but one grand truth, but that while it truly utters many blessed truths and confirms all that is good and beautiful and loving, yet it comes to us with one grand and supreme message on which it lays the whole emphasis of its teaching and preaching and which it makes the foundation and chief climax arch stone of its temple. It is, "Jesus Christ and Him crucified." Listen to this message, take hold of this truth, and the other truths will follow in their own time and order. Praise God for the redemption that is in Christ Jesus. The Lord our Righteousness by faith. Bless the Lord, O my soul! Let us love all who sincerely love our Lord Jesus.

LOVE THE BROTHERHOOD.

The Brotherhood of Jesus;
O where shall it be found?
My heart doth long for comfort,
Where love and grace abound.

Among the rich and mighty,
The selfish, proud and vain
The true love of my Master
Is wounded, grieved and slain.

I cannot find a solace
Where Christ is not obeyed
And worldliness and fashion
Against Him are arrayed.

Such may profess to know Him,
But not in truth, I know,
Nor do they love each other
Who live in selfish show.

Among the poor and humble
A few may yet be found
Who know the love of Jesus
And make his praise resound.

With these my heart finds comfort
And fellowship most true;
They love the words of Jesus
And in his ways pursue.

The truth of Jesus, Master,
They joy in from the heart
And follow where He leadeth
Nor from Him will depart.

'Tis these that Jesus teacheth
And showeth all his ways.
They know and love each other
And gather for his praise.

Come, sheep of Sheperd Jesus,
Come, gather in his name,
O Brotherhood of Jesus,
Resound, resound his fame.

Imprisoned in the churches
Are Jesus' brothers true
Who sigh for heavenly comfort
And for deliverance, too.

They cannot drink the mystery
Of Babylon's sinful cup
And long for heaven's waters,
The cup of truth to sup.

O who shall lead us eastward
To Zion's sacred hight
And show us truth and beauty
With love and grace and might?

The spirit of Elijah
O, Father, send us now
And gather us together
On Zion's holy brow.

Then shall we praise and love thee,
The brothers of thy Son
And keep all thy commandments
And by thy grace be one.

Where is the True?

The good cannot produce evil, nor the evil, good. Man being evil cannot do good things. But man when begotten of God cannot do evil things. Sin is not a choice but a state. An evil choice is but the expression of evil. We must be evil before we can choose evil, and we must be good before we can choose good. We came into evil by begetting, ("In sin did my mother conceive me,") and we may come into good by begetting of God. By begetting of man we love the things of man; by begetting of God, we love the things of God. As no one is a Christian unless his nature is changed to be like Christ's, so no one is a teacher or bishop for Christ except he has been taught of Christ. If his mind is in rapport with Christ's mind, so that he thinks the thoughts that Christ did, and understands the things of Christ and has power to express these thoughts and truths, then he is a bishop for Christ, even as Christ is the bishop for the Father. And if we love Christ we love him that is sent of Christ. This is apostolic succession; any other is not on the plain of truth.

THE PLACE OF REST.

A weary journey, yes, 'tis still,
To traverse human thought;
But yet we scarce find rest until
All human aid we've sought.

'This then, as all seems vainly drear
And dark and cold the night,
We ope our ears to fully hear
The words of gospel light.

And lo! behold, our night has fled!
In sweetest peace we're blest!
By angel hands our soul is fed!
At Jesus' feet there's rest!

O fellow traveler worn and sad,
I point you to this rest:
Your weary soul may yet be glad,
And you be fully blest.

The many ways and faiths of men,
No rest can ever give
To those who seek to know the plan
How Christians here should live

But when we take the sacred Word,
Nor seek to change one jot,
Obeying always what we've heard,
O happy then our lot!

Our word of testimony clear
'Through Jesus' sacred blood
Makes demons always tremble, fear,
And saints rejoice in good.

Then take not human ways to guide
In place of scripture true
In Jesus' words oh! soul, confide
Here's rest for me, for you.

Endurance.

The literal meaning of the word endurance is: "To remain under." Hence to remain firm under trial and suffering is endurance.

1. *What to endure.*

"All things."—1 Cor. 13:7.

"Hatred for Christ's sake."—
Matt. 10: 22.

"Temptation."—Jas. 1: 12.

"Reproaches and afflictions."
—Heb. 10: 32-34.

"The Cross."—Heb. 12: 2-3.

2. *How to endure.*

"Take the prophets for an example."—Jas. 5: 10.

"Looking unto Jesus."—Heb.
12: 2-3.

"Charity endureth all things."
1 Cor. 13: 7.

3. *For whom to endure.*

"For the elect's sake."—2
Tim. 2: 10.

4. *The blessing of endurance.*

"Happy."—Jas. 5: 11.

"Blessed."—Jas. 1: 12.

5. *The reward of endurance.*

"Shall be saved."—Matt. 10: 22.

- "Enduring substance."—Heb. 10: 34.
 "Great recompence of reward."—Heb. 10: 35.
 "The crown of life."—Jas. 1: 12.
 6. *How long to endure.*
 "Unto the end."—Matt. 10: 22.
 7. *The manner of the Lord toward the enduring.*
 "Very pitiful and of tender mercy."—Jas. 5: 11.

Our Banner.

Our battle cry is, "Primitive Christianity." Nothing short of this will satisfy us. In this cry all true Christians should unite, and we hold, if properly enlightened, all true Christians will and must unite with heart and life. Partial reformation has been preached for four centuries and it is now time to preach Restoration. Not approximate or partial restoration, but Restoration complete and entire. We want ALL the ordinances, ALL the teachings and ALL the gifts and graces of the Holy Spirit possessed and enjoyed by the church founded by Christ and his apostles. Who will rally with us?

These are days of investigation and light, and the individual or church that fails to come into higher light after seeing it, is not of Christ. Let us prove ourselves true to the trust which the Master has left us.

Success.

By reading the writings of the Apostle Paul we see the grand and all absorbing purpose of his life was to be *successful*, not in money making, or in popularity with the

world (which many seem to call success), but in ministering the gospel to the salvation of souls, 1 Cor. 9: 19-22 and 10: 33.

He says, "I am become all things to all men, that I may by all means save some." What did he mean by this? Did he mean that he would sprinkle, or pour, or immerse for baptism just to suit the wish of the people? Did he say he would lay on hands for the gift of the Holy Spirit or not do so according as the one or the other suited the wish of the people? Did he write to the churches to "greet one another with an holy kiss," or not just as they pleased? Did he say, "I would that all men pray everywhere, lifting up holy hands," or not lifting up their hands, just as satisfies themselves? And so we might mention several other matters commanded and instituted in the church in the beginning by inspired Apostles. Did the Apostles trifle with these ordinances of the New Covenant? No, they did not: as Paul said, "Is any spiritual among you, let him acknowledge the things that I write unto you, they are the commandments of the Lord Jesus." It is true the Apostles, especially Paul, became all things to all men, but it was that they might lead them into the New Covenant and into its ordinances and blessings. Their word was not "yea and nay." 2 Cor. 1: 17-22. Whatsoever they established in the Church, is established and it is the wrong road to success for any Church or people to ignore this for any reason or pretext whatever. The churches generally have done so but what is the fruit of it? Large churches

numerous church members, yes; but where is their power? where is their separation from the world? where their godliness and devotion? where their singleness in the service of God? A little leaven, leavens the whole lump, and when once a people admit that one single ordinance or precept of the Gospel can be set aside they admit a *principle* which will work like a *cancer* and will sooner or later lead to the corruption of the whole body. Alas! for such churches!

True success may be reckoned by numbers **ONLY** when those numbers measure up to the standard of Bible Christians. When they do not thus measure, the greater number, the less success for God, and time will tell it and eternity will reveal it even to the spiritually blind. Numbers are desirable, but we cannot do evil that good may come even if we must stand alone! The true servant of God and minister of Jesus Christ will, like Paul, become all things to all men, but he will never barter with the Word of God and he will tell the people that it is wholly necessary that they give up their will entirely unto Christ to be led and guided by Him as he will. Those who are not converted to this are not converted at all, it matters not what they profess to feel or how much zeal they have or how many proselites they make. "Why call me Lord, Lord," saith Jesus, "when you do not the things that I say?" O that there would now come an awakening to righteousness and a returning to Primitive Paths! Who will work with us on

this line? Brother, sister, will you not stand with us in this work of Restoration?

Where are the True Ministers?

A minister is one who serves; and hence may be distinguished from a false minister by noting the following items:

1. A true minister does not cavil at, or try to explain away, the words of the Lord, but re-echoes and re-affirms them.

2. A true minister will not leave out a single ordinance, precept, or doctrine of the Word of God to please church, tradition, times, or the world. He stands loyally on the ground that, whosoever is not willing to hear the whole Word is unfit to hear any of it.

3. A true minister preaches wholly from the Word, he does not go to heathen authors for subject matter, nor does he preach philosophy, and science, and the social, political questions of the day: He preaches the **BIBLE** the whole Bible and nothing but the Bible. His motto is: "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

4. A true minister is one who has received light and knowledge on the Bible by the Holy Spirit and has gift to unfold its meaning clearly and forcibly so as to beget conviction in the hearts of those seeking for the truth. It is a poor excuse for a minister to say "I don't know." He should know what the Bible teaches or he is not worthy of being called a minister. Ignorance is more excusable any where else where lesser things are at stake. But how profound ought a minister to be in the Word of

truth, for how great issues are involved!! Especially must a true minister be learned in the Bible in these days of religious confusion when there are so many denominations and when thousands are struggling and striving to find the true Church.

I might mention other characteristics but these are sufficient. Whoever will bear these will bear the others also.

But rather stand alone than put yourself under those professed ministers who do not bear these credentials of truth.

But if any man be ignorant let him be ignorant. God will judge all. We judge none, but concerning the truth it is our duty to advocate it in loyalty to God.

Not Contentious.

"But if any man seemeth to be contentious, we have no such custom, neither the churches of God." 1 Cor. 11:16.

Some people, even professed ministers, and churches, have a "custom" of being contentious against parts of the Word, but the true ministers have "*no such custom, neither the churches of God.*" Thus Paul testified.

This is evidently the charge given by Paul in the text quoted, not as this text is always quoted to mean that Paul would change his teaching to suit a contentious man. No, Paul was not that kind of a preacher, as he saith himself, "But as God is faithful our word toward you is not yea and nay." 2 Cor. 1:18. Paul as much as said: "I have given you the true teaching and if any contend against it they have no part or lot with us, for we

are not contentious against the truth, neither the churches of God."

Who'll Stand Up for Jesus?

These times may well be called times of religious compromise. The world has fastened on the brakes and says, "Don't be too conscientious." People still want to be religious and heap all their sins on Jesus and sing that "He has done it all" and when you talk to them about their worldliness and disobedience to the commandments and ordinances of the New Covenant, and of their false doctrines and practices handed down by tradition, they call you a crank and a hobbyist, and point to their large churches and numerous membership as a proof that God is favoring them. They also say that to be very conscientious and scrupulous concerning doctrinal points and ordinances and to advocate non-conformity to the fashions of the world and to be too much in the Spirit is not good and such do not have much success in gaining converts and that this is proof that God does not approve a too conscientious course. Avaunt! thou spirit of Satan! Bold and rebellious at heart against the Lord! and still coming in the name of the Lord! professing to serve the Lord and yet glorying in disobedience and unbelief, having hardly enough religion for a cloak, the shame of thy nakedness everywhere appears! O carnal spirit, not satisfied with thy own destruction, thou dost compass land and sea to make proselytes, professedly to God, but really to thyself!

Come out of Babylon, O! people

of God! Take no more of her communions, receive no longer of her baptisms and ministrations. All her garments are defiled. Her ordinances and her feasts are sacrifices to man and not to God. She has defied the living God and refused to walk in his ways. Let those few who are godly stand aloof from the tents of these wicked men and cleanse the churches of them and God will give us once again the power of his Holy Spirit. Why do we longer cling to the house of rebels and labor to keep up a little respectability for that which shamelessly refuses to walk in God's ways. The place of power is the place of separation from the world, the flesh and satan and a separation unto God and his will as revealed in his Word.

Who is on the Lord's side? Who will make straight paths for their feet? Who will follow the Lord whithersoever he leadeth! Who dares to carry a cross and will not faint by the way or get discouraged and murmur for the pottage of Egypt? Where are the brave, unflinching soldiers for Jesus? Who will covenant to serve the Lord without a compromise through the grace so freely given in the gospel?

Is the Church for Sinners?

No; the church is the household of God, the body of Christ, and the assembly of saints. We should not try to get sinners into the church, but get the church out to sinners. The church should not arrange its service to attract the outsiders but to edify believers. It is vain that the church courts the world that the world may court

the church. In such a case as this the world gains and the church loses. Let the church be for Christians and then let the Christians take the light received and go out to the world, preaching from house to house as well as publically. There is not enough going out for sinners. The church is generally made attractive with fashionable music, unconverted members in the choir, much of the world's knowledge woven into the sermons, lectures given on popular themes, sociables, suppers, entertainments, etc., etc., all to attract the unconverted. As a result the churches are leavened with worldliness, spirituality is away down and death reigns. Now reverse this: Let the church be for Christians. Let the minister preach the Bible, not always be trying to prove the Bible. Let him study to unfold its beautiful and glorious truths. Let the people seek for a blessed measure of the Holy Spirit and rich and free communion with God. And, what then, so many come to the church? perhaps not: but those who do come will be drawn by the Lord and the Lord will add to the church. Before Pentecost the saints tarried together in prayer and mental communion with God until the Lord blessed them and then sinners were converted. Why is it that before any church can have a revival meeting for sinners they must first have one for themselves? The answer is plain: there is so much worldly leaven in the church that the church has no power to lead sinners to the mercy seat. This ought not so to be. A revival without a survival is of no use.

Perversion ought not to follow conversion. Let the church shake herself of the world, and lose all her members but those who are truly devoted to God and then we shall find the old time conversions and the old time manifestations of the Holy Spirit. O ye who would serve the Lord fully, band together and pray the Lord to revive his work, to pour out his Spirit once again as in the days of old. O for Pentecost blessing and salvation!

The Voice of the People.

There are those who believe that the voice of the people is the voice of God. This, generally speaking, is true if the people are filled with the Spirit of God, for "as he is so are we in this world." But when this saying is applied to the generality of so called Christians it is very misleading and delusive. The voice of the half worldly, fashionable professing Christianity is even against the voice of God. Those churches which are now catering to popular clamor for liberalism are deaf to the voice of God. They tell us the Bible has but one article in its creed and that is faith in Christ, and concerning the rest of the Bible you may believe as you please, only come and join in with us and help us work for Jesus. This is their hue and cry. "Let no man deceive you, said Jesus, for many shall come in my name, saying, I am the Christ." Popular professing Christianity is arising, it is true, in Jesus' name, and uniting to build a tower that shall reach to heaven—another Babel—but in place of worshiping Jesus as the Christ, they only use

the name of Jesus to deceive themselves and others, while in fact they are so exalting their own lawlessness against other doctrines and the methods of the Bible as to practically declare themselves to be the Christ. Beware of the voice of the people in these days, lest it prove to be the voice of satan. Do not believe a thing, nor labor for a thing because it is popular or successful with the masses. Satan knows his time is short and his power is loosed for the last days. Come out of this Babel of confusion lest satan bind you with his chains. God is now calling his people to part company with their fashionable and worldly church associations and come out and stand in the holy place. O how my soul longs for God's people to realize these things and get out of the current of popular religion which is leading swiftly to the rocks of destruction. God help us and have mercy upon us, and send us deliverance.

Truth Endures.

Truth is enduring. We should be rooted and grounded in the truth, that we be not moved amid the changing scenes of time. If we have faltered in time of heavy trial, let us in this see our need of more help from God. The truth is enduring. Let us hold on to the truth and we will be enduring. Let us not fight against the truth, for this would but injure ourselves. The way of peace is the way of truth. There is no peace to a child of God in the broad way of error. If the truth is unpopular in this age, it is not in the next.

We can well afford to wait and patiently continue in the way. We must be made perfect by suffering.

Why Ordinances and Doctrines?

The *commandment* of God our Father and Jesus Christ our Lord is eternal life, as Jesus said to the Jews, "For I speak not from 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 eternal life. John 12: 49, 50.

Paul by the Spirit calls this commandment of eternal life: "The law of the Spirit of life in Christ Jesus." This made him "free from the law of sin and of death." Rom. 8:2.

This great truth is reiterated throughout the New Testament. The work of the Holy Spirit in the heart, circumcising as from fleshly desires and passions, and transplanting Christ's own life within us, thus filling us with his own righteousness and innocence and giving us power to know and to do the laws of righteousness,—this grand and glorious work of the Holy Spirit is the sum and substance of the gospel of peace and of salvation.

And we may say, that whoever receives this experience will be saved, even if he has never understood *all* the doctrines and ordinances of the Bible.

Yet, while we acknowledge this, and gladly, too, we dare not despise, nor lightly esteem, the doctrines and ordinances of the New Covenant. ALL scripture is profitable to thoroughly furnish us unto all good works. 2 Tim.

3:16. And the ordinances and order of the church of the New Covenant are to be appreciated, for they point out the orderly way of ministering the life and salvation of the gospel. The Holy Spirit saith, "Let all things be done decently and in order," "for God is not of confusion, but of peace, us in all the churches of the saints." 1 Cor. 14:40, 33. Paul was joyful in the Spirit when he beheld the Church walking in order: "For though I am absent in the flesh, yet am I with you in Spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Col. 2:5. When any of the churches did not observe the ordinances after the manner instituted, they were severely reprov'd. See 1 Cor: 11: 20-34, where we read that the Holy Spirit reprov's the church for not observing the Lord's Supper after the manner instituted,—they had preserved this ordinance, but they had corrupted it. In the second verse of this chapter Paul praises the church for having held fast the traditions he had delivered to them: but this was not enough, they should observe them after the manner instituted and not add to them, as they had done in the case of the Lord's Supper. 1 Cor. 11:22, 23. We will conclude by words from Paul in the Spirit: "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 ye received of us." 2 Thess. 3:6. "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word or by epistle of ours," 2 Thess. 2:15.

Protestants, Awake!

Protestantism affirms: 1st. Christ is the head of the Church, and not the pope, or the king, or any other lord.

2nd. The Bible is the rule of faith and practice and that tradition has no authority. The church should be restored to the simplicity and power of primitive days.

On the basis of these principles God broke the shackles of Roman Catholicism from over the nations and raised up the present protestant nations, and for about 300 years the free preaching of the gospel has been generally allowed among the great nations of the earth. This liberty still continues, but the sky is over-cast with ominous clouds and the principles of protestantism are about to be trampled in the mire. As protestants we have not been true to our principles and the favor of God is being withdrawn from us. The Catholics are gaining upon us in numbers and are again the dominant religious body in the world. Their position politically is commensurate with their religious influence and they hold a leavening influence in every nation on the earth today. In this country they hold the balance of power and no politician or party dare ignore their Washington bureau and hope for success at the polls. The chains of Roman Babylon are being riveted upon us while we slumber in careless indifference and liberal ease.

Why are the Catholics again gaining such influence and preferment? Verily it is a judgment of God sent upon the protestants for

the violation of our principles and covenant with God.

As the children of Israel sinned against God by having other lords and gods and not walking in Jehovah's ways, so have the protestants become careless and indifferent concerning their principles and the Lord has many and grievous charges against us.

As God raised up the king of Babylon and gave him power over Israel to take them captive again, so the pope of Rome is rapidly increasing in power, and *verily* except the protestants awake and once more seize upon their principles and live them out, God will deliver us over into the hands of the Romanists again.

As there were false prophets then in Israel who promised peace to the people, so there are now the false prophets who say the world is rapidly getting better and in a hundred years or more the millennium will be here.

But as Israel then had true prophets, warning the people of their apostasy and sins and of the dangers of the coming of the king of Babylon, so there are those now who are lifting up the warning cry to apostate protestantism to the end that we should cast away our abominations, church fairs, pew rentings, worldly conformity, fashionable music, pride and show, unscriptural creeds and unrighteous practices and return to the simplicity and beauty of the faith once delivered to the saints in all its ordinances and teachings.

But will the protestants awake and give heed to these things and so avert the danger that threatens us? Did ancient Israel heed the

true prophets? No, they gave heed to the false prophets, and the king of Babylon came and took all away captive and destroyed their city; so it is now, the people give listless and careless ear to the warning and continue to increase in more ungodliness. O what a dark cloud is gathering over the sky of protestantism! O my brethren let us awake and cast down our idols and repent before God that our dangers may be averted and our freedom prolonged.

Law and Order.

The Protestant reformation has been crippled and hindered by a lawless and disorderly spirit. Many Protestants think that the sum and genius of the reformation is to oppose the unjust and unrighteous rule of the papacy. Such Protestants are not Protestants at all in the sense of reformers. A *re-former* is one who forms again or restores that which had been obscured or destroyed: hence a real reformer must be a restorer. Except the Protestant reformation *restores* the church to what it was in the beginning it is a *failure*. If it is wrong for the Christian to enslave his conscience and reason to the pope and the Roman Catholic church; it is equally wrong for the Christian, who acknowledges the Bible to be the infallible rule for faith and practice, to ignore this rule and prefer his own methods to the ordinances of the Bible, and his own theories and mythical speculations to the plain declarations of the word of truth, and, not only so, but to absolutely ignore and be indifferent to some ordinances and doc-

trines of the Scriptures. If the "times" have changed, the Word of God has not changed nor can it be changed: therefore let the "times" change back again. Away with this spirit of anarchy and disorder! Let every mouth be stopped. The "times" are not our Bible: the grand old Bible our Father inspired is the Christian's guide book; and those who vainly think to add to or take from it will not be held innocent in judgment.

Yes, liberty from the pope, but none the less liberty from our own carnal selves and submission to all things whatsoever Jesus has commanded is the true reformer's cry. Many people who have come to these United States of America have the idea that in this land of liberty they may do as they please. This is the height of their view of liberty. They obey just such law of our land as suit their notion and mood. Hence when they think they have been wronged, in place of appealing in the orderly and lawful way to the courts of our land or ballot box, they assemble a howling mob and demand that they shall have liberty (!) to rule or domineer and dictate, or destruction of property and life shall ensue. Avaunt this lawless spirit in our country! If it continues to be cultivated, this fair land of liberty will be given over to a reign of terror and "the land of the free, and the home of the brave" will be a thing of the past. If republicanism proves a final success in this land it must be based on something more than mere liberty from foreign interference. Anarchy within is not less dangerous than monarchy without. Fellow

citizens, let us awake to this. And, fellow Christians, let us who believe in the Holy Scriptures as the rule for faith and practice, lift up an uncompromising banner and vow entire allegiance to our King Jesus and the God of heaven and to the laws and rules and truths of the Living Oracles God has given us in his Holy Word. Let us not dare to affiliate with that church or people who take the law into their own hands and exalt their own ways above the ways of God and yet claim to be obedient children of God! Down with the spirit of monarchy and the pope, but none the less down with Protestant anarchy in dealing with the revealed will and laws of God. Christian liberty is not worldly liberalism. Liberty is to obey God and to walk in all his ways and to know the revealed truths of Scripture. This is the law of liberty, this is that freedom in which Christ sets us free. Praise the Lord.

The True Tabernacle.

All temples built with hands are made by one stone being placed upon another. But the Lord Jesus has said of these temples: "Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down." Mark 13:2. The stones are human beings. The placing of one stone above another is the domineering spirit of one man over another. Jesus came to establish a universal brotherhood. He said, "Call no man master, for one is your master who is Christ, and all ye are brethren." Read

also Mark 10: 42-45. The rock of this truth is the stone which shall ultimately purge out of the earth this spirit of monarchy and make a republic of brotherly love of all the people. Governments will not always be symbolized by savage beasts. The throne of the Lamb will one day be set up on earth and then there shall not have been left here one stone upon another, which shall not have been thrown down. The Roman Catholic priesthood have built their temple by one stone upon another, and some other churches have done likewise, but all such shall surely fall. They never can build their tower up to heaven, for God's kingdom is a rule of love. The disciples still quarrel as to who shall be greatest, but such should take heed how they build and not put one stone above another; put one stone to another, but not upon another. Do not lord-it-over the flock? Ye ought to wash one another's feet—gird yourselves with humility to serve one another. Let us remember all temples made with human hand—one stone above another—shall utterly fall. God is a jealous God, Him only shalt thou serve. Read Col. 2: 18-23. God's altar is made of unhewn stone: if we but lift up our tool upon it we shall have polluted it. To their own master they stand or fall. Why dost thou judgethy brother and set thy brother at naught? Let the church be knit together from Christ the Head, but never make the church one by putting one stone above another, for if you do your temple will fall. Rev. 6: 12-17 and Mark 13th chapter.

The True Church.

The true Church is neither sectarian nor liberalistic, but lies midway between these extremes.

The meaning of the Bible word "Church" in the original Greek is, "called forth": therefore the members of the Church are a body of people "called forth" to something. What then is the Church called to? Let him that hath an ear hear the word of Christ: "Come unto ME, all ye laboring and burdened ones, and I will give you rest, take my yoke upon you, and learn from ME that I am meek and humble in heart, and ye shall find rest to your souls, for my yoke is easy, and my burden is light." (Matt. 11: 28-30.) "I am the bread of life; HE WHO IS COMING UNTO ME may not hunger, and he who is believing in ME may not thirst—at any time." (John 6: 35.) "It is, having been written in the prophets, And they shall be all taught of God; every one therefore who heard from the Father, and learned, COMETH TO ME." (John 6: 45.) "No one is able to COME UNTO ME, if it may not have been given him from my Father." (John 6: 65.) "Jesus, therefore said to the Twelve, Do ye also wish to go away? Simon Peter, therefore, answered him, Sir, UNTO WHOM SHALL WE GO? THOU hast sayings of life eternal; and we have believed, and we have known that Thou art the Christ, the Son of the living God. (John 6: 67-69.) "And in the last, the great day of the feast, Jesus stood and cried, saying, If any one doth thirst, let him COME UNTO ME and drink; he who is believing in Me according

as the Writing said, Rivers out of his belly shall flow of living water." (John 7: 37, 38.) "Verily, verily, I say to you—every one who is committing sin, is a servant of the sin, and the servant doth not remain in the house forever; if then the Son may make you free, in reality ye shall be free." (John 8. 34-36.) "Other sheep I have that are not of this fold [sheep pen], these also it becometh Me to bring, and MY VOICE THEY WILL HEAR, and there shall become one flock—one shepherd." (John 10: 16.) "Ye call me, the Teacher and the Lord, and ye say well, for I am." (John 13: 13.) Verily, verily, I say to you, he who is receiving whomsoever I may send, doth receive me; and he who is receiving Me, doth receive Him who sent Me." (John 13: 20.) "And I, if I may be lifted up from the earth, will DRAW ALL MEN UNTO MYSELF." (John 12: 32.) "He who is not GATHERING WITH ME doth scatter." (Matt. 12: 30., Where there are two, or three, gathered together into my name, there am I in the midst of them. (Matt. 18: 20.)

Now these precious words clearly show that the true Church is gathered unto Jesus Christ and him crucified (1 Cor. 2:2), yea, is betrothed to him as a pure Virgin to one Husband. (2 Cor. 11:2.)

We now proceed to show by other scriptures that this was actually demonstrated in the formation of the Church through the labors of the Apostles. The first Church were the true Church and they were called unto the Lord. Hear ye the Word:

"Let all the house of Israel

therefore know assuredly, that God HATH MADE HIM BOTH LORD AND CHRIST, this Jesus whom ye crucified." Acts 2:36.

"Repent, and be baptized each of you UPON THE NAME: JESUS CHRIST, into remission of sins." Acts 2:38.

"And THE LORD PLACED those who were being saved day by day unto the Church." Acts 2:47.

"And the more they were placed believing ones UNTO THE LORD, multitudes both of men and women." Acts 5:14.

"And Philip went down into a city, the Samaria, and PREACHED FORTH UNTO THEM THE CHRIST. And the multitudes gave heed unto the sayings by Philip unitedly. Acts 8: 5, 6.

"But when they believed Philip announcing the good things about the kingdom of God and THE NAME OF THE JESUS CHRIST, they were baptized both men and women." Acts 8: 12.

"And an extended multitude was placed UNTO THE LORD." Acts 11:24.

We might multiply references upon this point, but these more than suffice to demonstrate the fact that the Early Church was a *people gathered unto the Lord Jesus Christ*. And why should they not be? He had purchased them with his blood. Acts 20:28. Surely then they should be gathered unto Him.

Are we, dear reader, ordained [or set in order, arranged] into life eternal? Acts 22:48. Then let us be gathered together unto the Lord, for Jesus saith, "Where

there are two or three gathered together into my name, there am I in the midst of them." Matt. 18:20. He also hath said, "He who is not gathering with Me scattereth." Matt. 12:30. Why then have we these sects, these different churches? In the beginning "they were all *together in one place*." Acts 2:1. Then all the believers were *together*. Acts 2:4. They *gathered together* in the first day of the week, and every day when possible, to break a loaf. Acts 20:7 and Acts 2:42, 46. At these love feasts, 2 Pet. 2:13, Jude 12 with Luke 24:30-35, they were privileged to take the Lord's Supper, that is, the communion of Christ, 1 Cor. 11:20-34, 1 Cor. 10:16, 17. When God's people are divided they cannot eat the Lord's supper. 1 Cor. 11: 17-20. So taught the Apostle Paul and it is just as true today as then. Israel after the flesh were a type of Israel after the Spirit. 1 Cor. 10:17, 18. Now, Israel after the flesh were required to eat their sacrifices in one place, called the Holy Place. This food they were not to give to strangers. And they were expected to eat it all, for if any was left in the morning it was required to be burned. Ex. 29:31-34, Lev. 6:16, 6:26, 7:6, 10:13, 14, 24:9, and Deut. 12 chapter. The ten tribes did not finally obey, and established a separate communion at Samaria. The prophets testified against them and called them harlots, etc., but still they refused to return to Jerusalem to worship in the Lord's place. Finally, the Lord completely gave them over to destruction and where are they today.

Now, it is true Jesus has estab-

lished a new order of things, but let us remember that his arrangement is but the anti-type of the old, so that all the things written afore time were written for our learning. Of course we are not required to go to Jerusalem to offer acceptable sacrifices, but, as Jesus said, "The true worshipers shall worship God in Spirit and in truth." This is the place of worship now. Except we worship here we are harlots as Israel of old at Samaria. If God required so strictly that they eat their sacrifices in one place will He be less particular in that which belongs to the anti-type? No; Jesus says, "They that worship Him **MUST** worship Him in Spirit and in truth." "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin." And when this is our experience we may offer acceptable worship to God and partake of the One Loaf. Gathering together unto the Lord in the Holy Place to hold "communion with the altar" by eating the sacrifice of the Lord's body—this forms the one true Church and acceptable place of worship and there is no other Church—all others are harlots, having for their mother the unclean spirit of apostasy. The mother of the true Church is the one true spirit of fidelity and singleness of devotion. In her we may worship, not in Babylon. She is the Bride of Christ, the Jerusalem which is above. Gal. 4:26. Concerning the things we have said this is the sum:

1. The true Church is composed

of those whom the Lord calls unto Himself. This we showed by numerous quotations from holy scripture.

2. The true Church is composed of those who are gathered together unto the Lord. This also we proved from the scripture and by the Early Church as established by the Lord through the Apostles.

3. The true Church, as the anti-type of Israel after the flesh who gathered in one place in Jerusalem where alone they could offer acceptable worship, the true Church, I say, in anti-type of this, gathers together in Spirit and in truth as the one acceptable place of worship where they in fellowship together as one body, feast of Christ's sacrifice for us in the memorial appointed by Him, the one loaf and the one cup.

May these words be beacon lights from the word of God to the honest enquirer that he may be guided toward the Lord's Holy Sanctuary and so be gathered with the true Israel, the true Church.

"What Church do you Belong to?"

This is a question often asked in these days, but it is the language of sectdom, not of truth. Christians did not ask one another this question in the days of the beginning of the gospel. The question then was, "Have you received the gift of the Holy Spirit since you believed?" "What church do you belong to?" I do not belong to sects and scisms; I belong to Christ. Is Christ divided? No, we cannot divide Christ. Then wherefore sects? Did Christ build more than one temple? Heb. 8:2, 9:11, 10:19-25. "Don't you belong

to *any* church?" Yes, truly; when I repented of sin, and believed on the Lord Jesus, and was buried by baptism into his death, and became united to Christ in his resurrection (Rom. 6:2-11), I thus became a member of the church, that is, the body of Christ. (Eph. 1:23.)

Now, there is no other body of Christ, Eph. 2:16, 4:4, Col. 3:15, Rom. 12:5, 1 Cor. 12:13, 20, and hence I am sure I belong to the right church.

"Where do you attend church?" In heavenly places in Christ Jesus. Eph. 1:3, 2:6. John 4:23, 24, Phil. 3:3. I do not read in the New Covenant of any instance of an earthly building being called a church, or of any dedication of an earthly building for a church, or any commandment to do these things? This is a repetition of the ceremonialism of the typical covenant, Heb. 9:1. There are now no holy earthly places. Our citizenship is in heaven.

"Do you not meet with any people?" Yes, I meet with a true saint, or saints, now and then, and we have blessed times together. We talk of the things of God and edify one another in the truth.

"Do you not require a place in which to meet?" Yes, we meet in one another's homes, or in any other convenient place, deeming this a matter of indifference, our meeting place is in the Spirit and truth, in heavenly places in Christ Jesus.

"What holy days do you keep?" There is no commandment in the New Covenant to keep holy days. We are left free in this matter. Rom. 14:4-6. We may meet at

any time that is convenient or possible. Christ ever liveth to make intercession for us. Our dwelling is in the sanctuary of God, where we pray without ceasing, and whatsoever we do, we do all to the glory of God in the name of the Lord Jesus.

"What is the name of your church?" We simply meet in the name of the Lord Jesus, as the Scripture saith, Matt. 18:20.

Our "Creed" is the sacred writings of the New Covenant. We do not all see just alike on every point, neither did the early Christians; but we edify one another through the working of the Holy Spirit, and speaking the truth in love, we do all things without murmuring and wrangling. If, however, forbearance is no longer a virtue or a good, we dis-fellowship the offender. This is the example of the primitive church. 1 Cor. 5:6-8, 11-13.

Come out of sectdom! You have no authority for belonging to a sect. Stand in the One Place of meeting. Then you will not need to go to church; you will always be in church wherever you are. The assembly of the church and the church itself are entirely different things. To assemble together in one place is one of the duties and blessed privileges of the church. Let us not forsake this true assembly, as the manner of the many is, but exhorting one another and so much the more as we see the Day approaching. 2 Cor. 6:14-18.

The Way of Truth.

There are a great many ways but only one way of truth. Therefore let us examine ourselves and

see whether we be in the true faith. The test of truth is the Word of God. In a prayer to his Father, Jesus said, "Thy Word is truth." The prophet Isaiah saith, "If they speak not according to this Word, it is because there is no light in them." Before Jesus ascended to his Father, He told his disciples, "When He, the Spirit of truth, is come, He will guide you into all truth." Although the way of truth is a plain way, yet the waywardness of man requires that he be guided along it by the Spirit of God. Like the mountain track, it is plain to the guide, but the unskilled would soon lose his way if he would attempt to traverse it alone. But in the leading of the Guide, the path is very plain. The gift of the Holy Spirit is promised to us upon certain conditions. Now if we find a people professing to be guided by the Holy Spirit and to have their teaching from God, we can easily test the matter. Have they fulfilled the conditions for the reception of the Holy Spirit? If not we should pursue our inquiry no further, for we may be sure they have not the way of truth although their church may number millions. What, then, are the conditions required to be fulfilled ere we may receive the promised gift of the Holy Spirit? Let us read Acts 2:37-39. "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 re-*

ceive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The repentance must be that which is approved by the Word of God, and the baptism that enjoined by the Lord and for that purpose taught in the gospel. These subjects we have previously considered. But those believers who have not yet received the gift of the Holy Spirit may be sure that their repentance or baptism, or both, are not accepted of God. May all such diligently seek for the old paths. Seek, and ye shall find, saith Jesus. For God gives the Holy Spirit to them that obey Him. (Acts 5:32.)

Let this suffice as to how we are to enter the way of truth. Now let us notice some of the characteristics of the way of truth.

1. Truth is simple and is the exact counterpart of the understanding God has given us. "The way of the righteous is made plain." (Prov. 15:19.) "The wayfaring men, though fools, shall not err therein." (Isa. 35:8.) "If any man will do his will, he shall know of the doctrine." (John 7:17.) "It is given unto you [disciples] to know the mysteries of the kingdom of heaven." (Matt. 13:11.) "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.) These texts clearly show that the true people of God have a clear understanding of what they profess to believe. Myths and fables belong not to the church of Christ (2 Tim. 4:4.),

but to "Babylon the Great, the Mother of Harlots and Abominations of the Earth," whose mark is "Mystery." (Rev. 17:5.)

2. The way of truth is a way of righteousness. There are many who have a seeming appearance of righteousness, but if we look more closely we shall see much that is illusive. Righteousness is not obedience to one or two or a dozen commandments but to all of God's commandments. "Teaching them to observe *all things whatsoever* I have commanded you." (Matt. 28: 20.) Those who try to explain away or make non-essential any of the precepts or ordinances of the gospel are only displaying their hollow profession and hypocrisy. And how many there are that do it! The way of truth is well-nigh compassed about in these days. "When the Son of Man cometh shall He find the faith on the earth?" Let us take warning and awake to righteousness and sin not. What saith Jesus: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." (Rev. 22: 18-19.) I am aware that this is said with special reference to the book of Revelation, but we can only infer that if opportunity offered, the Lord would say the same of the other books of the New Testament, for they are equally

inspired. Let us then have respect unto all of God's commandments in the gospel. Then indeed shall we not be ashamed, and our light shall break forth as the morning. Do we suppose that any parent would accept as obedience the deeds of a child who would say I will obey this and that, but concerning that and the other I will do as I please—if it is customary to obey it I will obey it, but if it is not I will not do it. No one would call such the platform of obedience. Do we think God is any less clear in His judgments than man! Let us tremble at the thought of setting aside one single word of God. "Hear ye the Word of the Lord, ye that tremble at his word." "God has exalted his word above all his holy name." "The words of the Lord are pure words: as silver tried in a furnace of earth purified seven times."

Let us therefore stand aloof from those churches whose creeds bear the mark of "mystery," and whose practice does not embrace all the precepts and ordinances of the gospel of our Lord.

There is a kind of general belief among the mass of professed Christians that the largest church is perhaps the nearest right. But is this the teaching of Jesus? "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The true way is a "way which is everywhere spoken against;" for "the disciple is not above his Lord." "It is enough for the disciple that he be as his Lord." "He that will live godly in Christ Jesus shall suffer persecution." Therefore join not in with those people who

are popular and who love the friendship and applause of this carnal world, but seek out those who are the poor of this world but rich in faith, for they are the heirs of the kingdom which God has promised.

“What poor, despised company
Of Travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

Ah, those who are of a royal line,
All children of a King;
Heirs of immortal crowns divine,
And lo, for joy they sing!

Why do they then appear so mean?
And why so much despised.

Because of their rich robes unseen
The world is not apprised.

But some of them seem poor, distressed,
A lonely pathway tread;

Ah! they're of boundless wealth possessed,
With hidden manna fed.

But why keep they that narrow road
That rugged narrow maze?

Why; that's the way their leader trod;
They love and keep his ways.

What, is there no other road
To Salem's happy ground?

Christ is the only way to God;
None other can be found.”

Justice and Mercy.

If justice and mercy were one attribute in God then fatalism would be the result, for whatsoever God's justice would condemn, his mercy would do so likewise and hence no decree from God could be recalled and no penalty go without exaction, and it would be impossible for God to forgive, and prayer and repentance would be the folly of madness. The heavens would be brass over us and all our race doomed to despair and vengeance. Now, not only was this the doctrine of the heathen philoso-

phers, but it has been and is the doctrine of many who profess faith in Christ. They as much as say that God demanded blood before he would forgive sinful man and Christ came and satisfied Him and so procured the release of sinful man.

Now we object most emphatically to this doctrine of so-called Christian fatalism and state our position as follows:

Justice and mercy are two separate, yet not opposing, attributes in God. Justice appoints penalties, not opposing mercy; and mercy grants pardons, not opposing justice. Justice cannot pardon, for when justice is satisfied there is nothing left to pardon; and, contrariwise, mercy cannot punish, for where mercy is exercised punishment is mitigated or revoked: hence it is manifest that justice and mercy are by their nature and office separate and different attributes.

Now, the attributes of God cannot be opposed to each other, but the offices of each must blend and work together, for God is infinitely and absolutely perfect. Nor can one attribute be greater than another in God, for that which is less than another must be finite and if one part is finite the whole must be finite. Hence as God is infinite each of his attributes must be infinite and none greater than another, but each attribute equally great in its respective office. Hence also God cannot exercise justice contrary to mercy, nor mercy contrary to justice. This prepares us for the truth:

The justice of God condemns the sinner because of the sin in

him; the mercy of God pardons the sinner because of the penitence in him and the justice of God acquiesces because the sinner has turned from his sin; or the justice of God again condemns the sinner because he returns to his sin and mercy acquiesces because the sinner has turned from his penitence.

Mercy cannot save us in our sins nor justice fail to condemn us for our sins. And, likewise, justice cannot condemn us when we turn with penitence from sin nor mercy fail to pardon us for our repentance. Sooner would the sunshine fail to pour through the unshaded window than God's mercy refuse to shine in upon the penitent sinner. As the sun's ray awaits the crevice, so the mercy of God waits the first falling tear of penitence to find its gentle and gracious and cheering influence upon the soul. Yes, God is not a monster, demanding blood to satiate Him, but a loving, yet righteous Father, who is truly called the Father of mercies and the God of all grace, who in the voice of infinite tenderness saith to all, "Turn ye, turn ye, why will ye die."

Why then did Christ die, to what purpose was his blood shed upon the cross? Let the Scripture reply:

"Christ also suffered for sins once, the righteous for the unrighteous, *that he might bring us to God.*" 1 Pet. 3: 18. Why, then, did he suffer? that he might satiate God? No, no, but "that he might bring us to God." It took a pierced hand and bleeding heart to lead impenitent man to his God. Take another text:

"But God commendeth his own

love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. Thus Christ died for us that he might commend the love of God toward us, that he might reveal God's mercy and lead us to repentance, that God might be just and the justifier of him that believeth in Jesus.

"For God so loved the world, that he gave his only begotten Son. * * * For God sent not the Son into the world to judge the world; but that the world should be saved through him." John 3: 16, 17.

Again we are told that God gave his Son to show forth his love to sinful man to save us. Nothing in this text that teaches that God gave the blood of Jesus to satisfy his thirst for blood, but, to the contrary, the Christ was given that he might show forth the love of God toward us. These hard thoughts about God are from the devil who believes with fear and trembling. The Christian believes with joy and rejoicing. Acts 8: 8.

"But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having placed in us the word of reconciliation." 2 Cor. 5: 18, 19.

Here, again, we are told that Christ did not die to appease God and reconcile Him to us, but that Christ died to reconcile us to God. "For God was in Christ reconciling the world unto himself." When Jesus was presented with

the cup of our woes, he even shrank from drinking it, saying, "O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt" Matt. 26: 39. Yes, it was the Father's love for prodigal man that led Jesus through his suffering and death on the cross.

Does the reader ask why the blood of Christ must needs have been shed to reveal the love of God to save us? Do you enquire if some other way could not have been provided?

Peter full of the Holy Spirit has said of Jesus: "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." Acts 4: 12.

Now, we have said that God's attributes cannot oppose each other, for God is infinitely and absolutely perfect. Hence God could not exercise his mercy in a way that would conflict with his justice. By the righteous law of God man stands justly condemned to death. The question is, How can God be just and the justifier of sinful man? If he forgives a man in sin and impenitence his mercy would destroy his justice and he would be just no more. If he forgives even a penitent sinner when such sinner has not a full knowledge of the sinfulness of sin his mercy would ignore the claims of his justice. "Woe unto them that cover over lightly the sins of the daughters of my people." Such are not just. But God is just and can adopt no plan to justify the sinner that would thwart or do violence to his justice. We further

observe that God could not forgive even the penitent sinner who has a full knowledge of the sinfulness of sin if such forgiveness would not have a wholesome effect on other sinners, for God will stand clear before all—in other words mercy must be applied to man under such a plan as will best vindicate or guard God's justice and his righteous laws before sinful and designing man.

No plan has been suggested by man to meet all these requirements. "Christ crucified" is God's plan and its adaptation is perfect. "For the word of the cross is to them that are perishing foolishness; but unto us who are being saved it is the power of God." I Cor. 1: 18.

We will now proceed to show how that God can be just and yet apply mercy and righteousness to the sinner. It is a law of our spiritual nature that we feel the woes of others. This is the law of sympathy. Now if we who are naturally selfish can have so much of Divine life as to feel the woes of others, what must Jesus, God's only begotten Son, have felt of human woe while dwelling in our sensitive and mortal nature! Through his spiritual sufferings he was given over to death, not only suffering but dying in our stead. Now when we repent of sin and believe on the Lord Jesus Christ and are baptized into his death are we not then dead to sin and its penalty? Verily, for no law has dominion over a man after he has received its penalty. Hence we rise from baptism under a covenant of life, rather than a covenant with death. In this covenant

of life we find that Grace freely comes to us and the washing of regeneration is applied to us and we become sons of God, and joint heirs with Jesus Christ.

"Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit."—1 Pet. 3: 18.

The Assurance of Judgment.

"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30, 31.

Why does God now call upon all to repent? Because he has appointed a time of judgment in which the world will be ruled in righteousness and he mercifully sends forth the message to call men to repentance that they may seek to be prepared for this blessed reign of righteousness. Only those who are blessed of God and holy will be accounted worthy to obtain that age and the resurrection from the dead. Those who have done evil and died in sin will not have any part in that blessed and glorious reign of righteousness. Hence the merciful message is sent, Repent, that your sins may be blotted out and there shall come seasons of refreshing from the presence of the Lord when he shall send Jesus at the times of the restoration of all things. Acts 3:19-21.

By whom will God judge the world in righteousness? By the one whom he hath ordained for this purpose, that is, Jesus Christ. What assurance has God given to us? The assurance that Christ will be the judge over us who will form the subjects of that glorious kingdom is that God hath raised him from the dead, that is, he raised him from death before he raised others, thus making Christ the first born from the dead, the Elder Brother of the saints. Surely then if Christ is raised before us he is anointed with the oil of gladness above his brethren and we must acknowledge his right of rulership over us. Yes, God has given assurance to all the saints that Christ will be the king over them in the age to come: and this assurance is that God hath raised Jesus from the dead.

We may be sure that day of judging the world in righteousness will come, for the man whom the Father hath appointed to do this work has been born and manifested and proven to be the King of men by his resurrection, and he was taken up to God's right hand awaiting the time when he will be sent forth into his kingdom. This day of repentance is lengthened out until God shall find the number of his elect, and then the four winds will speedily be let loose and break in pieces these kingdoms of unrighteousness and God will set up his kingdom of righteousness on their ruins. Isa. 61:4.

Dear Reader, are you saved? Have you repented and turned from all your transgressions, and have you found peace and pardon from God, and, by his grace, are

you walking in the light as God is in the light and clothing yourself with the righteousness of God by faith? Does the Holy Spirit kill the lusts in your flesh and do you live holy in thought, word and deed? If so, rejoice, for the day of glory will soon dawn upon us. The time is nearing when the world will be peopled with the ransomed saints and King Jesus shall reign over us in righteousness and the whole earth shall be full of the glory of the Lord. This wicked reign of which satan is the head shall soon be broken up and satan bound and cast into the abyss. Praise God for the coming kingdom. Glory be to his name. Those who are found worthy to live and reign with Christ in that day will live on through all future ages as Kings and Priests and glorified ones. O that men would now see how that the goodness of God leadeth to repentance.

What is Man?

The root meaning of the word "*Adam*" is "*red*," and is so translated in many passages, including Isa. 1:18, Prov. 23:31, Gen. 25:30, Num. 19:2, Ex. 25:5, Nah. 2:3, Isa. 63:2, Zech. 1:8.

The word "*Adam*" with a feminine ending in *Hebrew*, spelt in English: A-dam-ab, *Adamah*, is translated "earth" in many passages, as in Gen. 1:25, 4:11, 14, 6:1, 7, 20, 7:4, 8, 9:2, 12:3, etc., etc.

It is written in 1 Cor. 15:47, "The first man is of the earth, earthy." This decides that the meaning of the word "*Adam*" as applied to man, is "earthy." Now, the word in Greek translated "*earthy*" in the passage just

quoted is "*clayish*," and this would bring in the idea of "*red earth*." Therefore the full meaning of the word "*Adam*" is "*red earth*."

This definition is true to fact, for man is surely of the earth and his flesh is red.

But is this all there is of man, red earth? No; God breathed into Adam the breath of lives and Adam became a living soul. Hence Adam (man) is more than red earth—he is a living soul. Gen. 2:7 and 1 Cor. 15:45.

Now, the soul of man is quite distinct from his body and yet dependent upon a body. The natural soul is the life of the flesh and by being grafted into the flesh we must suffer the end of the flesh and all flesh is grass, the grass perisheth, and so does the flesh and the soul life that is grafted into it. Hence the natural man dies like beasts. Eccl. 3:18-20, Gal. 6:8, Jas. 4:14.

When, however; the soul is grafted into Christ, our natural, mortal souls partake of the life of Christ and do not die with the body but are preserved unto life eternal. Jno. 12:24, rev. ver. marg., also Col. 3:3, 4, 2 Tim. 1:10, Jno. 11:26, Jas. 1:21. As Jesus said to his disciples:

"And I say unto you my friends, be not afraid of them who kill the body, and after that have no more that they can do." Luke 12:4. Or as expressed in Matt. 10:28, "Be not afraid of them who kill the body, but are not able to kill the soul."

Hence the soul of the Christian does not die when his body dies. We would not be understood by

this as holding that the souls of Christians are in a conscious state between death and the resurrection. Christians are said to be asleep in Jesus. Sleep is a state of unconsciousness, but not of death. "Our life is hid with Christ in God." "When Christ our life shall appear, then shall ye also appear with him in glory." Col. 3:4. We don't appear with him when we die, we wait till he comes from heaven to receive us unto himself.

But though the life of our souls is safely preserved, our bodies are not yet redeemed. Rom. 8:23. "We ourselves groan within ourselves, waiting for adoption, the redemption of our body." We indeed believe to the saving of the soul, 1 Pet. 1:8, but not to the saving of the body. But because the Lord has grafted an immortal life into our souls this gives us hope of the salvation of our bodies. Luke 3:6, Matt. 24:22, Rom. 8:23-25. But why should this give us a hope for the salvation of our bodies? The Spirit of God mortifies the deeds of the body and brings the body into a condition of death to sin; now this life, operating upon and in the body quickens it in death and raises it from the death. As the scripture saith, "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies, because of his Spirit that dwelleth in you." Rom. 8:11.

The Christ.

Christ was filled with the Divine Spirit, and this Spirit, acting through the flesh of Jesus, brought down to the senses of men a revelation of God, who sent the Spirit. Those who had truly seen Christ had seen the Father, for Christ

was in the Father, thus partaking of the life of the Father; and the Father was in Christ, thus bearing the fruits of the Father. John 14:10. That which is grafted into a tree simply partakes of the life of the tree and bears its own fruit still; but when the tree is grafted into the graft, the graft will no longer bear its own fruit but the fruit of the tree. Now when Jesus was begotten he was grafted into the Father and partook of the life of the Father, but he still bore his own fruit. But when the Holy Spirit descended upon Jesus at his baptism the Father was grafted into Christ and he then bore the fruit of the Father and then demons and men began to know that God was in Christ. As Jesus said, "The Father that dwelleth in me, He doeth the works." "He spake as no other man ever spake." In work (but not in person) he was our "Immanuel, God with us." His person and office are well described by the prophecy of Isaiah: [His person:] "For unto us a CHILD is born, unto us a SON is given; [His office:] and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9:6.

In person he was the child born, the son given; but in office he was even the Mighty God and Everlasting Father.

Now, be it noted, Jesus was not only grafted into God: he was also the seed of the woman—a descendant of Abraham and of David. Hence being grafted into man, that is, into Adam, he became the possessor of the natural life of Adam, as the Scripture saith in Heb. 2:14-18. He was the Son of man and the Son of God. He could know the feelings of man and he could experience the will of God. Thus being in man he could suffer and die and being in God he could arise from death and ascend to heaven.