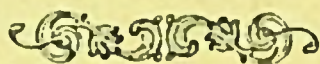


A LETTER TO A FRIEND  
ON THE  
COVENANTS OF PROMISE

AND THEIR CONNECTION WITH THE  
"ONE HOPE, ONE FAITH, ONE BAPTISM"



BY THE LATE  
Mrs. C. C. Woodruff  
ELIZABETH CITY, N. J.



PUBLISHED BY  
NATIONAL BIBLE INSTITUTION  
OREGON, ILLINOIS  
1926

## PREFACE TO A FORMER EDITION

IT is thirty-three years since the "Letter to a Friend" was first published. The writer died in 1859. Since its publication it has passed through a number of editions, and has been the means of leading many minds to the investigation of the truths of the Scripture, with the result of begetting a greater love for the Bible—the Book of books—which, when taken as a whole, is harmonious and consistent with itself, revealing the mind and will of God toward the children of men in their present fallen condition, as condemned to die,—the result of "one man's (Adam's) disobedience." The creature was made subject to frailty, not, however, without hope. A second Adam is provided: through a vital union with this Second Man—the Lord from heaven—an endless life is offered. The Scriptures reveal to us the remedy for existing evils. They are able to make "wise unto salvation, through faith" which leads into Jesus. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." The Word shows us what is "the hope of our calling, and what the riches of his glory, of his inheritance in the saints." It will be seen by the reader of the within "Letter to a Friend", that there is a degree of earnestness and zeal manifested by the writer, and which it would be well to emulate in our professed contention for the truth—"the faith once delivered to the saints". She being dead yet speaketh. The truth is presented in her own simple style of expression, and for which due allowance will be made by the reader. It was part of a correspondence between her and her sister-in-law, then missionary to China. Although it has become a reminiscence of the past, it still brings to mind, to the few surviving one, words precious and important in these last days of expectation. There are many reasons for believing that "the night (of sin and death) is far spent", and "the day (of the Lord) is at hand". The believer can lift up his head, knowing that redemption draweth nigh. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." It is during this epoch of the resurrection that the groaning creation will be delivered from the bondage of corruption into the liberty of the glory of God's children. In this letter we have a brief outline given of what God has promised. The work being out of print for several months; and the demands for it continuing, it was thought proper that another edition be printed and circulated, if perchance many others may be led, through its influence, to the accepting of God's invitation to His kingdom and glory. "Despise not prophesyings." Above all things, "hold fast that which is good."

John O. Woodruff.

August, 1892.

Elizabeth, N. J.

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“But sanctify the Lord God in your hearts: and be ready  
always to give an answer to every man that asketh you a  
reason of the hope that is in you, with meekness and fear”—  
1 Peter 3:15.

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## PREFACE

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The following letter was written a few months before the death of the lamented authoress, Mrs. C. C. Woodruff, of Elizabeth City, New Jersey. It was (as its title imports) written to a friend, with whom, for years, she had been on terms of close intimacy. To such a friend, of course, she would pen her thoughts just as they passed through her mind. She never dreamed, however, that any other eyes than those of her friend's would see it. The reader must, therefore, accept this as an apology for any inaccuracies of style or grammar; or for any want of order which may be discovered in its perusal.

After the writer's death, it was thought advisable by her friends, to give the letter wider publicity, on account of the many important truths it contained; consequently, after obtaining the consent of her husband, Bro. J. O. Woodruff, an edition was issued, and sold. Since then numerous editions have been printed, and many thousands of copies have been scattered and read by honest inquirers after truth. It has proved to be a blessing to many, and we doubt not has won for our beloved sister many additional gems to her crown of glory, in the shape of obedient believers of the Gospel of salvation. That it may still be the means of enlightening the understanding, and converting the hearts of thousands more, is our sincere desire.

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# A LETTER TO A FRIEND

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**Y**OU have made some very inconsistent assertions in your letters to me. You denounce all I have written to you as erroneous,—as being the doctrines of wicked, designing men; and you reject my creed because it is, (as you say) the word of man. In another part of your letter you say, “you do not see in what respect I differ from all true Christians”; and then again, on the same page you say, “I can’t make out what you do believe, or what you don’t believe.” Now, I would advise you first to understand what I do believe, before you condemn me. You intimate that if I would look abroad over Christendom and see how they all profess to take the Bible for their guide, as I do, I should soon learn how absurd it is for me to think that I only had the one faith. I am not authorized by the Scriptures to examine myself as to whether or not I am in the faith by looking abroad over Christendom! I know they all profess to take the Bible for their guide, but that is no proof that they believe its teachings or follow its requirements. The Word of God will judge both them and me. Paul says, “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4. And Jesus says to the Jews, “Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of Me.” “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. 8:20. How important, then, that we should come to the Bible, and believe its literal testimony, without spiritualizing or mystifying its language. It is very common for ministers to take a text from some of the Prophets, and apply it to themselves and their churches, when, if allowed to speak



for itself would not admit of any such application. An independent mind, a candid inquirer after truth, one who studiously examines God's Word, cannot fail to see wherein they have departed from the truth. They do not regard the exhortation of Peter, "If any man speak, let him speak as the oracles of God:"—or that of Paul to Timothy, "Speak thou the things which become sound doctrine, hold fast the form of sound words."

You say I condemn the creeds, while I have one of my own, which others do not believe any more than I believe theirs. I believe the Bible to be an all-sufficient creed:—and I claim that the Bible creed is mine, whether others believe it or not. "Let God be true but every man a liar." Rom. 3:4. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son; he that believeth on the Son of God, hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:9-12. "And this is the promise that He hath promised us, even eternal life." 1 John 2:25. "That whosoever believeth in Him should not perish, but have eternal life." John 3:16. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life". John 5:24. I believe these passages mean what they say, and are not to be construed to mean happiness. Though happiness is consequent upon eternal life, yet none but those in Christ have the promise of eternal life. Immortality is mentioned five times in the Scriptures; twice it refers to the resurrection, when the saints are to put it on. 1 Cor. 15:53,54. Christ has also "brought life and immortality to light through the Gospel." 2 Tim. 1:10. And in Rom. 2:7, "To them who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Could we consistently seek for what we naturally possess?—and can eternal life be a conditional

blessing if the teaching of the theologians be true? They teach that the righteous and the wicked will both live for ever;—that they are both alike immortal. “What a man seeth (or possesseth), why doth he yet hope for? But if we hope for that we see (possess) not, then do we with patience wait for it.” Rom. 8:24, 25. God “only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” 1 Tim. 6:16. Immortality and eternal life are the gifts of God to the saints only. “Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Prov. 30:6.

I have carefully examined this doctrine through the whole Scriptures, and there is not a single text which will not harmonize with this view. “Thou shalt not surely die.” was the first lie told in Eden, by the serpent. It has stood against God’s Word ever since. The ancient pagans adopted it,—then the Papists, and then the Protestant churches. The term “soul” occurs four hundred and seventy-one times in the Old Testament, and thirty-eight times it is applied to beasts and to every creeping thing. The true meaning of “soul” is, a creature that lives by breathing. It is sometimes rendered “life”. The spirit and breath are often identical, and sometimes spirit means mind, temper, disposition. Spirit has numerous secondary meanings. The primary meaning of spirit is wind or air. Man has no spirit that can have a separate conscious existence. The immortality of the soul, and the necessary departure from the plain sense of Scripture which this belief requires, are the basis of all sectarianism. God means what He says, and says what He means. His word admits of no improvement. The Bible contains no such expressions as “never dying soul,” “deathless spirit,” “immortal soul,” etc. Such language is the word of man, not the Word of God. The Word of God teaches that man is one, and not a double entity. Therefore man in death is unconscious. The Psalmist says, “The dead praise not the Lord, neither any that go down into silence.” 115:17. “For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?” 6:5. “His breath

goeth forth, he returneth to his earth; in that very day his thoughts perish." 146:4. Solomon says in Eccl. 9:5, 6, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is not perished; neither have they any more a portion for ever in any thing that is done under the sun." Job says (14:12), "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." How common it is to say they have gone up to their reward, when speaking of those who die in peace. And yet how differently the Scriptures teach. Would Hezekiah have mourned as a dove, and had such bitterness of soul, and said it was in love to his soul that God had delivered him from the pit of corruption, if he expected to enter upon his reward as soon as he died? I think not. Consider what he says, "For the grave cannot praise Thee, death can not celebrate Thee; they that go down into the pit can not hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isa. 38:18, 19. Because the Lord added fifteen years to his life, therefore he sung his songs to stringed instruments, all the days of his life, in the house of the Lord.

The righteous kings of Judah, the Prophets, Christ, and the Apostles, all agree and testify that conscious existence in a future life is dependent on a resurrection from the dead. Our Savior said, when on earth, "no man hath ascended up to heaven, but He that came down from heaven." John 3:13. Peter says in Acts 2:34, "For David is not ascended into the heavens." The Scriptures nowhere speak of a partial reward either to the righteous or to the wicked. Paul, speaking of the ancient worthies, says, that "these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. Paul shunned not to declare the whole counsel of God, and yet he says nothing about a partial reward before, and a complete reward after the resurrection, as is now taught and be-



lieved through Christendom. Paul teaches that the saints will all be perfected together at the coming and kingdom of Christ, when the whole household of faith is made up, when the righteous dead are raised, and the living saints are changed. John, in Revelation, when writing about the second coming of Christ, says, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18. These positive declarations of the Scriptures of truth, among the many which might yet be quoted from the Savior's teachings, and from the epistles, ought to be enough to convince any unprejudiced mind that the teachings of the churches on this point, as on others, are in direct contradiction to the word of truth. The resurrection was made prominent by the apostles, for it was their only hope of a future life.

The wicked have no promise of life. They are said to be "destroyed", "consumed", "be burned up", "perish", "be devoured", "be as though they had not been", "be as nothing, and as a thing of naught". The similitudes by which the wicked are represented are "thorns," "briers," "tares," "stubble," "trees," and "chaff." These, being all combustible articles, are easily consumed by fire. Therefore we read, "Ye (the righteous) shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts." Mal. 4:3. These figures can never be reconciled with the eternal conscious existence of the wicked. I have carefully examined all these Scriptures, and on comparing Scripture with Scripture, no such doctrine is taught. I desire to know the truth, however unpopular it may be. Error is of no use to any one. Besides, it is essentially important to know the truth of God's Word. In these days people are more desirous to know what is popular, than what is truth. We are taught by the Word of God, that whatever is "highly esteemed among men is abomination in the sight of God". Error is so prevalent,

truth has to be sought after. The very popularity of the theological systems that now prevail, is a strong evidence that they have departed from the truth, and are teaching for doctrines the commandments of men. Teachers of the current theology are not now persecuted, lightly esteemed, hated of all men for His name's sake. Our Savior told His preachers, "In the world ye shall have tribulation." I am inclined to think if this were the case now with those in the ministry, there would not be so many willing candidates for that office. The church (so-called) has become so popular, that if a person desires to be very respectable, he must become a member or a dignitary of the church; and then he must not be called in question for anything he teaches, for this would be an admission that the common people are as wise as himself. For one, I have endeavored to follow the example of the noble-minded Bereans. They searched the Scriptures daily to see if the things taught by the apostles were worthy of belief,—therefore they believed. If, then, not even the preaching of an apostle was credited without scriptural investigation, is it not infinitely more incumbent on us, that we should bring to a like test, the opinions and precepts of the uninspired ministers of our day? I want a "Thus it is written", and a "Thus saith the Lord", for all I believe. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." "If, then, their light be darkness, how great is that darkness." I often think of the Savior's prayer for His apostles, and all that had believed on Him, and who should believe on Him through their word. "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . . Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:14, 17-27. How very important and essential is it that we should have our faith tested by their word, that we may be of that number for

whom He prayed. They preached "the Word of the kingdom." "The word of the truth of the Gospel." "The kingdom of God." "The gospel of the kingdom." "Holding forth the word of life." "The things concerning the kingdom of God, and the name of Jesus Christ." "Teaching those things concerning the Lord Jesus Christ." The "one faith." The "one hope." The "one baptism."

The Apostle Paul tells us that the promise, which is the subject of the one hope, was made to the fathers. He tells us in his defence before Agrippa, "I stand and am judged for the hope of the promise made of God unto the fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26:6, 7.

The study of the promise unconnected with the study of the fathers is impossible; to be ignorant of what is contained in the promise, is to be ignorant of the Gospel. The hope of this promise was Paul's hope, consequently it must be ours; we can have no other. If ignorant of our hope, we cannot be subjects of it; we are then "strangers to the covenants of promise, and aliens to the commonwealth of Israel." It is by knowledge of these exceeding great and precious promises we are made partakers of the divine nature. While ignorant of them we cannot, scripturally, believe them, and "without faith it is impossible to please God." "Now, faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. .... By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11: 1, 2, 8, 9. These are the fathers to whom the promises were made, which promises were afterwards renewed unto David, king of Israel. We read in Gen. 12:1, 7.—"Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. .... And the Lord appeared unto Abram, and said, Unto thy seed will I give

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this land." Paul says, the seed here promised was Christ. In making this promise the "Gospel was preached to Abraham." Gen. 13:14, 15, 17—"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. .... Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee."

In chapter 17:8 he says: "And I will establish my covenant between Me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." This same promise was renewed unto Isaac. Gen. 26: 3, 4—"Sojourn in this land, and I will be with thee, and will bless thee, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (The same was promised to Jacob.) Now this will not bear spiritualizing; Abraham walked through the length and breadth of the land, saw it with his natural eyes, and God gave him the boundaries of it; "From the river of Egypt unto the great river, the river Euphrates." Paul says, in Galatians 3:16-18, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." So we see it has not yet had fulfillment, and is yet a matter of promise to the fathers, to Christ, and to all who are in Christ. "And

if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (This is one of the first principles of the Gospel of the kingdom.) Stephen says in Acts 7:5—"And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and his seed after him; when as yet he had no child." Our Savior said of himself—"The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." Matt. 8:20. John says—"He came unto His own, and His own received Him not." After His resurrection He did not inherit it, but ascended to heaven. God's word cannot be broken. Therefore the covenant with Abraham will be fulfilled. When this is fulfilled Christ will come again in all His glory, and raise Abraham, Isaac, and Jacob, and all who are constituted righteous in Him, and possess it for ever.

Now we will see why it was renewed unto David, and what the Prophets say about it. Gabriel announced to Mary, before the birth of Christ, "the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." To understand the literal import of this announcement we must refer to the covenant Jehovah made with David. for "He made an everlasting covenant with him, ordered in all things and sure." 2 Sam. 7:12, 16. "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom; and thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." Psa. 132:11. "The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." Psa. 79:3, 4, 34-37. "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations. . . . My covenant will I not break, nor alter the thing that has gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It

shall be established for ever as the moon, and as a faithful witness in heaven." Jer. 33:20, 21. "Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David, My servant, that he should not have a son to reign upon his throne." David looked forward to the time when such a righteous king should occupy his throne—a king in whose days the righteous shall flourish; a king who shall have universal dominion, and before whom all kings shall bow, whose name shall endure forever, and in whom all men shall be blessed. David said this was all his salvation and desire. Isaiah, in his prediction of the birth of Christ, says, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

I might quote many more positive testimonies proving that Christ is the Heir to the literal throne and kingdom of David; on Mount Zion, in Jerusalem, in Palestine, not where He is now at the right hand of God the Father, for David never had a throne in heaven. Peter says the heavens only retain Him until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began. "And to this agree the words of the Prophets, as it is written, After this I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." Acts 15:15, 16. Then He will restore the kingdom again to Israel. No king has ever sat on David's throne since Zedekiah, the last of Judah's princes. It has been overturned and overturned, and "it shall be no more until He come, whose right it is, and I (God) will give it Him:" "at that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem, . . . . and in those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers." Jer. 3:17, 18. "Behold, the days come, saith the Lord, that I will raise unto David a

righteous Branch." Jer. 23:5. "For lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I give unto their fathers, and they shall possess it." Jer. 30:3. I might multiply passages, but these will prove that there is to be a restoration of the twelve tribes to the land promised to their fathers in the covenant. The ten tribes have never been restored since their dispersion by Shalmaneser, king of Assyria. When Judah and Benjamin did return from Babylon the legal government of the family of David was not reestablished, and never has been since, nor ever will be again until the Messiah comes; He is the promised seed of Abraham, of the family of David; thus the children of Israel and Judah will be established in their own land, under Messiah their Prince. Building houses, planting vineyards, and their number increased as the stars of heaven, and as the sand on the sea-shore; on whose hearts the true law of God shall be written; and they shall be a righteous nation; "and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put My fear in their hearts, that they shall not depart from Me; yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart, and with My whole soul." Jer. 32:40, 41. Then shall be fulfilled the fulness of that promise made to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." Then will David's last prayer be answered—that beautiful prayer contained in the seventy-second Psalm. I desire you to read it—it is very expressive of that glorious time. Solomon's reign was typical of Christ's peaceful and glorious reign.

Then may it be said to Jerusalem, "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. 60:20. Joel says, "Fear not, O land; be glad and rejoice! For the Lord will do great things." Daniel calls it "the pleasant land." The Lord has said, "the land shall not be sold for ever, for the land is Mine;" and again He says, "I will remember the land." "Then shall Jerusalem be holy, and there shall no stran-

gers pass through her any mor ." Joel 3:17. "Then the Lord will be jealous for His land." Joel 2:18; "and the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again." Zech. 2:12. "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said." Joel 2:3. "Judah shall dwell for ever, and Jerusalem from generation to generation." Joel 3:20. "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Zech. 14:11. "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth, and the mountain of the Lord of Hosts, The holy mountain." Zech. 8:3. "And the name of the city from that day shall be called, The Lord is there." Ezek. 48:35. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: shake thyself from the dust, arise and sit down, O Jerusalem." Isa. 52:1, 2. "Yet have I set My King upon My holy hill of Zion." Psa. 2:6. "For the Lord hath chosen Zion; He hath desired it for His habitation: this is My rest for ever, here will I dwell, for I have desired it." Psa. 132:13, 14. "Praise the Lord, O Jerusalem; praise thy God, O Zion." Psa. 147:12. Glorious things are spoken of thee, O city of God." Psa. 77:3. "So shall ye know that I am the Lord, your God, dwelling in Zion, My holy mountain." Joel 3:17. "The Lord is King for ever and ever; the heaven are perished out of His land." Psa. 10:16. "When the Lord shall build up Zion, He shall appear in His glory." Psa. 102:16. "For the kingdom is the Lord's, and He is the governor among the nations." Psa. 22:28. "Thy kingdom is an everlasting kingdom and Thy dominion endureth throughout all generations." Psa. 144:13. "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." Psa. 24:8-10. Well might David in prophetic rapture exclaim, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great



King." Psa. 48:1, 2. "Blessed be the Lord out of Zion which dwelleth at Jerusalem." Psa. 135:21. What plainer language does any one want, or what more positive proof, than these glorious testimonies of Patriarchs and Prophets—that Christ is the heir to the throne and kingdom of David? Do not these scriptures agree with the announcement Gabriel made to Mary before the birth of Christ, that the Lord God would give unto Him the throne of His father David, and He should reign over the house of Jacob forever, and of His kingdom there should be no end?

That this kingdom is yet future is proven by Daniel, as well as many other scriptures. Daniel says, ch. 7:13, 14, 18, 27, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Mark Daniel's language, "Under the whole heaven,"—not above it, as the sects would have us believe. God has nowhere in His Word promised to give the saints an inheritance in heaven above, where Christ is now sitting on the right hand of His Father. But His Word abounds with promises, that the "righteous shall inherit the land, and dwell therein for ever." Psa. 37:29. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. "For evil-doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the upright, and their inheritance shall be

for ever." "For such as be blessed of Him, shall inherit the earth; and they that be cursed of Him, shall be cut off." Psa. 37:9, 11, 18, 22. Isaiah, in his glowing prediction of that glorious time when Christ shall reign on earth, says: "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60:21. John, in his vision on the isle of Patmos, says those that sung the new song, cried: "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10. These scriptures should satisfy anyone without further proof. They are plain and decisive that this earth, in its restored state, will be the everlasting abode of the righteous. What a joyous reality and happy belief, that this wicked world, now filled with every manner of deceit and corruption, is to be renewed by that man, Christ Jesus, and that there is to be a passing away of the state that now obtains, and a new and heavenly one to succeed. The coming of our Lord then is a matter of no small importance. At His advent in the clouds of heaven, all those who have died in Him, will rise from their tombs crowned with immortal glory; His living followers being transformed, that both may share with Him the matchless glories of His reign. It is to this kingdom and glory we are invited in the Gospel. The purpose for which the church of Christ is called out from a world lying in wickedness, is to partake of His kingdom and glory. John, the forerunner of the Lord preached the glad tidings or Gospel of the kingdom. "And Jesus went about all Galilee, teaching and preaching the Gospel of the kingdom." In Matt. 24:14, Jesus says, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." Jesus came as the Heir of this kingdom, as He plainly teaches by the parable of the vineyard. He declared He was sent "to preach the kingdom of God" (not to set it up at that time, or on the day of Pentecost either, as it is said by many of the present day). There is but one kingdom spoken of in the Gospel. Gospel signifies "good news". Jesus

proclaimed the good news of that kingdom promised to Him in the covenant made with David. He is the Prince of the house of David; the seed spoken of in the covenant made with David, whose throne the Lord God will give unto Him. The subjects of His kingdom are the house of Jacob. Will anyone say that the so-called churches of Christendom in their present corrupt state constitute the kingdom of Christ; or that modern professors are His subjects? Let them reconcile, if they can, their ideas of a spiritual reign with Gabriel's announcement to Mary. David's throne was in Jerusalem, and that is the place where it is to be reared. Acts 15:16. David reigned over the whole house of Israel, and this son of God and son of David is to do the same. That it is future, nothing can be more plain, for the house of Jacob is in exile, and the land of Israel is under Gentile rule, as it was foretold in Luke 21:24. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Believers of the Gospel all rejoice to know that Gentile times are almost come to a close. It is a matter of rejoicing to them as well as to the Jews. Our Savior said, "Salvation is of the Jews." When the lost tribes are restored, and the dispersed of Judah brought back, these two houses of Israel united will compose the subjects of the kingdom. Paul says in Rom. 11:25-28, that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written—There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." Paul quotes from Isa. 59:20, 21. Happy day! Then shall the blessing of Abraham, through his seed, come on all the world, and all families shall be blessed in Him. Then will Paul and all of like precious faith, (which is the "one faith"), and therefore subjects of the "one hope," realize the fulfillment of that promise which he said God made unto the fathers—"unto the fulfillment of which promise our twelve tribes instantly serving God day and night hope

to come." Now then, from all the concurrent testimonies of the fathers we can understand to whom the promises were made, and why Paul mentioned the twelve tribes in connection with his hope. It was the restoration of the kingdom again to Israel, for which the disciples were so anxious while Christ was with them. They were mistaken in the time, but not in the event. They thought that He would have redeemed Israel at His first advent, but their disappointed hopes will be realized when He comes again in His glory. Then will the Apostles receive what He promised them while He was yet with them. He said, "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:28-30. Christ did not promise them thrones above, but where His kingdom is to be established when He comes again. Jesus said to them, "whither I go ye cannot come," but He also said, "I will come again, and receive you unto Myself, that where I am there ye may be also."

Whatever Jesus instructed His disciples to preach or teach in His name, is necessary to salvation. Philip went down to the city of Samaria and preached Christ to them. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. Peter says, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. . . . Then answered Peter. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:43, 44, 47, 48. So we see it is the things concerning the kingdom and name of Christ. The same things were testified of by all the prophets quoted by Christ and His Apostles, and from whom I have been quoting. We are commanded to believe. This very command implies that there are things to be be-

lieved. Having understood then from the prophets what these things are—and having believed the Apostles' testimonies concerning them,—then we are commanded to be baptized in the faith of them. Christ is the appointed Heir of all things, and by our believing these testimonies, and obeying His command, we become joint-heirs with Him. This is the Scriptural way of believing in Christ, and this is taking God at His Word. The Apostles well understood what they were sent to preach. In Acts 19:8, we learn that in the Jewish synagogue at Ephesus, Paul “spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.” And at Rome in his own hired house, he preached “the kingdom of God, and taught those things which concern the Lord—Jesus Christ, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.” Acts 28:23. Mark this. It is clear from this that Paul found the particulars concerning the kingdom, and concerning its King, in the law and in the Prophets. In his defence before Agrippa he says: “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come,” etc. Acts 26:22. If you read Paul’s discourse at Antioch (Acts 13:16-37) you will see how the testimony concerning the kingdom of God and its King is quoted from the writings of Moses and the prophets. Peter also showed that the prophets bore testimony concerning these things. They preached the Word of the Lord, showing these things by the Scriptures, etc. And this is the word, which “those that were ordained to eternal life believed.” The same word we must believe and obey if we are ever sealed with the Holy Spirit of promise; and this is the promise, even eternal life; “and when Christ, who is our life, shall appear, then shall we also appear with Him in glory.” The Savior began at Moses and all the prophets, and expounded unto His disciples in all the Scriptures the things concerning Himself. If we are ignorant of the voices of the prophets, we cannot understand or believe Christ’s words, consequently we do not believe the Gospel. The Old Testa-



ment is just as important as the New. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14. What if I am lightly esteemed, and my name cast out as evil? Did not our Savior say that this would be the case with them that believed His Word, and followed His commands? This is not the case with popular theology. Like Paul I am not ashamed of the Gospel, for it is the power of God to salvation, to every one that believes it. How I do love to read and meditate, and talk of the things concerning this kingdom. This is the way the disciples used to comfort one another. The last conversation our Savior had with His disciples before His ascension was concerning the things pertaining to the kingdom of God. He was condemned to death because He bore witness of the truth that He was King of the Jews. He sealed this testimony by His death, and confirmed it by His resurrection. If we expect to reign with Him, we must be willing to suffer with Him; we must be willing to bear His reproach, that we "may be counted worthy of the kingdom of God, for which we also suffer." 2 Thess 1:5. We are called by this Gospel, "to the obtaining of the glory of our Lord Jesus Christ," (2:14) that when He appears we may appear with Him in glory. But not till then. "When He shall come to be glorified in His saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day." 2 Thess. 1:10. Why did Paul lay so much stress on Jesus being of the seed of David? Why, because he wanted to convince them He was the King who should descend through that royal line. They would not believe He was the Anointed One because He suffered and died. His humiliation they did not understand; they did not know He must suffer before He could reign; that He came to confirm the covenant by His death and resurrection, and that this same Jesus should so come in like manner, as He was seen to go into heaven, and establish His kingdom and redeem Israel. "Consider what I say, and the Lord give thee understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead, according

to my Gospel." 2 Tim. 2:7, 8. It is evident enough that, to believe the Gospel, we must believe in the literal fulfillment of the covenant made to Abraham, Isaac, Jacob, and David, and which is testified of by all the prophets; concerning which all the apostles taught, saying none other things. For preaching these essential truths, they suffered the loss of all things, and rejoiced that they were counted worthy to suffer shame for His name's sake, knowing that great was their reward in heaven. Christ who is to become ruler in Israel was their hope; they believed just what the prophets said (and not tradition). "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with Him, and His work before Him." Isa. 40:10. "Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isa. 42:11. 'And, behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." Rev. 22:12. With what holy rapture did they respond, "Even so, come, Lord Jesus." No wonder they made the resurrection and coming of the Lord so prominent in their preaching; they knew they should not enter upon their reward until then. Dr. Adam Clarke says, "as the apostles preached, so the people believed; now, as the ministers preach, so the people believe." I am sure the Scriptures I have quoted show the contrast between what is taught and believed at the present day, and what was taught and believed by the church of God, in the days of the apostles. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John 5:44. Those who believe the Gospel of the kingdom, and are baptized, are those whose praise is not of man, but of God. If any believe these truths, not errors, and earnestly contend for the faith that was once delivered to the saints, they are obliged to withdraw or be expelled from the churches. And even if they are not expelled, they can not conscientiously sit still, and listen to dogmas, and doctrines, and assertions, put forward without the least shadow of Bible proof. It would be most painful to listen to such references to "standard writers," etc., as are now made, as though this were all the proof required in the

matter. If ministers would preach more Bible, and less theology; and if they would allow Bible language to be understood just as it would be in any other book, people would not be in such a state of darkness and uncertainty on religious subjects as they now are. Ministers ought to instruct (not mystify) the people, by bringing out of the Scriptures "things new and old." But alas! the majority, even of professing Christians, are deplorably ignorant of what the Bible contains. They know very little of what it says; and many seem to think it a matter of small importance whether they know or not. The reason why people do not love the Bible more, is because they do not understand it. They cannot expect to be very much interested in what they do not understand. And why do they not understand it? Simply because they have been taught to believe that the language of the Bible is not to be understood according to its literal import;—in other words, that the Bible does not mean just exactly what it says. They have been taught that it must be interpreted spiritually, and that therefore it means something which the literal language does not imply. Thus they are led to regard the Bible as a mysterious and inexplicable book. And the ministers, having thus departed from the plain, literal interpretation, are compelled to be continually taking from and adding to the Bible, in order to sustain their diversified systems and creeds; the people in the meantime being left in darkness. Is it any wonder that Christ, foreknowing the condition of the world at the time of His second advent, should have asked the question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. He knew that when He should come again, there would be but few who would have the true faith;—a faith based upon testimony well understood. True faith requires that the testimony presented shall be such as can be understood and comprehended. Credulity may swallow things that are incomprehensible, and unreasonable. True faith cannot. God, in His goodness has given man a revelation which is capable of being understood by all ordinary intellects. Having done this, all He now asks of man is, to believe His Word, and do what it enjoins. O how necessary it is

to keep the commands of God, and the faith of Jesus.

Jesus said, "He that believeth and is baptized shall be saved." From this we learn that He made faith and baptism alike and equally essential to salvation. They are inseparably connected. We must be saved by both. The King Himself has coupled them together, and whoever separates them, does so at his eternal peril. Jesus instituted the plan; He showed us the mode, by His own example. Does it not also become those who profess to follow Him? In the examples of baptism presented to us in the New Testament, we find two specially important points: 1, they were by immersion, and 2, in every instance, the persons so immersed were believers of the Gospel. The New Testament does not present us with a single instance of baptism by sprinkling, or pouring, or any other mode than immersion; neither does it present us with a single instance of the baptism of an infant. This is a Popish custom. If I had time and room I might tell you from history, why, when and how this was introduced. From the Papists it was transferred to the Protestants, and thus has been handed down to our day. Some endeavor to support this custom, by referring to the circumcision of the Jews, which took place on the eighth day after birth. But this proves nothing whatever in the case. The Jews were never set up as an example for us to follow; but Abraham their father was an example for our faith and practice. Mark what Paul says in Rom. 4.. "Abraham believed God, and it was counted to him for righteousness; how was it then reckoned? when he was in circumcision or uncircumcision? not in circumcision but in uncircumcision, and he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believed, who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." I think Paul gives us the most positive proof that Abraham is our example; and that we must believe the same things which he believed before he was circumcised. "For the promise was that he should be the heir of the world."

He received the seal of the covenant after he believed; so also we, after we have believed the things contained in the covenants of promise, should be baptised in the faith of them. This is the "one faith," and "one baptism," Paul speaks of in his letter to the Ephesians. There is no other faith, and no other baptism taught in the Scriptures; consequently no other can be acceptable to God. It is by this faith accompanied by this act, that we are brought into Christ, and become one in Him.

Paul, in the third of Galatians, after having shown how the Gospel was preached unto Abraham, how they that be of the same faith are blessed with faithful Abraham, and how they become his seed, says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:26, 27, 29. The baptism of the children of Israel into Moses, was a type of our Christian baptism. They believed in Moses before they left Egypt. This was a test of their faith in him. In crossing the sea they were brought under the law of Moses, and delivered from the bondage of the Egyptians;—so also those who are baptized into Christ, are brought under the law to Christ, and delivered from the bondage of sin. This act of baptism constitutes the "obedience of faith." Paul says (1 Cor. 10:1), "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea."

So we see they were all baptized. So also all that are in Christ are baptized into Him. Paul himself makes this distinction. The word baptize is a Greek word, and signifies to plunge or immerse. It is a transferred word, not translated. Paul settles this in Rom. 6:3-5. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we



shall be also in the likeness of His resurrection." Paul conclusively proves that whatever constitutes a planting or a burial is the mode, (most certainly sprinkling does not); he shows too, that baptism is an emblem of Christ's burial and resurrection to life, and of our resurrection. Our being immersed in an element which, if we were kept under the dominion of, would be death to us, so our rising from it is emblematical of our rising to life eternal. Christ's resurrection is the assurance that those who are in Christ shall be raised to die no more. Christ says, "Because I live ye shall live also." Death can have no more dominion over us.

By our baptism we express our faith in a resurrection to life to inherit those things we have been baptized in the faith of. This is what Paul means in 1 Cor. 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" or baptized in the faith of a resurrection from the dead. He was writing to the Corinthian believers. His whole argument through that chapter is a very important one. John, in Revelation (21:7), 'says, "He that overcometh shall inherit all things;" (3:21), "to him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." Christ has not yet taken His throne. When He does, all who are found in Him shall reign together with Him. O, what a glorious hope to be baptized in the faith of! No wonder the professing church care so little about the emblem, and think it of no importance, a non-essential, when they are so far removed from the hope set before them in the Gospel. They are indeed turned aside to another Gospel, therefore they are not hoping for the same things. Paul says there is but "one faith, one hope, and one baptism;" and "if we or an angel from heaven preach any other Gospel . . . . let him be accursed." How important it is we should prove our own selves whether we be in the faith, by searching the Scriptures, for they are all-important, and see that we believe nothing but what they say, and be conformed to the one baptism! Then we are commanded to walk in newness of life by a patient

continuance in well doing. We seek for glory, honor, immortality, eternal life. "As ye therefore have received Christ Jesus, the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith as ye have been taught."

Christ gave the keys to Peter, that he should be the first to unlock the mystery that had been hidden from the ages; how that the Jews should become heirs by the righteousness of faith; how they should become righteous in Him. This He did reveal on the day of Pentecost. Christ told him, "whosoever sins ye remit they shall be remitted unto them." On the day of Pentecost, after the Jews had believed the word that Peter had preached unto them, he said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. .... Then they that gladly received His word were baptized." Acts 2:38-41. This is the way Christ commissioned Peter to remit sins. Several years after this, Peter made known the fellowship of the mystery; how that the Gentiles should become fellow-heirs with the Jews of the same promise through the righteousness by faith of Jesus Christ. The Jews could not understand how they must attain to the heirship if they could not by the law, and especially how the Gentiles could be adopted and become fellow-heirs, until Peter made known the mystery, to whom it was given that he should be the first to introduce believers into Christ by baptism into His name, showing by this act that the name of Christ was named upon them, that then their sins were forgiven them for His name's sake. So then it is impossible after we have believed the required testimony, that our sins are remitted unto us until we comply with the requisite of faith, or have been obedient to the faith, which is the same. Paul, relating his conversion before the Sanhedrin, tells how Ananias came to him and said, "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. Paul had believed before Ananias came to him, for he asked the Lord what He would have him to do; but before he could receive his commission, he must be baptized and

wash away his sins. Paul, writing to the Colossian brethren, says, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also we are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:11-12. Paul certainly proves here that by being buried by baptism we put off the sins of the flesh (that is, all past sins) by the circumcision of Christ, or being baptized into Christ, which has taken the place of Abraham's circumcision. Our Savior said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God"! John 3:5. I am sure our Savior has made baptism important and essential to salvation, both when He commissioned His disciples, and also Nicodemus, to be born out of water, as it is in some translations. To be born of water, the subject must be enveloped in water the same as a child is enveloped when born of the flesh.

Remember, none are admitted into His kingdom except they comply with His requirements, and keep His commands just as He gave them. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city", and they shall see His face, and His name shall be in their foreheads, and they shall reign for ever and ever. People may call themselves by the names of various sects to which they belong, and know and think of each other by these names, but it all amounts to just nothing at all. These are all the thinkings of the flesh. Christ will only know them that have had His name named upon them in His own appointed way. I will, however, mention the case of Cornelius. He was told by an angel from heaven that his prayer had been answered, and that his alms had come up acceptably before God; but he must send to Joppa for Peter, and when he should come he would tell him words whereby he and his house should be saved. After Peter came, he spoke to him and all that were in the house the Word of the Lord. "While Peter yet spake these words,

the Holy Ghost fell on all them which heard the word .... Then answered Peter, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:44, 46-48. If they had not believed, water would have been forbidden them, so baptism before faith is not the apostolic baptism, and faith without baptism will save no one. If it would, it would not have been necessary for Cornelius to have sent for Peter to tell him words whereby he should be saved, and to baptize him for the remission of sins into the name of the Lord. Cornelius was a good man. He prayed to God always, and had the testimony of an angel that his prayers were answered, etc., and yet for all that he was not in a saved state until he was baptized. All the households that are mentioned as being baptized were capable of being instructed, of hearing the Word, etc.

There is no certainty, but the Scriptures only. I believe the Scriptures to be God's Word, and endeavor to find the true sense of it, and live according to it. John says, "And hereby we know that we are of the truth, and shall assure our hearts before Him"; "Hereby know we the spirit of truth, and the spirit of error"; "hereby know we that we are in Him"; "hereby know we that we dwell in Him and He in us, and he that keepeth His commandments dwelleth in Him and He in him", "for this is the love of God, that we keep His commandments; and His commandments are not grievous." "Whoso keepeth His word in him verily is the love of God perfected"; "and this is the word which by the Gospel is preached unto you." "Meditate on these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16. "These things have I written that ye might be saved"; "for we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ." 2 Cor. 2:17. Remember what Paul says to Timothy, "All Scripture is given by inspiration of God, and is profit-

able for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Remember it is just as important for you as it was for me, to examine yourself whether you be in the faith; this you must do by searching the Scriptures. The things to be believed are not found in one sentence, or in one verse, or in one chapter, but are scattered through the entire Word. Don't lightly esteem His words; remember what He says: "The word that I have spoken, the same shall judge him in the last day." You have no evidence that you are in Christ, unless you have from the heart obeyed that form of doctrine revealed in His Word. "The things that I write unto you are the commandments of the Lord." "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:19-21.

I was first prompted to write to you on this subject, from knowing what I have previously written to you. Now, it becomes you to compare what you believe and teach for Gospel with what I have written in these pages, proving from the Scriptures, that is, from the Old and New Testaments, what was the Gospel our Savior commissioned His disciples to preach and baptize believers into. And remember His Word is not yea and nay, but yea and amen. You will know by these pages what I believe. I have given all I believe in the language of Scripture, and having quoted the references in full has made the letter lengthy. Since you have condemned me as being led away into error, and excluding all others from the hope of the Gospel, but myself and a few others of the same faith, I hope sincerely you will, without prejudice, carefully read these pages, and if you don't understand them, do me the justice to read them again, and see which draws the line of demarkation, myself, or the Scriptures. I have given them to you just as they read, and you know what language would imply, if you read it in another book than

the Bible. I care nothing for popular orthodoxy; the Bible only is my standard of faith and practice; the plan is laid down there for man's salvation, how to become joint-heirs with Christ of the things promised to Him in the covenant. This has never been revoked, and never will be. I believe there are many worthy ones in the different churches, who have independent minds and, if these truths were pointed out to them, would gladly embrace them. Truth is spreading. And in spite of all men can do to prevent, the Lord will have a people when He comes again, though they will be few comparatively. The signs in the east indicate the time not far distant, when, according to Daniel, He will come, and shall break in pieces and consume all these kingdoms, and establish His own, and it shall stand for ever. Seeing we look for such things—what manner of persons ought we to be, "in all manner of conversation and godliness?" "We should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

When men our names and faith revile,  
 And cover with contempt and guile;  
 When they as evil cast us forth,  
 And count us as the vile of earth;  
 We know of One who looks and loves.  
 What matter, then, if God approves?  
 They, from their churches may expel,  
 And e'en forbid us more to dwell  
 In their communion; may eject,  
 And cease to treat us with respect;  
 Our Father's hand is our defense!  
 And none shall ever pluck us thence.  
 They may no longer us esteem,  
 May heap upon us scorn and shame;  
 We may become to them as fools,  
 So much that warmest friendship cools.  
 Earth's dearest ones may cease to love—  
 Not so those heavenly friends above.  
 Oh, let us, then, with firmness stand,  
 A zealous, true, and faithful band;  
 Undaunted by the rage of men,  
 We shall a crown and kingdom gain.



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