

A DISCOURSE
ON
FOUNDATION WORK ;

PHYSICALLY, MORALLY, AND
RELIGIOUSLY,

DELIVERED BY

ROBERT McLAUCHLAN.

Church of God General Conference: McDonough, GA, 11/5/1899: <https://coggc.org/>

*AT THE CHURCH OF THE BLESSED HOPE,
CLEVELAND, OHIO, OCT. 13TH, 1889.*

“ AND ARE BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS CHRIST
HIMSELF BEING THE CHIEF
CORNER STONE.”
EPIH. 2: 20.

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MAN'S WORK.

“Therefore, thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold I am against you saith the Lord God. . . . So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof.”—Ezek. 13: 8, 14.

GOD'S WORK.

“Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.”---Is 28: 16.

FOUNDATION WORK.

"Nevertheless, the foundation of the Lord standeth sure."
II Timothy 2: 19.

I have selected this Scripture as an appropriate motto for my address this evening, on "Foundation Work, Physically, Morally and Religiously."

The most important part of a building or structure of any kind is its foundation. If other parts are weak and faulty, it is bad; but if the foundation is weak, faulty and insecure, all the other parts are affected by it. The first thing a wise master-builder does after becoming well acquainted with the plans and purposes of the architect, is to test well the material on which his foundation walls will rest, and in this he shows his wisdom; for what would be more unwise than to expend a large sum of money in erecting a beautiful and stately edifice, and then have the mortification of seeing its walls crack, and rend and fall!

In the City of Albany, the capital of New York, stands the State-house, a very large, stately building, on which seventeen millions of dollars have been spent. The walls of the building are of granite, and its exterior appearance is imposing, and would indicate strength and durability. Its interior is finished in the most artistic and costly manner. Stately columns of marble, and some of the ceilings, and much of the wainscoting are of beautiful onyx; but in some of the halls, and some of the rooms, the effect is in a large measure destroyed,

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and the beauty and grandeur marred by the cracked walls; and rent columns, indicating a weakness somewhere, and a want of strength to support the superincumbent mass; and when a citizen of that commonwealth shows the building to strangers, instead of doing so with a spirit of pride and satisfaction, his manner indicates disappointment and mortification; and the interior is now being, to a certain extent, remodelled. On the other hand, you have all seen that large, new, brown-stone building on the North side of the Public Square, in this city, being erected by the Society for Savings. It is a model for strength and durability. The builder in that case, realizing the importance of foundation-work, sunk wells to a considerable depth in order to test the material on which the foundation walls were to rest, to see that no quicksand with its unstable, treacherous, shifting ways, should ever disappoint and blast his hopes; then the earth was dug out to a sufficient depth, so that the walls could be laid deep and broad with concrete, and bars of heavy railroad iron laid transversely, and then immense blocks of stone of ponderous weight were laid.

Now, if all this thought, care, labor and expense were necessary in erecting a building which will ultimately yield to the tooth of time and crumble into dust, how much more necessary—how infinitely more necessary to look well to the foundation on which men build for eternity, as a mistake here may lead to utter ruin, and be altogether irretrievable?

With this brief introduction to my subject, I would say, that while each of you may have your own proper avocation in life, still, in one sense, every man, woman and child is a builder, and a builder in the largest, and grandest sense of the term. And especially is this true of the young. Each of them is building a physical, intellectual

moral and religious structure, which, if properly built, will far transcend the grandest mechanical or architectural structure ever reared on earth. How careful, then, should each one be that no unsuitable, unworthy material enters into structures designed for such grand and glorious purposes!

God in his infinite goodness has endowed man with a grand and noble organism; the perceptive faculties to take cognizance of what is going on around him, the powers of thought and reason to compare, weigh and consider; and language to express his ideas. No one can carefully study the mechanism of the human body without being deeply impressed by the perfection of every part, even in the minutest details; and the complete adaptation of each part to perform its individual function. No mechanism ever invented by man can begin to compare with it, whether we consider separately the bones, the framework of the anatomical structure, the muscular system in its varied uses, by which the joints perform their articulations, and by which we have voluntary and involuntary motion, the alimentary canal, with its vessels for secretion and vessels for absorption, the vascular system, with its arteries, veins, and lacteals; and the brain with its convolutions and delicate structure,—the organ of thought; and that marvelous nervous system with its minute and endless ramifications, which is the source of so much pleasure in health, and untold suffering in disease. I say, whether we consider these separately, or the whole conjointly, we have to adopt the language of Scripture and say that we are “fearfully and wonderfully made,” and a knowledge of man’s own being, and the laws of life and health, ought, by right, to be at the foundation of any sound system of education, and form part of every

youth's elementary training. The languages, arts and sciences are important studies, and we would not undervalue them in the slightest degree, but we would exalt far above them all a knowledge of man's own organization, and the laws pertaining to it. And the young man or woman destitute of such knowledge, is unqualified to rightly fulfill the moral and social obligations of life. Parents guardians, and educators of the young ought to impress upon them the criminality and sin of doing anything to weaken or undermine their physical constitution and teach them how to govern and control their desires and appetites, and so lay a good foundation for physical health and strength.

In my early days the body was spoken of as a contemptible, worthless thing, and as between it and the supposed immortal soul that inhabited it, I have heard the question asked, "What is the chaff to the wheat, saith the Lord?"—another instance of the perversion of Scripture. The query was and still is very pertinent as between man's dreams and Jehovah's words, but false when applied in the other way, and has had a withering, blighting, degrading influence, and shows the paralyzing effect of theological dogmas. Oh! that men were taught to retire within their own consciousness, and study their own nature, and try to fathom their impulses and capabilities, and thus discern what ought to be prompted and what restrained.

Loyalty to the truth compels me to say, that a sound physical organization, if not a necessary basis or foundation, is at least a great aid to intellectual and moral development; and the sooner the young are taught the close connection between sound physical development and intellectual, moral and religious culture, the better.

How is it that we meet so many purposeless young men

every day on our streets, without ambition, with languid eyes, and wasted energies? In nine cases out of ten the alcoholic habit, or the nicotine habit is at the bottom of it, either in their own individual experience or that of their ancestors. Show me a young man who daily smokes cigars, or uses tobacco in any form, and I will show you one whose vital forces are being sapped, and whose nervous system will ere long be impaired if not shattered, and and who, if he perseveres, will sooner or later be a physical bankrupt. He is sowing to the wind, and must eventually reap the whirlwind, for all such actions are reproductive, and produce an abundant harvest of disappointment and sorrow. The same is true in every sense of the man, young or old, who tampers with alcoholic liquors; read such words as **Beware!** You are on the brink of a precipice, and know not the moment you will fall into that yawning gulf below. The great danger of this ruinous habit is its insidious advances. The victim knows it not until he is fettered as with an iron chain! Thousands of cases can be seen on every hand.

A short time ago a business man died in Cleveland, but only his friends and acquaintances knew the cause of his early demise: the story is easily told. He had always been a sober man, and a prominent member of one of the popular churches. He was taken sick, and when recovering, his physician ordered the insidious alcoholic tonic. He took it for a time, with the usual deceptive results, till very soon it became apparent to his intimate friends that a ruinous habit was being formed, and one of them spoke to him about it, and begged of him for the sake of all he held dear to give it up before he was fettered by it; but his reply was, "Alas! I am fettered now!" The strong man was bound and could never be released.

If the young could only realize what a ruinous per-

centage they will hereafter have to pay on over-drafts on their own constitutions through violating the laws, physical or otherwise, which an all-wise Creator has given to regulate their conduct, how careful they would be not to form habits of a baneful tendency. In this connection I want to impress on young and old that good and evil are reproductive. Do you ask what I mean by that? I will tell you. It is this: All your actions, whether good or evil, will come back to you greatly augmented. He that soweth to the wind reaps the wind terribly intensified. Lashed into a fury he reaps the whirlwind. He who sows to the flesh, not only reaps the flesh, but reaps it in its most appalling form. He reaps corruption; and he who sows to the Spirit reaps the Spirit in a higher form; he becomes a partaker of the Divine nature, and of the Spirit reaps life everlasting. That is what I mean by good and evil being reproductive. This Divine principle established by God, you will do well to ever remember, and regulate your thoughts and actions in reference thereto.

Simplicity of life and manners is an important factor in laying the foundation of a sound constitution and vigorous health. Indulgence leads to effeminacy—weakens the moral principle, and will eventually subvert the finest organization, and destroy manhood. The inroads of this insidious foe ought to be strictly watched and sternly repulsed.

The history of ancient Greece and Rome is a sufficient commentary on the perils of a luxurious life. While they practised self-denial and adhered to simple habits of life, they were invulnerable, but so soon as indulgence and intemperance characterized their life, they were easily subjugated and became the prey of a sterner people.

No greater injury can be done to the young than to

pamper and indulge them, and parents or guardians who manifest any such weakness, give abundant proof of incapacity to train the young mind. Hence so many lamentable failures in this direction.

Of late years the law of heredity has received some attention, but not as much as its gravity and importance demands. A better understanding of this subtle and intricate subject will invest human nature with a new phase and stamp the most trivial actions of our lives with an importance hitherto unknown; but I can only here call your attention to it as a subject worthy of your deepest study.

One important point in physical, moral and religious development, is the exercise of our faculties. Show me a person who lolls around and spends a listless, purposeless life, and he will show you idleness worn. Strength of body and strength of mind implies exercise, work, labor, mentally and physically—persevering application. This is heaven's arrangement. Sacrifice is the law of attainment; and if we want to accomplish anything great or good, we must forego personal ease and comfort, and sacrifice present enjoyment for future attainment, and this fact ought to be deeply impressed on the minds of the young. As I have already said, it is a matter to be regretted that the study of physical culture receives so little attention in our halls of learning. This is one of the chief things in which the young ought to be instructed.

But I must dismiss this part of my subject in order to offer a few brief remarks on foundation-work as regards man's moral and religious training; for what would physical capacity or mental capability amount to without those moral qualities which adorn human nature, and stamp a dignity on man? In treating this subject, we must consider integrity as the basis of all moral principle,

as Buckminster has said, "the moral grandeur of independent integrity is the sublimest thing in nature, before which the pomp of Eastern magnificence and the splendors of conquest are odious as well as perishable."

It is this quality which makes the man of veracity who "swearth to his own hurt, and changeth not." In our day it is a common thing for men to seek to palliate their moral delinquencies by pleading a reverse of fortune; but who was ever tried like Job? And the Divine record tells us that amidst all his sickness, his reverses and bereavements, he "held fast his integrity," and when his sore affliction was at its height he said, "Till I die I will not remove mine integrity from me." The words of such a man are worthy of being written with an iron pen, cut deep into the rock, and filled in with gold instead of lead to be remembered forever. And the royal bard of Israel who, notwithstanding his exalted position, had many sore trials, the subject of much persecution, slander, conspiracy and bereavement, often dwelt on this theme, and his prayer to God was, "Let integrity and uprightness preserve me, for I wait on thee." Again he pleads, "Judge me, O, Lord, for I have walked in mine integrity;" and again he says, addressing God, "As for me, thou upholdest me in mine integrity, and settest me before thy face forever;" and in an epitome of the history of the Hebrew nation it is written of David, that "God took him from the sheep-fold to feed Jacob, his people, and Israel his inheritance; so he fed them according to the integrity of his heart and guided them by the skillfulness of his hands." And Solomon says: "The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them." This principle not only keeps a man in the course of moral rectitude, but it inspires him with strength and courage in persecution and

danger ; and the absence of it makes the coward. It is not a very pleasant thing to say, and not at all complimentary, but is it not a fact, that in religious matters, if the mass of mankind are not cowards, their conduct strongly resembles something of that character? They seem afraid to come to the light ; afraid to enquire ; afraid to examine ; afraid to hear and compare testimony, and when convinced of the truth of a proposition, are afraid to own it, very much as it was in the days of the Savior. Some were afraid to own him lest they should be put out of the synagogue, and even the Chief Priests, the Scribes and Elders showed they were in a similar state of servility, for when Christ asked them concerning the baptism of John, "Was it from Heaven, or of men?" they reasoned with themselves, saying, if we shall say from Heaven, he will say why then did ye not believe him? but if we say of men they FEARED the people, for all men counted John that he was a prophet indeed." This was the worst kind of bondage ; the people were afraid of the priests, and the priests were afraid of the people. How closely our own times resemble this state of things ! How many there are to-day who have felt the power of God's truth, but who dare not avow it for fear of the ministerial authority under which they are held ; and on the other hand, some of the clergy are enlightened, and they are afraid to avow it for fear of their congregation, presbytery, synod, assembly or conference. Oh ! what an abject condition to be in. I would like to see a race of moral athletes arise who would set them an example of manly courage, if they would not whip them.

Any dead fish can float down stream, but it requires life, courage and determination to stem the tide of popular opinion. It is the lack of this principle in society that

causes so much trouble, and is ever manifesting itself in so many abominable and abhorrent ways. Every now and again we read in the daily papers of defalcations, burglaries, wife-desertion, and a host of other crimes, and in speaking of wife-desertion, if you will pardon the digression, I want in this connection to pay a tender and well merited tribute to Womankind, Woman's Love, Woman's Worth!

Whether from her more refined and sensitive nature, I do not know, but the fact remains the same, that she was more in accord with the Savior than were men. It was a woman who came to Jesus when he was in Bethany in the house of Simon the leper, and brought an alabaster box of very precious ointment, and poured it on his head, and the same one on another occasion anointed his feet and wiped them with her hair. Another whom the proud Pharisee called a sinner washed his feet with tears and wiped them with the hair of her head, and kissed his feet. It was Pilate's wife who sent a message to him to the judgment hall, to have nothing to do with that just man, but he heeded not her advice. Women followed the Savior to the cross and bewailed and lamented him; while men derided, women wept; and Jesus turning to them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

Women hung around the cross and kept vigil till Joseph of Arimathea took down the body, and then they followed him to the sepulchre to see him laid away, and on the first day of the week, very early in the morning, at the rising of the sun, it was women who came unto the sepulchre and brought the spices which they had prepared, and they were the first to hear the glad angelic message, "He is not here, he is risen, as he said, come see the place where the Lord lay."

About a week ago I received a letter from a friend who had just lost his mother ; he said, " Mother is gone, and her absence causes a sad and lonesome spot in our hearts. Much of our present happiness we owe to her devotion and self-sacrificing on our account."

Young man, think how much of your happiness you owe to your mother's devotion and self-sacrificing on your account, and show her that you appreciate it.

Married man, think how much of your happiness you owe to the love and devotion of your dear companion, and be not slow to acknowledge it, and cherish her as Heaven's great boon to man.

But to return to my subject, if people were honest in their convictions and sentiments, and every man would speak the truth to his neighbor, we would see a different state of things in the world to what now prevails. Craftiness and duplicity which abound in every department of life, ought to be branded as infamous. The foul stain abounds everywhere ; in trade, and commerce, and politics. It is greatly to be deplored that the politics of all countries are so deeply contaminated with fraud and corruption ; and not only in the realm of politics, but what is sadder still, in the sphere of religion, where purity and truth should have universal sway. Here also are to be found those who fill up Peter's prophecy concerning the false teachers " by whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you." And Paul describes them as greivous wolves, not sparing the flock. And the prophet Isaiah says, " His watchmen are blind ; they are all ignorant . . . they are shepherds that cannot understand ; they all look to their own way every one for his gain from his quarter." Isaiah 56 : 10.

Were Paul here now, I have no doubt he would say to

the false teachers of our day, what he said to Elym the sorcerer, who tried to turn away the deputy from the faith, "Wilt thou not cease to pervert the right ways of the Lord?" And until this spirit of insincerity is cast out, need we wonder at the taunts of infidelity? In this department more than any other is needed men who are willing to do and suffer for the truth's sake.

If it is necessary to test and try foundation work anywhere, it is an hundred fold more so here, principally because errors elsewhere may be less harmful and may be rectified, but here they may prove fatal, eternally fatal; and in no department of life are so many sacrifices demanded.

When Christ Jesus, the Lord, instructed his early followers in what was required of them to fit them for discipleship, the list was anything but attractive to human nature. Instead of present gain, it was the loss of all things; instead of popular applause, it involved reproach and scorn. Instead of home it was exile; instead of social distinction it was imprisonment; instead of a crown adorned with many jewels it was a cross that was presented to them for their acceptance; instead of the plaudits of their fellow men they were told their names would be cast out as evil, and what sane man would enlist under such a standard? Nothing could be an inducement to accept of such conditions, but the bright anticipation of future glory. The stupendous results suspended on compliance with such conditions, and the terms of life eternal could alone suffice to create such a fervor in the human mind as would enable its possessor to "count all things but loss for the excellency of the knowledge of Christ Jesus."

Paul delighted to view things in this aspect, and he compared himself to a wise master-builder who in preach-

ing the Gospel of the Kingdom of God, had laid the foundation for their faith and hope and then follows the important admonition, "But let every man take heed how he buildeth thereon, for other foundation can no man lay than that is laid, which is Jesus Christ." Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is."

The Master himself used this striking language: "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock." Hence the importance of hearing the sayings and doing the will of the Son of God. As he has elsewhere said, "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." I wish I could impress these words on the minds of all, so that they could realize them in the full extent of their meaning. That man has made a great advance in his search for truth and a great attainment in Bible knowledge who has learned that it is the truth that makes men free, and the truth that sanctifies, as Christ prayed to the Father, saying, "Sanctify them through thy truth; thy word is truth." It must be obvious to every one that if the truth sanctifies, and the truth makes men free, that error can do neither. The truth enlightens, as we read, "The entrance of thy words giveth light; it giveth understanding unto the simple." Error, on the contrary, darkens and obscures men's minds.

How important, then, under such circumstances, to see on what basis our faith and hope rest; whether on the word of God which is as immutable as his throne, or the

baseless fabric of traditions, human feelings, dreams and visions. And here we must insist on candor, for nowhere else are men so apt to practice self-deception, and nowhere else are the consequences of such a course so destructive and so terrible.

We have spoken of the grand issue, the stupendous results suspended on our compliance with the terms or conditions on which life is offered to us, but this fact we have cause to think is apprehended by only very few. On no other principle can we account for the almost total indifference of so many to a subject of such momentous importance. And here I desire to combat a very common error, namely, that it matters little what a man believes, so long as he is sincere. No greater delusion than that was ever propagated. Christ again and again testified to those of the popular faith in his day: "Ye have made the word of God of none effect through their traditions, and again he said unto them, 'In vain do ye worship me, teaching for doctrines the commandments of men.'" O, reflect, I beseech you, on this sad and solemn warning. Think for one moment, that if the holding traditions and commandments of men make worship offered to Jehovah vain, what an amount—what a fearful amount of vain worship is offered! I know very well that in pressing this home on some of you, I shall be charged with being very narrow minded and uncharitable, but that would not trouble me any, were it not on account of those making the charge. I am willing to submit to all kinds of reproach for the name of Christ, and for the truth's sake. This is our patrimony in the present dispensation. Let me say to you, that much abused word "CHARITY" is often called on to do service in the defense of error, and is a sort of standard around which to formulate a plea for all manner of absurdity

so long as those who hold it are sincere. But the folly of such a plea becomes apparent when we consider that the sincerity in such cases is the worst feature of it. If the parties were not sincere they could only deceive others, but being sincere they deceive themselves as well; but I know some of you are aching to call my attention to what Paul said about charity in 1st Cor. 13th chapter, and for your benefit I shall read it, but I give you due warning before I do so, that I shall drive you from your supposed fortress, and slay you with your own weapons. Let us hear what Paul says: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, ~~and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.~~" Now, in order to see whether these words of Paul give you any aid and comfort, or whether you are making an entirely wrong use of them, and one that Paul never intended, I want to quote further from him, and this time you will find his words recorded in Rom. 9th and 10th chapters, and as you may not be quite so familiar with Paul's writings as you ought to be, I will say to you that Paul never contradicts himself. He is too close a reasoner for that, and there is nothing shallow about him either. He goes to the root of everything he handles. But let us hear him: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit." This is a wonderful--a most remarkable and impressive introduction of Paul's, and shows us that he is going to tell something of very great importance, about the truth

baseless fabric of traditions, human feelings, dreams and visions. And here we must insist on candor, for nowhere else are men so apt to practice self-deception, and nowhere else are the consequences of such a course so destructive and so terrible.

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so long as those who hold it are sincere. But the folly of such a plea becomes apparent when we consider that the sincerity in such cases is the worst feature of it. If the parties were not sincere they could only deceive others, but being sincere they deceive themselves as well; but I know some of you are aching to call my attention to what Paul said about charity in 1st Cor. 13th chapter, and for your benefit I shall read it, but I give you due warning before I do so, that I shall drive you from your supposed fortress, and slay you with your own weapons. Let us hear what Paul says: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, ~~and though I give my body to be burned, and have not charity,~~ I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Now, in order to see whether these words of Paul give you any aid and comfort, or whether you are making an entirely wrong use of them, and one that Paul never intended, I want to quote further from him, and this time you will find his words recorded in Rom. 9th and 10th chapters, and as you may not be quite so familiar with Paul's writings as you ought to be, I will say to you that Paul never contradicts himself. He is too close a reasoner for that, and there is nothing shallow about him either. He goes to the root of everything he handles. But let us hear him: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit." This is a wonderful--a most remarkable and impressive introduction of Paul's, and shows us that he is going to tell something of very great importance, about the truth

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and correctness of which he is very anxious we should have no doubt whatever. Well, Paul, what is it? "I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsman according to the flesh." You see Paul's grief was no light thing, as he said, his heaviness was very great, and his sorrow was continual; and in this intensity of mind he resembled the prophet Jeremiah when he said, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." But let us question Paul a little, and see what this is all about. Why, Paul, what is the matter that you should be in such a state of grief and anxiety about your kinsmen? Are they not perfectly honest and sincere in their belief? And is not sincerity everything? Did you not say on another occasion, "Let every man be fully persuaded in his own mind? And besides, is it not very arrogant in you, a tent maker, to presume that you know better than the Priests, the High Priests, and Scribes, who have spent their whole life-time in studying the law? Besides, you must remember how few and insignificant are those who are of your way of thinking, compared with the great Hebrew nation? And this is intended to be an unanswerable query, and sufficient to settle the whole matter. But be not hasty in your conclusions; listen to Paul's reasons for his great heaviness, and continual sorrow, about his brethren, his kinsmen according to the flesh, for he would not own them nor acknowledge them as brethren in any other sense. "I bear them record," he says, that they have a zeal for God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own, have not submitted themselves to the righteousness of Christ."

Well, but Paul, why should you judge your brethren in that way? Did you not say to the Corinthians that though you had all knowledge, and understood all mysteries, yet if you had not charity you were nothing, and though you had faith so that you could remove mountains, and had not charity, you were nothing? Very true, says Paul, but although all knowledge is not essential, a certain amount of it is essential, as it is written, "My people perish for lack of knowledge;" and again, "This is life eternal, to know thee the only living and true God, and Jesus Christ whom thou hast sent." And although it is not necessary to understand all mysteries, there is one mystery that must be believed—The Mystery of Godliness, he who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." 1 Tim. 3: 16.

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that they might understand my knowledge in the mystery of Christ, that the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the Gospel." And although faith to remove mountains is not essential, still faith in God's promises is indispensable, "For without faith it is impossible to please God." Do you now understand me? If not read what I wrote to the churches of Galatia, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the Gospel of Christ, but though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed, and as we said before, so say I now again, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 6-9.

This is the most correct exposition of Paul's charity because it is Paul's own interpretation of it. Charity in the common version is here rendered "love" in the revised version, and we cannot conceive of any higher function for love than to warn others of impending danger. For this very thing the name of Paul Revere is rendered famous in American history, for his midnight ride, —sung by Longfellow, arousing the sleeping inhabitants of Charleston and Concord to meet the British expedition, which they resisted the following day at Lexington.

The man who would see his neighbor's dwelling on fire of which they were altogether unconscious, would show his love and humanity most by shouting Fire! Fire! Fire! to alarm the dwellers.

The Scriptures nowhere countenance this blind impulse, sincerity in ignorance; on the contrary, Jesus said, "If the blind lead the blind both shall fall into the ditch." Hitherto we have dealt with general principles, now let us enter more into detail, as to some of the more prominent errors in theology, commonly believed, which make the word of God of none effect.

That word says, "The wages of sin is death." Theology says, "The wages of sin is eternal life in suffering." The Bible says, "The soul that sinneth it shall die." Theology says, "The soul of man is immortal, and can never die. The Bible says, "All the wicked will God destroy." And Christ says, "Fear him who can destroy both soul and body in Gehenna." Theology says, "The soul is a part of the Divine essence, is immaterial and indestructible"

The Bible says, "The gift of God is eternal life," and John says, in his first epistle, 2nd chapter and 25th verse, "This is the promise that he hath promised us, even eternal life." And in Titus 1: 2, we read, "In hope of eter-

nal life which God who cannot lie, promised before the world began." And in the 7th verse of the 3rd chapter we read, "Being justified by his grace we should be made HEIRS according to the hope of eternal life." And Paul in his second letter to Timothy commences by saying, "Paul an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." Now, it ought to be apparent to every thinking mind of ordinary intelligence, that a man cannot be in possession of a thing and hoping for it at the same time. Neither can he be an heir and a possessor at the same time. It does not require any large amount of legal lore to know that when a man comes into possession of an estate he ceases to be an heir.

How true it is that the Word of God is made of none effect by the traditions of men.

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Again, the word of God says: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints," &c., and Christ said, "Blessed are the meek, for they shall inherit the earth," and the Psalmist said, "Those that wait upon the Lord, they shall inherit the earth, Ps. 37: 9-11, and again, "The meek shall inherit the earth, and shalt delight themselves in the abundance of peace;" and again, Psalms 37: 29, says, "The righteous shall inherit the land and dwell therein forever." Do you think they can dwell on the earth forever, and be in Heaven at the same time? And again, "The Heaven, even the heavens are the Lord's, but the earth hath he given to the children of men," Psalms 115: 16. And in the vision which John saw in the sea-girt isle of Patmos, the redeemed out of every kindred and tongue and people and nation in the new song say, "Thou hast made us unto our God

kings and priests, and we shall reign on the earth." Revelations 5: 10.

The traditions of men say the saints are in Heaven, and the catechism I was taught in my youth said, "The souls of believers are at their death made perfect in holiness and do immediately pass into glory;" and this not only without one vestige of Scripture truth to support it, but in direct opposition to the word of God, which plainly tells us that the dead know not anything, that the dead praise not the Lord. And Christ, the Great Teacher, said to his disciples, "As I said unto the Jews, whither I go ye cannot come, so now I say to you ; but if I go away I will come again and receive you to myself;" and thus a reunion between Christ and his people, is contingent on his coming again. If Christ does not come again, there will be no reunion. In keeping with this, Peter on the day of Pentecost, being full of the Holy Spirit testified that David had not ascended into Heaven, 1040 years after his death. This is a striking contrast to our modern funeral sermons, but you are determined to go there anyway. Very well. How are you going to get there? You do not know the way ; and besides, you have no means of transportation. God has never promised to take you there, and you have never been invited to go there. You may search the Bible over from beginning to end and you will not find one solitary promise of going to Heaven at death. There are two passages of Scripture that have been perverted and strained to make them teach that idea ; one is in Zechariah, where it says, "And the Lord my God shall come and all the saints with thee," and the other is in Jude, where it says, "Behold the Lord cometh with ten thousand of his saints." But unfortunately for your argument, heaven is not mentioned in either passage. You are simply begging the question ; the whole

is an unproved assumption, but if you will follow me closely I will show you where they are coming from, and in Scripture language too. You will find a very minute and positive statement of the whole matter in 1 Thess. 4: 16, which says, "The Lord himself shall descend from Heaven with a shout." Now please mark the language very closely; here the word heaven is used; we are not left to conjecture about the place. The Lord descends from Heaven, and at this time he is alone—none of his saints are yet with him. It says so. It is the Lord himself and none other. The saints have not yet met him. "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them, to meet the Lord in the air; and so shall we ever be with the Lord."

Now, this is as plain as language can make it. It needs no construction put upon it. It carries its own meaning with it. The saints meet the Lord in the air, and then he comes, and all his saints with him. They escort him to earth, where he takes the kingdom given him by the Father, and the saints become co-rulers with him. "This honor," says David, "have all the saints; Praise ye the Lord."

The dogma of inherent immortality in man is not of Christ, but of Paganism, and can easily be traced to its source. It is a false theory, false to fact, false to revelation, and false to God. And here let me quote to you what Wm. Tyndale, Martin Luther and others say on this subject. Tyndale says, "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that we shall know when we come

to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers denying that, did put that the souls did ever live; and the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together, things so contrary that they cannot agree and because the fleshly minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?" So wrote William Tyndale, the translator of the Scriptures into English, and who suffered martyrdom in 1536.

Richard Watson writes in Institutes Vol. 2, page 250, "That the soul is naturally immortal is contradicted by Scripture, which makes our immortality a gift to be given on the will of the giver." And Herodotus, the oldest historian, writes, "The Egyptians were the first who asserted the doctrine that the soul of man is immortal. Herod. p. 144.

Martyn Luther in response to the decree of the Council of the Lateran held during the Pontificate of Pope Leo X, said, "I permit the Pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body, -the soul is immortal, -with all those monstrous opinions to be found in the Roman dunghill of decretals. -Luther's Works, Vol. 2, p. 107, Wittenberg 1562.

But strong as this testimony is to present for the consideration of thoughtful minds, we want to impress upon you that the Bible is our standard of appeal, and that Bible tells us of a time coming when "everything that has breath shall praise the Lord." Do you believe it?

That is a glorious anticipation! "Partial evil, universal good," showing that evil is of temporary duration, while Truth and Righteousness are eternal. But then you cannot believe that and hold the doctrine of eternal torment—the two cannot go together—they are at utter antagonism. Do not, I beseech you, like the Jews of old, "Reject the commandment of God that ye may keep your own traditions."

But do you enquire how that state of things can be brought about? I will tell you, and tell you in the language of Scripture, too.

"All the wicked will God destroy," Ps. 145: 20.

"Their end is destruction," Phil. 3: 19.

"They shall be punished with everlasting destruction."
2 Thess. 1: 9.

The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away," Ps. 37: 20.

And the Devil himself shall eventually be destroyed. This is Christ's work, as it is written, "He shall destroy him that had the power of death, that is the Devil." Heb. 2: 14. And when this has been accomplished, then comes the bright and joyous time which the exile John saw in apocalyptic vision when "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever," Rev. 5: 13.

O, what a great and glorious consummation! What a prize for children of a mortal race to attain to! And each one of you may have it, if you will only accept salvation on God's own terms. We are commanded to invite you to share in the glories of that time, when pain and

disease, and sorrow and sighing and death shall be no more; when all shall be clothed upon with immortality, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

You will see from what I have quoted from Tyndale, from Luther, and Watson, and Herodotus, that our faith is not a new one. O, no; it was the faith of Abraham, the friend of God; the faith taught by the prophets of old, and by Christ and his apostles. It is the faith once delivered to the saints; and you will naturally inquire, "How, then, are we so few in numbers?" I will let Paul answer that question. In his charge to the elders of the church at Ephesus as recorded in Acts 20: 29, we read, "I know this that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them." And in his first letter to Timothy, chap. 4, verse 1, he says: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." And in his second letter, 4th chapter and 3rd verse, we read: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." Now, that tells the whole story, and tells it in words divinely inspired. Paul did not give an opinion of his own as modern teachers do, but he says: The Spirit speaketh EXPRESSLY of the very state of things which now prevails.

But you will urge, "Did not Christ say, 'In my Father's house are many mansions?'" Very true; but read on

as any intelligent, honest student of the Bible should do, and see what follows. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go away, I will come again and receive you to myself, that where I am, there ye may be also." When you take it in its connection, your supposed proof vanishes, as you see their being with him is contingent on his coming again. And furthermore, he had just told them in the 33rd verse of the preceding chapter, "As I said unto the Jews, whither I go ye cannot come, so now I say to you," John 13: 33. God has graciously promised to dwell with man on the earth, but nowhere that men will dwell with him in heaven. Ps. 76: 2; Zech. 8: 3.

Some who profess the religion of Jesus seem to have a very poor opinion of the Bible, for they speak of it as a violin, on which you can play any tune, and if so it is worthless as a standard of appeal. But the prophet Isaiah had a different idea, for he said, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them," Is. 8: 20. Violin indeed! What a slander on Jehovah's word, which he has magnified above all his name! No wonder that infidels scoff, sneer and scorn, when professors will thus defame God's word.

But again, you remind me of the paucity of our numbers, and, in reply, it is only necessary for me to remind you that the true church has always been in a sad minority. In the days of Noah it consisted of himself and family. In the time of Elijah only about 7000 amid the hosts of Israel who had not bowed the knee to the image of Baal and the prophet's own life in danger; and in Christ's own day how was it? Twelve apostles, Seventy disciples, a few scattered believers, with the whole Hebrew nation in op-

position, and the Greeks and Romans in pagan darkness. And how will it be when Christ comes again? Are you looking for a converted world before that time? Let me tell you it is a day dream. Listen to Christ's own words, "As it was in the days of Noah, so shall it be when the Son of man cometh." Well may he say, "When the Son of man cometh shall he find faith on the earth?" Luke 18: 8. And he might well say to the professing church to-day, as he said unto the unbelieving Jews, "Why do ye not understand my speech? Even because ye cannot hear my word."

But again you say: "What of the earnest, pious, spiritually minded people who do not believe anything of the kind?" Their earnestness, piety, and zeal, we are ready to acknowledge, but they are not the Spirit's children. They are only are spiritually minded who are in subjection to the Father of spirits—believe the Spirit's teaching in the Word of God—lay hold of the Spirit's promises, and are thus led by the Spirit. Such are the sons of God. This is just what we are trying to do, to get you to see the Spirit's teaching, and bring you into subjection thereto. But no, you want to go to heaven, and you say some of your relatives are there, you know they are there because they were so very good. Now, I want you to reflect that David, King of Israel, made no such pretention. Addressing Jehovah, he said, "Whom have I in heaven but thee?" That was all. None else. He did not claim any of his dead relatives to be there. And we have seen that the Holy Spirit, on the day of Pentecost, testified through Peter that David himself had not ascended there 1040 years after his death.

Do you say my words cut deep? I beg of you to consider it is the knife of the surgeon, and it wounds to heal. The surgeon who falters in his task is unfit for duty. The

malady is dreadful, and the operation to be effectual must be severe, and if it cuts into the bones and marrow, remember it is better to submit to the knife to-day, than to have mortification to-morrow.

No doubt you think I am very earnest. Yes; I am TERRIBLY in earnest. If you do not feel the solemnity of the occasion, I do. I am speaking for Christ, and in his stead pray you to be reconciled to God—reconciled to God's word, God's plans, God's purposes, God's methods. His thoughts and yours are at variance. He wants his people to be co-workers with him. This you cannot do, for you are going one way, and he another.

Why is it that you can treat Jehovah's words with as little respect as if they were the words of your fellow-Church of God General Conference and Sabbath School to-night, and saw the mountain on fire, and the great volume of dense smoke ascending, and heard the terrific peals of thunder, peal after peal, shaking the ground on which you stood, and saw the vivid lightnings flash, you would tremble, but because you hear Jehovah's words, without any visible or audible manifestation of his presence and power, you cast his words behind your back; but remember, it will not always be calm and serene. The Word says: "See that ye refuse not him that speaketh, for if they escaped not who refused him who spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven."

God's message to you to-night is, "Prepare for that great and notable day of the Lord."

See well to the foundation of your faith and hope; believe what God has spoken by the mouths of prophets, apostles, and his son, and hope for nothing which he has

not promised. The fire will try every man's work, and the wood, hay and stubble of human creeds and human traditions will be consumed, and the silver and the precious stones of divine truth will alone remain. O, then, "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

In conclusion, let me urge on all to guard with sacred care the Oracles of God, as the foundation of our Faith and Hope. See that they are preserved intact from the assaults of infidelity, and in order to do this, we must be well acquainted with their teachings. As the Bible is its own best interpreter, it is also its own best defender. Sacrilegious hands are being laid upon it by those who stand high in the world, religious and moral, when Evolution has become so popular, and is taught in our halls of learning. One famous preacher is reported as saying, "Whoever wrote the first and second chapters of Genesis, and the last chapter of Revelation, must have done so purely from imagination." Such men are seeking to undermine the foundations of our faith and hope, and well might the prophet David say "If the foundations be destroyed, what can the righteous do? But thank God, his word is too well verified, if people will only study it and rebuke the presumptuous boasters. To the ignorant such men may seem very profound when they speak "great swelling words of vanity," and "set their mouths against the heavens." Think of them trying to ridicule the Bible account of the creation of man as a nursery tale; and the flood which swept away an ungodly race as a fable; and the narrative of Jonah being swallowed by the whale is sneered at as a fish story; and Job was only a myth. Now, to be consistent, they ought to denounce Jesus Christ as an impostor, for he sanctioned

and endorsed the Mosaic account of the creation of man. "Have ye not read," said he, "that he which made them at the beginning, made them male and female?" Matt. 19: 4. And if the flood is a fable how did Christ say, "As the days of Noah were so shall also the coming of the Son of Man be; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be." Matt. 24: 37. If the flood was a fable, so will also the coming of the Son of Man be. Some may desire it to be a fable, but when it comes in its awful majesty it will smite those scoffers with dismay as no fable ever did.

When the Pharisees and Jews asked Jesus for a sign, he said, "An evil and adulterous generation seeketh after a sign, and there shall be no sign given unto it but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12: 39. Think ye he would have made a sign out of a fish story? Shame on those who profess Jesus, to thus burlesque his teaching.

If Job was a myth, how did the word of the Lord come unto Ezekiel the prophet, saying, "Though these three men, Noah, Daniel and Job were in it, (the land) they should deliver but their own souls by their righteousness, saith the Lord. Though Noah Daniel and Job were in it, as I live saith the Lord, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezek. 14: 14-20. What kind of sons and daughters do you think a myth would have? James in his epistle cites Job as an example of patience,

James 5: 11, so that up to that time, the discovery that Job was a myth had not been made.

Evidently the perilous times of which Paul wrote are upon us. Blasphemers were then to abound, and the world is full of them to-day. Infidelity is assuming new and more attractive forms, hence more dangerous.

The present age requires stern, uncompromising men who will be valiant for the truth; men whom no favor can allure, nor threat dismay; men who can scorn the world's frown. The conflict may be severe, but the end will be glorious.

Who will enter the ranks in opposition to infidelity in every form? Say, will you be one of them? Time is short, and the work is urgent; I pray you decide quickly! Amen.

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