

WORD AND WORK.

VOLUME 6.

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"CONSIDER WHAT I SAY; AND 'THE LORD GIVE THEE UNDERSTANDING IN ALL THINGS.'" 2 TIM. 2: 7.

Developments For The Ultimatum.

We copy the following comment of Mr. C. T. Russell, to show how keenly he realizes great changes are coming in the mixed field of Christianity and heathenism, or heathenism Papalized and Protestantized. Then if he can see this from his confused standpoint, how much better ought those who have the pure, unmixed light see it? Those who see and know the two in the field from the simple Bible stand point:

"Comparatively few of the common people of Christendom realize how thoroughly the Word of God has already been rejected by the leading Doctors of theology. When over twenty years ago we pointed out from the Word of God that all classes of Christendom were about to be tested on the fundamentals of Christian faith, and that according to Psalm 91, a thousand would fall into unbelief to one who would stand faithful, some mocked—considering that no more absurd proposition could possibly be made. Apply this rule now to the 300,000,000 of Christendom and the number to stand would be 30,000.

In our last issue we noted that some candidates for ministerial office in the Presbyterian Church had publicly disowned belief in Adam and Eve as the first parents of our race considering that portion of the Scripture mythical unreal, untrue, and how the Elizabeth (N. J.), Presbytery finally passed such an one,—who purposes to become a missionary. Since the subject has been considerably discussed in the secular and religious press, and so far as we have noted, generally in sympathy with the unbeliever,—generally in condemnation of those who called in question the unbeliever's right to acceptance as "orthodox." This is truly a peculiar world: any one who believes in the Second Coming of our Lord to be the King of earth, as foretold in the Scriptures scores of times, is "offcolor," "tainted" or "non-orthodox," according to the basis of his critics. The man who denies eternal torment as both unreasonable and unscriptural and who calls for proof text from the Bible (not prable and symbolic statements, but literal) "or who denies that the Bible offers immortality in any sense or condition to the wicked, and asks for proof texts,—is denounced as a "heretic," as is also the man who declares that he believes in the Father and in the Son and in the Holy Spirit, and that these are at one or in full harmony, but who denies that it can be true that they are one in person, or that the Scriptures so state, and invites proof texts. On the other hand, whoever professes to believe these things which the Bible does not teach, and which reason repudiates, and who denies the Bible record of creation accepting instead the unscriptural theory of evolution,—that man is promptly labeled orthodox, and any unwilling to so concede are promptly denounced as unenlightened fossils. Surely this is what the Lord referred to as calling evil good, and good evil.—Isa. 5:20.

The following is from the comment of the New York Independent, one of the leading "orthodox" religious journals of the world:—

"We venture to say there is not a competent educated professor of biology or geology in the obscurest Presbyterian college in the United States who believes that the Adam and Eve of Genesis were historical characters. One would have to rake all our colleges and universities with a fine-toothed comb to find such a teacher, and very

few they would be. The belief, in scientific circles, of such an Adam and Eve is dead, and is no longer considered or discussed. Of course, the doctrine of a literal Adam lingers in popular belief, just as once did the belief in the world made in six literal days; but it is held by those who got their education a generation or two ago, or who never got any education at all. The older men in the presbyteries, especially those who have, for one reason or another, dropped out of the educative stress of pastoral life, have not learned what the colleges now teach; and it is they that oppose their large ignorance to modern knowledge."

What plainer statement of present conditions could we ask? and from what higher authority could it come? Notice again the last sentence which we have italicized: only old fogies—country preachers and the unlearned—any longer believe the Bible to be God's revelation. To the "cultured" it is a book of fairy tales mixed with pessimistic nonsense of weeping prophets who never dreamed of the grand time coming when the trust-giants shall hold full sway and bring in the Millennium of wealth and aristocracy. Not knowing so much as these modern teachers, "higher critics," the prophets dreamed and wrote of a second coming of Christ; and of the establishment of a Kingdom of God under the whole heavens:—of a lifting up of the poor and the needy and a humbling of the great:—of a laying of righteousness to the line and justice to the plummet. Well, we prefer to be with the Lord the Apostles; we prefer to believe "all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21

The editor of the New York Mail and Express, not being a trained theologian and Doctor of Divinity, shows his "backwoods" ideas on the subject as follows:—

"It is one thing to say that the story of Adam and Eve is a myth, and quite another to say that it is false. Embodied in the Scriptural account in the first chapter of Genesis is most profound bit of wisdom, the most searching dip into the springs of human action in the face of the great mystery of life and divinity that surrounds us, the most vivid revelation of the power of God and the helplessness, yet hopefulness of life, that all the world's literature has brought down to us. It is fundamental in many ways. That the guardians or religious doctrine should seek to hold neophytes to a belief in it is not to be wondered at.

"A myth is but old, old speech. All things are spoken in some shape before they are written. The myth is the spoken, elder Scripture. Not all myths are entitled to become Scripture; but this one was so entitled—and it is true. If anything possesses authority in this doubting age, this record does. There may be more wisdom in the act of simple dominies who require rigid adherence to its letter than in the proceedings of those who treat it with flippant doubt."

This learned editor, in his anxiety to "straddle" the subject and to please both parties, had used the word myth in an unusual and unauthorized manner, which merely shows that he and others are well shaken in their credence of the Bible, tho not yet ready to abandon it completely. We quote the Standard Dictionary's definition of this use of the word myth as follows:—

"A fictitious or conjectural narrative pretended as historical, but without any basis of fact, hence an imaginary or fictitious, object, or event; as Santa Claus is a myth.

"The difference between legend and myth now well known. . . . The myth is purely the word of imagination, the legend has a nucleus of fact."

"Synonyms, Antonyms and prepositions." says:—

"A legend may be true, but can not be historically verified; a myth has been received as true, at some time but is now known to be false."

How long will it require for people to learn that the Bible is so thoroughly

one and its story one, that a repudiation of one part means the repudiation of the whole? For instance some may reason that the truth or falsity of the story of Adam and Eve and their original perfection in their Eden home, has no bearing upon the general plan of salvation presented in the Scripture; but in this they greatly err. If there was no fall from holiness and perfection, there could be no need of a Redeemer to ransom him and his posterity from such a condemnation, and the promised blessing of a restitution of man to Adam's primeval estate would be an absurdity.

But let the good work go on. For as the Apostle said in his day,—“There must be heresies also among you that they which are approved may be made manifest.” (1 Cor. 11:16.) Much more is this the case now: the "harvest" time of separating wheat from tares having come this seems to be the Lord's method of hastening it in its due season. "None of the wicked will understand." Dan. 12:19.) The wise toward God, counted fools by the wisdom of this world, will begin to open their eyes to the true situation as this breach grows wider. They will begin to "inquire for the old paths," and they will be in the right condition to hear and heed the true Shepherd's voice and to comprehend with all saints the divine plan of the ages. These ("not many") are hungry for it now, but are deterred by the misrepresentations of the shepherds of Babylon whom they trust too implicitly,—taking their word without proving it by the Word of the Lord.—

Now the truth is these "Doctors of theology," are Mr. Russell's nominal Christians. Christians that stand in the mixed field on the seed of tares instead of the seed of the kingdom. And they never have sown any thing else but tares. Then are they Christians, or even "nominal Christians?" Tell us Mr. Russell. If you think we are very dull of comprehension, you should the more patiently, vigorously, and persistently labor to show us how a man can receive tares in his heart instead of the gospel of Jesus Christ, and yet be even "a nominal Christian." Where do you get the idea of tares, being "nominal Christians?" We truly believe it is your own manufacture.

Again where did you get the idea over twenty years ago of "all classes of Christendom?" Sir? Christ shows that in the mixed field there were just two sowers, or two seed, and two developments, or growths from these seed and work. Therefore only two classes. Do you see that, or not? Please say yes or no. Do not squirm around it. Sometimes we are almost persuaded we have convinced Mr. Russell these Doctors of Christendom are simply Doctors of the Devil, just what Christ says they are. But for him just to have the honesty to come out and confess it would make him very unpopular, and it would be a blind over what his confused eyes saw twenty years ago.

To test these tares, just what WORD AND WORK has been doing for many years, and we in the field many year before it was established, is not a test of "all classes of Christendom." For there is no Christianity in them. If there is any about them it is on the outside. For the doctrines they teach are simply fundamentally the doctrines of devils. Oh, you may say they teach some truth. Yes, but the Devil has always done that. That is his same old trick. The first thing he got wrong in the beginning was life in man could never have

cessation, no matter if he did sin. But he teaches more error than that now. He teaches there is no resurrection of his man that shall not surely die. He has enlarged the issue he made with God. Has he improved, or has he waxed worse and worse? Sir? Which? He has done something. And his mark and track are larger in the mud than they ever were.

We admit WORD AND WORK is putting the true test in the field with its collaborators. But we hold to the form of sound words, and say simply as God does, the wheat and tares are both being tested, or proved. Mr. Russell is so mixed, confused, and indefinite, who can understand him? We have met with many of his converts and they are doing but little more to aid in a definite harvest than any other confused sect. They do not know how to take hold of the harvest work.

Mr. Russell refers to Psa. 91: 7, 8. to prove his 20 years proposition that many Christians, or what he calls nominal Christians, would fall. God was showing David that those who had eyes to see would not fall. But that the wicked who could not see would fall. "A thousand shall fall at thy side, and ten thousand at thy right hand, BUT IT SHALL NOT COME NIGH THEE. ONLY WITH THINE EYES shalt thou behold and see the reward of the wicked." The wicked, the tares, do not see this fall coming on them. Daniel said none of them shall understand. Mr. Russell is very unfortunate, and no one has tried with more patience and care than we have to get him to see his mistakes, which is caused by an ignorant, nominal Christian who claim to believe the Bible. They are taught as the truth is in Christ. In this way he takes in all kinds of faiths and baptisms. He therefore defiles his temple with the works of men.

Towards the winding up of the present harvest the untimely grains of wheat or figs will also fall, because of the great troubles that will overcome their weak, infantile faith, because of the lack of mature overcoming power.

John represents these untimely, light giving grains as stars of heaven. The harvest is to close with the opening of the sixth seal and the final great shake down of all the present systems of Transition. John viewing it said, "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13 Then will come the great overthrow of all evil systems.

The western states do not realize what havoc Doctors of Divinity in the East are making of their doctrine and faith. At one end of the line they are tearing up both old orthodoxy and the Bible, while at the other end they are trying to hold to the Bible and build up old orthodoxy. They are having a sweet time and mess of it. A regular candy pulling at their house.

The holy spirit of their god preaches one thing in the East and a contrary thing in the West. Their god cannot hear himself that distance. They make their holy spirit preach many contradictory things, therefore we regard their god as a great old liar.

There is a great effort to supplant the Bible's account of the origin of man in the East with evolution, and a still greater one to deny the resurrection of the dead with Transition in the West. But these two extremes are two far apart for either to see what the other is doing for the destruction one of the other. Their god and holy spirit are blind. The fire for partial dissolution and reorganization into gigantic powers for destruction is kindling.

The Gospel Vs. Transition.

As we have solicited others to give their reasons why they preach, encourage, and defend the gospel of Christ against Transition we also believe it our duty to enlist with them and give a few of our reasons, before others send in theirs.

(1) It was the first commandment Christ gave to the eleven after he had announced to them the fact that he had received all power "in heaven and in earth." Matt. 28: 18. "He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. It was the gospel and not "the doctrines of my church," or "the doctrines of your church," he commanded them to preach.

(2) The doctrine then of Transition, or the doctrines of the immortality of the soul, "a never dying," "ever living" soul had not so much as been mentioned among them, to say nothing of teaching these fables. Then we are not commanded to preach Transition but the gospel of Jesus Christ.

(3) God holds us responsible under command to preach the gospel, but He does not hold us responsible under command to preach Transition, the heathen doctrine some are trying to thrust into and upon the church now, as the gospel of Jesus Christ. They glory in preaching this fable to their own shame. But Paul said, "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea woe is unto me, if I preach not the gospel." 1 Cor. 9: 16.

(4) A reward is offered to those who preach the gospel. A curse is pronounced upon those who preach Transition or any thing else. Paul said, "If I do this thing willingly, I have a reward; but if against my will a dispensation of the gospel is committed unto me. 1 Cor. 9: 17. "Woe unto me if I preach not the gospel!" Not Transition. It may appear reasonable to some, but intelligent men that certain ones claiming to be "sound gospel preachers" straight edges, will persist in preaching Transition and Immortalism. Nevertheless they do so to the rejection of Christ, his gospel, and his brethren.

(5) God has neither authorized angels nor men to preach anything else than the gospel of Christ. Hence Paul said, "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." Gal. 1: 8, 9. This seems to be a very plain reason then why we should not preach Transition.

(6) We have strict warnings against departures, and strict charges to hold ourselves in separation from innovators, corrupters, and heretics. Paul said to the evangelist, "I charge thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 1-5. Paul knew that these teachers that follow the flesh instead of Christ would seduce the hearts and ears of the members and "turn away their ears from the truth." Many now who hold to and preach this fable have never turned unto the truth. Paul was looking at the decline or the apostasy when he gave his charge and warnings. While we today are taking a view of the return of some to the truth. Yet we see those under the leading and power of the fable are doing what Paul said they would. Turning their ears away from the word.

They are "ever learning, and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest." This fable of passage from one state or life to another without death, called Transition allows its devotees to go through the form of the gospel. That is they say that Christ died, was buried, and rose the third day, but they deny the power of it by saying it was not the real Christ himself, but his body. Paul says, "Having a form of godliness, but deny the power; from such turn away." 2 Tim. 3: 5. Then we see no chance for an honest soul that understands the gospel at this late hour to turn from it, or to preach another. Therefore how can we do otherwise than to be on our guard with diligence and vigilance against all innovations and with faith preach and defend the word?

(7) The vocabulary of the apostles in their practice and teaching was plain and simple. All their teaching centered on Christ. What he is, was, and shall be. What he did to secure redemption to all men, and what he did for the remission of past sins, all sins, (save one), and eternal salvation of any. They asserted the same things in the same language. They never carried Christ into the dissecting room as Transitionists now do, and dissect him, and establish a new vocabulary, or another form of words to disprove the real death of "the real Christ." Transitionists claim that the Christ that came in the flesh did not die, that it was just the flesh Mary gave him after he came that died. That the real Christ that never died, and was not therefore buried and raised from the dead, was not the fruit or seed of either David or Mary. But the dissected part he received after he came was the character and the character in all these things, therefore making two parts of the one Christ before death, and two Christs after death. But buckle and tongue fail to meet here. One died the other did not. Their Christ that came did not die. The sound, simple language of the apostles always pointed out and pictured the one Christ, that shared in and suffered all these things.

(8) As evidence plainly set forth to prove the foregoing let us go to the form of sound testimony held and given by inspired men. Peter in his first discourse said that David knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ (not just his body) to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Hence he made the soul and Jesus one. That it, or Jesus was raised up out of death and hell. He had the resurrection as the door for the escape of Jesus, or his soul, from death. This was the deliverance, by which he might rise and ascend. But Transition makes death the door for the escape of man, or his soul. It is also their deliverance, by which the prisoner arises and ascends. Why then not stand with Peter on his testimony and save ourselves from the woe and curse pronounced on Transition.

Again, did Peter change his language on Pentecost to that of Transition when he reached the Gentiles? Did he like modern pulpiteers get off with a new vocabulary on the immortal, never-dying, going-to-heaven soul? Let us see. "Whom they slew and hanged on a tree. Him (not another one) God raised up the third day, and showed him openly. Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." Acts 10: 39 41. Jesus and his soul are

one here again. Not two. Therefore his soul by the power of God "rose from the dead." It was not brought down alive from heaven. "And so it is written, The first man Adam was made a living soul." 1 Cor. 15. But one will say there is "the second man," who cannot die. Yes, there is a second man, and he "lives for ever more." Rev. 1: 18. But what is he, and where is he? "The second man is the Lord." 1 Cor. 15: 47. Made so by the resurrection. Were it not for the resurrection of the dead souls there would be no Lord from heaven sitting at the right hand of God. He was the first, but he died and became the second. Then there is no door of escape, deliverance, or ascension for the dead without the resurrection. Paul in his preaching did not change the form of sound words. But said, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 8. "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the Gentiles." Acts 26: 23. But death is the door of light and rising with Transitionists. Peter declared, saying, "David is not ascended into the heavens." Acts 2: 34. They declared the resurrected One the begotten Son of God. How then could God's children rise and ascend till they are begotten?

Paul said God raised up Jesus, saying also of God, "This day (the day he rose) have I begotten thee." Acts 13: 33. "Who was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1: 2-4. All this Transition denies. It denies the seed of David according to the flesh was the Christ. For their immortal Christ that never died was not the seed of David. Therefore many of them never held to the form of sound words. We must never let them slip but hold them fast.

(9) Paul shows that a descension in life from heaven is not a rising of the dead man, or soul, to life from death, and then showed the church that such testimony would be a false gospel upon which would rest faith in vain. "If Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that He raised up Christ; whom he raised not up, if so be the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised your faith is vain, ye are yet in your sins. Then they which are fallen asleep in Christ are perished." 1 Cor. 15: 12-18. Therefore there is no hope to be placed in this life escaping through a death door and continuing. If that were the only hope we have we would be miserable indeed. Paul said also "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 19. Our future hope and life is not in this life but in Christ who is our future life which he will give at his coming. "For as in Adam all die, even so Christ shall all be made alive." But every man in his own order, Christ the first fruits: afterward they that are Christ's at his coming." 1 Cor. 15: 22, 23. Then as cessation came to life by one man, would not the restoration come through the one that has the power to raise up and restore the dead to life? "By man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 21, 22. Paul places this making alive in the change had by the resurrection. Transition places both making alive and the change in death. Paul declared "If the dead, rise not then is not Christ raised." Then how can there be a deliverance, a future life, and an ascension unless these come to all as they came to Christ? This silences the batteries of Transition.

(10) John shows us that the basis of all our faith, hope, fellowship, and salvation is in the testimony we have already set forth. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full." 1 John 1: 2-4.

(11) Because there is no promise made to those outside of this gospel, faith, hope, and fellowship. Outside all is darkness, confusion, and hatred. They are in a continual stew and wrangle among themselves. Things that were once set up as a dividing line between them and Christ and one another, are now being crossed and abandoned among themselves. They are a batch of contradictions and a changing mess of confusion. They have no abiding place, neither do they look for one to come, for they want to go to heaven when they die. Their joy never gets full it seems. But they are filled with trouble, sorrow and disappointments even over their own works and teachings. For their doctrines stand out full of contradictions of themselves and of the gospel of Christ. A jargon so unlikely and repulsive to every Christian sense or courtesy.

(12) The gospel of Jesus Christ is the proclamation in this world of darkness, sorrow, tears, and death that brings unspeakable joy to the heart that stands on the battlefield of trials, losses, and gains. It is the only glad tidings that gave apostle and prophet power to overcome the multiplying evils and temptations of the wicked one. It is the only thing that places a door of deliverance between this world and the next, and that door is the resurrection. It is the only intelligence that explains how sin came into the world, and death as its consequence. It is the only thing that teaches how, when, and why a price had to be paid to secure redemption to man, and why no deliverance or salvation could be had by this redemption without the resurrection. It only points to the glorious kingdom to come through development of its subjects by a fiery trial and finally by a triumph over death through Christ and the resurrection. It is the only system that tells how there are two worlds, or kingdoms, and two men, one a living soul and the other a living spirit for these two worlds.

It and it only explains how a change must be wrought out from this nature and corruption to the glorious incorruptible inheritance and crown. It is the only system of faith, hope, and fellowship in this cold world of disappointments and death that exposes all evils and all the systems built up therein by the blind builders. It truly is the light of God, now shining out of one part of heaven even unto the other. It is the unspeakable joy that gives noble thought, pure life, and warm impulse to the living heart of the soldier of the cross.

(13) Therefore if we turn away from this light and glorious proclamation heaven, to what shall we go? Therefore no enlightened, rational man has any guiding star elsewhere to look to. Without it he is at sea without chart, compass, light, star, or hope. All would be enveloped in midnight darkness, with no music from heaven, to cheer the soul of the dying pilgrim. May God help us to hold to the old Book and the glorious gospel of Christ.

BRO. WM. L. GIBBS:— After traveling 522 miles we located in New Mexico near the Pecos Valley Railroad two and one-half miles South of Mexico, right along by the side of the State line. Texico is a station on the railroad. But it has no Post Office. Bovina is our nearest Office 14 miles away.

Send us WORD AND WORK. Write us if you have the time. Remember us in your prayers.

JOHN BOSS.

DEAR BRO. GIBBS:—I am making my arrangements to start to Matador as per promise. I promised Brother Hester I would be sure to go. I will start the last day of this month. And I will go to Hobbs as soon as I get back from Matador, on the fourth Sunday in July.

I will write some field notes while out West, if I see any thing worth writing about.

Brother Gibbs, I certainly appreciate June issue of W. AND W. and would to God I could get a copy of it into the hands of every honest seeker after truth in the world. And I do hope the brethren will continue to write on subjects of interest, and others will join in the good work with us. I close praying God's blessings on you and yours.

F. P. HESTAND.

Andon, Texas.

DEAR BROTHER WM. L. GIBBS:—I have never formed your personal acquaintance. But I hope to see you soon at the debate at Maverick. I feel that I could spend several hours of pleasant and profitable conversation with you. I have read W. AND W. some and I can say it is the most edifying paper I ever read. It contains much spiritual food, which no other paper has.

Bro. Gibbs, please find enclosed money order for which please send me the following books. Three copies of Young's Analytical Concordance, and three copies of Emphatic Diaglott, and one Developing light. I have seen these books, and know they are of great value to any one, and especially to a disciple of Christ.

Yours in Hope of the of the Resurrection.

ARTHUR BEATY.

Bronte, Tex.

DEAR BRO. WM. L. GIBBS:—I have sent the propositions to be debated between yourself and E. M. Borden to the F. F. for publication. I have written to E. M. Borden. Should E. M. Borden fail to meet you, Mr. McCraw will be prepared to take his place. A good many are counting on seeing you defeated. So be well prepared, and do not leave a stone unturned.

Brother Arthur Beaty will, I am told, preach his first sermon at Union schoolhouse, on the first Sunday in July. So I feel that we have done some good along this line. He is only 19 years old, but he has a great deal of confidence in himself, which will be a great help to him. He has a fine memory.

Hoping to hear from you, and also to see you in the near future I close. Wife joins me in sending best wishes and kind regards to yourself and children. Remember us in your prayers.

J. SAM HALL.

Maverick, Tex.

Brother Hall we hope you will live long to enjoy the fruits of your labor. All that Brother Arthur will have to do is to stay with the Book. The despised old Book of God is rising. Be steadfast, unmovable, always abounding in the work of the Lord, not in up-to-date fast society and soft places. Be an humble hero, worthy of the name Christian. They will try to get him every where and into every place, upon the penacle, and even into heaven when he dies, if they have to take him by the route they carried the Spaniards. But Jesus has shown us the way into the eternal kingdom on earth, but not of this world.

WM. L. GIBBS, DEAR BRO:—I am glad the cause is growing. I have received last issue of WORD AND WORK, I am well pleased with it. I think it the best issue for some time. You no doubt will receive orders for special copies.

Bro. Bradley preached for us Sunday night, which will be his last preaching here until he returns from the debate in Jones Co. He will leave home Friday week and will hold meet-

ings until September. He will no doubt do much good in that time.

I left home May 3d, and went with Bro Hester to San Angelo, Tex. to Dr. Marbery's and on May 6th he had an abscess taken out of his liver. There were several ounces of puss, which was deep in the liver. I stayed with him two weeks. He had a very close call. I received a letter from him yesterday which was written last Saturday. He said he was then able to go down stairs for his meals, and hoped to come home in two weeks.

He says he is going to become actively engaged in the spread of the truth if he ever gets well enough.

I think I shall go to the Bradley-Chism debate.

Your Brother.

W. B. WILLINGHAM.

Hobbs, Tex.

Many of our readers know Bro. Hester personally and all of them know of him. How glad they will be to hear he is in a fair way to recover, and to become more actively engaged, if possible, in the glorious cause of Jesus our Dear Redeemer. His long illness and great suffering have made the hearts of friends sad. Sister Hester has gone to Bro. Hester, Bro. Bradley informed us, and they both perhaps will be at home by the time W. AND W. is mailed.

DEAR BRO. W. L. GIBBS:—Your very kind letter to hand, also your paper. It is certainly appreciated. Please accept thanks for both letter and paper. I see that you are correct in many important particulars. As to myself I always write just what I believe to be true, fearing no man or set of men. This has made me some enemies, and also some very good friends. But I have been misunderstood by many carnally minded persons. For years and years I tried to arouse the brethren in W. Va. as to the necessity of evangelizing the mountain counties of that state. In the effort to carry the truth into the "REGIONS BEYOND," I lost my health, and then I came here. Among the "tried and true" I would name Bro C D. Moore, Sistersville, W. Va. Saml. Grim, Deep Valley, W. Va. Jos. G. Eldred, Quincy Michigan. Lum Goodwin, Elk River Mills, Ala. Susan D. Holmes, Franklin, Ind. These have made sacrifices for Christ's sake. I may send you some notes by and by. "Pray for us."

Your Bro. in Christ.

F. P. FONNER.

O'neal, Ala.

From Bronte.

DEAR BRO. GIBBS:—I would like to ask you a few questions, which I would be glad you would answer by return mail if possible.

Why did the preacher in Ecc. 3:21, ask the question, "Who knoweth the spirit of man that goeth upward?" It seems as though someone was teaching about the same doctrine some do to-day. Answer if you know, as I am thirsting for knowledge. I expect to have use for that next Lord's day two weeks.

Bro. Gibbs, do you deny there being a spirit in man? Answer please. I know you do not, but there are some of the Transitionists here who say you do. I want your answer to show them.

Brother, I hope to be with you some day spreading the good news of mortal man, and the second Adam. Please find enclose—

Your Bro. for God's word.

ARTHUR BEATY.

Bronte, Tex.

Brother Beaty these are the evil days or days of evil. The Lord's day is future. John was caught forward and down into the lord's day by vision when he was in the Isle of Patmos and saw things of that day. Again Peter, James, and John saw it in the Mt. of transfiguration, or saw things to come

in that day. Solomon's concubines, who were a type of transitional churches of to-day, taught the same doctrine taught to day in the churches. They did not know what they taught. neither do they know now. Hence Solomon's question cannot yet be answered by them. Who knoweth? It is common yet to claim and teach things without knowing. Jude speaks of some "who know naturally, as brute beasts, in those things they corrupt themselves." Jude 10. Paul says, "There are many unruly and vain talkers and deceivers** whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake." Titus 1:9-11 They are vain talkers, thirsting for the waters of Babylon.

Tell those who follow Transition and deal in its lies and tricks to read the F.F.-W. AND W. Discussion if they wish to know what we teach on the Spirit of man, or to read the Bible. They will see that in that discussion our definition of the spirit of man and all other things was accepted as true, or not denied.

They are the ones that deny the spirit of man, for they teach the spirit is a man of itself separate and apart from the body. Hence this man has no spirit. For the man is the spirit, or mind, himself. Do you see?

The great trouble with these poor, deluded fellows is, their Doctors of devils do not define any of the original words for them, and they have no books, and if they had, they would not have time to use them, as they spend their time in the use of their tongues tattling, and discussing things they do not understand.

For instance their Doctors tell them the hull of man dies but the man proper is an immortal spirit, and it does not die, but shoots out into glory, goes upward, as Solomon's concubines claim. They quote Ecc. 12:7, which says, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Of course this is proof "pine blank" to their mind, because all the mind they have on it is what their teacher gives them. Now what is the original Hebrew word for spirit here? Ruach. Is it always translated spirit? No. And if it were it would prove too much, if their idea of spirit were a correct one. Why? Their idea is every man has a being in him called spirit. Hence one class of universalists say their idea is right, and these things in all men go to God, and not to the Devil. So they teach universal salvation without a resurrection. And such a doctrine is strictly Spiritualism. Solomon here was answering the question he propounded in Ecc. 3: 21, which is the spirit of all men at death goes to God, not to the Devil.

But the question is here, is the thing God gave man the man, or any part of man? No. What was it God gave man? The breath of life. This breath or air came from God. Is that a conscious being as Spiritualists and Universalists claim? No. The trouble is Ruach is not always rendered spirit. See the Debate. But it suited (yet ruined) the reformed church of England to here so use it. It is rendered breath 28 times.

Now let us try the King James translators in another place and see if we cannot take Universalism, Spiritualism, and Transition away from them. David shows he had being while alive, not in death, and says of man, "His breath (Ruach, or spirit of Ecc. 12:7,) goeth forth, he returneth to his earth. in that very day his thoughts perish. Psa. 146:4. Then when man gives up Ruach, breath the thing God gave him his thoughts perish. Not so says Spiritualists and Transitionists. Their perverted proof text proves too much for them, it therefore proves nothing.

Now is the breath the only spirit man has? Paul says, "What man knoweth

the things of man save the spirit of man which is in him?" 1 Cor. 1:11. Here we see the spirit has knowledge while the breath, which God gave to man, has not. Herethen it is used as the mind. This spirit God formed within man, says Zechariah. But God's word cannot stop the wide mouth of Transition. If man has not a spook in him that goes off to glory he has no spirit, i. e. to their mind. But they like other folks are what they are educated to be. Christ says go teach all nations, and the nations were full of this fable when he gave them his commission. This fable fought Christ and the gospel then, it is still fighting him and his testimony.

From I. T.

DEAR BROTHER GIBBS:—In my weak way I again try to write you a few lines. I received your kind and welcomed letter. I have gotten so that I can't hardly read your letters without shedding tears. They always remind me of old times past and gone, never to return.

O, how we enjoyed ourselves, and how we all loved one another. We were all together, and for Christ. Just look at us now. What are we now in this neighborhood, that once was so lovely and now so cold toward each other. So cold we cannot even have Sunday preaching, to say nothing of big meetings, like we once had. Every body is so changed.

No one else names such a thing as "let us get together, and send and get a preacher and have a big meeting."

We tried to have singing this Spring. They met a few times and then quit. Chism ruined our neighborhood and we never will unite again. Write me, and tell me who Sister Miller is, if she is in for a meeting so am I.

Brother Gibbs, I have not forgotten you and your noble work here. I pray God to bless you and yours in the work. As soon as I make a sale I will aid the work. Don't fail to send me WORD AND WORK, as I cannot do without it. If Rad Perkin's is up let him know at Robberson.

Pray for me.

W. M. MCCARTY.

Tussy, I T.

Bro. McCarty, we are always glad to hear from any one by letter, about Jesus his matchless love, and glorious cause, especially from the dear soldiers that have stood shoulder to shoulder with us to protect the cause against the inroads of that awful, Lord denying doctrine, Transition.

Bro. Rad Perkins did not order a change of his address. Therefore the paper was sent on to Wynnewood till his time expired.

Sister M. E. Davis is at work in the cause at Alma, I. T., near you, we suppose. You have the wrong name. Not Miller but Davis.

No wonder the cause and fellowship of Christ suffers such destruction, coldness, and indifference there when they let Chism come in and match a debate with an Advent, to make it appear he was fighting error with the gospel, to get the advantage of the credibility of those unskilled in the word, tricks, and polemics with no other view than to tear down the truth and love we had labored hard to build up there. The Advent had much more truth than Mr. Chism had, hence the awful result of the congregation going into the ditch. But why not the congregation appreciate the trial of their faith and good lesson, and be determined to let no more Transitionists play their tricks.

See Sister Davis, Brother Perkins and others, scatter the F. F.-W. AND W. Discussion among the members, and have about two week's meeting, and call them back to Christ Jesus and the word.

To us there does not seem to be enough courtesy, truth, and love in Transition to work any set of people together, unless they have a hireling or a priest over them.

From Tennessee.

DEAR BROTHER GIBBS:—After so long time, and since I saw you at Goldthwaite Tex. (the time you got the shucks and cobs, Transition) I have often thought of you, and Brother Weathers of Goldthwaite. I am so glad I met him, and got started on the way of gospel truth. I am happy also over what I have learned by meeting you.

You are the only man I ever met that preaches the Bible or the gospel, and I had for years been hunting for the truth. I have been a close reader of W. AND W. since I came home from Texas, and have studied the Bible on what is taught in WORD AND WORK. I have done considerable talking, and opened the way to let the people read the paper. But they are hard to reach, and I must say I have done but little good, only that I have succeeded in getting some good men to studying. I am trying to get subscribers.

The leader in the Christian Church here attacked me several times on the death of Christ. He said Christ did not die, but the body only died.

I gave a young Methodist preacher more than he carry away last night. He said he wanted to talk with me again.

So you see Dear Brother I have had a hard time since I parted with you at Goldthwaite. But W. AND W. and my Bible hold me up.

I see in W. AND W. that you and Borden are to debate. I would like to hear it. I am going back to Texas this Fall. Find enclosed 50 cents. Continue my subscription and send me Developing Light.

Dear Brother, pray for me, that I may arrive at the truth, and be able to show the truth to others.

May God bless and preserve you long to proclaim the gospel. I hope to meet you again in Texas. This is only a private letter not to be seen in print.

I remain your Brother in the one Faith.

A. B. McCULLEY

Clifton, Tenn.

Yes, Brother, we publish it to show that in Tennessee they still sing the same old song of the Serpent "Ye shall not surely die." Gen. 3:5. We must faithfully labor to get them to sing the new song. It has the overcoming power and victory in it. "And this is the victory that overcometh the world, even our faith." 1 John 5:4. There will be fire in the fight, but let it come. John looked to the end of this harvest and to the coming of the seven plagues, and said, "I saw as it were a sea of glass (luminated by knowledge) mingled with fire; and them that had gotten the victory over the beast. (Anti-Christ,) and over the number of his name, (666,) stand on the sea of glass, having harps of God. (Truth harps). And they sing the song (testimony) of Moses the servant of God, and the song (testimony) of the Lamb, saying great and marvelous are thy works, Lord God Almighty; JUST AND TRUE are thy ways, thou King of saints." Rev. 15:2, 3. It is the new song, which is, "I am he that liveth, and was dead; behold, I am alive for ever more, Amen, and have the keys of hell and of death." Rev. 1:18. Here you see not only the new song, but both ends of the chain coming in the hands of him that holds the keys. So sing and fight on Brother.

Intermediate State.

Brethren of the faith, and readers of W. AND W. We hear much talk and preaching of late, on what is called the intermediate state of man. I am satisfied it should be preached more than it is. But not in the manner that it is. If the word intermediate is in the Bible I have failed to find it. Hence I do not believe the Book of books teaches

an intermediate state of man, as it is now coming taught. But I believe on the above subject, (as on many others) that far fetched conclusions are taught and accepted as truth. We would never have to preach on the subject of heartfelt religion, if other people did not teach a false position on the subject. Neither would we ever have to preach on the NAME, if others did not say "there is nothing in a NAME, and it would be useless to preach, or write on the immortality of the soul, if others did not hold to false tenets on the subject. Teach them and ask others to accept their theories. And thus we could mention many points upon which it seems necessary to teach, as well as on the intermediate state. And as we fail to find it in the Bible, we conclude the first step is to get a definition of the word intermediate. Webster defines it thus, "Lying or being in the middle place or degree between two extremes." Therefore we conclude, if man is in an intermediate state between death and the resurrection, he must be dead, otherwise if he is not dead he has not reached the first extreme, (death), and if he is still alive (after death) he can not reach the second extreme (future life), and as state is defined thus, "Condition; the circumstances of a being or thing at any given time," we farther conclude, that the circumstances of a being (human) between death and the resurrection, is to be in a dead state or condition, i. e. "Lying or being in the middle place between two extremes." Otherwise he has not, and cannot reach the extremes, death and life.

And it can as truthfully be said that man, (between death and the resurrection,) is in the interlapse state or condition, i. e., "The lapse or flow of time between two events." These events being death (the first extreme) and the resurrection, last extreme. But according to Transition Webster's definitions are wrong.

F. P. HEST

Anson, Tex.

Transition Popular And Stubborn.

Transition as taught in Florida is popular with the masses.

I have often heard good Christians(?) say, "I have no use for any one who does not believe in an everlasting burning hell for his neighbors." A lady told me when I had shown her the resurrection as the hope of the church, and that Christ had died, and God had raised him from the dead: "Well if I believed that, I would not care to go to heaven, for I can never be satisfied with less than eternal torment for some people."

A country preacher who had read his Bible was riding on a train, and fell into conversation with a NOTED DIVINE, and asked him, "Do you believe the Christ died?" The answer was, "No not the real or inner Christ." Then he asked, "Do you believe in an inside and an outside Christ?" "Certainly." "Then which is your Saviour, the Christ who died, or the Christ who escaped death?"

"Pshaw! you men who have never had a theological training ought not to try to preach. These things are spiritually discerned, and are not for common people. Only those whose lives have been spent in theology can comprehend these great questions," was the reply.

A preacher once tried to cause me to believe that God created two Adams. The inside Adam died the day Adam ate of the tree of knowledge, while the outside Adam lived nine hundred and thirty years. He was so overbearing in conversation that I refused to discuss the matter with him. But he asked me to answer his proposition through a paper, which I did about as follows.

"The Bible does not give any account of an inside and outside Adam."

If the inside Adam died the day of transgression, and the outside Adam lived 930 years before he died, then the sinner who ate was allowed respite, while the innocent inside man was put to death for a sin he had never committed. The outside man had a corpse within him for about nine hundred years, and when he died for his sin, the two were probably buried, the innocent and the guilty. One died for a sin he had never committed, the other died because he did not have eternal life."

There was probably a reason for the surprise of the visitor at the cemetery who saw marked upon a head stone, "Here lies a lawyer and an honest man" causing the query "Why did they bury two men in this grave?"

There is greater reason for surprise and doubt to think that a man who could not eat should be put to death for eating, while the man who did eat was allowed to live until he died a natural death.

If Adam's inside man died so long before Adam, where did the rest of man kind obtain inside men? If spiritual death is the penalty for sin, then all saints are liable to it, for there can be no death where there has been no life. Death is the extinction of life.

W. M. IVES.

Lake City, Fla.

From Bro. Smith.

DEAR BROTHER GIBBS:—Your letter of recent date at hand. You asked if I received WORD AND WORK regularly?

Yes sir. I get it regularly now, and I also got back Nos. Many thanks. For I was very glad to get them, for I was hungry for the glorious truths which WORD AND WORK are always brim full of. Bro. Gibbs you asked what I thought of your suggestion as to running the paper; now I do not know what suggestion you have reference to. If you have reference to some one else running the paper, your place would be hard to fill. And if you have reference to the brethren giving one dollar per month that is better, and my prayer is that the brethren that are able will do this. I certainly would if I were able.

You are right, my heart is with you in the work, and I hope to be able to show my faith in a financial way soon. But my hands are financially tied at present.

Bro. Gibbs I am aware that the brethren feel unable to pay one dollar per month, but I hope they will reconsider the matter and think of that mule, or horse, or cow, or yearling, that they do not need, and I think they will see that they are able to help send the glorious light that the blind and starving people are so much in need of.

All denominations are against WORD AND WORK, but the Firm Foundationists are the ones here that are doing WORD AND WORK, and the cause of Christ damage, by misrepresenting your teaching. I show them what you teach in WORD AND WORK, and they will not have it. They get the Firm Foundation and McGary's articles to know what you do teach. I asked one of them what he thought about some points you made in reply to McGary, and he said he never read your articles, but always read McGary's pieces. Now when a man becomes so swallowed up and blinded by that man of sin that he will not investigate he is in a deplorable condition.

I asked one a few days ago to read a piece in W. AND W. He read a few lines and stopped and said it crossed him, and would not read the piece.

Bro. Gibbs my heart's desire and prayer to God is that these poor deluded souls may have the eyes of their understanding opened, so that they may see. The Devil's lie of immortality of the soul that caused the first death and will finally terminate in the

second death, unless this belief thou shalt not surely die is abandoned, and God's word, "thou shalt surely die" is accepted.

Yes, Bro. Gibbs, you have exposed and overthrown Transition in the Firm Foundation-Word and Work Debate, and gained the greatest victory for Christ that has been gained since the days of the apostles. And it seems to me that any one but the wilfully blind could see it. You are persecuted worse than any man I ever saw, and it is all because you stand up for Christ and his gospel and against Transition. But thanks be to God your reward will be great in the end. So my Brother let us rejoice and be exceedingly glad when we are persecuted, knowing that our reward will be great.

Your Brother in Christ;

BEN SMITH.

Big Valley, Tex.

From Sister Hall.

DEAR BRO. GIBBS.—We received No. 10 of W. AND W. yesterday, and I think it is the best copy of the paper that I have ever read. Though every paper is equal to several good gospel sermons.

I am so glad to see the preachers coming out boldly against Transition as they have in No. 10, and I hope to see still more take the same stand in the next issue. I don't see how honest Bible readers can be so blinded to the truth. It is all so plain to me that I wonder why every one cannot see it in the same light.

I hope you will be with us next month, but I fear that E. M. Borden intends to make it convenient to be some where else at that time nevertheless there is a Christian preacher at Robert Lee who says he will meet you at the set time and place and debate with you on the nature of man, if Bro. Borden fails to do so, this preacher's name is McCraw. We have never heard him preach, but I judge from what I have heard that a debate between you and Mr. McCraw would be rather a one sided affair. Still I would like to hear what proofs he would have to offer. I suppose one would be the same old parable of the "Rich man and Lazarus," as all of the Transitionists set great store by that. With Christian love to yourself and little ones, I will close, and Mr. Hall will write you as soon as he has time.

That we may meet soon is the prayer of your Sister in Christ.

IDA. HALL.

Maverick, Tex.

Dear Sister. Mr. Borden has declared he would follow on our track till we meet him. He has had a standing challenge for us for over a year, and that is his business to overthrow any thing that antagonizes Transition, to do special work in destroying the gospel of Jesus Christ. He has desired to meet us first in the papers on the propositions published in No. 9 in May. But since our overthrow of Transition in The Firm Foundation-WORD AND WORK Discussion no paper has the backbone and nerve to meet us. They are not to be blamed for that. But they are greatly to be blamed for not showing the people they were not able to hold up the standard of the Devil, but that they have faithfully done all in their power to do so and signally failed.

They have plenty of means, and champions, and there is no excuse for Mr. Borden not being there or sending an able substitute, unless The Firm Foundation has informed Mr. Borden the cause of Transition will suffer in the hands of any one that champions it against God's word. For surely it will, and McGary has tried it, and he knows. Let the champions ask him. Transition must die hard and fast wherever the bold clean word of God goes. It is coming to its end.

Bro. J. Sam Hall.

DEAR BRO. GIBBS:—As several brethren have sent in their reasons for not believing in Transition I will pen you a few of my reasons, although I am not a preacher.

(1) I believe that man is mortal, because the Bible says; "Shall mortal man be more just than God?" (Job. 4: 17) and that "the first man is of the earth earthy," (1 Cor 15:47) and because the Bible never says that man is immortal.

(2) I believe that when man dies he is dead and not alive, because the Bible says: "The dead know not anything," neither, any that go down into silence." (Eccle. 9:4-5).

And that when man dies, "his breath goeth forth, he returneth to his earth in that very day his thoughts perish," and that to die is not to live. Isa. 17: 1.

(3) I believe that which is buried and returns to dust is the man, because the Bible says, "Dust thou art, and unto dust shalt thou return." Gen 3:18, and that if God "take unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Cor 3:4: 15-15.

(4) I believe that man in the death, state instead of knowing more than when alive, knows not anything, because the Bible says so, Eccle. 9: 5, and that there is "no work, nor device, nor knowledge, nor wisdom in the grave with r thou goest." Eccle. 9:10.

(5) I believe that if there were no resurrection, even those who have died in Christ would "remain in the congregation of the dead," because the Bible says, "If the dead rise not then they also which are fallen asleep in Christ are perished" 1 Cor 24: 18.

(6) I believe the sleep referred to means death. John 11:11-14.

(7) I believe that they are asleep in the dust, having returned to the dust from whence man was taken, because the Bible says, "Many of them that sleep in the dust of the earth shall awake." Dan 12:2.

(8) I believe that the dead shall be raised to life again, because the Bible says, "All that are in the grave shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28-29. If Transition is correct the saints would be called from the skies and the wicked from purgatory.

(9) I believe that the righteous are accounted worthy of life before they are resurrected. Luke 20:35, and are resurrected from the death state spiritual bodies, for we read "it is sown in corruption; it is raised in incorruption It is sown a natural body, it is raised a spiritual body." 1 Cor 15: 42-48.

(10) I believe that all rewards for the dead and living lie beyond the coming of Christ and the resurrection because the Bible says, "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works," Matt. 16:27, and "ye shall be recompensed at the resurrection of the just," Luke 14:14, if Transition is correct they get their reward at death, and then get their reward again at the resurrection, so Transition is false.

(11) I believe that the saints put on immortality in the resurrection, because the Bible says so, Rom 2: 5-7.

These are a few of my reasons for not believing Transition, Now it what I have written is correct Transition is certainly false.

Fraternal love to yourself and all the faithful friends of W. AND W.

Your Bro in Christ.

J. SAM HALL.

A Review of Matters.

BRO. WM. L. GIBBS:—I picked up a paper to-day from which I copy and

send you for you to see something of the nature of my mind. I expect I have a pile of them four feet high on all subjects.

Are we a Christian nation? We have the name, but we did not get it from the scriptures of divine truth, we merely assume it.

Some are individual Christians (Christ-like), but these care not to have the name of God in the constitution. They care more about the wants of the unfortunate, and often clothe and feed them.

There was never a time but what people would make feasts, dinner parties, and what for? Christ knew they did it, and gave his advise along this line.

Fashionable dinner parties are not so common among the poor, but among the rich they always were fashionable. So Christ said to them, "When you make a feast call not thy friends, nor thy rich neighbors." Why did Christ say this, simply because he knew the rich class needed nothing of the kind, and that naught but pride prompted these feasts.

So he says, "When thou makest a feast, call the poor, the naked, the halt and blind. O, my! what a humiliation the Jesus would bring on us honorable society folks if we listened to him. Surely he does not mean it.

We cannot be bishops and elders in the church to-day unless we are worldly wise, and this class has no fellowship with the class Christ tells us bid to dine. Not only the rich world but the normal churches cannot afford to do as Christ teaches. The reason Christ gives for this is, "The poor cannot recompense thee." For those that do as Christ says shall be "recompensed at the resurrection of the just." That is too far off to suit the majority of latter day saints. Another thing we do not need to wait for the resurrection of the just, for we start on our reward getting at death. We saints go directly to heaven when our house dies that we now live in. So we do not need take Christ's advice to feed the poor. Then are we a holy nation, a peculiar people, Zealous of good works? I can't see that we are more peculiar than any other nation. When people do not suit us we kill them.

No Christian nation will attempt the destruction of a weaker nation. The disciples of Christ once requested him to call down fire from heaven, and destroy some enemies. But Christ gave them to understand that killing people was not his mission on earth, but to save life. "Thou shalt not kill."

Can a nation disobey this command, and run a butchershop merely for the benefit of the butchered, and be Christ like?

Men talk Christianity when their works are of their father the Devil. I feel safe in saying, the majority of latter day God worshippers give God more lip than heart service.

The world is in greater danger from the rich, the high minded, the noble of to-day, than from the common people. Christ had no trouble in getting their attention. They gladly received the truth. But the nobles and authorities wanted to use him up.

If I write for the high class, who regard abstaining strictly from labor (not on the Sabbath day) but on the first day of the week (this being one of their strong proofs of a Christian nation because we made a state law to that end) I must write on rich things, eternal things. I must handle the rich and cultured with soft gloves to avoid offence, for this is a class that must not have their sins rebursed or exposed. We dare not write in the tones of Christ to rebuke the extortioner, and aid the weary and heavy laden. Those who daily toil, to support all who

scarcely have time enough from their heavy burdens to enquire into matters of state, as to how come we so?

If I cater to the clergy of to-day and the high toned class and get their approval. I must look well to my Grammar and dictionary, be careful about sentences, never expose their sins, never get warmed up over national evils, knowing all the time our sins are national, i. e. national laws and laws of nations are to blame for all evil.

This is a bold saying, but easily proved from the word of God. There is no citizen of this community that would sanction the murder of one of their neighbors for trespasses or infringement. Forgive trespasses is the law of God.

When Israel awakes, when she "arises to shine," which she will, (Isa. 60) nations will learn fully the law of Moses depart from evil; and learn to do well. Wash you, make you clean. (Isa. 1:15) is spoken to the nations. It is the nations that must learn to reason together. The scarlet and crimson sins are blood stained hands. We must remember the law of Moses. Mal. 4:4 All nations are robbing God by oppressing the poor. If a nation allows an individual or trust to oppress any; the nation does it. If a nation gives license to sell whisky, the nation sells it. When a nation sanctions usury, the nation does it. If we keep the law of Moses we will not allow any of these things. Israel restored will be the nations having the true light, that will lighten every man that cometh into the world.

They soon will rise and shine and the nation or kingdom that will not serve them (obey God as they do) shall famish (cease to be a nation, simply a goat) yea those nations shall be utterly wasted. Isa. 60:12, 18.

The theological Gentile sun shall be no more our light, but the true light will then shine, and Israel's sun set no more. V. 20. "The people will all be righteous and shall inhabit the land forever." "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." Isa. 61:11.

The salvation of Zion (Israel), (The word of God going from Jerusalem) will "not rest until righteousness go forth as brightness, and salvation as a lamp that burns." Isa. 62. Psa. 97, 98 Psa. 67.

In 1 Kings 8:56 a promise is left Israel of the long promised rest, the Millennium, and that all people of the earth may know the Lord, know he is God, and no one else. V. 60. The holy city, the New Jerusalem of (Rev. 21) is a holy nation the kingdom of God set up on earth, the reign of Christ and his saints on earth a thousand years.

And the nations of them that are saved will walk in the light of this holy nation. Rev. 21: 24.

America was as Christian at the start as in 1863 when by all nations' way of suppressing evils, they wrote desolation, ruin and death throughout the land. Pray tell me, was the sin of slavery that caused the war individual or national? If individual, the state ought to have done like Cary Nation, murdered the Negro or his owner, and not innocent folk who never owned a negro. No Christian would do as we did here.

We hear of King rum being on the throne? The same spirit that kidnapped wild Africans and brought them to America for sale enthroned rum.

The nation here was to blame for the traffic, and not the farmer who bought them to help raise cotton.

If the state license the sale of intoxicants, why blame the saloon keeper?

If a city give a 99 year charter for a street car right-of-way through a city and the company get rich off of the people, if there is any evil in it, the city is to blame, not the company.

D. R. DUNLAP.

Westboro, Mo.

An Appeal.

DEAR BRO. WM. L. GIBBS:—I am constrained to make an appeal to all those yet on the side of natural immortality, that you give ear to the Lord, that you may be able to enter the kingdom of God at Christ's coming. There are many whose seem to be very zealous, and firm in what they believe to be God's will, that are far from obeying the truth. These things are substantiated by the word, for Christ says, "Strive to enter in at the strait gate; for many I say unto you, will seek to enter and shall not be able; when once the master of the house (Christ at his second coming is risen up and hath shut to the door (of becoming priests or judges in the kingdom of God throughout the 1000 years reign of Christ) and ye begin to stand without and to knock at the door, saying Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are, depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out." Luke 13:24-28. This will be the doom of those who take the side of natural immortality or Transition, and Transitionists are the many that seek to enter that will not be able!

On account they do not understand, and therefore not able to judge, being in direct opposition to God, and to the truth, that life is in Christ. James 4:14. And in Christ shall all be made alive. 1 Cor. 15: 22. And again they are opposing the servants of God, who are now in the work of the harvest of the Lord; who are gathering together first the tares, and binding them in bundles by pressing the resurrection question on them so hard that they separate themselves from those who believe in the resurrection of the dead.

It is a fact that the evil servants are now saying, "My Lord delayeth his coming." Not being able to see his present approach. And they are smiting their fellow servants, who teach the coming kingdom where Christ and the faithful will rule in the glorious kingdom for 1000 years. Yes, they are eating and drinking with the drunken on the wine of Babylon which is natural immortality.

So we see how it is that many will strive to enter the kingdom that will not be able, and it is a lack of knowledge and duty that renders them unfit for the kingdom, and their persecution of those in the right by holding to tradition. That had its rise first in Eden, and afterwards in Paganism, and then became a power in Papalism, and is at present a basis of Protestantism. Therefore when the Lord comes he will cut them in sunder and appoint them their portion with hypocrites." Matt. 24: 44-50. Because they without knowledge are opposing those that have knowledge. Not submitting themselves to the power of God, but to the tradition of the world, and many have had a chance to know the truth, for it has been placed before them in different ways and different times. Therefore it will be more tolerable in the time of judgment for those who have not had the opportunity to know than for those who have and rejected.

I have been binding tares for several years but while the work of gathering wheat for the Lord seemed to be a failure for a long time, yet thanks be to the Lord, I now see some fruit appearing and may the Lord bless more. Causing them to see and thus lighten the burden that is on me is the prayer of your servant.

J. T. MIERS.

Walnut Springs, Tex.

WORD AND WORK.

W. M. L. GIBBS, - - - Editor.

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How many will send us renewals and new subscribers on receipt of this copy? We will see.

Thanks to Bros. W. J. Barnett of Lanikin, and W. J. Weaver of Pinkton et al. for subscriptions.

Mr. J. L. Hick's booklet on Christianity, War, and Politics 10 cents. Every lover of Christ needs it.

Witticism, Sam Jonesism, and monk-eyism are supplanting wholesome sense, sound judgment, and the word in some places.

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Some are preaching the gospel to save souls. Others are preaching "our theory" with great vim and resolution for fear it will be lost.

The Borden-Gibbs debate begins at Maverick in Runnels Co. the 16th of this month. The Bradley-Chism debate opens up at Noodle in Jones Co. the 25th of August.

If you need Wilson's Diaglott Young's Analytical Concordance, or any other good book in the world order these from us. We are prepared by agency to furnish these at publisher's prices.

It is Christianity many need, but it is not what they want. Christianity means something and does something. They want a religion that costs nothing and does nothing.

Brother, Sister, are you really a Christian at heart? If so, and you are not doing anything to lift poor dying mortals out of darkness and death, lying unto God and to man by going to work right now.

A Baptist lady, Mrs. J. A. Anderson, came 20 miles from Big Springs to visit Sister M. A. Anderson and to hear us preach at Iatan, and made the good confession and was baptized there at our last appointment. She has been reading W. AND W.

Brother, Sister, how many meetings are you going to help hold this year? And how hard are you trying to meet on the first day of the week to break the loaf? This is not just to be read but to be thought on and answered.

We have now Vols. 1, 2, 3, 4, and 5, of the paper. Brother, Sister, you need these Vols. before our supply be exhausted. Vol. 1 is 75 cents. Each succeeding one is 50 cents. Now is the time to get them and thereby aid us in moving forward in the work.

Bro. A. J. Nial has changed his address from Reek, I. P. to Guertie, I. T. We hope the brethren there will push him up in the work, or he will shove them up. Something is needed some how that way. Any way so the work is done.

We have great hope many will soon procure back Vols. of WORD AND WORK. But do not let your hearts faint when you read them and see what the word of God had to rise out of and from. And glory be to God it is still rising. On, ye braves with the new song of Moses and the Lamb!

Bro. W. Ives, of Lake City, Fla. sent one dollar a few weeks ago, saying credit my subscription. And here comes another dollar to be credited. His subscription has a fine credit. He adds, "The world lies in the evil one, and we are in the evil days." How true that is Brother. Thanks.

Oh, how sad our heart is at times to see some of our fellow soldiers at ease in Zion when her brave boys march nobly in front to the battle, toiling and suffering to lift the banner of the blessed Savior higher and higher. Boys, be noble! Stand by heaven's colors, let come what will! Don't flinch. Be men!

Brethren, let us all push W. AND W. and all its collaborators out and on into the field. Do not grieve over losses and trials, the fall of fables, cities, and nations too greatly. But you may weep to see the precious word of God's Dear Lamb trodden under foot by Transition and all the religious hoodoos on earth.

Brother Ruel Reynolds, the boy preacher of Nugent, will go with Bro. Hestand to Matador, to hold a meeting there. We are glad to see the boys interested in the true gospel. Every month we hear of one or more preachers willing to preach and encourage the gospel of the one Lord and Christ. Let the good work go on.

Great many want a Christ that never died. One that did not mean that he would die when he said he would. One that did not mean what he said, when he said come unto me. They want a Christ that comes to them. One that does not mean you must take up the cross and follow him, but one that will follow them and carry the cross for them.

We have opened up the work in Abilene at the South side schoolhouse. We cannot be with the brethren on the first Sunday in July, as we will be at Iatan 90 miles West of Abilene. Therefore we cannot be with the congregation till we return from the debate at Maverick.

Now brethren talk over what ought to be done, what can be done, and especially what God commands us to do. We should meet where we can accomplish the most good.

Brother, what are you preaching? The gospel of Jesus Christ or Transition one. Which one? Bro. Hestand says some of the Transitionists want to know what Transition is? It is the doctrine of the Devil, that a man never dies, but changes places and conditions without death. Death is only the door to a greater and more glorious life. This is the way it is continually being taught in The F. F. and other transitional papers. Ask the heathens what this doctrine is and where it came from, they can tell you.

Brethren because Transitionists hold a high head and seemingly do not pay much attention to your destructive blows against Transition, do not be-

come rough, discourteous, or discouraged, for in due season you shall reap if you faint not. They feel the destructive power, but they cannot meet it. Do not get off on side issues, or let them draw you off on little technicalities, shoot right into the enemy, Transition, every shot. Make a center shot and down will come the walls of Babylon. The readers claim the last issue will do the work. Then keep up the firing.

Years ago Mr. Chism pretended to know all about what he terms Gibblism, and pretended for that reason he had written us with the view of meeting us in joint discussion. Recently when he wrote his book he knew of no book on the line he wrote his book. Perhaps not. For it is a very unscriptural affair. But we used the scriptures he used in our first Vols., and he pretended to know what we were writing and teaching. Had Mr. Chism procured our back volumes he might have written a scriptural book, if he would only throw down the doctrine of the Devil, that man shall not surely die. That destroys every thing it touchest as it did in the beginning.

How glad we are after so many years of persecution, robbery, blindness in the church on the part of would be sound leaders, good strong men are coming to see it will not do to allow Transition with all its blight and destruction thrust upon the church as the basis of faith, hope, and fellowship. We hope the thirteen who boldly came out against Transition in the last issue will greatly encourage others who ought to have united their efforts with them, and will cause the enemy to stop and see the deep degradation into which the doctrine will lead the church. It looked like for years the Papal dogma would just take the whole thing, wheat and all, and walk off with it. But the harvest work is now gloriously demonstrated. Let us lift the banner of Jesus still higher brethren. Victory is ours.

Mr. A. McGary, who went out on Transition into outer darkness finds W. L. Swinney out grazing around with digression, and thinks he is, or about to be a goat. He finds the sound Joe Warlick an editor on the Gospel Advocate, which paper he thinks is a good exponent of Baptist doctrine. Oliver went overboard too.

The F. F. will have to get a new herder, to have McGary quit Transition and others these other departures and come to Christ, and preach his word. We are glad some are leaving the wrecks and pulling for the shore. We would surely be glad to see more start out for Jerusalem and Pentecost. But where Transition is there is hatred, darkness, divisions, and every evil work. While they see many, we only see two in the field as Jesus said it would be in the end of this age.

Mr. WeGary threatens to publish a lot of his former collaborators in tract form, and send his complaints and exposure of their evil works and unfaithfulness to them. It seems one bundle will not hold them all.

Bro. A. S. Bradley was with us from the 13 to the 15 of June, and preached five gospel discourses 5 miles East of South of Abilene at Colony Hill, in the Baptist Church house by permission of Baptist friends. He is full of eloquence and logic as well as the Bible, and preaches with great power.

We had no additions, but had good congregations and interest. Some desire to hear Brother Bradley again.

He went to Plum in Coryell Co. to preach over the fourth and fifth Sundays there.

He will be at William's Ranch in Mills County the first and second Sundays in July, and at Kokomo in Eastland County the third and fourth Sundays in July. Near Eastland city the

first and second Sundays in August, and 12 miles West of Haskell the third and fourth Sundays in August. And be at the Bradley-Chism debate at Noodle in Jones County on the 25 of August. Where a large assembly of people will gather to see the struggle between the gospel of Jesus Christ and Transition, which will put a quietus on Transition there.

Mr. Chism's Book.

We have gotten hold of J. W. Chism's book on what he styles "Campbellism." It is not Cambellism, but a considerable change of Campbellism on the kingdom question. Besides that the Firm Foundation, transitional faction, to which Mr. Chism once belonged opposes much of the material taken into the church in Campbell's way. The truth of the scheme of the book is, Mr. Chism is shaken in his faith, and getting a little more light since he has pretended to know something of what he calls Bradley and Gibblism, he tries to write a compromise and head off the exposure the wheat is making of the tares on the kingdom question. But he missed the mark. He will have to write another book and go deeper on the great questions of what think ye of the Christ? Whose Son is he? Did he die? Was he buried? Did he rise the third day? We can help him change on these questions. The F. F. seems to about sour on him, and it will completely do so if he makes as great change on these questions as he did on the kingdom question. While he tore up all the old theories in part on the kingdom question he made but little improvement. He acknowledges the church did apostatize. But a part of the kingdom did not. That part being filled by the baptized, idiots, and infants in the sky has not failed to stand. But he did not know those he was trying to bury would call him up to answer how the living glorious, subjects in the glorious sky kingdom will be resurrected, and they already alive, and glorified in the eternal kingdom?

No wonder these F. F. champions are souring one with another. But the end is not yet. Other sects are not able to catch these fellows at the trick of putting up these great changes they are making for Campbell, and calling them Campbellism (that is these changes) to make other churches believe Campbell cleansed the church or sanctuary.

Then Chism saw the harvest work was going to cut a great figure in the matter, as we were pressing it on the attention of the church and the world, so he wrote an appendix on that question for his book, and exposed himself again by trying to step in ahead. Campbellism as he calls it, has the harvest to take place after the coming of Christ and heavenly messengers to do the work. But Mr. Chism put it back in the Catholic church, and had it begin with Luther's reformation and others. Well then they began cleansing, did they not? "Ever learning but never able to come to a knowledge of the truth." Why? The strong delusion is in the way. Then if as Mr. Chism claims, Mr. Campbell began the cleansing of the sanctuary in 1827, why is that work too dirty for Mr. Chism to acknowledge it as the true church or cleansing power of God? Why are he and others going away from it? He has the gathering of the wheat into the garner, begin with Campbell and his collaborators in 1827.

It would be too tedious, and perhaps unprofitable for us to notice numerous, great errors in Mr. Chism's book. We know that thing by its mark and fruit. We therefore just pitch it out as an iniquitous thing with the tares. All he wrote is on a transitional platform. And that is the strong delusion itself. It blinds every man that carries the obmination in his heart and mouth.

The Old Testament.

WM. L. GIBBS, DEAR BROTHER;— I received the paper, WORD AND WORK, and I find a good deal of truth in it, with some strange doctrine. And if every one that reads the paper will be like the brethren of Berea, and search the scriptures, they will see whether it be the truth.

The article I have reference to, you will find in WORD AND WORK, No. 6, page 38.

You say in addition to certain liberal offers made in said article, you would like to know if there is a Sabbatarian in the world that will deny that the ten commandments, "written and engraven in stones, was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away?" 2 Cor. 3:1.

Brother Paul informs us of no such a thing as that of doing away with God's law of ten commandments. How readest thou? Verse 7 tells us just what was done away. "But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away." Paul says, the glory of Moses' countenance. Ministration is not law, but service rendered. See Webster.

So Moses' service as a leader and minister had ceased, given away to Christ and his apostles, who are ministers of the New Testament or covenant. I will make you a liberal offer of ten cows for one passage of scripture where it says, God's law of ten commandments was never written and engraven in stones in the plural, the testimony in regard to God's law of ten commandments. See Ex. 24:12; 31:18; 34:1; Deut. 10:1; Deut. 4:13; 5:22; 9:10; Kings 8:9; 2 Cor. 3:3. But there was a law called the law of Moses, which was written plainly upon the altar of stones, containing the blessings and cursings, condemnation. This is the law and stones the apostle refers to: See Deut. 27:2-8. Also Josh. 8:32.

Brother let us take Paul's advice to Timothy. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." You say all the ten commandments were abolished. But nine of them were incorporated, not as the old ones, but as the new ones, in the New Testament. What chapter and verse says so? I cannot find it. In your next paper please give us the whole nine with chapter and verse. Again, you say, "But the fourth was not so bound over into the New Testament. Therefore we neither find the disciples teaching nor observing it." Your Bible must be different to mine. Please read Acts 17:2. And Paul as his manner was went in unto them, and three Sabbath days reasoned with them out of the scriptures. There are three Sabbath days mentioned if we cannot find any more. Let us see Acts 18:4. And he reasoned in the Synagogue every Sabbath, and persuaded the Jews and the Greeks. V. 11. And he continued there a year and six months teaching the word of God among them (78) Sabbaths. Do you believe the record? It is God's word, not mine.

Again you say they met on the first day of the week to keep the ordinances delivered unto them. Brother, how many times did they meet on the first day of the week to worship? I can only find one record, that is in Acts 20:7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. Is the above the pattern or example you go to? This was a night meeting. See verse 8. And there were many lights in the upper chamber, where they were gathered together.

Now Brother, I will give any one \$100 for the passage of scripture that says, "All of the ten commandments were abolished," \$100 for one passage where any of the disciples ever commanded the first day of the week to be kept as the Sabbath or day of worship. \$100 to any one showing that God does not require obedience in his children. Paul says, "Prove all things, hold fast that which is good." 1 Thess. 5:21. Again, Paul says, "Wherefore the law is holy, and just, and good." Rom. 7:2. Thess. 5:21. The above is a part of God's commandments. For proof see verse 7. "What shall we say then? Is the law sin? God forbid. Nay, I had not known lust, except the law had said thou shalt not covet." Is it not strange Paul would tell us to hold fast to that which is good? Also that the law is holy, and the commandment holy, and just, and good. Then you publish in your paper, "All of the ten commandments were abolished." What an inspired writer says, is holy, just, and good." David says, "The law of the Lord is perfect, converting the soul." Psa. 19:7. He also says, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psa. 111:7, 8. When an inspired man of God tells us "they shall stand fast for ever and ever," please tell us when forever has an end, so that they could be abolished? Again, David says, "Thy righteousness is an everlasting righteousness, and thy law is truth." Psa. 19:142 in verse 151. "I'll be near, O Lord; and all thy commandments are truth." David here says "And thy law is the truth." What reason can there be in abolishing the truth. "Believing the truth, will save a man." Believing a "lie" will damn them. I pray God will keep us from believing a lie, and help us to keep all of God's commandments. So that we may have "a right to the tree of life, and may enter in through the gates into the city." Rev. 23:14.

Yours in love of the truth.

JAMES CRICKSHANKS.

Snyder, Tex.

We can take in friend Cruickshank's cattle and dollars easily enough. But we notice he does not try even get to ours. We have made these offers to Advent preachers and they turned away without an effort. We will repeat them:

"We will give \$100 if any man will show us where any inspired man in the scriptures preached the Sabbath as an item of the gospel of Jesus Christ, to be believed and acted on in order to salvation. We will also give \$100 to any man who will show us in the New Testament where any Christian was commanded to keep the Sabbath." WORD AND WORK, Vol. 6. No. 6 page 8.

This covers the whole ground. For Sabbatarians practice these things without New Testament authority. The apostles did not. Now then who were right, the apostle who did not so do and practice, or Sabbatarians who now so teach and practice these things? Our dollars are safe, and Sabbatarians are exposed.

The next argument we made was, "Is there one that will not admit that if the ten commandments have never been done away, then the glory of the same has not been?" Mr. C. could not touch this. The glory still stands if the ten commandments still stand. The ten commandments condemned those to whom they were given and did not save them. They killed them. They were never given to those in Christ, but to those in the flesh, the Jews. And the Jews stand under them to-day, with the veil still over their faces.

Every one under that law is condemned, and in sin. But Paul says "How shall we, that are dead to sin live any longer therein?" Rom. 6:2.

Friend C, no man can touch our arguments, and dollars. Now we will look after your cattle and dollars, for we can use them for the gospel while you will use them for the law and the flesh.

Your first effort was to deny what Paul said, which was, "Which glory was to be done away." 2 Cor. 3:7. You evade a direct answer and say, Paul informs us of no such a thing, as that of doing away of God's law of ten commandments." Let us see, "If that which was done away was glorious, much more that which remaineth is glorious." V. 11. Now Paul shows the glory was to be done away in verse 7. And in verse 11 the thing that gave rise to the glory was to be done away. He also associates the stones, veil, Moses' countenance, and the glory all together. The glory of the ten commandments could not be done away without doing away with the ten commandments. Will Mr. C. say the "old testament" was not written in the tables of stone? No. Paul says "which is abolished," referring to the same antecedent. We will leave it to any unbiased scholar who is not a member of any church. So just turn over the cows. Notice Paul said tables of stone, then again speaking of the same writings in in the tables said "stones." 2 Cor 3:7.

Notice his offer now and watch us get the ten cows. He says, "I will make you a liberal offer of ten cows for one passage of scripture where it says, God's law of ten commandments was ever written and engraven in stones, in the plural." Well we must go to where we can locate the veil, and the glory to locate the ten commandments. You cannot associate these with any other commandments or stones. "It came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone." "and they were afraid to come nigh him." Ex. 34:29, 30. What was written therein as the testimony of God? "He wrote upon the tables the words of the covenant THE TEN COMMANDMENTS." Ev. 34:28. Round up my cows friend C. "Until this day remaineth the same veil untaken away in reading of the old testament; (or covenant;) which veil is done away in Christ." 2 Cor. 4:14. The "plural" here is associated with the glory, veil, etc. in both the old and new witnesses. Why did you not refer us to these scriptures. The glory and veil were never associated with any other testimony, law, covenant, or stones. Friend C. take the veil off and go after the cows.

But you say here is a plurality of tables but not of stones Paul used both in reference to the same law, writing, and glory. He said "tables of stone" in 2 Cor 3:3, and stones in V. 7. Plural you see. Deliver up!

You call for chapter and verse to show where nine of the abolished commandments were incorporated in the new. All right "Old things are passed away." Were the ten old things? Yes. Well they are passed away. Now for the ones incorporated, "Behold all things are become new." 2 Cor 5:17. And we find nine of the old ones incorporated as the new ones in Rom. 13:9. And no man can incorporate the fourth without contradicting the language of Paul, which says after he enumerated several, "If there be ANY OTHER COMMANDMENT, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13:9. Notice if there be any other than those he had mentioned it would have to come in love for neighbor. Can you get Sabbath keeping into that? Well these are the ones that became new. Can you not find all the nine here?"

We think "it" is in your Bible. Paul's manner of going to the synagogues on the Sabbaths because it

was the day to find the Jews there has nothing to do with keeping the Sabbath.

We do not observe days. Therefore we neither have example nor pattern on that score. Now you are due us ten cows and \$100. When shall come after these, friend Cruickshanks?

Yes, the law of God in the tables was good and holy for the very purpose for which it was given. But it was never given to a Christian in the spirit but to Israel in the flesh. So was the ark good, and Abel's offering, but must we offer the same kind of sacrifices Abel did, or build an Ark as Noah did? Must we keep every commandment Noah and Abraham did?

You speak as though God had no law, word, or commandment, if we do not go back under the law in bondage. That veil is in your way.

Could not God make the good, holy, old things new and continue them. Sabbatarians say no. Paul says He did. If he could not then we should keep the whole old law, because we are still in the flesh under the law, and we are still the old man, and not the new one. "If ye be led of the Spirit, ye are not under the law." Gal. 5:18. Reasoning in the synagogue out of the scriptures on the Sabbath is the best testimony Mr. C. gives that Paul kept the Sabbath. Then none of the Sabbatarians keep it for they do not go into the Jewish synagogues, nor reason out of the scriptures. They mystify over things not in the scriptures. Those who contended for the law and the observance of the Sabbath in Paul's day did not teach the word of God but they persecuted Paul and others who did. "Do you believe the record?" Keeping commandments and ordinances on any day in the New Testament is not an observance of any day. If so they kept the first, seventh, and others.

You quote the language of Paul to "prove all things and hold fast that which is good." But you prove nothing but your lack of knowledge and hold that with a tight grip. Is that good? Do you proving first then get a hold and hold on

Yes, David said, "The law of the Lord is perfect converting the soul." And John said, "The law was given by (or through) Moses; but grace and truth came by Jesus Christ." John 2:17. Which one of these is the perfect one that converts the soul? Which one did the apostles preach when thousands were converted under one discourse? Sir? When we hear Sabbatarians up preaching what they call grace and truth their great text is "the Sabbath," "the fourth commandment," "the law," etc., etc. Mr. C. ought to read Acts and see what that perfect law was that was preached, heard, believed, and that converted souls. Was it "the law of the Spirit of life in Christ Jesus," or "the law of sin and death?" What did the apostles write in the people's hearts on Pentecost? Sir? You Sabbatarians cannot answer which one. You keep away from Pentecostal grace and truth, and all other gospel discourses that converted the people, just like all the rest of the sects do. Now answer which one. Did they preach the perfect "law of the Spirit of life in Christ Jesus" that converted thousands or did they preach the Sabbath or "the law of sin and death?"

Did "the law, of the Spirit of life in Christ Jesus" that made Paul free come by Moses in tables of stone, or by Jesus Christ written in fleshly tables of the heart? Sir? You have not gotten hold of a Sunday, nor a Sabbath keeper now. You must answer. Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

Were the old, the ten commandments, God's will? If not whose will was it? Was it not given by or through Moses? Sir? Has there been another given? Is it the first, or old one? Sir? Which

one makes free, saves, and Sanctifies? "Then saith he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By which (the second) will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 9,10: Could not David have had reference to his second, perfect one? If not has God used the first one for the conversion and sanctification of souls, and then took that away? Was not the first good, holy, verity, judgment and sure? Will it not stand forever? If so, why did Paul say God had taken away the first and old one? But it stands out now in the new one as a part of the system of grace and truth. But your claim and practice will not let you tell the people this truth. Therefore we hold to Christ and to his grace and truth, but you hold to the other fellow and his system of error, who proves nothing, but gets badly exposed by the truth when it gets hold of him. You may say David says God's law is truth, and it stands forever. Yes the law stood steadfastly and sure till it became the new one the second will of grace and truth, and it still stands in that, in such as is suited to the man in the spirit and not in the flesh. "Believing the truth will save a man," Yes if he will do what God commands it will. Who did that on Pentecost, when there was no Sabatarian there to preach the observance of the Sabbath as the system of grace and truth that saves? There is no use for you to pray for God to keep "us from believing a lie," if we love not the truth. God speaks of some that "receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 16 12.

Hence the truth is as Paul said "A void foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain." Titus 3: 9. Notice not a law but "the law," the old covenant, or law of death written in the tables of stone. The letter that kills, hence unprofitable. Please notify us at once when to come after the cows and the \$100.

Bro. Miers For The Gospel.

DEAR BRO. WM. L. GIBBS:— I desire to give a few reasons why I will boldly and persistently defend and support the gospel of Christ against Transition faithfully until death.

(1) Because the Gospel and Transition are directly opposite to each other, Christ being the author of the gospel and Satan the author of Transition.

God, Christ, and the apostles all testify that man dies, while Satan has always, even from the beginning taught natural immortality, out of which springs the teachings of eternal torture of the wicked and a number of ungodly things that the word of God does not allow.

(2) Because Christ said go into all the world and preach the gospel (good news of the kingdom to every creature, not eternal torture! What is the gospel? It is good news of the kingdom, that God would set up, that would break earthly kingdoms to pieces and would stand for ever.

(3) Because Christ says, "Blessed is that servant whom, when the Lord cometh shall find so doing," giving meat in due season, and that he will make such servants rulers in the kingdom. Matt. 24: 45 47. In which time the saints shall judge the world. 1 Cor. 6: 2 to 4. Also they that overcome the evils that Transition permits. Christ has promised a seat on his throne when he comes the second time. Rev. 3: 21. And that they shall hold that seat in the kingdom for 1000 years. Rev. 20: 46. Who would not support the gospel of Christ! Dear readers can't you see the abomination of desolation? Matt. 24:

15. Dan. 9: 27. Can't you see the man of sin the son of perdition. 2 Thess. 2: 3, 4? And can't you see that it shall be consumed and destroyed? V. 8? Can't you see there will be a time of consummation? Dan. 9: 7. Can't you see the everlasting gospel that is to be preached to every nation? Can't you see the servants of God standing on the sea of glass preaching the word? Rev. 15: 2. Can't you see the harpers harping? Yes, singing as it were a new song, (Rev. 14: 2, 3) "how that Christ died for our sins according to the scriptures, how he was buried and how he rose again the third day according to the scriptures?" How this was done to ransom man from death? Matt. 20: 28; 1 Cor. 15: 22. And how Christ will be testified to all in due time. 1 Tim 2: 6. Yes, can't you see that Christ will take his throne when he comes the second time? Matt. 25: 31. And that he will convince the ungodly? Jude 14. And then will be the time that men will not teach every man his neighbor, saying know the Lord, for they all shall know him. Jer. 31: 34. Then the earth (not a sky heaven) shall be full of the knowledge of the Lord as the waters cover the sea. Isa. 11: 9-15. These grand things Transition will not permit.

Dear readers lift up your heads, for your redemption draweth nigh.

J. T. MIERS.

Walnut Springs, Texas.

Things Seen as They Are.

It does my heart good to read the columns of WORD AND WORK.

Any one can see that pious women, and impractical men control popular churches.

Churches have Sunday schools in which the ten commandments are all taught as the means and plan of salvation.

"They being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of God." Rom. 10: 3.

Ignorance, wilful or circumstantial, is the mother of zeal. Paul persecuted the early Christians in the same spirit that Transitionists now persecute the truth and the faithful witness.

There is before us in the near future the successful effort to control our government in the interest of those who teach eternal torment for their enemies.

Hard hearted belief makes a hard hearted man or woman.

I am acquainted with zealous Christian(?) temperance(?) workers who are afraid to read the Bible, lest it change their church relations.

We are passing into perilous times. I listened to a fine sermon Sunday on the subject of "Will worship." The minister showed that people generally worship according to their own wills, as Cain, or according to commandments (creeds) of other men.

That much that is done as worship is without commandment or authority of God.

The zeal of religion leads to persecution of Christians.

Let us remember that the Jews persecuted Moses. Afterward they persecuted the prophets, and commended Moses. Afterwards they persecuted Christ, and praised the prophets.

The world is growing worse, and the binding obligations of brotherhoods, or organizations are bringing the masses together, where a sudden outbreak could easily overthrow present conditions.

We can watch and pray that we may be accounted worthy to escape the troubles coming upon the earth.

W. M. IVES.

Lake City, Fla.

MR. WM. L. GIBBS, DEAR SIR:— Having always understood that you people recognized as Christians, (as you understand I stand with the people called Transitionists,) I want you to tell me if you consider us Christians in a saved state? And do you brethren consider all who teach different from you are hypocrites? I am persuaded there may be honest men and women who claim to be followers of the blessed Lord. I always think they are honest if they are in error, as I was raised different from what I believe now, and was honest in it.

Please explain the difference between a birth and a creation.

There is an old saying, vinegar never catches flies.

Yours in hope of eternal life.

S. A. MORGAN.

Coalgate, I. T.

Thanks Mr. Morgan! They tell us Transition is good to catch suckers with. But vinegar is not a good fly catcher. But in the gospel work we are not fishing for flies. In the days of the apostles the gospel "caught" all that gladly received it." But the great problem to be solved now is, how to get the people to hear it. Many come in Christ's name, and the great majority come with Transition instead of the gospel of Jesus Christ.

In answer to your first question; "I want you to tell me if you consider us Christians, and in a saved state, and do you brethren consider all who teach differently are hypocrites?" we will say you answered your question before you asked it, by saying, you are a Transitionist. Christ says for this reason there are only two men in the field. Christ stands here in this field in the word, which is in the mouth and heart of his people. His opposer stands in the apostasy called the tares, or Transition. That is easy of comprehension, is it not?

You will be confounded if you get your mind off what Christ said, and you will see hundreds instead of the two. When a man once does this he becomes troubled about what is gospel, or what is not.

If you will notice closely we deal with facts and not with people so much. We do not look at what church you belong to as the world views it, we look at and deal with the two opposing systems or men in the field. Then it is not a question of honesty, hypocrisy, etc, primarily. But the first question is which one of these two systems in the field does a man believe and encourage? Does he believe the gospel, or does he believe its accuser and destroyer, Transition? If the belief of either of these makes a Christian there is no two in the field. They are both one. If you believe and support Transition you are an enemy and destroyer of the gospel of Christ whether the thought of honesty or dishonesty enter into it or not. If you call this vinegar, we call it truth. You or any one else being honest neither changes arithmetic or the Bible. Then it is truth we desire to get hold of first. Honesty will take care of itself.

Now the next question is do you know what the gospel of Jesus Christ is? You have to know what it is, and believe, and obey it before you can be a Christian. The first gospel discourse ever delivered in Christ's name is recorded in Acts 2: 21-37. This discourse, and all others delivered by inspired men, Transition denies. Transition calls the gospel of Jesus Christ heresy without hesitation. Are you aware of this fact Mr. Morgan? Whether you are or not it is an awful fact, just the same.

You tell us you have changed. That you were honest before the change and that you are yet. But that is not the question. What did you change from, and to what? There are only two changes any church member can make. One is to quit the gospel and obey Transition. The other is to quit Trans-

ition and obey the gospel. It may be you just quit one so-called church that preaches Transition and went to another that preaches the same unbelief. Transition, because one teaches immersion of sins while the other does not. This is the only change of any consequence they ever make. And it is worthless if a man goes in the lie, Transition. Perhaps this you will claim will make you this, that, or the other. But that would be getting away from the question again. The great question is, have you heard, understood, believed, and obeyed the gospel? Just say yes or no. To do so, we call that honesty. What would you call it?

(2) The difference between a creation and a birth is, the first consists of a formation, the second consists of a development of the thing formed. Christ was made of a woman, and then born of the same. Adam was made of the dust without being born. Christ was made alive from death, but not reformed, as his form did not corrupt. He died in the Spirit as his second mother, which last mother gave him a deliverance or birth, when he was made alive from among the dead. Hence he was born again, and thereby changed his nature. He shared in the nature of each mother. Christ speaks of these two mothers, saying, "that which is born of the flesh is flesh, that which is born of the Spirit is spirit."

But these truths will have but little effect on you unless you cherish them enough to get down to diligent study and practice of them. "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth his way, and straight way forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 23-25. But these James wrote to were Christians, and were not therefore Transitionists. Keep that fact and this mirror of truth continually before you, if it is the truth you are determined to lay hold of, and you will see it growing brighter and brighter as time rolls by.

DEAR BRO. WM. L. GIBBS:— Yours of the 14 inst. at hand, and contents noted carefully, and also No. 8 of W. AND W. reached me at the same time. I was truly glad to hear from you once more and to receive W. AND W. which reached me at the same time. It is our companion in the family. I read it and wife reads it.

Brother Gibbs, Matt. 16: 28 says, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." Now a great many preach that it came on the day of Pentecost. But I think Matt. 17: 8-9, fully explains that Peter, John, and James saw it in a vision: Am I not right? If I am not tell me where I am wrong.

May the God of the heavens bless and strengthen you, and cause the brethren to help you. For there are plenty of brethren who are able to give you an abundance of aid if they will, and do not sow too much to the flesh.

There is some little interest being manifested here. If I were able I would have you come to this country to preach, but I am not able. You wanted to know what railroad comes to Gillham from Texas. The road from Texarkana is the Kansas City and Southern. Your brother in Christ Jesus.

Pray for us.

W. A. MAY.

Gillham, Ark.

Bro. May, you are right. Peter, James, and John were the "some" that saw what Jesus promised by a vision. Peter afterward said, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard, when we were with him in the holy mount." 2 Pet. 1: 16-18,