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Salvation From Sin

David Lipscomb

J. W. Shepherd

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"To us is the word of this salvation sent"

SALVATION FROM SIN

BY

DAVID LIPSCOMB
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GOSPEL ADVOCATE

EDITED BY

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EDITOR OF
"HANDBOOK ON BAPTISM" AND "QUERIES AND ANSWERS
BY DAVID LIPSCOMB"

GOSPEL ADVOCATE CO.
NASHVILLE, TENN.
1950

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ERRATA.

On page 65, fourth line from the bottom of the page, should read *prescription* instead of *perception*.

On page 257, twelfth line from the top, should read *New Testament* instead of *Scriptures*.

On page 394, let the eighth and twelfth lines from the top of the page exchange places.

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PREFACE.

The matter contained in this volume was written for publication in the Gospel Advocate and the Nashville American, with no thought of its being published in book form. The various subjects were discussed many times, and from view points that brought out different phases of the subjects. Having gathered all this matter together, I took the article containing the fullest discussion of the subject as a base, and then went over the many articles that Brother Lipscomb had written on the same subject, culled therefrom every additional argument and thought, and, as best I could, put them in their logical places, so as to get the fullest discussion of the subject possible. Every chapter was prepared in the same way.

Had the matter been prepared originally for publication in a book, I am confident that it would have assumed a far better form than I have been able to give it.

The subject-matter is such as is necessary for those seeking to learn the way of salvation, and it will also prove invaluable to those preparing themselves for greater usefulness in the Master's service.

I hope to issue at an early day another volume, which will deal with the duties, activities, and blessings of the Christian life. While it is absolutely necessary for one to walk as God directs in order to reach the efficacy of the blood of Jesus Christ which cleanseth from all sin, it is equally important that the child of God should continue to "walk in the light as he [God] is in the light" until he shall appear in his likeness, to enjoy the blessings of the everlasting home. There is nothing that so ennobles man and commends Christianity to others as a spotless life.

I do not believe there is a man living to-day whose writings have been truer to God and which have exerted a greater influence for the advancement of apostolic Christianity than those of Brother Lipscomb, and for this reason it gives me great pleasure to put the matter contained in this volume in a permanent form, that the good accomplished may continue to grow long after his hand is still in death.

That God may graciously sanctify it to his own glory and make it

eminently instrumental in promoting his truth and righteousness among men, is my earnest and sincere prayer.

All scripture citations are from the American Standard Revised Version, except when they are credited to some other version.

J. W. SHEPHERD.

Nashville, Tenn., January 13, 1913.

INTRODUCTION.

By David Lipscomb.

In the beginning of the year 1866 I began writing for the Gospel Advocate. Since that day—forty-seven years ago—but few weeks have passed that I did not present something for the readers. The profession of the Christian religion is a vow and an effort to try to live as the word of God directs man to live. "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) I have made a constant and earnest effort, in my teaching the Christian religion to the world and to the church, to impress the absolute necessity of obedience to God. For man to bring himself into harmony with God, the Creator, Preserver, and Ruler of the world, is to love him and gain the highest good and greatest honor that is open to man. To obey and honor God is to bring every true good to man. It is to cut off and save him from every evil. It is the highest and most blessed condition for man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." (Matt. 22: 37, 38.) This commandment comes first in time and importance to man. It lies at the foundation of all the service man renders to God; and without this as the inspiring spirit, man cannot render any service or duty to God. When a man does an act of service because God commands it, and he does it to honor and please God, in his service he embraces all secondary and minor aims and purposes. When he fails to be moved by this design and purpose and does things from a motive of good to self, he nullifies all service and causes it to be rejected as true service to God. The second command, "Thou shalt love thy neighbor as thyself" (verse 39), grows out of this first command, and, growing out of it, "is like unto it." Without the first command the second is impossible. It is impossible to love our neighbor as ourselves without we first love God with all of our powers and faculties. And on the observance of these two laws depends our ability to do or to observe any or all the requirements of the law and the prophets. The observance of the first primitive law—to serve God with all the faculties of the mind and body, the soul and the life—opens the way and leads to the observance of every minor or secondary command of God to man. One who rightly strives to teach and serve God first will be led to teach and perform every duty God has laid upon man to perform for himself

and his fellow-man. The converse of this is also true. A man who refuses to make the service of God the first and highest duty in life cannot perform the duties required of him to himself or to any of his fellow-men.

In accordance with the truths set forth here, I have tried, in studying and teaching the Bible, first and above all else, to be true to God in learning his will, and faithful to him and man in teaching that will to others. To be true to God's teaching secures that we will be right in seeking oneness among men and all good to all men. God is the great central Ruler and moving power of the universe. To make God the Ruler and to work under his direction harmonizes one with everything that God does and with all the purposes and ends he proposes to accomplish in the universe. God gives and ordains and moves in all his works in the separate duties at one and the same time, by one and the same impulse. But man, in his weakness and short-sightedness, sees but one impulse and movement at a time.

Religious men are now looking at and insisting on the necessity of a closer union and more harmonious coöperation among the servants of God to convert the world. I am in full sympathy with that feeling as expressed in the second command as laid down by Jesus, "Thou shalt love thy neighbor as thyself," and, "That they may be one, even as we are one."

In my writings weekly for forty-seven years the leading thought and purpose has been to bring the world to obey God. Brother Shepherd has taken these writings from the Gospel Advocate, the Nashville American, and unpublished manuscripts, and from these has selected and skillfully arranged and connected them in a way that presents connectedly and in an orderly way the reasons why man should obey God and do his will that he may be blessed and become a blessing to others by bringing them to believe in God through Christ and by inducing them to bring themselves into harmony and peace with God. Were I to go over these writings to-day, setting forth the reasons why and the ground on which oneness in Christ should exist, I would scarcely know how or which sentence to change. The ends and purposes of God are so harmonious and so completely and entirely one that to maintain one point is to maintain all his teaching. Especially to maintain the great leading purpose of doing the will of God is to include and combine each and every duty and obligation that God has laid upon man. God requires his servants to be not only friendly and courteous to one another, but he requires them to be *one*, members of the *one body of Christ*, and to live and work together as the Father and the Son work together. This oneness is to be brought about by the word of God. "I have given them [the apostles] thy word; and the world hated them, because they are not of the world, even as I am not of the world." (John 17: 14.) "Sanctify them in the truth: thy word is truth." (Verse 17.) "Neither for these only do I pray, but for them also that believe on me through their word; that they may

all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (Verses 20, 21.) The world is refusing to believe that Jesus is the Christ sent of God because the believers in Christ are not one in Jesus the Lord.

Brother Shepherd first gives to us an article on "The Bible"—what it is, how its separate parts differ from each other, and how they are connected together and depend one part upon the others for their perfectness and safety. The Bible is the source of all we know of God and his will and of the faith we have in him. With the facts concerning him revealed in the Bible, we may learn much from observing the workings of his laws in the natural world. But without the Bible, God, as the Creator and Ruler of the universe, has not been made known to man. God is revealed in the Bible as God, the Father, the Author, and Provider of all things; the Word, afterwards the Son, the Creator. He was the Creator that gave shape and order to all the suggestions and provisions of the Father, both in the material and spiritual world.

When the work of creation was completed, then the Spirit of God "moved upon the face of the waters," organized, gave life, laws to govern, and took up his abode in those laws to guide matter forward to the accomplishment of its predestined end. The Bible, then, is the revelation of God and his will to the human family, is the source and medium of all good to man. It has been the source and means of all the influences to lift up, bless, and save man. So Brother Shepherd introduces this work by an article on the Bible. It is the will of God to the human family, and the history of God's efforts to make that will known to man and of man's refusal to obey God. Man still refuses to obey God. Even those who claim to be his followers, profess to follow him, yet seek out the inventions of men. I have given some thoughts on the Bible, its revelations, connections, and divisions; on God, what and who he is, as Father, Word, and Spirit, and his interest in and work to save and bless man, and how that man, by obeying and worshiping God, is transformed into the likeness of God and is fitted to dwell with and share the life of God forever.

"God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1: 26.) He placed man, made in his own likeness, to rule over and govern his creation for his own use; but the man himself, thus supported and honored, did not remain devoted to the service and honor of God. Man betrayed this holy trust and transferred his own allegiance, and that of the world over which he ruled, from God, his Creator, to the devil, the enemy of God and all that is good. Man's sin and his redemption from the curse of sin by God is the burden of Bible teaching. The transfer of the world to the rule and dominion of the evil one was so far reach-

ing and complete and so fatal to all the interests of earth that God established anew his kingdom to be spread over the earth and that would rescue and save man and his home on earth from final and eternal destruction. In the establishment of that kingdom the blood of Christ was the only cement that could hind its parts into one harmonious and indivisible whole. That blood was innocent blood—the blood of one that had never sinned, shed that those who had sinned might stand before God as though *they* had never sinned.

Man approaches or can turn from his sins to God only as he is led by faith in God to honor and obey God. While man by his own works, inventions, and devices can do nothing to commend him to the favor and blessing of God, his faith in God leads him to do the things commanded him by God; and by these works his faith is made perfect and he becomes by adoption the child of God, the joint heir of the heavenly blessings.

Growing out of this is the question: What constitutes the obedience that God accepts and approves? God requires his children to live, walk, and work together as one. Can they understand the Bible and walk together as one? In all these teachings and in this work the children of God must walk together as one. They can do this only as they are led of the Spirit of Christ. Where aud how shall they fiud that Spirit and be led by it? There are difficulties that seem to hinder the performance of the requirements that God makes at our hands. The sciences seem to conflict with the teachings of the Bible. I have tried to see and hring out the truth on these points in such a way as to show that the Bible is true and that all truth on all subjects harmonizes with it.

The human heart always seeks to excuse sin and to soften the requirements and penalties God has connected with rebellion against him. So we conclude the book with a fair and just consideration of the Bible teaching on the subject of the rewards God has promised the faithful, the penalties and punishments he has connected with sin and rebellion against God and the laws of the universe.

I have given additional thoughts that I hope will remove the difficulties and hindrances in understanding and obeying the will of God and will lead to a clearer apprehension and more faithful performance of what God has required at our hands.

SALVATION FROM SIN.

CHAPTER I.

THE BIBLE.

To every responsible human being the most momentous question of life is, "What shall I do to be saved?" It implies that one is lost, an alien from God, out of harmony with the laws of the universe, separated from true good, and that a closer union with God, a harmony with the laws and with the controlling forces of the universe that will bear him on to good and that will bring good to him, is possible and desirable.

Man's weak and dying condition on earth; his constant weariness, suffering, sorrow, ending in the dissolution of the body into its original elements; the inability of the world to satisfy the longings of the human soul; the constant feeling of discontent and the aspirations for something better, higher, more satisfactory, clearly indicate that this is not man's normal state; and it is hardly possible that such feelings, desires, and aspirations would be placed within the soul to perish with the life that now exists. They all at least indicate the capacity of the soul to take hold of the idea of a future and higher life when presented, and to look forward to a future state in which these desires and aspirations and faculties, undeveloped here, may find their fulfillment and perfection in another life. If this life is all, the problem of human existence is a mystery. The possession of faculties—mental, moral, and spiritual—that on earth find a very partial and imperfect development; the latent desires and aspirations of the human soul, which find no response on earth; and the unsatisfactory, suffering, and dying condition of the body, present an inexplicable mystery in the problem of human existence. But man, with these faculties

and capacities in embryo; with the consciousness that the world cannot satisfy the yearnings, the desires of his heart; with the consciousness of undeveloped powers of the soul, is in condition to receive a revelation from a superior Being, revealing his origin, mission, and destiny, together with the truths and principles to guide him in performing his mission and in accomplishing his destiny.

In the Bible we have what claims to be such a revelation. We believe it to be the only book among men that claims to reveal the origin of the worlds, of man, his mission here and his destiny hereafter, together with the great principles that regulate man's duties to himself, to his fellow-man, and to his God. Other books among the different peoples of earth reveal systems of religion and give rules of human duty, with the promise of rewards here and hereafter. But the Bible is the only book that embraces in its scope a full and perfect revelation of the origin, mission, and destiny of man and of the universe, and at the same time contains rules adapted to man's conditions and needs to guide him in the fulfillment of that destiny. The Bible is a book, then, that in the transcendent magnitude of its claims is worthy of our consideration. It claims to be a revelation from God to man. It must, then, in character be worthy of God, the Creator of the heavens and of the earth, the Preserver and Ruler of all things, and adapted in its revelations, in matter and style, to the ability, condition, and needs of man. When we come to examine this book, we find its subject-matter worthy of God, a revelation of his wondrous work in creation and of his guiding hand amid the movements of the whole system of the physical universe. We find that it reveals the origin of man—a high, exalted origin from God, the perfected handiwork of his Maker. His physical being was molded by the hand of God from the earth into the likeness of God. Into this form God breathed his own breath and man became a living soul. Man was good, the earth was a paradise, and all that was of earth ministered to man's happiness and good and to the good of every creature of earth. Sin entered; man fell from his high and holy estate, was separated from God; death reigned; disease preyed

upon him; he became mortal, suffering, dying. The earth was cursed; the garden planted by God was transformed into a barren waste of briers, thistles, and thorns; man was driven forth a wanderer and an exile from his home and from God. In the sweat of his face and in the care and anxiety of his soul he was to eat bread until "thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) Such is the majestic, yet simple, record of the origin of man and of his reaching his present condition. It accords perfectly with the facts as known to man. It accounts for his present weak, suffering, lost, and helpless condition, and for his longings and yearnings, together with capacities for a higher and better state.

The Bible, in its announcements and revelations, is the most astounding, most wonderful, majestic, and the grandest book of earth. In its style and presentation of the truths and principles revealed it is the simplest book known to man. It is superhuman; it is Godlike in its conceptions and revelations; it is adapted to babes in its teachings and requirements.

The Bible, in its translations in the languages of earth, has been the model of purity and simplicity of style for all the best literature of the nations. Our Bible has been a model of purity of diction, simplicity and nobleness of style, and has molded the language and been the model of the best literature of the language. Luther's translation has exerted the same influence in the German. So, too, of the other languages into which it has been translated.

The Bible Not of Human Origin.

There are many marks unobserved almost by the casual reader that proclaim it superhuman in origin. In biography it is absolutely impartial. In recording the life and the deeds of its greatest heroes, there is not a word of praise, of eulogy; and in recording the acts of the greatest enemies of God, there is not a word of abuse, censure, or disparagement. It is the impartial recital of facts, uncolored by human sympathies or antipathies. The whole Bi-

ble, from Genesis to Revelation, written by many different pens, in different languages, among different people, living in ages reaching over a period of four thousand years, by men differing in culture from the swineherd to the most highly educated in the schools of literature and philosophy, from the slave to the king on his throne—the whole book is pervaded and marked by the same unprejudiced and colorless impartiality. It is the only book of earth that bears this mark of transparent truthfulness. Facts are stated, good and bad alike, concerning the good and the evil. There is not a word of blame or depreciation of man, no matter how wicked. The deeds are recorded; the heart, in its innermost thoughts and feelings, is laid bare as only an impartial, all-seeing eye can know it. There is not a word of praise or blame even of Jesus by those who record his life. They do not say that he was a good man actuated by good motives; they say that some said he was good, was a God; and with equal fairness they say that others said that he is a bad man—he hath a devil. All the books of the Bible bear these marks. There is not another book or biography among men that does. All other books are partial—either praise or blame. All others palliate and extenuate the faults of friends, exaggerate those of enemies. Only the writers of the Bible nothing extenuate and set nothing down in malice. They state facts and say: "By their fruits ye shall know them."

Again, through the long centuries in which the book was written, by so many different men, with such widely differing conditions of life and degrees of learning, one writer often not knowing what others had written, there is an unchangeable purpose manifest, one constant design and end kept in view; and an unbroken chain of warnings, testimonies, and exhortations to obedience to God as the only source of good to man runs through the different books from Genesis to Revelation. One Spirit leads and guides all; one firm Hand directs every pen. The matter is above men in its conception; the thoughts evolved in one continuous stream are above the comprehension of men. No human or finite mind could have suggested them. Revealed in their divine sim-

plicity, the simple-hearted can apprehend them. The mightiest genius of earth could not originate the thoughts, much less could a succession of merely human minds originate and sustain through thousands of years such an unbroken continuity and perfectly adjusted harmony of thoughts, all above the comprehension of man. The greatest miracle connected with or suggested by the Bible is the Bible itself. The Bible itself, unique in its conception, grand in its revelations, and glorious in its design—its existence is the guarantee and explanation of any and all truths and miracles recorded in it. There is perfect harmony in the book, in its claims as to its origin, its design, subject-matter, and the result it proposes to accomplish. There is perfect correspondence and harmony in all its parts. Its style is worthy of its claims to superhuman origin; its aim is Godlike; its contents are in perfect harmony with its origin and design. While giving the minutest detail in the smallest affairs of life, there is not a trivial or irrelevant thought in the volume of books. It reverses frequently the order of men, giving large space to what seems to men unimportant affairs and passing over the important with slight notice. But when carefully considered, this corresponds fully to the great purpose of the book. It is to emphasize the great truth that men, as individuals, must obey God. God proposes to bring men one by one into submission to his authority and to render to every man according to the deeds done in the flesh, whether good or bad.

The great truths revealed, the principles announced, are above man's conception. They are Godlike, worthy of the great Jehovah as he reveals himself in the Bible. His rewards and punishments, whether temporal or eternal, are worthy of him; and all, when viewed in their true surroundings, are entirely consistent with his character as a whole. All the revelations of himself, in all periods of the world, to all classes of humanity, while some are partial and imperfect, still they all comport fully with his character as a whole. The morality is simple, transparent, pure, and above man. All the facts of the Bible are harmonious with themselves and with the historic record of man. There is

an utter absence of any effort to avoid seeming contradictions and inconsistencies. So surface difficulties are found; but close examination eliminates these one by one, and a record, matchless in the truths revealed, in the morals proposed, in the laws given, in the end to be accomplished, proclaims the book of God, supported by incontestible signs and wonders that no man could do except God be with him. (See John 3: 2.) God being its author, its statements are true, its decisions the end of controversy, and its promises sure and unfailing. This word is the will of God. It is his will to guide and direct man into union with himself and into harmony with his will. In it are revealed God's provisions for the salvation of man and the conditions on which man may enjoy the benefits and blessings he has provided. To this word, and to it alone, we must look for guidance and help.

The Bible a Revelation from God.

The Bible is the book that claims to be a revelation from God. It claims to be a revelation of God's will to man, revealing his original and present condition, how he came into his present condition, his relation and the relation of the world to God, how he may be delivered from this evil condition, and how man and the world may be brought into harmonious relations with God and the universe. In this is involved the good of man in this world and in the world to come. The Bible speaks as from God. It never speaks of things as probable or possible, but it is as positive of the future as of the past. The only conditions expressed or implied of the future arise from the conditions dependent on man's course. God left man free to choose, and on the choice man makes God's blessing or curse is suspended. The only contingencies of the future depend on the course man may pursue. Otherwise the future in the scripture is foretold with all the certainty of the present or past.

In the enunciation of truths there is neither reasoning nor philosophizing. The principle of right or truth is announced, the command given, based only on the authority of God. The inspired writer says: "He taught them as one

having authority, and not as their scribes." (Matt. 7: 29.) The prophets and teachers claimed to speak the truths by the authority of God. Peter says: "Men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) That a thing was spoken by the authority of God was the strongest evidence of its truth. To give other reason or philosophy for its truth was to weaken its force and destroy its claims upon the fealty of men.

The Bible claims to be of God. Its character throughout corresponds to the claim. The human writers show no sign of self-seeking; neither wealth nor worldly pleasure nor honor was to be gained by false statements or misrepresentations, by the belief of their statements. The facts concerning which they testify are plain and simple. Their opportunities for knowing them were good. That they were deceived is wholly improbable. The principles they proclaim are of the purest type of morality, above the power of men to conceive. That they were sincere is beyond dispute. These artless, simple-minded men frequently did not understand the meaning, reach, or application of what they proclaimed. The matter could not have been predetermined and concocted by designing men. These things are true of all the Bible writers. They are especially true of the New Testament writers and the witnesses of Christ.

The Bible comes to us as a historical record of the revelation of God's will to the world and of his own application of his will to man in the different conditions and stages of development through which man has passed. It was written at different times by different persons through a period of about fifteen hundred years. In its main statements and leading trend it is fully confirmed by the historic records of the nations of earth. It bears internal marks of truthfulness that no other book bears. In all of its long record of historical and biographical facts in connection with the many peoples of earth, not a single statement has been proved false. This can be said of no other book. Every discovery of new historical records going forward now among the ruins of ancient cities and nations confirms the biblical statements. Why, then, should any doubt its statements? Its state-

ments true and impartial and all consistent with themselves and with the accredited history of other peoples, its moral principles pure and above the comprehension of man, why should any call it in question? There is but one reason: It claims superhuman origin and superhuman presence and power.

Human knowledge and wisdom could never have originated the volume. If power above man's was present, it must have been God's. God's power is omnipotent. As Paul said in his defense before Agrippa, "Why is it judged incredible with you, if God doth raise the dead" (Acts 26: 8), or do any other work he should see fit? It takes no more power to stay the operation of laws than it does to put them in force and perpetuate them. The power that ordained and perpetuates the order of the universe can stay any of the forces in operation or do any other work he may desire. It requires as much power to create a man through the laws regulating his begettal and growth as to create him full grown by a single act of creative power. The wisdom and power displayed in the laws for man's conception and growth are as great as that which could create a world. The late Dr. W. K. Bowling, the founder of the medical schools of Nashville, Tenn., frequently said to me that he was of a skeptical cast of mind, and that he often felt disposed to doubt the claims of the Bible to be of divine origin, but that when he examined the system of hygiene given by Moses to the Jewish people, he saw among that isolated and narrow people a system that the skill and wisdom of the world, with all the study of the centuries, have never been able to equal. He was compelled to ask: Whence had this man so great knowledge and wisdom so surpassing the ages before and since? And he was forced to the conclusion that it *was God-given.*

The miracle is the manifestation of power exercised not in accordance with law, at least with known law. But it requires the same power and its presence to effect results in accordance with law that it does to effect them without law. To the one we become accustomed, and we fail to recognize the source of the power. We attribute the power to the

law, but there is no power in law. Law is only the rule by or manner in which power is exerted. Whether a work is performed in accordance with law or without law involves no question of power or its presence, but only the question as to the manner of its exercise. Then is it unreasonable that God on occasions should exert power otherwise than in accordance with the prescribed law? The mind of man in running back to the beginning of things necessarily arrives at a stage when creative power was exerted directly, and not in accordance with fixed rules or law. There must have been a stage in the existence of the universe when law did not exist, when creative power first exerted itself directly.

In the beginning God created the heavens and the earth. In the beginning of all things, before law was given, creative energy was exerted directly without the guidance of law, and, as we call it, "miraculously." This is a necessary conclusion, attested by the word of God. Then in the beginning of the natural world, men, animals, vegetables were created full grown. The first man must have come into being with functions fully developed, so as to render him capable of acquiring proper food and protecting himself from harm. So of all beings. After creation, the method of exercising power indicated the laws through which it would be exerted in procreation, or the multiplication of the created species. Miracle necessarily pertains to the origin or beginning of an order of affairs. This is true of both spirit and matter. All orders have beginnings, and all beginnings of new orders must be brought about by the intervention of a power not acting through established law. To act through established law would be to continue the old order, regulated by that law. To introduce a new order is to interfere directly and change the law regulating that order. It is in accordance with the necessary condition of affairs for miracle to be manifested in the establishment of a new spiritual kingdom on earth.

After the sin of man and the rebellion of the world, the period up to the establishment of the church or kingdom of God on earth was a preparatory period in the establishment

of the final perfect kingdom of God on earth. This preparatory stage ended when the new order was established and the laws through which spiritual power is exerted were made known to man. After this, all spiritual procreation and growth must be in accordance with the laws of the spiritual kingdom. But it is not contrary to the order of the universe that in the establishment of the spiritual kingdom direct exercise and manifestation of power or miracle should be manifested. Then the existence of miracle can be no ground for rejecting the account given in the Bible. The Bible stands the model of an impartial and truthful record of facts. It is consistent throughout. Its miracles accord with its general purpose, and are naturally connected with the revelation to confirm and strengthen it.

The whole Scripture record bears the marks of sincerity, honesty, truthfulness. The witnesses being truthful, the things told must be true, or they were deceived. The leading facts of which they testify are such that honest men, with the use of their faculties, could not be mistaken concerning them. They indicate supernatural power; the witnesses claim supernatural presence to account for these supernatural manifestations and results. Revelation, in its scope, revealing the origin, mission, government, destiny of man, and the character suited to the end, is worthy of a superhuman origin and throughout comports with this high origin and purpose.

The different books of the Bible were written in different ages, languages, and by persons in different stations of life. There is no difficulty in fixing the dates of a majority of the books. Their reference to the nations around and their correspondence in style, statement of facts, even the form of the letters, with the historic records of other people, show plainly the ages of the different writings. Although thus written in different ages of the world, there is a complete dependence of one on the others. The last chapter of Revelation is dependent for its meaning and significance upon the first chapter of Genesis. The one without the other is an insoluble mystery, a meaningless and inexplicable fragment. So, too, of all the intervening books and chapters.

They are indissolubly linked together as parts of one whole. The creation and fall of Adam and Eve in Eden are the first acts in the drama, ending in the resurrection and redemption of the faithful in the more than restored paradise of God pictured in the last chapter of Revelation. The existence of the book, the Bible, is a greater miracle than any wonder recorded in it.

To be Judged by Its Fruits.

Another practical, tangible proof of the divine origin of the Bible is one in the reach of all, overlooked by almost all. The Savior challenged the world to this test when in the beginning of his ministry he said: "By their fruits ye shall know them." The Bible challenges the world to this test. Its influence in its partial revelations has been in the world from the beginning. Its power as a perfected revelation has been exerted in man for nearly two thousand years. It has been perverted by man, corrupted in its teachings, has had grafted on it the inventions, devices, and teachings of man, all destroying its influence; yet the Bible has been the only uplifting power among the nations of the earth. No permanent good has ever come to a people morally, socially, intellectually, physically, or practically, as individuals, families, or nations, save through the word of God. Without the word of God, man has sunk down in ignorance, in sin, in degradation. He has sunk physically, socially, morally, whenever cut loose from the uplifting and purifying power of the word of God.

All nations and peoples of every color and tongue in all ages of the world, cut loose from the word of God, have sunk into that state of worse than bestial degradation and moral pollution presented in the first chapter of Romans. This degrading lasciviousness brings physical weakness, degeneracy, and deformity; produces moral torpor and intellectual imbecility. No individual or family or nation has ever received the word of God and retained it as a factor in the formation of character that was not elevated—physically, morally, intellectually, and spiritually—by it. This of itself is sufficient to confirm its claims to be of divine ori-

gin to those who will examine it. Then its claims are of such a character that, if not divine, it is a book of shameless, pretentious falsehoods. If the writers were not inspired of God, they were vile impostors, false pretenders, and deceitful hypocrites. No man can honestly study their writings and lives and believe this of them.

To get a true idea of what the Bible has done for the world, we must compare the state of civilization where the influence of the Bible has been felt with what it is where it has never been known. When we make this comparison, we find that the Bible has made better hogs, sheep, cattle, horses, clothes, houses, grains, fruits, vegetables, and all bodily comforts and conveniences for man; it has lifted man up and quickened his energies and activities and trained his mind, and, in doing this, has improved all the animals and conditions dependent upon him; it has built every steam engine, steamboat, railroad, and every improved and high order of mechanical and manufacturing work in the world. None of these have been found or the need of them felt, save where the Bible has gone. The arts and manufactures have all grown in the Bible atmosphere. The Bible has built every hospital, infirmary, and asylum in the world for the relief of human suffering and affliction. In all ages and countries of the world when and where the Bible is unknown, no provisions for the care and help of the helpless, the unfortunate, and the needy can be found; the helpless and weak classes are neglected or oppressed in all lands where the Bible is unknown. These material and temporal blessings and favors come to both believers and unbelievers who come in contact with them or who fall under their influences, but the spiritual blessings come only to those who believe and practice the truths revealed.

There has been no nation of people in the world, where the Bible is unknown, among whom women are regarded as the social equals and fit companions of their husbands, fathers, brothers, and sons. No wife eats at the table with him, visits with him, or appears in public or on the streets with him. In the home she first serves her husband at the table; and when he is through, she eats as a servant. They do the

harvesting with the sickle, gather the grapes, tend the sheep and goats, gather and prepare the fuel, draw and carry the water, grind the wheat and barley to coarse flour chiefly on hand mills, manufacture and sew the goods used for bedding and clothing. They are abject slaves to serve and gratify the lusts of their masters. They have been trained to think their slavery and degradation right, and they themselves object to their husbands and sons degrading themselves to do woman's work. This is true among all peoples who have not the Bible—among the American Indians, the negroes of Africa, and the people of Asia.

For four thousand years after the peopling of the earth there was not a nation of the earth in which woman was respected and honored as the associate and companion of man, fitted to bear and train his children. The law had been given by God that the twain should be one, but it was trampled under foot, and even by Moses was not enforced because of the hardness of the hearts of the Jewish people.

One thing that proclaims the wisdom of the Author of the Bible is the simplicity, yet effectiveness, of the remedies prescribed for evils. This wisdom was manifested in this case. The Bible, to correct the bitter injustice long done to women, gave the simple prescription: *She is part of man's own being, a complement of man; the weaker, more fragile and sensitive vessel, and to be honored and cherished as such.* This simple appeal touches the most responsive chord in man's nature. It appeals to his chivalry and manliness of character, and the woman becomes the companion, associate, and counselor of the wisest of men, the center of his family, the builder of his home, the training mother of his children, and she is changed from a corrupter of the morals to the conservator of the virtue and purity of the race. God did not dishonor woman, but doubly refined the matter of which she was made and cast it in a more delicate mold, and committed to her the most sacred trust bestowed on mortals—bearing and training beings for immortality. Woman never steps out of this sphere for which she is fitted by nature without forfeiting her claims to respect and honor from man; and to the extent she departs from this work, she be-

comes an enemy instead of a helper of morality and virtue. In the sphere for which God created her, she is the conservator of the virtue and purity of the human family; out of it, she is a corrupter of the morals and virtue of the human family.

Virtue and purity among women, morality and honor and integrity among men, are esteemed only where the influence of the Bible has been felt; fleshly lusts and brute force rule and might makes right where the teachings of the Bible have not been felt. The laboring classes in Bible lands complain justly of the unequal division of the proceeds of the partnership between labor and capital; but where the Bible is unknown the laboring classes are helpless and hopeless slaves that have never dreamed that they have rights. The Bible reveals the Fatherhood of God, the brotherhood of man, and that servants are entitled to that which is just and equal; and no effort to extend justice and mercy to the weak and afflicted has been made where the Bible has not gone. Mercy is a Christian virtue, unknown where the influence of the Bible has not been felt.

Where has a vestige of science ever been known where the Bible has not gone? The foundation truth of all science is: There is one Creator and Ruler who governs and guides the universe and all the material within by fixed and unchangeable laws. Where has that idea ever found lodgment among men, save as it has been taught by the Bible? Without the Bible men have imagined lords many and gods many. They were gods of jealousy, contention, and strife among themselves—a drunken, licentious, and warring horde. The Bible alone has revealed to man that there is one omnipotent Creator and all-wise Ruler of the universe, who conducts that universe by fixed laws. Without this as a starting point, the idea of science in the natural world could not exist. Then *the Bible is the nursing mother of science,* for it reveals the foundation truth of all science.

The Bible is not given to teach natural science; but the frequency with which the conclusions of science have been anticipated in the Bible hundreds of years before science existed is sufficient to convince every one familiar with the

facts that the Author of the Bible is the Author of the natural world, and it is true that no established truth of science contradicts a single statement of the Bible. Some speculations of men claiming to be scientific contradict some interpretations placed on some statements of the Bible, but no established truth of science contradicts a real statement of the Bible. I have studied these matters for sixty years with much care, and I am sure that this is true. Wise men who study both the Bible and science know that there is no contradiction between them. Some one-sided men who study one, but are ignorant of the other, may imagine that they differ because of their ignorance of one or both; but light-headed men who are ignorant of both generally make the most noise over the supposed disagreement.

The Bible a Growth.

The Bible is a book of books—a book composed of numerous smaller books. These smaller books were written at different times, by different persons, in different languages, and under wholly different circumstances. And while each book is in a sense complete in itself, in another and more important sense no one of these books is complete, and each constitutes a necessary part of the whole. The main purpose of each and of the whole would be obscured and destroyed apart from its setting in the whole book.

The time of composition of the book reached through a period of about fifteen hundred years. The writers of the Bible were distributed through this long period. While the books of the Bible show a regular succession and each the outgrowth of those preceding it, we are not at all dependent upon the books themselves for the date of their writing or of the facts told in the book. Secular history, the history of contemporaneous nations and people, even more definitely than the books themselves fix the exact dates of their origin and of the facts detailed in them.

But there is a connection in the books themselves. One is essential to the completion and understanding of the other. The book of Genesis is a history complete in itself, so far as it goes; but if it was not followed by other books of the

Bible, it would be a very imperfect and incomplete fragment and well-nigh meaningless as a history. This is true to even a greater extent of Exodus, Leviticus, Numbers, and Deuteronomy. These were written by Moses. Stop the history here, and there is an incompleteness, a looking to and a dependence on the future, that would pronounce the whole a fragment, a scrap. Each one of the books of Moses after the first is as dependent upon that which precedes it as upon that which follows it for completeness and to show the meaning.

The following books are written by different authors: Joshua, Judges, Samuel, Kings, Chronicles, Esther, Nehemiah. But the change of authors does not change this connection with and dependence upon both that which precedes and that which succeeds. The books of Joshua, Judges, Samuel, and Kings, each and all would be imperfect and disconnected scraps of history out of their connection with the books that precede and follow them. To give sense and force to any of them, they must be taken in their connection with both the books that precede and those that follow them. This shows beyond all doubt that one Mind planned and guided all the writers.

While the Psalms and Proverbs and the prophetic books are not so essential to the continued history, they are meaningless when disconnected from this history. Disconnected from the history of the children of Israel, the books of Psalms and Proverbs would lose much of their meaning and force. The prophecies outside of their connection with this history would be meaningless jargon. The great difficulty of understanding the prophecies as they are arises from a lack of familiarity with the history of the Jewish people and the failure to connect the prophecies with the period to which each pertained. They are limbs that grow out of the main body of the historic tree, that add much to its vigor and fruitfulness. These books of the Old Testament were written at different times, reaching over a thousand years.

The New Testament is composed of books that were written by different persons, not embracing so long a period in their composition as the time of the writing of the Old, but

mutually dependent upon and growing out of each other. The four Gospels, written by different persons and at different times, are greatly complementary to each other. Luke and John, while both embrace some things that Matthew tells, very greatly pass over these things lightly, but strongly emphasize the facts and features of the life of Christ either passed over or lightly touched in Matthew's narrative. But each and all of these narratives would be very incomplete and unsatisfactory were the record to close with these books. Each shows its work incomplete and points forward to further and future revelations and instructions to guide in future work. Acts of Apostles comes in to supplement these Gospels and show how to put into effect the teachings of the Gospels. Then Acts of Apostles brings men into the church of God with imperfect instructions as to how to perfect their characters and work out their salvation as servants of God, and how to carry forward the church in its work as the temple of the living God. Acts of Apostles without the Epistles would still be a fragment. The book of Acts is needful to supplement the Gospels, but itself must be supplemented by the Epistles; and all would be incomplete without the book of Revelation, ending with the final destiny of all—in everlasting glory or eternal destruction. The books of the New Testament are dependent upon and supplementary one to the other, and no one would be complete within itself disconnected from the others.

The Old Testament itself, with all its books, neither in history nor prophecy, is complete. Its closing verses look forward to an unfulfilled future. There is no completed end to the Old Testament history. The growth of the tree is not completed. The fruit promised by the growth of the tree has not been produced. The Old Testament without the New Testament is an unfinished book. The New Testament is the outgrowth, the supplement and complement, of the Old Testament. So Jesus Christ, whose life is given in the New Testament, comes as the fulfillment of the prophecies and promises of the Old Testament. So he confidently affirms: "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall

ye believe my words?" (John 5: 46, 47.) "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Luke 24: 27.) The scriptures of the Old and the New Testaments are as mutually dependent upon each other for completeness, both beginning and end, as are the books of the Old Testament. One purpose and one spirit plans and directs all, from the beginning of Genesis to the end of Revelation. Genesis begins with the creation of the world; Revelation ends with the completion of the course of earthly events and the end of the present order of affairs. A stop could not have been made at any point between the beginning of Genesis and the end of Revelation without causing a sense of incompleteness, with a lingering desire to know the end of the narrations made. It is a historic record of the rebellion of man and of the earth against God and heaven, of the steps taken by man in this rebellion, of the results to him and to the world, of the steps taken by God to bring him back to his true and proper allegiance to God, and of the final result of the struggle.

Some of this history was written long after the events recorded had transpired. Moses wrote the account of the beginning of the earth and its being provided with all living creatures at least twenty-five hundred years after the events transpired. The record is written concisely, but clearly and with assurance of truthfulness. No doubt of the truthfulness of the record is expressed or implied. It is spoken with the assurance of absolute certainty. Much of the record is prewritten—that is, the history of the deed is written before the thing recorded transpired. No more doubt is expressed in writing the history of future occurrences than in writing those that are passed. The conclusion of the historic record is prewritten, tells of what is to occur in the future. The frequent prewritings of the past, and the proved truthfulness by the agreement of the occurrences to the prewritten history, give ample assurance that the foretellings of the future will be fulfilled to the letter. The Bible is worthy of full credence.

Have We the Bible as God Gave It?

Then the question comes up: Have we the word of God as he gave it to man? This is often suggested and easily answered by those who study these matters. We need not go back farther than to the last inspired writers. Jesus and the inspired apostles knew what constituted the word of God. Whatever inspired men recognized as inspired must be accepted as inspired. Jesus Christ recognized the apostles as inspired. Whoever Christ and the apostles accepted as inspired we must accept as such. They recognized Moses, Joshua, David, Solomon, Job, and the prophets as inspired of God. They not only confirmed the passages quoted or referred to as divine, but the whole books from which they quoted are so confirmed. Then if we can determine what the Old Testament contained from which Christ and the apostles quoted, we determine what was indorsed by them as inspired. Their numerous quotations point unerringly to our present canon of the Old Testament Scriptures as correct. From the contemporary Jewish writings we have clearly fixed that we have the correct canon of Old Testament Scriptures. Then the apostolic churches recognized our present books of the Old Testament as constituting the scriptures given by inspiration of God. About this there is no doubt. The Jews, as well as the Christians, have preserved these sacred writings with jealous care and inviolate.

But do we know that we have the writings of the New Testament Scriptures as they were written? When were they collected? By whose authority were they recognized? Peter recognized the Epistles of Paul as a whole, spoke of them as such, for he says: "In all his epistles, speaking in them of these things." (2 Pet. 3: 16.) This was a general letter of Peter written to the churches at large, and he speaks of "all" the Epistles of Paul as well known and recognized by the disciples. The churches prized highly and guarded carefully the letters written by the apostles. Copies were multiplied and distributed among the churches. In the letter to the Colossians, Paul admonishes: "When this epistle hath been read among you, cause that it be read also

in the church of the Laodiceans; and that ye also read the epistle from Laodicea." (Col. 4: 16.) This shows that apostolic provision was made for the multiplication and distribution of these letters.

Collections were made of the sacred writings during the lives of the inspired men by different churches and individuals. Different churches made collections. Some did not secure all of the writings, and so jealous were they lest writings not inspired should be admitted into the canon that a controversy arose over those not in all of the collections. But the evidence was so strong that they had been all written and approved by apostles and inspired men that all finally accepted the whole as we now have it. These copies were not only multiplied, but they were often quoted and referred to by the writers following the apostles, and always so as to show their copies fully corresponded to ours.

Translations were made, some of them within the lifetime of the apostles and inspired men, into different languages, notably the four leading ones—the Aramaic, by the Jews; the Greek; the Syriac, used in the Asiatic churches; and the Itala, or Latin, for the Europeans. These went into use among these different leading nations of the earth. These churches were separated and had but little intercourse with each other for centuries. After centuries had past, these different translations are compared and found to correspond. So if one should differ from the others, the comparison is made and the slightest error that may have crept in is corrected. Soon these scriptures were translated into other vernacular tongues, and the guarantees of purity in the text were multiplied.

Many teachers who lived during the lifetime of the apostles, and in the period following, wrote epistles. Many of these writings have come down to us. These writings of the "Apostolic Fathers," as they are called, abound in quotations from the Scriptures, all showing that they used the same book we do. The enemies of the Christian religion strengthen the testimony. The Christian religion had its enemies. The believers in Christ were persecuted. The Scriptures were attacked. Often while in the sentences of

condemnation and in the reasons given for rejection of it much scripture is not quoted, these point to teachings and practices that show the teaching then given conforms fully to the teachings of the Scriptures we now possess. Then come the writings of its enemies, intended to refute its claims. None of these date back earlier than the last quarter of the second century. But that was in the lifetime of many who had been taught by the apostles. They quote and refer to many passages of scripture. Celsus, who wrote a book against the Christians and whose work is placed at about A.D. 176, makes over eighty quotations and references to passages of the New Testament. A writer, after examining his writings, says:

> From the quotations made, we feel that we hazard nothing, even before the skeptical censors, in asserting that one might sketch almost all the gospel facts and make out such a history of Jesus Christ as the New Testament offers from the writings of Celsus, independent of other documents now existing either in Jewish or pagan antiquity.

There are other writers besides Celsus, of a later date, who quote the Scriptures to refute them. All these agree in showing that we have the same Scriptures that were given by the apostles to the primitive church. No document of antiquity has come down to us half so well authenticated as the Scriptures of the Old and New Testaments. No other document has excited one thousandth part of the interest that this book has; none has undergone such searching criticism or close examination. Even the change of a letter has elicited the closest examination and comparison of different manuscripts and versions by the most painstaking and thorough scholars of the world; and the book in its integrity as we have it, save a few well-defined interpolations that exist in the Common Version and the Greek from which it is translated, but which are dropped out of the revised texts, stands, beyond the possibility of a doubt, the same text given by the apostles and inspired men and received by the disciples and churches in the primitive days of the church. It may be asked if some of the most ancient manuscripts do not differ in some respects from the texts now accepted. In no essential points, save some passages in our

text are omitted in some of them. Our translations and quotations from the text in the first and second centuries are much more reliable than a manuscript from the fourth century. All must see this who will think for a moment. Three or four translations into as many different languages, all containing a given passage, show beyond a doubt that the copy from which these translations were made contained it. The same is true of quotations made by different authors. A manuscript of the fourth or fifth century may have been copied imperfectly, may not have been completed, may have been corrupted by accident or design. We have no manuscript antedating the fourth century.

Mark 16: 9-20 is left out of two manuscripts. On this account some think that they may not properly belong to the text; and if this passage has improperly crept in, others likewise may have done so. But this clearly and properly belongs to the text, and I give the following satisfactory account from the late Prof. Calvin E. Stowe, who gave much time to the investigation of these subjects and examined the manuscripts in which the verses are missing. Note what he says of the superior authority of the earlier versions and quotations in deciding this question of the text. That these verses were in the original text and were translated into a number of languages and quoted by the very disciples of the inspired apostles and many others for two or three hundred years before the oldest manuscript we have was written, is clear demonstration that they were in the original text. That they were left out of these manuscripts by a failure of the copyist to complete the copy is probable from the condition in which the manuscript was left—space left to record it, but unfilled. In his review of "The New Testament in English," edited by Professor Tischendorf, Professor Stowe says in the *Christian Union:*

"The New Testament in English," edited by Tischendorf and published by Tauchnitz, is a work of great merit in a scholarly point of view, but, to those not fully acquainted with the subject, altogether deceptive, though not intentionally so. Such are apt to think that the three oldest manuscripts must be the best authority for the original text, and that what cannot be found in them could not have been a part of the New Testament as it came from the hands of the apostles.

This is a great and mischievous mistake. The three oldest manuscripts used by Tischendorf date from the first quarter of the fourth to the middle of the fifth century—that is, some two hundred and twenty-five years at least after the New Testament had been written, read in the churches, and scattered all over the Christian world, liable to all the accidents incident to frequent transcription. Now we have *translations* of the New Testament into various languages—Syrian, Egyptian, Ethiopic, and others—beginning from the latter part of the *second* century. From the first century to the fifth there are not less than ten of these translations, and they certainly are a much better authority than manuscripts which had no existence till early in the fourth century. When these translations contain passages which are not contained in later manuscripts, the translations are much more likely to give the text as it stood in their time than the manuscripts. The loss of a leaf (for these manuscripts are all in *book* form, and not in rolls), the beginning in wrong places by the transcribers after a rest from writing, and various other circumstances, may easily account for an unintentional *omission* in the manuscript, but an *interpolation* must be intentional. On these accounts and others that might be mentioned it is easy to see that, at least in regard to interpolations and omissions, a good translation of the *second or third century* is a far more reliable authority for the original of the text than the manuscript of the fourth or fifth century. The ten translations alluded to are, therefore, on these points, far more trustworthy than the three manuscripts used by Tischendorf in his new edition of the New Testament. Again, we have numerous Christian writers from the first century to the fifth who constantly quote the New Testament as it stood in their time, and the *quotations of the first three centuries* are an earlier authority for the original text than any of the Tischendorf manuscripts. There are some seventy-five of these writers, and their quotations are so numerous that if every manuscript of the New Testament were lost, the substance of it could be reproduced from their writings. Moreover, the manuscripts are all anonymous. We know not who wrote them, but the quotations are given with responsible names. We know the authors of the books in which they occur. It is true that these translations and the writings of the early Christian fathers are generally more or less incomplete and the text somewhat varied, but the same is also true of the New Testament manuscripts. In the very best manuscript (the Sinai), Tischendorf indicates five different *classes* or *kinds* of variation. On this point all the authorities, whether translations or manuscripts, need careful editing; they all stand on precisely the same ground. Now, apply these principles to a single case by way of illustration. The last chapter of Mark's Gospel, from the eighth verse onward, is omitted in the Sinai and Vatican manuscripts, but is contained in the Alexandrian. It is in all the Syrian, Egyptian, and other translations of the second and third centuries, and it is quoted as the last

part of Mark's Gospel by Irenæus, the most learned Christian writer of the second century and the student of Polycarp, who had studied with the apostle John. Irenæus tells us that he had the books of the Christian Scriptures in his possession at the very time when he was on terms of familiarity with Polycarp, daily listening to his accounts of what he had himself heard from John and others who had seen the Lord. This chapter of Mark is also found in more than five hundred Greek manuscripts and also in the Latin and Gothic. Now, which is the more probable, that all these *most ancient* witnesses had been deceived by an interpolation, or that, by some accident, the last leaf of Mark's Gospel had been dropped out from the manuscript from which the Sinai and Vatican were copied?

From this statement of fact it is obvious that any one who should, in making a revised text of the New Testament, strike out all that is not contained in the three oldest manuscripts used by Tischendorf, must be guilty of a very faulty text. It is a remarkable fact, not to be lightly estimated, that a whole column of space is left blank in the Vatican manuscript, as if the copyist had intended, but for some reason had omitted, to fill the text.

There can be no shadow of doubt but that we have the word of God as given by Christ and the Holy Spirit to the apostles and early church. We may safely go to it as to the inspired word of God, a record of the teachings of the Son of God, in the giving of which Jesus Christ promised that the Holy Spirit " shall guide you into all the truth," " shall bring to your remembrance all that I said unto you." To it we may safely come to find infallible guidance into the way of life, for it is God's book to lead and guide in the way of good here and good hereafter. Good here in this world—true and permanent good in this life—is found in the same path that leads to eternal good in the world to come. They are both found in the same pathway and are enjoyed on the same conditions. Guidance to this good can be found only in the word of God. From the beginning the lesson was taught that man could not find true good by his own wisdom. The efforts of man to find good by his own wisdom from the beginning resulted disastrously. The Bible is a history of failures one after another among all classes of people in their efforts to attain good by their own wisdom. Every effort has resulted in failure. Evil instead of good has come as the inevitable result of man seeking to walk by his

own wisdom. Quite a number of examples, reaching from Adam to Moses, showing the disastrous results of all efforts of man to find good by his own wisdom, are presented to us in the Bible. When God was bringing his chosen people into the land of Canaan, he told them through Moses: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." (Deut. 12: 8.) But he tells them: "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Verse 32.) This was the condition of their retaining the favor of God. Through centuries, by example upon example and precept upon precept, this truth was impressed and repeated by God to the Jewish people. All of which clearly proclaim that not only is the word of God the guide to good, but the only guide possible to man. He can no more find true good outside the word of God than he can produce fruit in the material world without seed. To this word he must come for good, for salvation from sin, present and eternal.

CHAPTER II.

GOD—WHO AND WHAT IS HE?

The conditions of worship are such that the worshiper is conformed in character to the being he worships. We worship what we, from our inmost hearts, approve and honor, that on which our affections are set and for which we most persistently strive. We serve whom we worship. Those who worship and serve money grow miserly and covetous, selfish and hard-hearted in character, ready to sacrifice every principle of right and justice to gain money and the good that money brings. Those who worship the idols that embody lust and licentiousness grow licentious and give themselves over to lust. The soul feeds on what it worships or serves.

This being true, the object of worship has a reflex influence on the worshiper to mold him in character into the likeness of the object of his worship. The idea man forms of God has much to do in molding his own spiritual character. It is important, then, that men have true ideas of the character of God, since the ideal they form of him shapes their own characters. Men having false ideas of the character of God would form a distorted character by worshiping him with a wrong conception of his character in their hearts. It is of vital importance, then, that men have true conceptions of God and of his character. The Bible, in revealing God to man, is careful to tell us plainly who and what he is. It reveals his qualities in precept, then gives examples of them as applied in practice.

How God Has Revealed Himself.

God has revealed himself to us only as "men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) Without this revelation made by the Holy Spirit through inspired men, man can form no definite idea of God. From

the works of nature he might gain an idea of a superior being, or, more likely, a number of deities. Apart from revelation, no people have formed a definite and distinct idea of the one true and living God, the Maker and Ruler of all things; but without a revelation of God and of the universe as a harmonious and completed cosmos by the Holy Spirit, no clear idea of the unity, true character, and work of God and of man's duty to him can be formed. Paul says: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1: 21.) Preaching was the original proclamation of God and his message to man. The Bible is the record of God's revelation of himself, his character, his work, his will and purposes concerning man; of man's origin and being, his spiritual duties, obligations to God, to his fellow-man, and to himself; of the character he should form; of his condition in relation to the world; and of his final and everlasting destiny in the universe.

The Bible gives us the only revelation we have concerning the origin of the earth, its present condition and future destiny. Apart from the Bible, we know nothing of the origin of man and of the world, the explanation and causes of their present condition or future destiny. Blot out the revelation contained in the Bible, and how dense the darkness that enshrouds the earth and man and all that pertains to their being and destiny!

The Bible reveals God to man. To learn what he is, we must come to the Bible and study the revelations there given. He is revealed to us in the Bible in what he does as well as in what is said concerning him. To learn him, then, we must study God in what he is revealed as doing as well as in what is said of him; and to form a true estimate of God, we must study him in all his attributes and characteristics. To study him only in the light of his attributes is to obtain a partial, one-sided, and false view of God. Such a view is misleading.

He Created All Things.

God is first revealed to us in the Bible as Creator of the heavens and the earth. (See Gen. 1: 1.) It introduces him to us as existing before all things—the Originator, Creator, and Founder of the universe; hence possessed of all the wisdom, power, and authority that dwell in the universe. Whatever of wisdom, power, and authority there is in the universe, it all comes from God as its fountain and source. No wisdom or power can exist in the universe, save that which existed with and in God before he created the worlds. The stream cannot rise higher than its source. No wisdom or power or skill or goodness can exist in the world higher and above that which existed with and came from God. This truth is often repeated in the Bible, declaring that he is the Author and Creator of all things in the heavens, in the sea, and in the earth. He created the earth, the sun, the moon, the stars, and all the hosts of heaven. Inasmuch as he is the Creator of all things, he must himself be the uncreated, self-existent Being, who is without beginning of days or end of years, who is from everlasting to everlasting. It is said: "And Abraham planted a tamarisk tree in Beersheba, and called there on the name of Jehovah, the Everlasting God." (Gen. 21: 33.) "Blessed be Jehovah, the God of Israel, from everlasting even to everlasting. And let all the people say, Amen." (Ps. 106: 48.) The existence of God from everlasting to everlasting is frequently affirmed throughout the entire Scriptures. Paul says: "Now unto the King eternal, immortal, invisible, the only God, be honor and glory forever and ever." (1 Tim. 1: 17.) "I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty." (Rev. 1: 8.) God is the only self-existent, uncreated Almighty Being in the universe, the Founder, Creator, and Ruler of all things, "who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." (Zech. 12: 1.) He created all things through the Word, and all things belong to him. His Spirit moved upon the created matter and organized it into organic forms, gave to each his office to fill, and decreed the law to rule and

govern in their relation to other matter and in their own procreating work. He created according to his own will; he organized and gave law to guide it to the ends that pleased him.

God's power, matchless and omnipotent, is declared by his many works and under various types and expressions. David says: "The voice of Jehovah is powerful." (Ps. 29: 4.) Jeremiah says: "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." (Jer. 51: 15.) John heard a voice, which said: "The Lord our God, the Almighty, reigneth." (Rev. 19: 6.) Moses said: "Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him." (Deut. 4: 34, 35.) He is not only omnipotent, but to him all wisdom pertains. He established the world by his wisdom. His wisdom provided all the organisms, animal and vegetable; all the elements of air, water, and earth; adjusted each in its proper relation to the others and gave laws to guide each in its proper performance of its offices. By his understanding he stretched out the expanse of the heavens. He appointed each member of the starry hosts its proper place in the universe, and his hand is ever present to guide it forward in the performance of its appointed end. He made man and breathed into his nostrils the breath of life, and he became a living soul. He is the only wise; he is the all wise; in him abounds all knowledge, all understanding, all and perfect wisdom. He perfectly adapted means to ends, overrules all forces to his own ends. He is the source and fountain of all wisdom and light, knowledge and understanding. The Psalmist says: "Bless Jehovah, O my soul. O Jehovah my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain;

who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh winds his messengers; flames of fire his ministers; who laid the foundations of the earth, that it should not be moved forever." (Ps. 104: 1-5.)

God is Omnipresent.

He not only is eternal, possesses all power and majesty and wisdom, but he is omnipresent—everywhere and at all times present. A true spirit in his essence and being, he inhabiteth eternity. Peter says: "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3: 8.) Moses says: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90: 4.) Time, eternal past and future, is ever present to him; and he fills the universe with his presence. David says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139: 7-10.) Jeremiah says: "Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah." (Jer. 23: 24.) And Solomon declares: "Behold, heaven and the heaven of heavens cannot contain thee." (1 Kings 8: 27.) His Spirit pervades the immensity of the universe.

God is Spirit.

God is not material. Matter was created by him. All life, all activity—mental, moral, and physical—comes from spirit. The essential quality of matter is inertia, inactivity. Matter separated from spirit is dull, dormant, lifeless, insensate. It is only as it is permeated by spirit, as it becomes a house in which the spirit dwells, a body in which the spirit is clothed, that it acquires life, activity, energy, force. There are lower and higher order of spirits. The lower order of spirits is clothed in material habitations that

they may be schooled for graduation into the realm of the higher order. Death is the graduation of the spirit into the spirit realm. The difference between man and brute is, man's material body is inhabited by a higher order of spirits than the brute. Above man are spirits of differing orders, disembodied, unhampered by natural bodies, unclogged by the inertia of matter. The highest of all spirits is God, pure spirit; above and free from and controlling all matter is God, omnipresent, all wise, knowing no limitation of time or space; hence omnipresent and eternal. He is the God of all spirits. Moses and Aaron called him "the God of the spirits of all flesh." (Num. 16: 22.) Again, Moses says: "The God of the spirits of all flesh." (Num. 27: 16.) And Paul asks: "Shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) God is the God, the Father of all spirits.

The term *God* is plural in the Hebrew, and embraces the persons of the Godhead—the Father, the Word, and the Holy Spirit. There are three distinct persons represented as God, yet in nature one and divine, one in purpose and aim, one in all the works of God. Yet in that oneness each had his own specific, distinct office to fulfill or work to perform in all that was done by God, and the others did not interfere in this work. In this chapter I do not take cognizance of the distinct offices, but inquire concerning the Godhead. Who is God? What is his nature and character and work as manifested in the general term *God?*

God is Abundant in Loving-Kindness.

After Moses had hewed the two tables of stone and presented himself before God on the top of Mount Sinai, it is said: "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon

the children's children, upon the third and upon the fourth generation." (Ex. 34: 5-7.) In this we have as full a presentation of the qualities of God in one group as can be found in the Bible. To *proclaim* his name was not simply to announce his name, but it was to make known his character, office, power, work, and position in the universe. He revealed himself to Moses that Moses might make him known to the people of Israel as their God, the object of their adoration and worship. In the beginning what we call *proper names* had specific meanings. The name was given to designate the leading quality or characteristic of the person or being. Whenever in the Bible we see the word *Lord,* we ought to understand that it means *Ruler, Controller, Governor.* God then proclaims first his office as *Ruler*—the Ruler of the whole universe. First and highest to him and the world is the recognition that he is Ruler. All things must bow to his authority, be subject to his rule; for there can be no good to what is not in submission to the Ruler. *God* means *Creator,* carries with it the idea of Omnipotent or Omnipotent Creator. *Lord God,* then, means the Omnipotent Creator and Ruler and Preserver of all things of the universe. These, then, are the first qualities or characters in which he reveals himself to man, and these ideas ought to be present in our minds whenever we hear or see the names *Lord God.* He is the Creator and Ruler of all persons and things, the great primal Fountain and Source from which all persons and all things proceed. He is then presented as " merciful and gracious "—a merciful and gracious Ruler. He abounds in good will, is pitiful and ready to bestow blessing and favor upon every being in need. Inasmuch as his rulership is laid down as the first and highest office of the Almighty, all mercies must come under his rule and in harmony with his laws; and all permanent good to every being in the universe depends upon compliance with his will as the supreme Ruler of the universe. *Gracious* means disposed to favor, to bless; a desire to bestow good on others, because he delights in the happiness of all. God bestows blessing to satisfy his own good will. He delights in bestowing good upon all beings, because his own nature

is gracious—desires others to enjoy the good he enjoys. "But thou, O Lord, art a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth." (Ps. 86: 15.) He bears long with the weaknesses, the shortcomings, the sins of his creatures. Peter tells us he "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3: 9) and live. God bears with these weaknesses and sins of his creatures that he may manifest his love and kindness to them, to induce them to turn from their evil and live. He does not cut them off speedily; but he warns them of the evil they are bringing upon themselves, shows his love, and entreats them to turn that he may forgive and bless them. He cannot bless them in rebellion. He is the Ruler. He seeks to turn them from their sins that he may bless and save them. He cannot save them in their sins, for he is holy.

"Abundant in loving-kindness and truth." *Loving-kindness* is that which will promote the good, the true happiness, and the well-being of all creatures. God is full of the spirit or the desire to bring good, blessedness, and happiness to every creature. He desires ill to none, but the greatest good to all. God desires all his creatures to share his own blessings and honors forever. All his provisions are for good to his creatures; none for evil to any. Evil comes only when they violate the laws and pervert the provisions which he has made to bestow good. God provides good. Man so perverts his own character that he is unfitted to receive the good, so it becomes evil to him. God establishes laws to bear good to all beings in the universe. They so violate the laws, so pervert their own characters, that the laws ordained for good bring evil to them. What God gave to bless become curses to those misusing them. Every blessing of God will be changed into a curse if misused. *Truth* is frankness, candor, verity in all things. God has no deceit; he makes no false impressions; all goodness and truth abound in him and flow out in all his actions. He deceives or misleads no one. He respects neither person nor position, but only character. Man perverts his heart, degrades his faculties, and unfits himself for truth; then God permits

him to believe a lie that he may work out his own ruin and accomplish his destruction. "Thou, O Lord, art a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth." (Ps. 86: 15.) "Thy law is truth. . . . All thy commandments are truth." (Ps. 119: 142-151.) "Thy word is truth." (John 17: 17.) "God . . . cannot lie." (Tit. 1: 2.) "It is impossible for God to lie." (Heb. 6: 18.) God is the embodiment and personification of truth, sincerity, and uprightness. He abounds in or is full of it.

"Keeping loving-kindness for thousands." To keep loving-kindness is to treasure up his mercy, preserve his kindnesses and his blessings; keep them, preserve them within his own hand and heart, while man is so wicked that he is unworthy to receive them. God will hoard up his loving-kindnesses and treasure them for thousands—multitudes—that when they repent they may enjoy them.

God bestows his mercies on his creatures. They so use them as to change them into curses. What will bless the obedient will bring curses to those who refuse to obey God as the omnipotent Creator and Ruler of the universe. To honor him and conform to his laws is the one essential condition of good to every creature in the universe. The very law that brings good to those that are in harmony with the Ruler brings evil and destruction to all not in harmony with him. So God keeps, or stores up and preserves, loving-kindness for thousands—for every soul that will place himself in condition to receive and enjoy it.

I have used this as literally interpreted, and this is true in every respect. But Moses says: "Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and loving-kindness with them that love him and keep his commandments to a thousand generations, and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them." (Deut. 7: 9-11.) From this we learn that God keeps his mercy not only for multi-

tudes, but he preserves it for a thousand generations of those that love him. This is in contrast with visiting the sins of the fathers upon the children to the third and the fourth generation. God follows his subjects with favor for a thousand generations, which means forever. He cherishes and keeps blessings forever to the children of those who obey him. His good continues to those that obey him much longer than evil follows those who disobey him.

God Will Not Clear the Guilty.

In seeming contrast with these qualities of mercy and good will to man it is added: "That will by no means clear the guilty." This characteristic of God is oft repeated in the Scriptures. "I will not justify the wicked." (Ex. 23: 7.) "He will not pardon your transgression." (Verse 21.) "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." (Rom. 1: 18.) The impossibility of God's justifying unrighteousness and tolerating sin is manifested in his giving his only begotten Son to take away sin. He cannot tolerate sin. Sin is the violation of the laws and principles that grow out of his own being that must pervade and control the whole universe before peace and harmony can reign in the universe. God is God, the Lord God, the omnipotent Creator and Ruler of the universe. John, in his vision of the final conclusion of all things, "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth." (Rev. 19: 6.) God will reign throughout the universe. His will must prevail, and every being and all spirit and all matter in the universe must conform to his will and be imbued with his spirit. He forbears with those who are led into sin long and patiently that they may repent and conform to his will; but he must reign, and sooner or later all must conform to his will or be crushed into eternal ruin by the almighty power and rule of God.

God is holy. As a pure and holy being, he cannot tolerate guilt and sin. The two cannot permanently dwell to-

gether in the universe. When sin came into the world, God left this world as a dwelling place. He cannot dwell in a defiled and sin-polluted temple. He has since dwelt on this earth only in sanctified altars and temples separated from the world and consecrated to his service. He will again make this earth his dwelling place, but it will be only when sin has been purged out and it has been consecrated anew as the new heaven and earth in which dwelleth righteousness. Then will the scripture be fulfilled which says: "The tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more." (Rev. 21: 3, 4.)

God forbears long with sin in man, but he is not indulgent to it. We sometimes address God as a kind and indulgent Father. This is a misrepresentation of his character. *Indulge* is "to gratify by concession to; to yield to the wishes of; not to check or restrain." God does not gratify man by conceding or permitting him to go in his own or a wrong way unrestrained. He forbears with men long, not willing that they should perish, but that they should turn, repent of their sins, and live. He does not indulge or tolerate men in their sins; he demands that they should free themselves from the love and the guilt of sin. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 7.) God cannot be indulgent to sin. "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness." (Hab. 1: 13.) So long as man regards God as indulgent he will indulge himself in sin, and not purge himself from the guilt of sin; yet God can "by no means clear the guilty." Man must purge himself from the guilt of sin or fall under the condemnation of God.

God unites in his character qualities and sentiments that to human weakness seem antagonistic and irreconcilable in the same person or character. God is intolerant of sin; he

hates sin; yet he is merciful, forbearing, long-suffering to man in his sins, "not willing that any should perish, but that all should come to repentance" and live. God forbears and suffers long with the sinner, because he hates sin and seeks to deliver him from its ruinous effects. Sin leads to death and is ruinous, because it antagonizes God. He who sins puts himself against God, against his rule, and against all the laws of God that regulate and control the universe. When man antagonizes these, they must be broken and destroyed, or he must be crushed. Then God, in defense of his own throne, of his own character, and of all the spirits subject to his rule, must destroy sin. Every being in the universe that clings to sin must be destroyed from the presence and the favor of God.

God checks and restrains men in their wayward courses, and demands that they shall turn from sin and purge themselves from the guilt of sin. He is so essentially opposed to all sin that there are no provisions or circumstances under which he can "clear the guilty." To be guilty is to still cherish sin, and no one can be freed from sin so long as he cherishes the sin in his heart and his life. He must in his heart turn from sin, repent of his sins, and seek the forgiveness of sins through the sin offering God has provided for cleansing from sin. A holy God cannot tolerate sin. One of the seraphims "cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Holiness is complete and entire consecration to all good, all right, all truth, is entire antagonism to all sin, all wrong, all falsehood.

God is most holy. His name is holy; his dwelling place is the most holy place; his Son is the holy One; his Spirit, the Holy Spirit; the people of God, the holy nation; his laws are holy laws; the temple for his worship, the holy place; the city where his temple was, the holy city; the mountains where he met his people were holy mountains; the day consecrated to his worship was the holy day; the faith of God is the holy faith; the life of obedience to him is the holy life; all the vessels and instruments of service were holy vessels; the ensign of his people is, "Holiness to

the Lord;" the service of God is holiness. God cannot dwell in defiled temples or accept service from sin-polluted altars; nor will he clear or justify or dwell in hearts given over to sin or unpurged of guilt.

Righteousness and Justice the Foundation of His Throne.

Not only will God not clear the guilty, but the sins of the fathers are visited upon the children to the third and fourth generations. This does not mean that he holds the children guilty for the sins of the fathers, for "the soul that sinneth, it shall die" (Ezek. 18: 4); but the evil results of sin in the parents are felt by the children to the third and fourth generations. An evil propensity cultivated by the parents is transmitted to the children. Then sinful habits lead to evil associations, and the child reared in evil associations is led thereby into sin. These and other evil influences follow them to the third and fourth generations. This should stand as a warning to parents that by evil courses they not only accomplish their own destruction, but drag their innocent children and children's children after them down to destruction. It is a fearful thing to set oneself against the Creator and Ruler of the universe.

Man must free himself from the guilt of sin, or he never can dwell with God in peace. Sins must be repented of and man be freed from them before he can dwell with God. God is the embodiment of justice and righteousness. "Righteousness and justice are the foundation of his throne." (Ps. 97: 2.) "Righteousness and justice are the foundation of thy throne: loving-kindness and truth go before thy face." (Ps. 89: 14.) *Righteousness* is the observance of the strictest rules of right and justice, equity and fairness; *justice* is giving to every being that to which he is entitled, without partiality or favor. God is the impersonation of righteousness and justice. He knows no partiality to any being in the universe. His nature is such that he loves justice and right. He hates unfairness and injustice in all forms and in all beings. He cannot deal with partiality or favor. Partiality to himself would do violence to his nature. Peter said: "Of a truth I perceive

that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 34, 35.) This is just as true concerning the intelligences of the spirit land as it is of the inhabitants of the earth, for it is said: "God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment." (2 Pet. 2: 4.)

He who would dwell with God and breathe the atmosphere of heaven must love justice, truth, and uprightness; must be just and righteous, not to be seen of men, but because his own soul loves truth and righteousness. God loves judgment, the execution of the laws of righteousness, and justice. Man must cultivate the habit of justice so that he can judge with equity between himself and his worst enemy. Mercy and compassion of the highest order are not incompatible with the strictest justice. Justice and right between all parties in the universe, then mercy, compassion, and pity toward the helpless and the needy, are Godlike qualities; and the cultivation of them fits men to breathe in the atmosphere that will make them immortal, that will fit them to dwell with God.

God Dwells with the Humble and Contrite.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57: 15.) The absolute rule and the supremacy of God above all beings in the universe is here presented as "the high and lofty One," surpassing all other beings in the universe in grandeur and glory as "Lord of lords, and King of kings," "who only hath immortality, dwelling in light unapproachable." (1 Tim. 6: 16.) He is to be honored and reverenced by all intelligences of the universe. He inhabiteth eternity. Eternity, without beginning of days or end of years, is his home, his dwelling place. From an eternity past to an eternity yet to come he is one and the same, holy and exalted, Being, with no vari-

ableness or shadow of turning, "the same yesterday, today, and forever." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90: 2.) God's authority, his dominion and power, is forever, from everlasting to everlasting. "He is the living God, and steadfast forever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end." (Dan. 6: 26.) Here his qualities of undying life and the steadfastness and indestructibility of his rule and dominion are clearly set forth. "And all the inhabitants of the earth are reputed as nothing [in his sight]; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 35.) No might, nor power, nor numbers of those in heaven or on earth can change his will or stay the progress of his march. Again: "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and so all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 1, 2.)

Will such a being condescend to look upon man? "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" Man is sinful. No man liveth and sinneth not. He is weak and frail, and all "have gone astray." "There is none that doeth good, no, not one." Then, can a pure and holy God, so high and exalted, look with compassion and pity upon man? He who inhabits eternity and dwells in the high and holy place dwells also with him that is of a contrite and humble spirit. Among men he that is most truly great and highly exalted condescends with the greatest sympathy to the most lowly. *Contrite* is penitent, sorrowful in spirit, and bruised in heart by sins committed. On such a spirit God will look with pity and compassion, and in such a heart will the Creator of the heavens and the earth dwell. Only in him who feels

his sins and whose bruised heart hungers and thirsts after righteousness will God dwell. To the presumptuous and self-sufficient God brings no blessing. There are two sources of sin to man. The first is human weakness, or fleshly lust and passion, by which man is led to disobey God; the second, a feeling of self-sufficiency and self-reliance, leads him to neglect or set aside the law of God. Both classes of sins must be repented of before forgiveness, but God looks with more allowance on the former than on the latter. Samuel said to Saul: "Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel." (1 Sam. 15: 17.) Jesus said: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matt. 18: 4.) "Humble yourselves in the sight of the Lord, and he shall exalt you." (James 4: 10.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5: 6.) Humility that leads to a childlike dependence upon and trust in God is the quality of heart that invites God to make his home with it.

To be poor in spirit is to feel the lack of resources and strength in self to guide and attain true spiritual good. So long as man feels that he has powers and resources in himself to guide him to true and lasting good he cannot feel dependent upon God for help and strength; yet the character and relation of God to the universe is such that no being can exist in permanent peace and quiet in the universe, save in a state of dependence upon and willing submission to the rule of God. When man feels his own helplessness, his inability to direct his steps aright and attain to good in this world and in that which is to come, only then can he feel his complete and full dependence upon God. He must realize that "it is not in man that walketh to direct his steps" (Jer. 10: 23), and that he is undone and lost without help from God. When he realizes that he is a moral and spiritual bankrupt, without God and without hope in the world, then, and only then, he is willing and in a condition to approach and seek help from God. Hence, Jesus

lays down as the first and foundation condition of all other blessings: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3.) Only when we become poor in spirit are we prepared to enter into the submissive and dependent union with God that enables us to partake of his nature and enjoy all the blessings that pertain to the rule of God in the universe. In this relationship of dependence we enter into the family of God and become partners in all the joys and glories of God as the Head and Ruler. We are thus gradually trained through successive stages, and molded in character into the likeness of God, and so fitted to stand beside his Son, to bear his likeness, and, with him, share all the blessings and glories of the Father's throne.

The purpose of God in dwelling with him who is humble and of a contrite spirit is to revive the spirit of him who has been humbled by a sense of his own sinfulness and weakness and to give life and hope again to the heart that is bruised and crushed with a sense of its own guilt and helplessness. This heart is sustained and guided now by the Spirit of God. God condescends to the lowly, lifts up those that are cast down, gives strength to the feeble knees and hope and rest to the weary and heavy-laden souls that will come to him and take his yoke, which is easy, and his burden, which is light. "Cast thy burden upon Jehovah, and he will sustain thee: he will never suffer the righteous to be moved. But thou, O God, wilt bring them down into the pit of destruction: bloodthirsty and deceitful men shall not live out half their days." (Ps. 55: 22, 23.) While God is gentle and kind and helpful to the poor in spirit and the contrite in heart, his face is against him that doeth evil, and he can by no means clear the guilty. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 2.) To tremble at his word is to regard him with such reverence and awe that, when he speaks, we hear with trembling and fear lest we fail to hear and understand that word, so fail to be led by the word of God, which alone can guide to life and peace. Jesus said that the word of God is the seed of the

kingdom. (See Luke 8: 11.) In it are the germs of eternal life, and by it we are molded into the likeness of God and fitted to dwell with him in the home of the blessed. To fail to hear and understand and be led by that word is to fail of the desired end, the home with God.

The apostle Paul says: "So then, my beloved, even as ye have always obeyed [that word], not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2: 12, 13.) Hearing the word of God with reverence and godly fear and obeying it with earnestness and fidelity is to work out our own salvation with fear and trembling. When we thus hearken with reverence and awe and obey with fear and trembling, it is God working in us according to his good pleasure.

While all the inhabitants of the earth and all the armies of heaven could not stay his hand or change his purpose, the cry for mercy of the humblest and lowliest of the children of men, the pleading of the contrite spirit and the bruised heart, always moves the heart and stays the hand of the Almighty; especially the pleading of the soul that forgives and suffers and sacrifices for others, appeases the wrath, moves God to pity and compassion, and stays the sword of vengeance.

There are two striking examples of this in the Old Testament Scriptures. When Moses was in the mount receiving the law, the people sinned, and Aaron made the golden calf. God's wrath was kindled against the people of Israel. "And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." (Ex. 32: 9, 10.) God knew that he would not resist the pleadings of his servant in behalf of his sinning people; so he told him, "Let me alone, that my wrath may wax hot against them, and that I may consume them;" and he promised that he would make of the family of Moses a great nation instead of the Israelites. This was a strong

appeal to the selfish feeling in Moses to intercede no more for the people he led out of Egypt; but Moses, with unselfish devotion to the people of Israel, resisted the selfish feeling. "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto Jehovah; peradventure I shall make atonement for your sin. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Verses 30-33.) The self-denying, self-sacrificing spirit of Moses touched the heart of the Almighty, as God knew it would, and he forgave them, and, while he punished the guilty, was merciful to those of a lowly, contrite spirit and that turned at his word.

Another example was David's numbering Israel. The wrath of God came upon Israel in the form of a plague. Seventy-five thousand through the land of Canaan died. The death angel stood with drawn sword over Jerusalem, ready to begin the work of destruction among the people of the city. David saw the impending danger; he knew his sin was the occasion of the suffering of the people. (The people had sinned otherwise and deserved punishment.) "And David lifted up his eyes, and saw the angel of Jehovah standing between earth and heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done very wickedly; but these sheep, what have they done? let thy hand, I pray thee, O Jehovah my God, be against me, and against my father's house; but not against thy people, that they should be plagued." (1 Chron. 21: 16, 17.) David committed the sin that brought the suffering on the people, and his desire to suffer for his own sins, rather than that they should do it, showed contrition of spirit; his heart was bruised with his sin. God comes to such "to revive

the spirit of the humble, and to revive the heart of the contrite." God's forgiving when they repented shows no variableness or shadow of turning with God, for the leading quality of his heart toward man is that he forgives iniquity and transgression and sin and "will by no means clear the guilty." It is at no time God's purpose or desire that "any should perish, but that all should come to repentance" and live. He is true to his character when he forgives the penitent. These were manifestations in the servants of God in a slight degree of the spirit that led Jesus to give up the glory he had with the Father before the world was and to come to earth and suffer for man, the sinner, to open the way for man's return to God, and, by his love manifested for him, to lead him back to God.

God Uses the Wicked to Destroy His Enemies and Punish the Unfaithful.

God is not dependent upon man's willingness to obey him in carrying out his purposes and in accomplishing his ends upon earth. He uses the wicked as his sword to destroy his enemies and to punish his unfaithful children. He calls the hectoring, bloodthirsty, and idol-worshiping Nebuchadnezzar "my servant" and "my battle-ax" "to destroy and cut off nations not a few." (Isa. 10: 7.) "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few." (Isa. 10: 5-7.) God overrules the ambitious, bloodthirsty spirit of the wicked nation to punish his disobedient nation and to carry forward his work of destroying the nations that obey not God. "For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60: 12.) He uses one wicked nation to punish and destroy others, itself then to be destroyed by a more fearful destruction still. God used Babylon to pun-

ish and destroy others. He said of Babylon: "Thou art my battle-ax and weapons of war: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms." (Jer. 51: 20.) After using Babylon to punish rebellious Israel and to destroy other nations hopeless in their sins, Jeremiah tells how God will punish Babylon: "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against Jehovah. Jehovah hath opened his armory, and hath brought forth the weapons of his indignation; for the Lord, Jehovah of hosts, hath a work to do in the land of the Chaldeans. Come against her from the utmost border; open her storehouses; cast her up as heaps, and destroy her utterly; let nothing of her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of Jehovah our God, the vengeance of his temple. Call together the archers against Babylon, all them that bend the bow; encamp against her round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against Jehovah, against the Holy One of Israel." (Jer. 50: 23-29.) The end of Babylon is thus presented: "A drought is upon her waters, and they shall be dried up; for it is a land of graven images, and they are mad over idols. Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As when God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, so shall no man dwell there, neither shall any son of man sojourn therein." (Verses 38-40.)

The nation that God had used more than all other nations to punish and destroy the rebellious nations was in turn

punished with a more fearful destruction than any others. It is folly and deception for a people to think that because they are used to punish other nations and are successful in war, therefore they are better or more favored of God than the nations they conquer. The wicked are the sword of the Lord. As God deals with nations, he deals with families and individuals. God intends to accomplish certain ends and purposes. He created man for a great end. He will use him to accomplish that end. If man is obedient and faithful, God will work in and through him, and, in accomplishing the work, will exalt, bless, and honor the man as his faithful servant and beloved child; but if he refuses a willing obedience, God will overrule his rebellion to work out God's purpose or end, but, while doing this, will crush the rebel down to ruin.

Man's liberty is not very wide, yet broad enough to show his character. He must serve either God or the evil one; he can make his choice. He must accomplish the ends of God in the world. The choice is given him of doing it as an obedient servant and of being blessed and honored with God, or he may rebel, and, in the rebellion, be destroyed while accomplishing the end. God must rule. The good of the universe and his own honor demand it. The soul that rebels against his authority must perish. God forgives iniquity and transgression and sin, and "will by no means clear the guilty."

God and Man.

God has the right to rule and direct all persons and all things for his own ends and purposes; all must serve him or be brought to ruin. He is able to direct and control them so as to bring about his desires and purposes. None need gainsay or oppose; none in heaven or on earth "can stay his hand or say unto him, What doest thou?" (Dan. 4: 35.) "For he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end." (Dan. 6: 26.) "His kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 27.) The end will be: "The king-

dom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." (Rev. 11: 15.) Whosoever sets himself against God must be brought to ruin. "That nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60: 12.) "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) Not only must nations that stand against him be destroyed, but "all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Ezek. 18: 4.) "He that disbelieveth shall be condemned." (Mark 16: 16.) "Except ye repent, ye shall all in like manner perish." (Luke 13: 3.) Paul says: "To you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." (2 Thess. 1: 7, 8.)

The rule of God and the well-being of the universe demand that every soul that refuses to bow to God's authority and to be governed by him must be destroyed. The good of all the subjects of God in the universe, equally with the good and honor of the Ruler, demands the harmonious rule and order of the universe under its head. The creatures are so constituted in their creation that the good of each can be attained only through the harmonious operation of the universe under the rule of its Creator. The good of the creature, as well as that of the Creator, is involved in the orderly operations of the whole creation under the rule and dominion of the Architect and Creator of the universe. Man's good and God's honor as Creator, Ruler, and Savior are indissolubly bound together. He who serves God faithfully saves his own soul and secures his own highest good; he who dishonors his God hates his own soul. God says: "He that sinneth against me wrongeth his own soul: all they that hate me love death." (Prov. 8: 36.)

He who disobeys God dishonors his Maker and works confusion and evil to the universe and to every creature in the universe. The honor of God and the well-being of every soul in the universe are promoted by the faithful conformity to the laws of God of every being in the universe. The universe is a harmonious whole, in which the well-being of every being in it is promoted by every other being faithfully discharging the duties laid upon it.

God is the embodiment and effulgence of wisdom. Solomon, gifted with wisdom above all men, speaking for wisdom, said: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, before the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he established the heavens, I was there: when he set a circle upon the face of the deep, when he made firm the skies above, when the fountains of the deep became strong, when he gave to the sea its bound, that the waters should not transgress his commandment, when he marked out the foundations of the earth; then I was by him, as a master workman; and I was daily his delight, rejoicing always before him, rejoicing in his habitable earth; and my delight was with the sons of men. Now therefore, my sons, hearken unto me; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of Jehovah. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Prov. 8: 22-36.) God is full of wisdom, and all his ways are ways of wisdom. He who would dwell with God must recognize that God alone is wise and all the wisdom that man possesses or that pervades the universe comes from God. Hence: "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understand-

ing." (Prov. 9: 10.) To turn from the ways of the Lord is to love death; to think for a moment that some other way is as good as God's way is to set aside the absolute and matchless wisdom of God. "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." (Prov. 2: 6.) Wisdom comes only from God; man can obtain wisdom only by coming to God. " He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good." (Prov. 19: 8.) Wisdom comes from God; all else is folly and ruin. " He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered." (Prov. 28: 26.) . To walk wisely is to follow God's teachings. The fact that God is wise, is the Author and Source of all wisdom, and that all he does and says is the embodiment and essence of wisdom, must make man feel that he is weak and foolish and must make him rely only on the guidance of God, for he alone has wisdom to guide.

God is the omnipotent Creator; man, the helpless creature. God is the Ruler; man, the subject. God is wise; the thoughts of the hearts of men are folly. God is holy; man is sinful and defiled. God is immortal; man is mortal, suffering, dying. Solomon says: " There is no man that sinneth not." (1 Kings 8: 46.) "All have sinned, and fall short of the glory of God." (Rom. 3: 23.) Man is in all things the helpless counterpart of God; yet God proposes to make him a partaker of the divine nature and to elevate and to train him into fitness to dwell with God and the spirits around his throne forever.

True worship, reverential and earnest service to a superior being, molds the worshiper into the likeness of the being worshiped. To worship sincerely and faithfully, God's true qualities and character must be known. He must be known and honored as the omnipotent Creator; the all-wise Ruler that knows all things, sees the end from the beginning, and " with whom can be no variation, neither shadow cast by turning"—"the same yesterday and today, yea and forever;" that God is omnipotent as well as all wise, and that his provisions are ample in wisdom and strength for all the work of God. It is man's duty to hear

and do his will, and it is the height of presumption and folly for man to amend or add to or take from the provisions of the Almighty. For man to think himself capable of amending and improving the divine order is itself the presumptuous sin, for which there is no forgiveness, neither in this world nor in that which is to come. Submissively and reverentially to walk in the appointments of God, adding nothing thereto, diminishing nothing therefrom, is the duty of man. If man from the heart honors, worships, serves God, recognizing such qualities, he will cultivate the same in his own heart and soul and seek to be holy, as God is holy—will seek to be like him. As he sees God keeps mercy for thousands, forgives iniquity and transgression and sin, and "will by no means clear the guilty," he will come to love mercy and be merciful; to turn from all iniquity, transgression, and sin, and seek to free himself and his fellows from guilt, and will seek to be like God. "Now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." (1 John 3: 2, 3.) To know God and his character and to grow into his likeness is the work that God has placed before man on earth. To aid him in this, he has revealed himself not only in precept, but in Christ Jesus he has given man an object lesson, an example of God in the flesh, that man could better understand and know him. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send." (John 17: 3.) We must study the character of God and love and honor him as our Lord and Master.

CHAPTER III.

JESUS CHRIST—WHO AND WHAT IS HE?

As we have already learned, there are three distinct personages presented to us as composing the Godhead—God the Father, the Word, and the Holy Spirit. These three personages, each distinct as persons, yet one in nature, being, purpose, and design, performed distinct and different offices in the work of creation and in all the works in which they engaged. God, the Father, is represented as the supreme, ruling power of the heavens and the earth. He ordained and provided for all things. The Word was the personage through whom the worlds were created. John says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." (John 1: 1-14.) One of the personages who was with the Father "in the beginning" is here called the "Word," the "light," and the "life." He was in the counsel of the Godhead when the worlds were made, and was one of those who said: "Let us make man in our own image." That same "Word became flesh, and dwelt among us, . . . full of

grace and truth." That same Word partook of flesh and blood and was born of the Virgin Mary. He was called "Jesus" because he came to "save his people from their sins." (Matt. 1: 21.) He was called "Christ," the "Anointed," because he was anointed with the oil of gladness above his fellows and received "the Spirit of God without measure." To this Word the Godhead committed the work of creation. John says that "all things were made [created] through him; and without him was not anything made [created] that hath been made [created];" and that "the world was made [created] through him, and the world knew him not." (John 1: 3, 10.) The following passages teach the same thing. Paul says of the Son of God's love: "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him." (Col. 1: 16.) "God . . . hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." (Heb. 1: 1, 2.) "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, through whom are all things." (1 Cor. 8: 6.)

These passages declare plainly that Jesus Christ, in his state with the Father, in the beginning, before the world was, *created all things,* and that nothing was created save through him and for him. When it is said that "God created the heavens and the earth" (Gen. 1: 1), we understand that the Word, in accordance with the purposes and provisions of the Father, created the heavens and the earth. Jesus, then, is the Creator of all things. He is the creative agency of the Godhead. This divine character and preexistent state of Jesus are constantly presented in the Bible and are interwoven with the whole revelation of God to man. They enter into that revelation as a constituent and fundamental truth revealed to man. Christ himself affirmed his divinity and prenatal existence with God: "No one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. . . .

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." (John 3: 13-17.) "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. (Verses 34-36.) "My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.) "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man." (John 5: 24-27.) "I seek not mine own will, but the will of him that sent me." (Verse 30.) "For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. . . . I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world. . . . What then if ye should behold the Son of man ascending where he was before?" (John 6: 38-51.) "Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me." (John 8: 42.) "Before Abraham was born, I am" (verse 58)—the language of the eternal present. "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17: 5.)

These scriptures, with many others, declare that Jesus

Christ was with the Father, in the bosom of the Godhead, before the worlds were created; that he was a counselor of the Godhead; that he was God, as divine and necessarily of the same nature and being as God, the Father; that he created the worlds and was the " life " and the " light " of the world; that he was submissive to the Father; that he was sent by the Father to do his will; and that he " became flesh, and dwelt among us, . . . full of grace and truth." Not only did he create all things, but all things were for him. He is the only begotten and the well beloved of the Father, and the heir of the universe. In speaking to one of his disciples, he said: " Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 14: 10, 11.) He was all this with God, and the honored, beloved, trusted, and faithful counselor with the Father before the world was. He had a glory with the Father before the world was, yet he was secondary and submissive to the Father. He was sent of the Father. He came to do the will of the Father. He had no will of his own, but it was his supreme desire and highest happiness to do the will of his Father. He sought honor for himself only by promoting his Father's honor.

Prophecies Concerning the Christ and His Triumph.

From the beginning his coming in the flesh was foretold. When the curse was pronounced on the serpent for beguiling our foreparents and leading them into rebellion against God, God said that the woman's seed should bruise the serpent's head. (See Gen. 3: 15.) This is not a very clear or definite prophecy of his coming; yet, in the light of the prophecies and the history that followed, it is interpreted as a beginning prophecy of the coming of Jesus in the flesh and of the triumph in his person of the seed of the woman over her deceiver, the evil one.

In the next generation we find the bleeding lamb offered by Abel at once the prophecy and type of the Lamb of God

who takes away the sins of the world. In this early prophecy and type Jesus is foretold as " the Lamb slain from the foundation of the world." This offering of the Lamb was meaningless without the antitype, Jesus, dying on the cross. Every lamb and every bleeding sacrifice under the Jewish dispensation foretold the crucifixion of Jesus Christ, the propitiatory offering for the sins of the world. From this sacrifice of the Lamb by Abel as the foretoken of Jesus, sacrifices passed into the service of all the idol-worshiping nations of earth. This shows the adaptability of the sacrifice to the needs of humanity, and in a sense every animal sacrifice offered to every idol worshiped among men attests the divine origin of the sacrifice of the Son of God. The prophecies concerning him came more frequently and grew clearer as the time passed on.

When Abraham proved his fidelity to God by the offer of his son, God promised: " In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22: 18.) To effect this end and to guide man surely to that blessing, God separated the family of Abraham from all the families of the earth, and has preserved them as a people commingled among the nations, yet distinct and as no other nation or people are separated from other nations. Other families and nations, when scattered among other families and people, intermarry and mix with them so as to lose their separate identity. The children of Abraham are scattered among all the nations of the earth, yet retain their distinct and separate identity as a people. The Jewish people reject Jesus as the divinely ordained Savior, yet in their existence and their condition as a people, and their history as a family, furnish the most incontrovertible testimony that Jesus is the promised seed and a divine person.

Moses said: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18: 15.) He was to arise from among the children of Abraham and to come as a prophet in the likeness of Moses. Moses was faithful to God in all things, and was mediator between God and man. Jesus, clothed with the infirmities of humanity, of

the family of Abraham and a prince of the house of David, divine in his nature, came in fulfillment of this prophecy as Mediator between God and his people.

About one thousand years before the coming of Christ, David as king ruled over Israel. It was foretold that of his family a Prince was to arise that would rule over his people forever, and that he would be instrumental in calling the Gentile nations back to God. The prophets all along the line, from David to the coming of Christ, spoke of this. (See Isa. 11: 1-10.) Isaiah gives very clear prophecies of this coming prophet. He says: "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. . . . For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken." (Isa. 7: 14-16.) Here he tells what to human experience is impossible—that a virgin shall conceive and bear a child. Although this is so impossible and absurd from any human standpoint, it is told with all the certainty and composure as a commonplace occurrence. It is not so told as to raise expectations so that an impostor would seek to fulfill the conditions and simulate the character. Yet when it was fulfilled, no candid mind could fail to see the prophecy and the fulfillment.

In the following we have a fuller prophecy of his coming, character, work, and power: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isa. 9: 6, 7.) This prophecy is in harmony with the royal descent and kingly character of the Son of David. David was kingly in character and bearing, and he who was to sit upon his throne was called "the son of David," not of Solomon or any other of the line of kings.

This Word that in the beginning was with God and that was God, and by whom all things were created, became a child, a babe born of the Virgin Mary, dressed in swaddling clothes, and cradled in a manger. He was a son, the son of humanity, the son of no one man, yet the son of the human race in his mother, and the Son of God as his Father. He was the result of the injection of the divine life into the human body. He was the God-child that grew into the God-man. On his shoulders the government shall rest. He, as the Word with God, created the heavens and the earth. After he was incarnated and became flesh and became a child, the Son of man and the Son of God, he became the ruler, the governor, on whose shoulder the responsibility of governing the world rests. When man sinned and carried the world into rebellion against God, the Word volunteered to come into the world, clothe himself in human flesh, take upon himself the infirmities of humanity, become subject to mortality and death, and so rescue the world from the corruption of sin and the rule of the devil and lead it back to its primitive relations to God. He became in this the governor or ruler of all things. And "he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15: 25-28.) That is, to the incarnated Word, made flesh, born of the Virgin Mary, was committed the rule of the world until he subdued and rescued it from the devil and brought it back and replaced it as subject to the rule of God. On his shoulder the government of the world shall rest until "he shall have abolished all rule and all authority and power," when he shall deliver the kingdom and rule up to God, the Father, and the Son himself shall be subject "unto him that did put all things under him."

His name, his character, shall be called "*Wonderful.*" He was wonderful in his divine nature, his oneness with God; wonderful in the glory he had with the Father before the world was; wonderful in the work he did in the begin-

ning with God; wonderful in his condescension, in his conception and birth; wonderful in his life of humiliation and sorrow; wonderful in his works of love and mercy to sinful and rebellious man; wonderful in his death, his descent into the grave, the prison house of Hades; wonderful in his struggle with him that hath the power of death and the grave. In the grave the battle was fought and in the grave the victory won for man's redemption. He was wonderful in his triumph over death, hell, and the grave; wonderful in his resurrection; and wonderful in his ascension to his Father's throne when he was crowned "King of kings, and Lord of lords." His name, his whole mission, work, and character, are wonderful.

He was "*Counselor.*" He counseled with God, knew his will and came to earth to do it and make it known to men, so that God's will might yet "be done, as in heaven, so on earth;" so that earth itself might be changed from an antechamber of hell, ruled by the devil, full of iniquity and crime, into an outer court of heaven, in which God will dwell with men and be their God, and they shall be his people, and God himself shall be with them and be their God. Jesus received counsel from God and delivered it to man. He is the wisest and best counselor man has ever had or ever can have. O that man would learn this truth and receive the counsel of this divine Counselor!

All the power and might that pertains to the Godhead was delivered to this Son of man and Son of God. He was at once bearing all the weaknesses and infirmities of man and clothed with all the authority and power of God. "All authority hath been given unto me." "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" (Matt. 26: 53.) "In him dwelleth all the fullness of the Godhead bodily." (Col. 2: 9.) In Christ's body dwelled all the fullness of the power and glory of the Godhead. All the power of the Father, Son, and Holy Spirit is concentrated in him.

"*Everlasting Father.*" Though he was a Son, and, as the Son of man, lived but a little over thirty years, yet he is here called the "Everlasting Father," or the Father of

the everlasting age, or the Father of eternity. In his short life on earth—a life of self-denial and suffering, ending in seeming total and disgraceful failure—he yet put in force a kingdom based on truths and principles that shall, with widening influence and increasing vigor, live forever. Other dispensations of all the institutions of man and other dispensations of God, put in operation with show of power and splendor, have passed away. Jesus, cradled in the manger of Bethlehem and living a life of humility and suffering, put in operation a dispensation that shall endure forever. He is the Father of the eternal dispensation of God to man and brought life and immortality to light. His life was one of trial and persecution, ending in his death on the shameful cross; yet he is the "*Prince of Peace.*" He came to establish peace. He taught the great principles and truths that alone can bring peace to the striving and warring children of Adam. The introduction of these principles brought strife. Jesus said: "I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." (Matt. 10: 35, 36.) Each must give up and turn against all for Christ; yet the principles he taught and that he sealed with his own blood alone can bring permanent peace to the world. The great underlying principle is that the servant of God must return good for evil, must conquer by love. "He will teach us of his ways, and we will walk in his paths. . . . And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 3, 4.) "They shall not hurt nor destroy in all my holy mountain." (Isa. 65: 25.) This government, established in peace and good will to man, will grow and spread without limit, and shall overspread the world as the waters cover the deep.

Jesus, while the Son of God, was the son of David, by descent the legal heir of the throne of David. *David's throne,* as an earthly throne, had ceased to exist. It was superseded by the spiritual and heavenly throne that will stand

forever, and on this throne Jesus Christ, as David's son, must reign. This rule or kingdom was to be established with judgment and justice forever. These were to be the ruling principles in the kingdom of Christ Jesus. Its laws would bring justice and uprightness to all, and judgment in accordance with these principles would be executed in his rule.

Still another prophetic picture is given of Jesus in Isa. 53 from a different standpoint. His lowly position as the Son of man, as the sacrifice for the sins of the world, is foretold. Jesus, then, is God clothed in the flesh manifesting himself to man. He was to come as a man, in the lowliest and least attractive and desirable form of man. The following questions indicate the fewness of the people who will be ready to receive Jesus Christ when he comes as Immanuel—God in the flesh: "Who hath believed our message? and to whom hath the arm [power] of Jehovah been revealed?" He grows up as a feeble plant out of dry ground, as though it did not receive moisture and nourishment. There was nothing in his birth or surroundings to commend him to the people who knew him. He was scorned and rejected by those he came to save. Sorrow and grief incurred and borne for others was his portion. Those he came to save and to benefit turned their faces from him, failed to esteem or accept him. He came to bear the griefs and sorrows that were incurred through sin. While afflicted with these griefs and sorrows that he bore to relieve men from them, men with ungrateful hearts regarded that he was thus smitten and afflicted under the wrath of God for his own sins. He received the wounds and the bruises man deserved for his transgressions and iniquities. The chastisement needed to bring peace to us and the stripes needed to bring gladness he bore for us. Men had all, like straying sheep, turned from God, each to his own way, and on him the penalty for our iniquity was laid.

In all of his afflictions and sufferings for us Jesus was patient; he never complained. As the sheep that is led to the slaughter and the lamb that is dumb before his shearers, he opened not his mouth in complaint. By oppression and the

wresting of judgment he was cut off out of the land of the living. The transgressions of his people made his death necessary; yet he was not fairly tried or justly condemned. In his innocency and while suffering to save man, man smote him to his death.

This picture drawn of him in this chapter seems irreconcilable with that drawn of the conquering king on whose shoulder the government rests. To human beings, who only see the present world, the two pictures are irreconcilable. Isaiah, with prophetic ken, could see the future and eternal as well as the present and the material. One picture shows what he was on earth—born in humble circumstances, though the rightful heir of the throne of David; grieved, sorrow-stricken, suffering, rejected, persecuted, betrayed, and crucified child of mortality and affliction. The other picture shows him the risen, triumphant, exalted, and glorified and crowned "King of kings, and Lord of lords." The two pictures, so unlike and seemingly irreconcilable in the same person and character, are true pictures seen and harmonized in the person and mission of Jesus Christ. He was the "man of sorrows, and acquainted with grief," in the flesh; he was the conquering Lord and King in the spirit. The children of Israel, in their fleshly weakness and ambition for worldly greatness, saw only the promise of an earthly king sitting upon an earthly throne and manifesting might and power and earthly glory. They failed to see the picture of lowliness and sorrow, and looked only for the conquering hero and the king like Solomon in earthly glory and splendor. They could not see in Jesus the promised King. They failed to see that humiliation must come before the glory. It was this that hindered the Jews from seeing in Jesus the promised Savior and King. But all these prophecies of his lowliness, humility, and suffering were fulfilled to the letter. Only divine foresight could thus write history the most improbable years before it was enacted.

There are many other prophecies foretelling the coming, the character, and the work of the Son of God, and the fate awaiting him, written hundreds of years before his coming; but I quote one more—the last chapter of the Old Testa-

ment. I call attention to two facts connected with this chapter. It shows the incompleteness of the Old Testament Scriptures. They pointed forward in the last chapter to additional and higher revelations concerning a greater Teacher yet to come. This chapter points to the blessed character and future coming of the Sun of righteousness, with healing in his wings, who will bless the righteous and destroy the wicked. It tells of the forerunner who will prepare the way of the Lord. " For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." (Mal. 4: 1-6.)

These scriptures were cherished and jealously guarded by the Jews who rejected Christ. The scriptures of the Old Testament—the historic, devotional, and prophetic—were interwoven with the life of the Jewish people as the writings of no other nation were with that people. The Jews held themselves aloof from all other people as the chosen people of God. These writings were cherished and guarded as the gifts and franchises of God to his people. They have been preserved in their purity and integrity as no other writings have been. They all bear internal evidence of the time of writing, and they are fully confirmed by secular history, both of themselves and of contemporary nations. No writings in the world are so sure and credible as these. These foretellings concerning Jesus, as well as others on

other subjects, meet every intelligent person and must be accounted for. How can it be done? All thoughtful persons should weigh this matter, and not turn their backs upon and shirk the responsibility of deciding. This course is cowardly and can bring only evil to themselves and to the world.

God Manifest in the Flesh.

Jesus Christ is the only being in a human body that chose his own mother or the conditions and surroundings of his own birth. He, as the Word in his preëxistent state, with the counsel of the Godhead, made choice as to the circumstances of his advent into and work in the world. His choice in these matters is worthy of our study and learning. His mission into the world was to overcome the world, change its course, and convert its inhabitants from the service of the evil one to the service of the living God so that they might be saved. He came into the world to conquer the world, to bring it into subjection to himself as preliminary to bringing it into subjection to God.

What would be thought of an earthly king and potentate who, intending to rear and train a son to conquer and rule States in rebellion against him, would choose that that son should be born a child of poverty and want in a stable, as an outcast; would have him born and reared as a child of want and toil, live through youth and young manhood without a place to lay his head, whose only friends and associates, like himself, were children of poverty and humility? Jesus, claiming to be the Son of God, the Creator and Ruler of the universe, the heir of all things, and claiming to be sent by his Father into the world to conquer and rule the world and bring it back to its original loyalty to God and to banish from the world the spirit of rebellion, was by appointment of God born of the Virgin Mary, of the house of David—the rightful heir to the earthly throne of David, had it then been in existence. She was of royal lineage—" good blood," as the world calls it—yet leading a life of poverty and labor. The babe was born in the stable with the animals of the stall and was cradled in the manger. He was thus born because of the inability to secure lodging in the inn. In the same spirit

the angels chose to first announce his birth to the shepherds who watched their flocks by night—a humble, but worthy, class of people. His mother, when the days of purification were ended, brought the offering of poverty to the altar. The law required a lamb; but if too poor to bring this, two young pigeons or two doves. She brought the offering of poverty. The espoused husband of his mother was a carpenter by trade, and the Son of God lived and worked with him until thirty years of age. The associates of his childhood, youth, and early manhood were, like himself, accustomed to labor and poverty. He went on foot from Nazareth to the Jordan to be baptized of John. Jesus was then acknowledged to be the Son of God and was endowed with all the fullness of the Godhead. He yet remained poor, and in the world he created he had not a place to lay his head. He lived "a man of sorrows, and acquainted with grief," and died the shameful death of the cross. He had no training in letters, in statecraft, or in military discipline. He only claimed truth and uprightness, a hatred of all false pretense, all injustice and wrong. He refused to use force or violence toward his enemies. He returned good for evil. He prayed for those who evil entreated and despitefully used him. His subjects, in their warfare to spread his kingdom, were to manifest the spirit of humility and nonresistance and to overcome evil with good, and were to conquer through gentleness and love. In early life he died an unresisting victim to his enemies. Although this wholly untried manner of warfare was put in force, not a word of indecision, doubt, or uncertainty as to the result was ever expressed to his most trusted servants and friends. Although Jesus was gentle and unassuming in spirit and retiring in manner, he never expressed indecision as to the course to be pursued or doubt or uncertainty as to the result or outcome of any directions he gave or teachings he presented. He combined courage with modesty, firmness with gentleness, justice with kindness, progress with perception, as no earth-born being ever did. The position in the social structure Jesus was born into, the associates he chose, the principles he adopted, and the means used to assert his authority and maintain and

spread his rule, would have been fatal and destructive of the proposed ends in a merely human being. "There is no restraint to Jehovah to save by many or by few." (1 Sam. 14: 6.) "Jehovah saveth not with sword and spear: for the battle is Jehovah's" (1 Sam. 17: 47), is the conscious power that animated and directed all that was proposed and done by Jesus Christ and the Holy Spirit.

In the face of these most adverse—and, to human wisdom, impossible—circumstances and conditions, Jesus himself gave the unwavering assurance of a resurrection from the dead and triumph over the grave and all the powers of death and a complete conquest of the world by his humble and unarmed followers. Pass over the claim of his resurrection from the dead and look at facts open to the senses of all now living. His followers, few in number, lowly in estate, without money or human help, without carnal weapons of offense or defense, have grown from the little handful into a mighty host, have survived twenty centuries of persecution and corruption, have encircled the globe; and the nations that show the greatest measure of faith in Jesus as the Son of God and Ruler of men surpass all other peoples in intelligence, virtue, and skill in all the arts that render life bearable and desirable, and these nations dominate and control all the nations and families of the earth. The Bible is presented to-day as the standard of morality and right and the law of the universe as it has never been before. So those prophecies concerning the complete and final triumph of the rule and reign of God through Jesus the Christ have an assurance of fulfillment they never had before. Taking the things foretold—the birth, the teaching, the life, the death of Jesus on the cross—and the history of that teaching and its influence in the world to-day, what can candor make of it? There can be no question of the prophecies going before or of the fulfillment, contrary to all human expectation and the promise of existing conditions, coming after. Every type was a prophecy. Every lamb slain from the foundation of the world foretold and was a promise of the Christ, "the Lamb of God, that taketh away the sin of the world." These sacrifices began with Abel and have been

incorporated into all the religious observances of all the world, and point to the Lamb of God slain from the foundation of the world. The universality of the sacrifice shows its adaptedness to the spiritual needs of humanity and points to the humiliation and death of the Son of God.

Look, too, at the prophecies of the kingdoms of earth—the rise, reign, and fall of the four earthly universal kingdoms—the rise without physical force of the fifth or spiritual kingdom, its tenacity of life amid varying fortunes, and its final universal and eternal triumph over the ruin and destruction of all the kingdoms and works of men. The consummation is not yet, but the correspondence of its history so far to the types and prophecies of the early stages give double assurance of it in its latter days fulfilling the triumphant and glorious end foretold in the prophecies. As foretold, that church has apostatized here and there and as a whole; still, amid its varying failures and successes, there has been a steady march, century by century, toward the final triumph of that church. One nation and people after another have rejected and apostatized from that church and refused to receive the Bible as their standard of law, and have gone to their final ruin. "That nation and kingdom that will not serve thee shall perish." (Isa. 60: 12.) But those nations which have retained the Bible as a standard of morality and right have grown strong, and, in harmony with the promise made through Noah, are the ruling nations of the earth.

These things were foretold by and through Noah, Abraham, Moses, David, Isaiah, Jeremiah, and Daniel. This triumph—complete, final, and eternal—of the followers and church of Jesus Christ was foretold by Jesus while he was "a man of sorrows, and acquainted with grief;" while he was realizing that "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Read the fifty-third chapter of Isaiah, written and published to the world, a part of its most widely known and prominent literature, seven hundred years before Christ was born, and tell me who could so write history and biography before the actors were born. Such things concerning Jesus, his mission and work, as are told by the

prophets and himself, told by a human being, would be the ravings of a maniac. Foretold by a divine being, they are the words of the living and true God, that honesty cannot gainsay nor wisdom call in question. So much is true, leaving out the resurrection of Jesus. Without this, we find God is present. If God is present, what is impossible? "Why is it judged incredible with you, if God doth raise the dead?" (Acts 26: 8.)

Jesus Christ the Savior.

Jesus Christ, moved by a love, a compassion, tenderer and stronger than human hearts can ever know, shared man's weaknesses, his sorrows, his sufferings, his shame, his death, that he might thereby lift man out of his degradation, his sin, his ruin, to share with him life and joy from the throne of God forever. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4: 10.) Tenderer, stronger, deeper, and more abiding than a mother's love for her child was the love of Jesus for lost and ruined man. Man was under sentence of death, an outlaw in the court of heaven; but Jesus Christ purchased him "with his own blood." (Acts 20: 28.) "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 28.) "He hath visited and wrought redemption for his people." (Luke 1: 68.) "Christ redeemed us from the curse of the law, having become a curse for us." (Gal. 3: 13.) "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2: 14.) "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might

be in God." (1 Pet. 1: 18-20.) "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." (1 Pet. 2: 24.) "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." (1 Pet. 3: 18.) "He is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2: 2.) "For ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 20.) "Ye were bought with a price; become not bondservants of men." (1 Cor. 7: 23.)

The idea of Jesus redeeming, purchasing, buying man from under the sentence of condemnation is so interwoven with the whole of the Scriptures that it cannot be rejected without rejecting the truth of the Bible. He is the Redeemer and Savior of man. As such he partook of our nature, was encompassed with our infirmities, and on him were laid the stripes of us all. He was "a man of sorrows, and acquainted with grief." "We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." (Heb. 4: 15.) "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." (Heb. 7: 26.)

Jesus, the Christ, the maker of all things, rich in the glories of his Father's throne before the world was, and "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 6-11.) He, the Lord of heaven and earth, came as it was written: "The Spirit of the Lord is upon me, because he

anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4: 18, 19)—the year of the Lord's deliverance. This was the spirit that moved him. He gave the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.) To those who accept this invitation and take upon them his yoke and follow him he gives rest and peace from God. Those who refuse this invitation abide under the wrath of God. But his sympathy and love for even these called forth that earnest desire of his soul. In his lament over Jerusalem he said: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23: 37, 38.) His pity and compassionate sorrow followed them in the ruin they chose in rejecting his invitation. While he could not save them from the ruin they chose, his tender sympathy and compassion followed and wept over them. He is a high priest that can be touched with the feeling of our infirmities. "Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103: 13, 14.)

That Jesus is the Christ, the Son of God, is the central and fundamental truth of the Christian religion. He was clothed with the authority of God and came as his representative to earth. God said to Moses: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, that shall speak a word presumptuously in my

name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die." (Deut. 18: 18-20.) He is to speak by the authority of God. He will speak all that God commands him. He will speak no more than God commands him. With true loyalty he is to speak in the name of no god but the true and living God. He is to be the true and loyal representative of the Godhead on earth. God at the waters of baptism, in a voice from heaven, declared: "This is my beloved Son, in whom I am well pleased." This position he at once assumed, and maintained it by doing wonders and signs which no man can do except God be with him. He claimed to be the Son of God: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." (John 3: 16, 17.) "The Father loveth the Son, and hath given all things into his hands." (Verse 35.) "I am not alone, but I and the Father that sent me." (John 8: 16.) "I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." (Verses 28, 29.) God was with him, was in him. What he said, God said. What he did, God did through him. "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 14: 10, 11.)

Nothing short of accepting Jesus as possessed of the full power of the Godhead, as divine in his character, can be tolerated by God. He will not allow any depreciation of his majesty, power, and glory. The glory and honor of Christ is the glory of God. "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him." (John 13: 31, 32.) We must seek to serve and honor and glorify the Father by and through honoring Jesus, the Christ. We honor

God by honoring him whom God hath sent into the world. We must believe in Jesus as the Christ, the Son of the living God. We must believe that he lived in Judea, died upon the Roman cross, was raised from the dead, by the power of God is ascended into the heavens, and that he is both Lord and Christ—the anointed Savior of the world. No belief in a system of doctrines or in an abstraction, no admiration of an abstract character or principles, can avail; but a belief that this same Jesus is the Christ, the Son of God, alone suffices. This belief, to be effective, must lead to an acceptance of Jesus "as the way, and the truth, and the life." "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (John 3: 18.) "Except ye believe that I am he, ye shall die in your sins." (John 8: 24.) "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. . . . And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4: 10-12.) Men who do not believe in Christ are already in condemnation. Unless they believe that Jesus, who spoke these words, is he, the Christ, "ye shall die in your sins." Faith in the living person, the Son of Mary, as the Son of God, is requisite. He is to be believed in as presented in the Scriptures, as divine with the Father before the world was, the Creator of all things, born of the Virgin Mary, the Son of the true and living God, a son of God by generation, of the same nature and being as the Father. He was the only begotten of the Father. No other being on earth or in heaven can be a son in the same sense. Others are sons by adoption. Others, becoming the servants of the Son of God, partake of the divine nature through the word of God implanted in their hearts and become sons of God by adoption into his family. No admiration that we could have for him as a man could suffice to bring us into that complete subjection essential to salvation through him.

The titles bestowed upon Jesus declare his nature, his offices, and his work.

"*The Son of God*" declares his essentially divine nature, his heirship of the throne of God; hence his oneness in nature, being, and work with God.

"*The Son of man*" declares his heirship of humanity among the sons and daughters of Adam, his temptations and weaknesses, and his ready sympathy with man in his lowest and worst estate. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 14, 15.) "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." (Verse 17.) His twofold nature and dual relationship fitted him for his priestly office. A priest is a mediator between persons estranged. *The Priest* to God is the mediator between God and man. He delivers man's messages to God. He offers man's sacrifices to God. In this work as a prophet he was faithful to God in delivering his will, watchful of God's honor. He was merciful to men, in that when man's offerings were not acceptable to God, he offered himself as a sacrifice in man's behalf to supplement the unworthiness of man's offering, "to make propitiation for the people."

"*Immanuel*" is God in the flesh, "God with us," showing what God would have us be. He was our example, the Lamb of God, the sacrifice for the world, "that taketh away the sin of the world," "that hath been slain." "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him

from the dead, and gave him glory; so that your faith and hope might be in God." (1 Pet. 1: 18-21.) Jesus, as the Lamb of God, offered his blood as a propitiation for the sins of the world that man through him might come to God.

"*Redeemer.*" "Through his own blood, entered in once for all into the holy place, having obtained eternal redemption." (Heb. 9: 12.) "For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." (Rev. 5: 9, 10.) He not only redeemed and ransomed us from death, but he made us unto God a kingdom and priests that we may offer our own sacrifices through him, "King of kings, and Lord of lords." He declares his might and majesty and power, his right to rule, his final and eternal triumph over all the opposing powers and his final subjugation of the world to himself.

The angel that announced to Mary the conception said: "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 32-34.) "He raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 20-23.) "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. . . . When all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15: 24-28.)

In these characters and offices man must accept Christ Je-

sus if he would be saved. It is not intimated that each one must differentiate in his mind and recognize the distinct offices of Jesus in order to acceptably believe in him and find him as the Savior. The gospel is adapted to those of humble attainments and of simple minds. But every heart that comes to him must accept him as the divine Mediator, Savior, Teacher, and King, who in love and sympathy to man has shed his blood for the remission of sins, has given his life a ransom for many. Doing this, the simplest heart, unconsciously to itself, accepts and trusts him in all these offices and characters. In doing so, Jesus Christ becomes "unto us wisdom from God, and righteousness, and sanctification, and redemption," that in him we may trust and find glory in him. He, the Son of God, became the Son of man, became mortal, subject to human infirmity, and died the shameful death of the cross to lift up and save man. He conquered through death. He triumphed through the grave and became the author of eternal life to all who obey and trust him. "And I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb be the blessing, and the honor, and the glory, and the dominion, forever and ever." (Rev. 5: 11-13.)

CHAPTER IV.

MISSION AND WORK OF THE HOLY SPIRIT.

In the Old Testament the Godhead is presented as composed of God, the originator, provider, and supreme ruler of all things; the Word, the creator of all things; and the Holy Spirit, who gives life, the lawgiver, organizer, and guide of the material universe. If this were understood, it would give us a clearer idea of the Scriptures and of their bearing upon our lives and destiny.

The Holy Spirit's Work in the Material Universe.

We have found that God created through the Word, or the "Son," as he was afterwards called. When the offices of Father and Son had been performed in creation, "the earth was waste and void; and darkness was upon the face of the deep." In this inorganic condition the Spirit made his advent, moved upon the face of the waters. The first result of the Spirit's advent was the bringing forth light, the separation of the light from the darkness, and the calling the light "day" and darkness "night." The work of creation completed, the offices of the Word were finished and the world was given over to the ministration of the Spirit of God. The six days' work usually called "the six days of creation" were really six days of *organization* under the guidance and ministry of the Spirit. The results recorded as the work of God in the six days were accomplished by the Godhead through the Spirit. What is said to be done by God in the ministry of the Word was done by and through the Word; what is said to be done by God during the ministration of the Spirit is done in and through the Spirit as the representative of the Godhead. All the works of the six days were the result of the ministry of the Spirit which moved upon the face of the waters. He organized matter, gave to it form, order, vital force, procreative

power, and launched creation upon its mission in the universe, and gave to all matter the law through which he would guide it forward in its predestined course and for the accomplishment of the end for which it was created.

The ministry of the Word was the period of creation. It was embraced in the indefinite period called "*in the beginning.*" "In the beginning God created the heavens and the earth." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made [created] through him; and without him was not anything made that hath been made." (John 1: 1-3.) We know of no method of fixing the time or period of the ministry of the Word in the material creation, save it antedated and was completed before the advent of the Spirit and the beginning of his ministry recorded in Gen. 1: 2. God, through the Spirit, organized and gave living force to matter, as recorded in the first chapter of Genesis. Through the moving of the Spirit upon the face of the waters "the heavens and the earth were finished, and all the host of them." (Gen. 2: 1.) In Job we have this language: "By his Spirit the heavens are garnished; his hand hath pierced the swift serpent." (Job 26: 13.) The garnishing of the heavens refers to the placing of each of the bodies and planetary hosts that inhabit the immensity of space in its proper position, giving it law to hold it in its equipoise in reference to every other body and to guide it forward through the revolving cycles of space and the never-ending cycles of eternity in the mission for which it was created. This work was done by the Spirit.

Not only did the Spirit give the law by which he guided matter in its workings, but he took up his abode in that law, and is ever present, giving life, guiding and directing every particle of matter in its operations. Isaiah says: "The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the breath [Common Version, "spirit"] of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isa. 40: 6-8.)

The withering of the grass and the fading of the flower must refer to the process of decay that comes with the bleak winds and chilling frosts of autumn, when their beauty passes away. We regard and speak of it as the result of nature's laws. This is true; but what we call "the law of nature" is nothing but the rule by which God, through the Spirit, directs forward the processes and operations of the material world. The inspired man attributes the work to the presence of the Spirit of God that blows upon it. He likens the birth, development, and decay of human life to the same guiding power, all regulated and controlled by the Spirit of God. The Psalmist said: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground." (Ps. 104: 30.) This refers to the opposite process, the bursting of the germs and the springing forth of the grass under the genial warmth of the spring season of the year that carpets the earth with verdure and beauty. This is attributed by the Psalmist directly to the Spirit's being sent forth. Again: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139: 7-10.) This indicates that wheresoever the laws of the material universe reach, there the Spirit of God goes and is ever present to guide and direct forward all the processes and operations of every particle of matter in the material world. Isaiah said: "Until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest." (Isa. 32: 15.) This is figurative, referring to the spiritual revival of the people of God. But the figure is based necessarily on a recognition of the fact that the wonderful material development here spoken of is the work of the Spirit. So the like development in religion from the influence of the Spirit is typified by it.

The Spirit of God formed the first creatures, we call it, "miraculously"—that is, by a direct exercise of power, with-

out the means guided by law that in after ages are used to accomplish these results, beings were formed. All beginning of being must be by miracle. Things were formed by direct exercise of power before the means and laws to guide those means were provided. The original man and woman were formed by the miraculous exercise of power before the means and laws now used for their formation and development were provided. This is true of all organized living creatures, vegetable and animal. The beginning of all vegetable and animal life was by miracle. The Spirit did it. The same Spirit that formed the original type now procreates in accordance with the means and laws provided. It is the same Spirit, but working through different manifestations. The same Spirit that formed Adam and Eve out of the dust of the earth by direct exercise of power forms men and women now through the means provided. It was done then directly without means or law; it is done now through the use of means in accordance with law. It requires just as much power, as much manifestation of divine wisdom, to form a man or any other creature through means and law as it did to form him in the beginning without means and law to guide. God is in the law guiding and directing and accomplishing the ends for which matter was created. The wisdom and power requisite to devise the law and then to work through that law are as great as would be required to accomplish the same work directly without law.

When we see things accomplished through law, we lose sight of the power working through the law and attribute the results to the force of law itself. But there is no power or force in law. Law is only a rule of action or being. Law does nothing, has no force. It is only the prescribed method in which power operates. To one who will think rightly the power and the wisdom that regulate and guide the affairs of the universe in their regular movements and operations as much declare an all-wise and all-powerful Maker and Ruler as the creation of the sun, moon, and stars would. The springing forth of the germ—" first the blade, then the ear, then the full grain in the ear "—is as great

manifestation of wisdom and power as was the creation of the first plant with its full, matured grain in the ear.

The first man was formed fully grown, with all the full-developed functions of manhood, the first day he came from his Maker's hand. There was a necessity for this. He had no mother to nurse him. He must from the beginning supply himself with food. Every animal and beast of the field must have so come into existence. Each and every one must provide itself with food from the first moment of existence. The trees must have been made full grown with their matured fruit. This fruit was for food for man and beast. It must have been ready for their use when they came into existence. The sun made its appearance in its meridian splendor, and time was born at high noon. "There was evening [beginning at noon], and there was morning [reaching through to the noon of the next day], one day."

These were all the formative acts of God through the Spirit. God through the Spirit performs the same work now in accordance with the law given by the Spirit. Every man, woman, and child now born into the world is as much the work of God as was the original man, Adam. One was formed by God directly without means or rule to guide in the use of means; the other is the result of God's work through means operated in accordance with his law. The Spirit does the work alike in each instance. One, working directly without means, we call "miracle;" the other, working after a fixed order through established means, we call "the ministration of law." The Spirit of God organized matter, gave it law, took up his abode in the law, and through the law guides and directs matter in its productive and procreative work. The ministration of the Spirit is essentially the ministration of law. All the results effected in the material world in and through the laws are the works of the Spirit of God. Whatever is done through the law, given by the Spirit in which he dwells and through which he works, is done by the Spirit. The procreative and productive period is the reign of the Spirit of God.

When something wonderful, unusual, or extraordinary is done, we attribute it to God or to his Spirit. We refuse to

recognize the ordinary results through the laws as the work of God. Herein we greatly err. The forces exerted through laws are constant, persistent, regular, and uniform in action, and are more wide extended and effective in results than those produced by sudden or extraordinary efforts. The silent, unseen, persistent forces are those which effect mighty results. Through a tender rootlet a constant force is frequently exerted that cleaves in sunder the greatest rocks. The child is begotten, is born; it grows through the use of prescribed means, unconscious of any increase in strength or stature at any moment of its existence, until it reaches the maturity and strength of manhood. In the use of the means provided, the Spirit, acting through his own laws, produces these results. The normal workings of the Spirit are through laws prescribed by himself; hence are silent, unseen, persistent, mighty, and efficacious. All the processes of nature in the material world—in the vegetable, mineral, and animal kingdoms—are conducted by the Spirit through the laws ordained.

The Spirit himself is unseen, unfelt, unheard, untasted, unsmelled. Spirit is not cognizable by any bodily sense. We cognize by our senses the effects of the Spirit; but, as Jesus said, "a spirit hath not flesh and bones, as ye behold me having." (Luke 24: 39.) Spirit has no material manifestation. Many persons confound materiality and personality. When they say that spirit possesses personality, they have the idea of materiality. They conceive of personality as something that can be cognized by the senses. Only materiality can be cognized. But personality does not pertain to materiality. Bodies purely material can have no personality. Personality is a function of spirituality. Only spirits possess personality. Material beings become personal only as they become the abodes of spirit. A low order of spirits, dwelling in material bodies, give a low degree of personality. The personality becomes distinct and pure as the order of spirits dwelling in the bodies are higher. Only pure spirits, uncontrolled, unhampered by material bodies, possess the highest order of personality. The Spirit of God has no material manifestation, and hence is the high-

est order of pure personality. The manifestations, operations, and revelations of the Spirit indicate a pure, distinct, personal being. The Spirit is divine. "God is Spirit" means that the reign of the Godhead is through the Spirit, and only those can worship him who worship in spirit and in truth—by the Spirit and in compliance with the truth. The Spirit was with the Father and the Son in the council chamber of the heavens. As the Father sent the Son, so the Son sent the Spirit to guide his creation and complete the divine work on earth. "For as many as are led by the Spirit of God, these are sons of God." (Rom. 8: 14.)

The Holy Spirit in the Spiritual World.

We have learned that the Godhead is presented to us in the Old Testament Scriptures as composed of God, the originator, author, and supreme ruler of all things; the Word, the creator; and the Holy Spirit, the organizer, life imparter, lawgiver, and guide of the created universe. They are revealed in the New Testament as Father, Son, and Holy Spirit—as the Father, who so loved the world as to give his only begotten Son to save the world; the Son, who became flesh and was full of grace and truth, who died as the Lamb of God to take away the sins of the world, and the sinner's advocate with God; and the Holy Spirit, the Comforter that should abide with the children of God forever and lead them into all truth. These held a council at the creation of man. They are divine, one in substance, purpose, and design, yet distinct in person and in the offices they perform. The offices, though distinct, are complements of each other and together present a perfect and harmonious whole.

We have found that God, the Father, originated and provided; that the Word, afterwards made flesh, created; and that the Holy Spirit is presented to us as the organizing, life-imparting, lawgiving, and guiding personality or representative of the Godhead in the conduct of the material world. Matter was organized into bodily form, and these organic forms received vital force and life-imparting power from the Spirit that molded them. The Spirit directs, in

accordance with his laws, all the processes and transformations going forward in the development of the material world. The age of development and procreation of the world is the age of administration of the Spirit.

In the administration of the spiritual world the same personalities of the Godhead are presented to us as performing each his own office. We might conclude this from the wisdom and power of God. God loves his own patterns and follows his own models. He does this because they are perfect from the beginning; hence there is no room for change or improvement. Man changes his models or modes of operation; he tires of the old and seeks the new. The reason is, his models are imperfect and his methods defective, and he seeks improvement in changes. God's appointments, orders, and provisions are perfect from the beginning and admit of no change, save as the conditions in which and persons through whom they operate change. God's provisions for directing and guiding man change, because man and his conditions change. But God "is the same yesterday and to-day, yea and forever." With him "can be no variation, neither shadow that is cast by turning." So when the offices of Father, Son, and Holy Spirit have been determined in one class of the works of the Almighty, we may know them in all classes of his operations.

So when man had sinned and destroyed his relations as a spiritual being to God, the supreme Ruler, and had broken the harmony of the world which was intrusted to his rule, with the universe, God created a new and higher spiritual realm by which man could be redeemed from the ruin and the world rescued from the destruction into which it had fallen. In this God, the Father, originated and provided the great scheme of redemption. Jesus Christ came into the world. Through his mission; his teaching in precept and example; his suffering, death, burial; his struggle in the grave with the powers of death and hell (in the grave the battle for man's redemption was fought and the victory won); his resurrection and ascent to his Father's throne, he created material for the new spiritual kingdom. The apostles and their fellow-disciples constituted this nucleus

for the new kingdom. As when the Word had created this material world it "was waste and void," so when Jesus the Christ had finished his work on earth, the disciples were unorganized, in uncertainty and doubt, until the Spirit came to guide and direct them. Christ completed his work and left them with the command: "Tarry ye in the city [Jerusalem], until ye be clothed with power from on high." (Luke 24: 49.) No step could they take in the procreation of disciples or in the establishment and development of the kingdom of which they constituted the beginning until the Spirit should come to guide them into all truth. The correspondence of the offices performed by each in both the material and the spiritual kingdoms is complete. "God [the Father] so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) Here the respective offices of Father and Son are presented; yet the Son said: "I will pray the Father, and he shall give you another Comforter, that he may be with you forever." (John 14: 16.) "He shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak." (John 16: 13.) The Spirit should come to guide, and he was to abide with them forever. He was to be the ever-present helper and guide for the children of God. The Spirit was to be the representative of the Godhead, dwelling in his temple on earth, and in it comforting, strengthening, and guiding his people. God promised to abide with them forever. He was to do it in and through the person of his Spirit. "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth." (John 14: 16, 17.) "Ye also are builded together for a habitation of God in the Spirit." (Eph. 2: 22.) The church is the temple in which God dwells on earth. He dwells in this temple in the person of the Holy Spirit. His abode is in the laws and institutions through which he carries forward his

work. The offices of the persons of the Godhead are so distinct that the Son and the Spirit were not on the earth in their distinct personalities at one and the same time. John says: "This spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7: 39.) "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." (John 16: 7.) The Spirit could not come until Jesus went away and was glorified. Their offices were distinct, and one never trenched upon the work of the other, because each divine person did his own work perfectly. The Spirit was subject to the Son, sent by the Father at the request and in answer to the prayer of the Son to develop and carry forward the creation of the Son, as the Son had been sent by the Father to give material existence to the suggestions and provisions of the Father.

The mission of the Son was to reveal the Father, to make known his will, to give form to the will of the Father who had sent him. Jesus said, "My meat is to do the will of him that sent me, and to accomplish his work" (John 4: 34)—to carry forward the work of the Father so far as the performance of the offices of the Son reached. Then this work all passed under the ministration of the Spirit. The Spirit will carry forward the creation of the Son and will abide with it to guide it forever. "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14: 15-17.) The Spirit came to the material creation to organize, give law to and to take up his abode in these laws, and to guide in the operations and developments of the material world. So he came to the new (spiritual) creation as distinct from the world, who could not receive him. He was to dwell in the new creation, give laws to guide and direct this new (spiritual) realm. "But the Comforter, even the Holy Spirit, whom the Father will send

in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26.) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning." (John 15: 26.) "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment. . . . Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." (John 16: 7-15.) He came to glorify Jesus, as Jesus had glorified his Father, and he received the things of Christ to give them unto the disciples, as Christ had received them from God to deliver to the world.

The Holy Spirit gave the laws of the spiritual world, as he had given those of the material world. Unless the Spirit had come to call to their remembrance all things that Christ had said to them and to guide them into all truth, the frailness of their memory, the warping influence of their passions and prejudices, and the failures to understand the true spiritual nature of the kingdom of Christ would have precluded forever the possibility of man's possessing the will of the Lord.

The Spirit is the author of both the Old and New Testament Scriptures. "Men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) Paul said: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in

him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2: 9-13.) Jesus Christ said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63.) The words of the Spirit give life. They have the power of the Spirit, and so can give life. The Spirit dwelleth in these words.

In the parable of the sower the seed is the word of God. (See Luke 8: 11.) The word of God bears the same relation to the production of faith in the spiritual kingdom that the material seed bears to the production of fruit in the material world. It is as impossible to produce faith in the spiritual kingdom without the word of God as it is to produce fruit in the material world without the material seed. As the Spirit gives life, and life can only come from or through the word of God, the Spirit must dwell in and comfort through the word of God, just as the germinal principle of life dwells in the material seed. We plant the seed in the soil that the germinal principle of plant life may come into contact with the rich juices of the soil and spring forth. We receive the word of God into the heart that the principle of life in the word may come into contact with the warm affections of the heart and spring forth and bear fruit unto eternal life. The references to this subject in the Epistles all confirm this. The Holy Spirit was in Paul. What Paul did, the Spirit did through him. He says: "For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel." (1 Cor. 4: 15.) The Holy Spirit in Paul used the gospel which was preached unto them as the means of begetting them to spiritual life in Christ Jesus. James says: "Of his [God's] own will he brought us forth by the word of truth." (James 1: 18.) But God is represented by the Spirit. Peter says: "Having been begotten again, not of

corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For, All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord endureth forever. And this is the word of good tidings which was preached unto you." (1 Pet. 1: 23-25.) It is here affirmed not only that the word is the seed of the kingdom that contains the germs of spiritual life, but it is declared to be an *incorruptible* seed. All material seeds may lose their germinating power by lapse of time or unfavorable surroundings, but the word of God can never lose its living, life-giving principles. It may lie dormant a thousand years, yet when it finds congenial soil—a good and an honest heart—it will spring forth into true spiritual life. That word is here specified as "the word of good tidings which was preached unto you."

We may go back to the Old Testament Scriptures and find the same truth clearly taught. David said: "The Spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23: 2.) And Zechariah said: "Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they might not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by his Spirit by the former prophets: therefore there came great wrath from Jehovah of hosts." (Zech. 7: 9-12.) The Spirit spake through the prophets and taught the people the law of God. They resisted the Spirit by turning away the ear from the law, and so a great wrath from Jehovah of hosts came upon them. When Stephen, full of the Holy Spirit, preached to them in Jerusalem and they stopped their ears and refused to hear him, he said to them: "Ye do always resist the Holy Spirit: as your fathers did, so do ye." (Acts 7: 51.)

The Spirit of God dwells in the law, speaks through the

law; and to hear and obey the words of the Spirit is to be led by the Spirit. To refuse to hear and follow the teachings of the Spirit is to reject the Spirit and to refuse his guidance.

The Holy Spirit and the Word of God.

The Spirit of God came to the new creation. Jesus said: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14: 15-17.) The Spirit was to guide the apostles into all truth. "The Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26.) "He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you." (John 16: 14, 15.) He gave the laws and institutions to govern and rule the new spiritual creation. He took up his abode in these laws, and in and through them accomplishes his work in the church of God. All the laws that the Spirit gave are recorded in the Bible, or, rather, the Bible is the record of the laws and teachings of the Spirit to guide man. The Bible is the guidebook given to man by the Spirit of God. Every sentence in the Bible proper was written by the Spirit of God. We mean by the "Bible proper" the Bible as God gave it, purged of all the additions by human hands. There are a few well-known interpolations in the Common Version of the Scriptures. These have been left out of the later revisions. Then there are headings to chapters and divisions into verses and chapters that were made, not by the Holy Spirit, but by men. We believe these are all hindrances to the understanding of the Scriptures and constitute no part of the Bible delivered by God to man. The Bible purged of these additions of men, as it should be, would be a book every word of which is written by the Spirit of God, so far, at least, that the Spirit is the

author or stands guarantee for the truthfulness of every sentence in the book. With the exceptions specified, unimportant in their character, save nothing that affects the purity and sacredness of the word of God can be unimportant, every sentence of the Bible is written or guaranteed by the Spirit of God. There is not a true spiritual thought or idea in the world that is not found in the teachings of the Spirit of God in the Bible.

No man living could have a clear idea of God or any knowledge of Jesus Christ, of the Holy Spirit, of his own spiritual nature, of heaven and hell, or true ideas of right and wrong or of human accountability, except as he learns it from the Bible. Yet, without the help and guidance of the Spirit of God, no man can live the Christian life for one day or one hour or can take a single step toward God and everlasting life. The Bible is the only teaching of the Holy Spirit in reference to the spiritual and eternal well-being of men and women in the world. To the Bible, in its proper connections and divisions, man must come as the only source of spiritual instruction and guidance, because the Bible is the only revelation of God through the Spirit to man.

From the very beginning every departure from the direction of God, every act of reliance on man's own wisdom, feelings, or judgment, has brought evil to man. The first fatal step in the garden of Eden, transmitting to every human being the seeds of mortality, suffering, and death, is a fearful warning to all men of the folly and sin of following man's wisdom or inclinations. Every act of reliance on man's own wisdom or conscience from that time to this has borne the same deadly fruit. The Bible is chiefly a book of divine instructions as to how to walk, and of examples of blessing in following the word of God and of warning of the fearful wrath of God in departing from his directions and following man's own wisdom.

At the very beginning of deliverance from Egyptian bondage, on the way to Canaan, God, through Moses, laid down the universal rule to warn and guide them, " Ye shall not do after all the things that we do here this day, every

man whatsoever is right in his own eyes" (Deut. 12: 8); but in verse 32 he gives the rule to guide them: "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." This was and is the universal and necessary condition of the blessing of God.

At the giving of the law at Sinai, God said unto Moses: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Ex. 19: 3-6.) Jeremiah said: "Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the stubbornness of their own heart, and after the Baalim, which their fathers taught them; therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their fathers have known; and I will send the sword after them, till I have consumed them." (Jer. 9: 13-16.) This following the imagination of their own hearts instead of the words of God was a rejection of God that led into idolatry and to their enslavement and destruction. Jeremiah continues: "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth loving-kindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah." (Verses 23, 24.) To trust in, to rely upon, is to glory in; and nothing can we thus glory in, save to know God and his judgments. Jeremiah further declares: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) Neither man's reason nor any faculty within him can guide him

aright. He has nothing within to which he can look as a safe guide. "I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the stubbornness of their evil heart; therefore I brought upon them all the words of this covenant, which I commanded them to do, but they did them not." (Jer. 11: 7, 8.) Again: "This evil people, that refuse to hear my words, that walk in the stubbornness of their heart, and are gone after other gods to serve them, and to worship them, shall even be as this girdle, which is profitable for nothing." (Jer. 13: 10.) Many warnings in Jeremiah and other prophets are given against walking after their own hearts. It is always treated as a rejection of God and a following after other gods. Solomon strongly and bluntly says: "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered." (Prov. 28: 26.) To walk wisely is to hear and follow God. He who does this shall be delivered. Jeremiah says: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17: 9.) And Jesus Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23.) And again he says: "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) These teach plainly that man can look only to the word of God for spiritual direction; that God rejects all service, all work, all zeal, all devotion resting upon man's will or ways or upon the wisdom of any being, save God. The Holy Spirit, through Paul, says: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." (1 Cor. 14: 37.) This is the test

of all spirituality and of when and how we are guided by the Spirit. Then John says: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.)

The only spiritual instruction, guidance, or influence possible to man is to be gained through coming to the word of God and taking it into the heart as the seed of the kingdom, treasuring it there, and guiding our feelings, thoughts, purposes, and lives by its sacred teaching. In this way the Spirit that dwells in the word, introduced into our hearts, infects, pervades, and molds our feelings, thoughts, purposes, and lives. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16.)

In perfect harmony with this truth that the Spirit of God dwells in and puts forth his power in the word given by that Spirit, the Psalmist declares: "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth." (Ps. 33: 6.) And Peter says: "There were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." (2 Pet. 3: 5-7.) We have heretofore shown how the Spirit directs and accomplishes all these results; but as he does it through the word, here it is attributed to the word.

David asks: "Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word." (Ps. 119: 9.) By bringing his ways into obedience to the word of God. "Thy word have I laid up in my heart, that

I might not sin against thee." (Verse 11.) The word of the Lord in the heart holds back from sin. "Remember the word unto thy servant, because thou hast made me to hope. [The word of God is the only basis of true hope.] This is my comfort in my affliction; for thy word hath quickened me." (Verses 49, 50.) "I will never forget thy precepts; for with them thou hast quickened me." (Verse 93.) He was made alive through the precepts of God. "Thy commandments make me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the aged, because I have kept thy precepts." (Verses 98-100.) Wisdom above his enemies and understanding above his teachers and above all the ancient worthies of God were his, because he meditated upon and kept the precepts of God. "Through thy precepts I get understanding: therefore I hate every false way." (Verse 104.) "Salvation is far from the wicked: for they seek not thy statutes." (Verse 155.) "Great peace have they that love thy law; and they have no occasion of stumbling." (Verse 165.) Man learns to hate every false and wicked way, even his own more than that of others, through the understanding that the Lord gives. The wicked are far from salvation, because they seek not the statutes of the Lord, which bring salvation to those who receive them into the heart and let them guide the whole being. But those who love the law of the Lord have great peace, and nothing can cause them to stumble or lead them into sin.

Jesus Christ said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63.) "Thou hast the words of eternal life." (Verse 68.) "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) "Verily, verily, I say unto you, If a man keep my word, he shall never see death." (John 8: 51.) "If any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath

one that judgeth him: the word that I spake, the same shall judge him in the last day." (John 12: 47, 48.) "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 31.) Paul said: "In Christ Jesus I begat you through the gospel." (1 Cor. 4: 15.)

Paul said to Timothy: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 15-17.) In this it is plainly taught that the Scriptures of truth are able to save by bringing man to faith in Christ; that all scripture is God-inspired ("men spake from God, being moved by the Holy Spirit" (2 Pet. 1: 21); that it is profitable for all teaching, for reproof, instruction needed to make the man of God perfect and thoroughly furnish him unto all good works. A man may never be perfect or perform all good works. The fault is not in the provisions in the Scriptures. The Scriptures are sufficient, and, lived up to with faultless obedience, would make a perfect man, would make a character equal to that of Jesus the Christ. The Scripture was the rule of life Jesus lived up to with faultless obedience. His life thus is the perfect exponent and illustration of his teaching. The failure is in man's weakness, not in the inefficiency of the provisions made in the Scriptures. Whatever is effected by the Scriptures is done by the Spirit who gave the Scriptures and who dwells in and works through them. Then the Spirit in and through the Scriptures does the work of making man wise unto salvation and furnishes all necessary help to make him perfect and thoroughly furnish him unto all good works. If the Spirit works outside of and independent of the word of God, what more could he do than he does through this word? What more can he do than to make man perfect and thoroughly furnish him unto all good works? Paul declares: "The word of God is living, and active, and sharper than any two-

edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.)

James says: "Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." (James 1: 18-21.) We are told here that they were brought forth by the word of truth through the will of God, and that the implanted word is able to save their souls. The implanted word is that taken from the mouth of God and implanted in the heart of man. Peter says: "His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust." (2 Pet. 1: 3, 4.) All things pertaining to life and godliness are given through the knowledge that he has revealed of himself to us. By the promises contained in this revealed knowledge we become partakers of the divine nature, become conformed to the likeness of God, and are made meet to live with him forever.

We might still greatly multiply scriptures touching this, but these, it seems, should suffice to satisfy every one that the Spirit dwells in and works through his laws, and that the only way man can come to the Spirit and receive of his guiding and helping power is to come to the word of God revealed by the Spirit and take this into his heart, nurture it as the seed of the kingdom, and seek to mold his thoughts, feelings, purposes, and life by that holy word.

How Life is Imparted and Developed.

When we say the Spirit of God acts and accomplishes his ends through his words, it is not intended to say that he gives laws and institutions, winds up the machinery and leaves it to run its course, without the presence and help of the Spirit. On the other hand, we wish to emphasize the truth that the Spirit is present. Law has no power, but defines the channels in which the Spirit works. God, through the Spirit, is present—is, according to his own laws, guiding, helping, upholding all who receive the word of God into good and honest hearts or who are in harmony with the laws by which God works. Jesus said to his disciples: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 15-23.) This abode of the Father and the Son is through the Spirit.

The Scriptures constitute the will of God made known to us by the Spirit. The word is the expression of the will of the Spirit. Words are representatives of ideas. Back of the word and represented by the word is the idea, immaterial and intangible, except by our spiritual and intellectual natures. Can any one define and locate the idea of which the word is the sign? Is idea spirit or word? Do not spirit and word center and unite in idea? Our words and actions are the expressions of our thoughts; the thoughts are the outgrowth of our spiritual being; and the Spirit of God dwelling in man speaks through him and makes known the mind and will of God. "The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

(2 Chron. 16: 9.) "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry." (Ps. 34: 15.) This is quoted in 1 Pet. 3: 12. These expressions and many others of similar import declare that God is present in his law to bestow blessings and favors on all who receive his laws into their hearts and conform the desires of the heart and the life and being of the man to the will of God. He is present in the Spirit.

Man's spirit dwells in his words, so that wherever man's words go, there his spirit goes to influence and mold other spirits. God's Spirit dwells in his words in a manner not different from that in which man's spirit dwells in his words. The spirit of a man is marked and peculiar and earnest according to the distinctness of his personality and the strength and earnestness of his convictions. A man with a distinct and marked personality, aroused and in earnest, throws an unction and a spiritual power peculiarly his own into his words, spoken or written; and whenever these words are received into the heart of another, they reproduce in that other the peculiar spirit that their author breathed into them. Distance in time or space has no modifying effect upon this peculiar spiritual power breathed into the words. The conditions necessary to their highest reproductive power is that they must be appreciated in their full and distinctive meaning and must be received into congenial and earnest hearts—shall be received in the full appreciation of all the distinctive thoughts and influences couched in the words. Just so the Spirit breathed into the words of God is God's Spirit, the high and distinct personality of God (himself Spirit). With an earnestness and intensity that is divine, he breathed into his words the power, distinctness, and unction that God alone can give. Hence the spiritual power breathed into and working through the words of God differ nothing in manner of work from man's spirit working through his words; but in power and unction and in the distinct spirituality and earnestness conveyed it is as much more mighty, efficacious, and powerful than man's as God is more mighty and distinct in his character and personality than man is.

The words of the Bible are God-inspired. Spoken by God, they are impregnated with the Spirit of God. These words received into the heart of man, the Spirit with which they are impregnated finds a home in the heart. That heart, "dead in trespasses and in sins," is quickened by that Spirit through the word of truth. Cherished in the heart, the whole heart, in all its emotions and desires, is gradually molded by the Spirit; the character is transformed into the likeness of the character of God and the life is brought under the rule of the Spirit of God. "Being then made free from sin," we become "the servants of righteousness" and "partakers of the divine life and nature." "To whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." (Rom. 6: 16.) Without doubt, *obedience* is the stepping-stone to righteousness; disobedience, to unrighteousness. There is no antagonism between the idea of the Spirit of God accomplishing results and the word of God doing the same. Were a great orator or writer to present a new system of State policy and the people of our State were all changed and converted by that speech, would it detract from the honor and glory of that author to say that his speech had wrought a wonderful revolution in public sentiment? All would understand that what was done through the speech, spoken or written, was done by the author of the speech. Praise of the speech would be honor to its author. He who placed his thoughts and spirit in that speech produced the results and was the recipient of the glory and honor attributed to the speech. So the Spirit of God is the author of the word of God, and everything attributed to the word of God is really attributed to the Spirit of God, who gave that word and breathed into it all the power and efficacy contained in that word. The thought that power and efficacy attributed to the word of God detract from the honor, glory, and efficiency of the Spirit of God is absurd, and, in any other department of life than the domain of religion, would mark him so contending as deficient in mental poise.

God, in the plenitude of his wisdom and power, with all

the instrumentalities and agencies of the universe at his command, made choice of his word as the means through which the mightiest results should show themselves. David declares: "Thou hast magnified thy word above all thy name." (Ps. 138: 2.) The name of God is the synonym of his power. "The king's word hath power." (Eccles. 8: 4.) Whatever power or authority any being possesses is conveyed to any writing to which he attaches his name, in reference to the subject-matter of that writing. Peter commanded the lame man at the gate of the temple, "In the name of Jesus Christ of Nazareth, walk" (Acts 3: 6)—that is, "By the power that Jesus possesses and exerts through us, his servants who act in his name, walk." To the astonished people he said: "Why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? . . . By faith in his name hath his name made this man strong, whom ye behold and know." (Verses 12-16.) The name is used as the synonym of authority and power; and wheresoever the Lord recorded his name, there was his power to bless or to curse. When, then, David said, "Thou hast magnified thy word above all thy name," he meant that God had attached a power and an efficacy to that word and had assigned to it a position of majesty and importance above every instrumentality or agency that was clothed with his authority or to which his name was attached. As examples of this: "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth." (Ps. 33: 6.) "There were heavens from of old, . . . by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." (2 Pet. 3: 5-7.) We have noted heretofore how it is declared in both the Old and New Testament Scriptures that the word of God begets, gives life, and saves. "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of

life; and they that have done evil, unto the resurrection of judgment." (John 5: 28, 29.) And God honored his word by calling him who "was with God" and "who was God" and by whom the worlds were made "*the Word.*" Having once chosen his word as the instrument of his power, the honor and the character of God are pledged to accomplish his ends through his word. Remember that the Spirit is the personage of the Godhead that performs this work of God through the word, so honors and magnifies his word above all his name.

God having chosen his word as the means or instrument through which he exerts his power, it would be a confession of weakness or lack of wisdom to do the work through other instruments. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 8-11.) The high and exalted work unto which God has appointed his word will be accomplished by it. God having from the arcana of the universe chosen his word as the means through which he will accomplish his work of creating, procreating, and developing the material world, and of regenerating, guiding, and saving in the spiritual world, has so pledged and plighted himself to it that to call in other means or to do the work through other means must be to confess his own failure in wisdom or power. "The seed is the word of God." (Luke 8: 11.) In seed is the germinating element of the material, moral, and spiritual world. The word of God is the "incorruptible seed"—"the word of God, which liveth and abideth." It can never be divested of its living, life-giving power. So it is akin to blasphemy to call it the "*mere word*" of God. God's presence and power are al-

ways in his word, and will spring forth into spiritual life whenever it falls into a good, honest, and understanding heart. God's word implies God's power; and wherever this word is, there the Spirit in its life-giving power is present.

The word of God points out the methods through which God acts. The law of God to man defines the channels through which God's blessings flow and the conditions on which man may enjoy the favor of God. It tells man what condition of heart, what spiritual frame, and what bodily acts manifesting and attesting that frame of heart are essential to the enjoyment of the favor of God. It also furnishes the means and guidance that will produce the condition of heart and body essential to the enjoyment of divine favor. Through these means provided by God the Spirit exerts his influence to instruct, to guide, to strengthen, and to comfort, just as he imparts his influence to warm to the sun, to purify to the wind, to freshen and invigorate to the rain and moisture.

In the material world God has chosen certain means through which he bestows certain blessings. Through food he satisfies hunger and bestows strength; through water he quenches thirst; and through the use of these the blessings dependent on each alone can be enjoyed. It is God that bestows the blessing. He does it through the Spirit. The Spirit is present in the appointed means to bestow the blessing when man uses the means. Without the use of the means the blessing cannot be enjoyed. It is just so in the spiritual world. God appoints certain services as means in the use of which he bestows blessings. The Spirit is the ever-present, living, life-giving person to bestow the blessing on every soul that comes seeking the blessing according to the will and in the name of Jesus the Lord. The blessings cannot be enjoyed save in the use of the means.

In the material world, in seeking a certain blessing we must needs comply with the condition on which that blessing depends. When we are hungry, food must be eaten; when thirsty, water drunk. So in the spiritual world certain provisions are made for begetting a child, quickening the individual into life; certain other provisions are made

for the growth and development of the spiritual life in man. When an end is sought, the means provided to promote that specific end must be used. God having provided the sun to bestow light and warmth to the world, his honor and character for wisdom and power are pledged to the bestowal of such heat and light as the world requires through his appointed means. So in the spiritual world, God having chosen *his word as the medium of bestowing spiritual life and development*, his honor is pledged to do it through the appointed means. God does not fail in his provisions.

Paul, writing to the Galatians, asks, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3: 2)—that is, through the provisions of the Jewish law or through the word addressed to our faith in Jesus? It never occurred to Paul that the Spirit could be received through any other means than either the obedience to the Jewish law or through receiving the word of the Spirit into the heart. God has chosen the word as the means through which he works. It is the seed of the kingdom. The seed is the depository of life in its latent, undeveloped state; and its presence is needful for the development of life in the spiritual, animal, and vegetable creation.

The Same Spirit, but Different Manifestations.

If the Spirit is always present in the word of God to bestow life with its blessings, why is it that all who hear that word are not made alive by it? Why is it that two men hear the truth, equally perceive the statements; one receives it, is benefited by it, the other is not? All through the Old Testament Scriptures the reason is given that men and nations did not hear him and believe because they *would not*—because they love sin and disobedience better than they love the service of God. From self-willed hearts they turned their ears away from hearing the law of God. They preferred their own ways and wills to the will and service of God. Solomon gives as the reason: "Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh in the

day of your calamity; I will mock when your fear cometh; when your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you. Then will they call upon me, but I will not answer; they will seek me diligently, but they shall not find me. For that they hated knowledge, and did not choose the fear of Jehovah, they would none of my counsel, they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1: 24-31.) Jesus gives the reason more specifically in the parable of the sower. "The seed is the word of God." Some fell by the wayside, some among thorns, some in stony places, some in good soil. The seed were the same, but only that which fell on good ground brought forth fruit. The surroundings of the other seed hindered them from producing fruit. So the condition of the heart hinders the word of God from bearing fruit.

Two men hear the word of God. One goes in the way of the evil, standeth in the way of sinners, and the devil, through these evil persons, snatches the word out of the heart. It bears no fruit. Another, whose heart is taken up with the pleasures and cares of life, hears the word. It may spring up, but the tender plant is so choked with these noxious plants, briers, and thorns in the heart that it bears no fruit. Others hear the word, receive it with gladness, run for a season, but so lack strength of character that when troubles and sacrifices for the truth must be made they fall away and bear no fruit.

Only those who receive the word into good and honest hearts bring forth fruit—thirty, sixty, and a hundredfold. The seed is the same, all possessed of the same germinal principle of life; but the conditions of some hearts are such that no fruit is produced. For the condition of the heart man is responsible. "The plans of the heart belong to man; but the answer of the tongue is from Jehovah." (Prov. 16: 1.) The word of God, then, is the seed of the kingdom. It is as impossible to produce spiritual fruit in the life of man without the word of God in the heart as it is to produce fruit in the material world without planting

the seed in the soil. We may take the best soil, we may give it the best tillage and cultivation possible; but without seed wheat in the soil, no wheat can be produced. So we may take the best human heart and give it the best training and education, the most refining influences; but unless the word of God is planted in the heart, no spiritual fruit can ever be borne in the life. On the other hand, the best of seed, falling by the wayside and plucked up by the fowls of the air or choked by briers and thistles and thorns, or in the rocky ground, lacking in depth of earth, will produce no fruit. So the pure word of God may be sown in a heart that is kept under sinful influences, that is filled with the love of riches, the love of pleasures, the ambitions of this life, or that lacks depth of character or strength to persevere amid trials and persecutions, and no spiritual fruit will be borne. Good seed in good soil, the word of God in an honest and understanding heart, is the condition of producing fruit in the material and spiritual world. The seed contains the germs of life and is essential to the production of life in the spiritual, animal, and vegetable world. The word of God is the means through which the Spirit of God begets, makes alive, and develops Christian strength and character. There is no antagonism, but perfect harmony, in attributing the same effects to the Spirit and to the word of God. Through the word the Spirit effects his ends, and all that is done through the word of God is done by the Spirit of God.

The work of the Spirit in the material creation was first miraculous—that is, men and women and all organized beings were created full grown, with the full-developed functions of manhood; but after they were created, law was given, and the Spirit, in accordance with the given law, procreates, guides, and develops. After law is given, all beings come into existence in accordance with the law; are born babes, and through compliance with the laws they grow to the stature and strength of manhood. They are the work of the Spirit operating through the laws the Spirit has fixed by which he will be guided in procreating and developing the universe. The increase bestowed by the Spirit through

these laws comes unconsciously, but regularly, gradually, and persistently. The child is conscious at no moment of its existence of any increase in stature or strength. Yet while eating, exercising, sleeping, complying with the laws of its being, it is all the time, imperceptibly to others, unconsciously to itself, growing in strength and stature and approximating maturity. While unconscious of increase at any moment of time, it yet may know it is growing in strength and stature. It may measure its height, it may test its strength one year with what it was a year before, and learn that it has, while complying with the laws for its growth, been approximating the strength and stature of manhood. So in the spiritual world.

In the beginning of the ministration of the Spirit, men and women were created full grown in Christ Jesus the day of their birth into the kingdom. They were not in the immediate possession of all spiritual knowledge, but they were given resources in the use of which all spiritual knowledge and strength would be bestowed as needed. The apostles on the day of Pentecost were thus endued and endowed with full spiritual powers. So the house of Cornelius. There were others in the creative or formative age of the church that were miraculously endowed with full spiritual powers. But when the law was fully given, men and women were begotten by the word of truth, were born babes in the kingdom of God, and needed as newborn babes to be fed with milk that they might grow thereby and pass through the stages of childhood and youth up to the maturity of spiritual manhood in Christ Jesus. They are by the Spirit begotten and born in accordance with the laws of the Spirit regulating the new birth. Through partaking of the food suited to their spiritual growth and development, they, unconsciously to themselves, increase in strength and stature until they approximate the fullness of the stature of men and women in Christ. Men are not born full grown spiritually now, any more than they are born full grown materially. They are begotten and born babes in accordance with the law. They grow, unconsciously to themselves, im-

perceptibly to others, through conformity with the laws regulating spiritual growth.

A man can know he grows spiritually just as he knows he grows materially, although not conscious at any moment of any increase in strength or stature. He may know it by testing his strength to resist temptation, to overcome difficulties, to bear burdens at one time with what it was a year before. If he is not growing stronger and developing day by day as a spiritual man, it is because he is not keeping himself in harmony with the law through which spiritual strength and growth are promoted. A full-developed man in the spiritual world the day of his birth would be as great a monstrosity as a child born with the well-developed functions of a mature man in the material world. Miracle pertains only to the creative or formative age of the world, spiritual or material. The mission of the Spirit was to give law, to establish order, and to reign in and through law. The ministration of laws differs from the formative or miraculous period. It is the same Spirit, but different administrations, known usually as the creative and procreative ages. This formative or creative period of the spiritual world reached from the sin of man and the wreck of his spiritual relations with God, through the preparatory and provisional dispensations of the patriarchs and of Moses, unto the establishment of the spiritual and everlasting kingdom of God on earth.

Only through the laws of the Spirit can spiritual life be imparted, and only through living in accordance with those laws can it be perpetuated and developed. But in those laws " his divine power hath granted unto us all things that pertain unto life and godliness." (2 Pet. 1: 3.) David says: " The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring forever: the ordinances of Jehovah are true, and righteous altogether." (Ps. 19: 7-9.) Just as God has placed his power to enlighten and warm the earth in the sun, his power to satisfy

hunger and give strength to the body in food, his power to assuage thirst in water, and the principle of material life in the seed, so he has placed his power to give and develop spiritual life in his word and in the institutions, laws, and ordinances presented in the word of God. All that man can do to become a true child of God is to lay aside all filthiness and every superfluity of naughtiness and receive with meekness the word of God into a good and an understanding heart.

All that man can do to prepare and fit himself for living with God forever is to diligently study to know the will of God in all of its parts and in all things strive to obey the laws in all their requirements and appointments. Through doing these things we receive the help and blessings of the Spirit at every step we take and will be molded more and more into the likeness of God himself. We become partakers of the divine nature and become linked on to him in destiny forever.

CHAPTER V.

THE RUIN AND REDEMPTION OF THE WORLD.

God performed each day's work of creation, and, last of all, he "created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so. And God saw everything that he had made, and, behold, it was very good." (Gen. 1: 27-31.) Each separate department or line of creation was pronounced *good*. As a perfected whole, as a completed and harmonious *cosmos*, God pronounced it *very good*. This account of creation declares plainly that every herb and every tree bearing fruit, every fowl of the air, every fish in the ocean's depth, everything that creepeth on the earth, and every green herb was created for man, for meat for himself and for the animals that God created and gave him for his use. He then created man and gave him dominion over the earth and over every living thing on the earth. The earth and all things, animate and inanimate, were for man's use and service and were subject to his control. Every fruit-bearing tree planted by God and every herb that grew in this garden of God's planting were for food for man and for the beasts that were created for man's use. Everything created by God on earth was for man's good, intended to promote his well-being and to administer

to his happiness, and was subject to his control and was for his use. Man himself was created in the likeness of God, to honor and glorify God, and, in promoting the honor and glory of God, to share the life, the honor, and the glory of God himself. To man, bearing his own image, God intrusted the rule and dominion of the earth, to be so ruled as to promote God's own glory and honor. As adapted to these ends, God pronounced it *very good.*

In this earth there was naught to mar man's happiness, to disturb his peace, or to detract from his full enjoyment of life. No briers, no thistles, no thorns, no noxious weeds grew on the earth. From this garden of God's own composing sprang "every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." (Gen. 2: 9.)

In this beautiful home man knew no toil, no weariness, no care, no anxiety, no pain, no sickness, no sorrow. The Spirit of God brooded over it all and impregnated every breath of air with his own life-giving, life-perpetuating, and health-inspiring elixir. Sickness did not enter nor death spread its dark pall over this paradise of God; but perennial youth, drinking fresh vigor from life-giving fountains and inhaling exhilarating breezes, was man's joyous heritage. With God's Spirit brooding over all and pervading every breeze, no fierce passions raged within, no evil desires or envious spirits found place in human hearts, no venomous serpents hissed, no beasts of prey prowled through this garden of love, no pitiless storms beat, no fierce tornadoes desolated this home of joy and peace. This earth of ours was an outer court of the heaven of heavens, the home of God the Father of the universe. To man, a prince of this realm, bearing his image, God intrusted this fair domain, to be ruled in his interest and used for the promotion of his honor and glory. To promote the honor of God, the Ruler, was to increase the good and the glory of the whole universe of his domain and of every being subject to his authority. Man betrayed this trust reposed in him and transferred his allegiance and service, and, with these, the

allegiance and dominion of the world, from God to the evil one. The devil, in his parley with Jesus on the mount of temptation, "showed him all the kingdoms of the world," and said unto him: "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it." (Luke 4: 6.) The world, with the power and the glory of it, had been intrusted by God to man, and man had delivered that which had been intrusted to his keeping to the evil one; hence the devil said: "It hath been delivered unto me; and to whomsoever I will I give it." The result of this treason and transfer was that the Spirit of God, refusing to dwell in a defiled temple, like Noah's dove, finding no resting place, no home, no temple in which to dwell on this sin-polluted globe, with grief withdrew to the home of God in heaven. The evil one took up his abode on this earth as the god of this world, infused his subtle spirit and the poison of death into every breeze that floated over land and sea. He infested the fountains of living waters, of which hitherto "if a man drink, he shall never thirst," with the miasm of mortality and death. This earth was changed from a seedbed of life into a charnel house of death, "whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." (Matt. 23: 27.) Briers, thistles, and thorns grew spontaneously from this garden of God. "An enemy hath sowed the seed." This earth, the paradise of God, became a dried and parched wilderness. Toil, pain, sickness, anxiety, care, sorrow, mortality, and death became the heritage of humanity. This widespread and fearful desolation and ruin, these direful results, were the effects of man's sin, of his rebellion against God.

By this treason of man the evil one became the ruler, "the god of this world," "the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience" (Eph. 2: 2), showing that he took up his abode in the atmosphere and so tainted the air we breathe that the spirit of rebellion and the taint of death are inhaled with every breath we draw. Man was separated from God, became carnal, sold under sin. He found another law in his

members warring against the law of his mind and bringing him into captivity to the law of sin which is in his members. (See Rom. 7: 23.) Man was helpless under this bondage to sin and continually sank in helpless ruin down to deeper depths of woe. But mental decay and inactivity swiftly follow spiritual ruin. With spiritual and mental decay comes the degrading rule of passion and lust. Paul draws a fearful picture of the depths of degradation to which man, bearing the image of God, descends when he loses the knowledge of God. It is a fearful picture of human depravity, but one to which man must descend when cut loose from God. He says: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them."

(Rom. 1: 21-32.) A darker picture of human corruption it is difficult to conceive, but it is not an overdrawn picture of man without God and his word. As man wandered from God, he degenerated spiritually, intellectually, and physically. Man's degeneracy—spiritual, mental, moral, and physical—the world over, in all ages, has been measured by the distance he has wandered from God and by his loss of the knowledge of God. No truth in the world's history has been established by an induction from so large a number of facts, under so varied circumstances, with so universal and uniform a result, as that man, cut loose from God and his word, gropes in ignorance and grovels in degradation with a continually accelarating descent to still lower depths.

For six thousand years, in every portion of the globe, among men of every color, tongue, race, and kindred of earth, the results have been the same, without a single exception. This disobedience to God separated man from God, caused him to forget God, to lose a knowledge of his will. This produced spiritual torpor, mental stupor; dried up the moral feelings, destroyed enterprise and energy, and caused physical degeneracy. Lust and passion reigned and ruled within his members, breeding disease, effeminacy, and a continually increasing bodily deformity, so that among the nations that have wandered farthest from God, and have for the longest time and the most completely lost the knowledge of him and of his word, it is difficult to determine in the downward descent where the human ends and the brute begins. In this torpor of the soul, stupor of the mind, and feebleness of the body, with the reign of lust, diseases prey upon the body and plagues sweep the human family from the earth.

With man sympathizes the entire under creation that is subject to his rule. "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope. . . . For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8: 20-22.) The earth was cursed for man's sin. As man becomes more vile and effeminate, he fails to cultivate the earth, to repress the noxious weeds; and it loses its fer-

tility, produces briers and thistles and thorns, which more and more make it a desert waste, until it becomes " a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." (Rev. 18: 2.) This barrenness and desolation of the earth cause the brute creation, dependent upon it for food, to become stunted in growth, lean and gaunt, ill favored and diminutive in size, and ferocious and vicious in nature. All these evils to man, earth, and brute increase as the ages pass by. All these evils came as the result of Adam's sin, and multiply and increase in degree as man wanders away from God. Let us seek in these widespread, far-reaching, and dire results to see the enormity of man's guilt in turning from and rebelling against God and to appreciate the exceeding sinfulness of sin.

" For as in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15: 22.) What we lose in Adam we gain in Christ Jesus. God came down to man in Christ. Jesus Christ was God manifest in the flesh. He was " the effulgence of his glory, and the very image of his substance." (Heb. 1: 3.) " In him dwelleth all the fullness of the Godhead bodily." (Col. 2: 9.) Christ was " Immanuel," " God with us "—God in union with man; divinity united to humanity; God in the flesh, suffering, tempted as we are, touched with a sense of our infirmities, sympathizing with us in our weaknesses, our temptations, our sins, and our sorrows, showing us how God, in the flesh, " compassed with infirmity " as we are, would act, and how we must act, and so wooing us back by the tenderest love to peace and union with God.

The object of God's dealing with man, and especially the mission of Christ to earth, was to rescue the world from the rule and dominion of the evil one, from the ruin into which it had fallen through sin, and to rehabilitate it with the dignity and the glory it had when it came from the hand of God; to restore man—spiritually, mentally, and physically—to the likeness of his Maker, and to reinstate him as a prince and a ruler in this rescued and restored kingdom of God; to displace the barrenness and desolation of the earth with the verdure and beauty of Eden and " make the desert

blossom as the rose;" to root out every plant not planted by the Father, and to make this earth again a garden of God's own planting, every plant planted by a Father's hand and nurtured by a Father's love. The mission of Christ is to root up all the briers, thistles, and thorns that grow in the material, moral, and spiritual world, and so restore this home of man to its primitive and pristine relations to God, its Maker and rightful Ruler. With God as its Ruler, in it God's Spirit must dwell and God's blessing and protection abound.

The leading aim and end of Christ's mission on this earth was not to make man religious. He was religious before Jesus came. Where Christ's name is not known, man is still religious. The specific object of Christ was not to make man moral or honest; this was a secondary and subsidiary concomitant and a means to the great end. His leading and specific object was not to save man from suffering in this world or in that which is to come. The world, the religious world, errs here; and this error—the failure to appreciate the leading idea of Christ's mission—leads to grievous mistakes. Under this idea, much labor is done to induce men to be willing to go to heaven in order to be saved from sufferings, and willingness on their part is taken as an indication that they are saved and will be forever happy. The one great purpose of Christ's mission to earth and the end of the establishment of his kingdom on earth, and of all the provisions he has made and the forces he has put in operation to affect man's course of life, were and are to rescue this world from the rule and dominion of the evil one, to deliver it from the ruin into which it had fallen through man's sin, and to bring it back to its original and normal relations with God and the universe, that the will of God shall be done on earth as it is in heaven. The will of God, as manifested in his laws, guides and harmonizes the universe and holds it in subjection to and in union with the throne of God. Every intelligence that conforms to the will of God is held in harmony with him and with the universe by the workings of his laws, and is guided forward as a factor and helper with God in the accomplishment of

the divine purpose. In becoming a helper and coworker with God, he becomes a joint heir of the life, the home, the glory, and the honor of God himself; an heir of the inheritance that is incorruptible, undefiled, that fades not away, reserved in the heavens for those who are kept by the power of God, through faith, unto the salvation ready to be revealed in the last time. (See 1 Pet. 1: 4, 5.)

A man may be honest and moral, in the human sense, without conforming to the will of God, without putting himself under the law of God. He may be religious, zealously and devotedly religious, toward God, and that religion may hinder his obedience to divine law. The religion of Saul of Tarsus did this; so also did the religion of the Jews, for they had a zeal for God—a zeal Godward—but not according to knowledge. (See Rom. 10: 2.) A religion that shuts out or obstructs the knowledge of God's will and hinders obedience to the law of God stands between that man and God and hinders his salvation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) To do the will of God is the only road to union with God.

To bring the world under the authority or rule of God is to bring it into harmonious relations with all the forces and operations of the universe. The law of the universe is God's will governing and guiding the universe. The laws of God, in their workings, bear every being, animate and inanimate, that is in harmony with them, onward to an end and a destiny forever united to the throne of God. God's home becomes the home of every intelligence that works in harmony with the law of God. His laws are not arbitrary enactments, but they are rules or principles of action growing out of the life of God. The laws or rules which Jesus gave were the principles that guided, or rather grew out of, his own life; hence the laws of God will mold every being that is governed by them into the likeness of the character of God. To be like him in character is to be linked to him in destiny forever. "We shall be like him; for we shall see him as he is," and shall do his will as the angels of heaven

do it. On the other hand, the onward march of the forces of the universe must inexorably crush into ruin, hopeless and eternal, every being and every particle of matter that cannot be brought into harmony with the laws of the universe, and, through them, into union with God himself. God must destroy rebellion as a protection to his own throne and to the peace and harmony of the universe. Hence the mission of Christ was, and is, to rescue the world from the rule and dominion of the evil one and to bring it back to harmonious relations in the universe, to restore it to its primitive loyalty to God, the Ruler of the heavens and the earth, that his will may be done on earth as it is in heaven.

Through man's rebellion, through his sin, the world is separated from God and is out of harmony with the divine order. In restoring it to its proper relations to the realm of God, two ways were open to him:

(1) To destroy man, the ruler and cause of the world's ruin, and to commit the rule to a being who would be more faithful to the trust; or

(2) To bring man, the ruler, back to his allegiance to God, and, through him, to restore the world to its proper and original relations to the order of nature.

A rule of God's being is, " The gifts and the calling of God are not repented of "—that is, when God has once committed a work to a being or to a people, he never turns from it until, through that being or people, the designed end is accomplished. In accord with this principle of his being, having committed the rule of the world to man, he could not repent of or turn from it; and so he determined to rescue the world from ruin through bringing man, the ruler, and with him the world, back to their original allegiance to God.

Man is a composite being. Allied to and partaking in his fleshly (animal) being of the nature of the brute below, he reaches up, in the functions and faculties of the spirit (the soul), to the likeness of God and his spirit hosts. The flesh—the earthy, that which is natural—is first, lies on the surface, is quick in manifestation and showy in results; afterwards, that which is spiritual, the religious, unseen, and hidden in his being. It is slow of development, " com-

eth not with observation," not with external pomp and show, but is permanent and far reaching in results. God, knowing what is in man, knowing the different elements of his nature, looked beneath the surface and determined to build upon the spiritual or religious element—the permanent, solid rock of his being. He determined to bring him back and govern him through his religious nature. The religious element of his nature—unseen, hidden—the slowest in manifestation and development of all the elements of man, is yet the most enduring and permanent in retaining impressions, and is the most far reaching and indestructible in its influences and results. It is the royal and regnant element of man's nature. It betokens his superiority to the brute, declares man's kinship to the divine, and, hence, by virtue of this affinity, is the point, the one point, of approach and affiliation by the Spirit of God. Hence the religious element in man, in its impressions and influences, endures, while the other elements of his being fail and perish, and itself, under the divine fellowship, grows into the immortal. It is the only element in man that can be immortalized. This body of flesh must be sown a mortal body; it must be raised a spiritual body that it may be immortalized. "Thou foolish one, that which thou thyself sowest is not quickened except it die. . . . It is sown a natural body; it is raised a spiritual body." (1 Cor. 15: 44.)

All men are religious; all men worship. The most ignorant savage, the most degraded and brutish of the race, in some form or other, worships. Nations have been found that were houseless, naked, without cooked food; but no people have been found without some form of worship of a superior being, without some manifestation of the religious element within. Every human being is possessed of this spiritual element. It is that which, in his lowest degradation and darkest ignorance, distinguishes him from the brute. It affords the only groundwork for the elevation and development of man. Every man worships. In his ignorance he may scoff at the true God, but he worships. He may deify some degrading lust or some sordid desire or some vain and deceptive passion, but he worships. A man

with no sense of responsibility to a superior being is justly accounted a monstrosity. He would lack the element that distinguishes man from the brute, that declares him human. Many, possibly all, brutes possess more or less of the perceptive and reasoning faculty, but no brute has ever manifested the least capacity for worship. No sense of the religious faculty, no sense of future accountability, has ever been discovered in the brute. As man permits his religious faculty to be overgrown and smothered out by the fleshly, sensual, brutish elments of his being, he loses his sense of responsibility and becomes hopeless in his degradation. This religious faculty is the taper within that may be lighted by the fire from the altar of God. It is the only faculty of his being that can be lighted by the divine torch. "If therefore the light that is in thee be darkness, how great is the darkness!" (Matt. 6: 23.)

God, unlike other rulers, determined to govern man through this religious or spiritual element within him. As the religious element is hidden, slow of development and manifestation, so its results are not showy or striking to human rulers, who, on account of their shortness of time, work for immediate results; but God, who is from everlasting to everlasting, with whom one day is as a thousand years and a thousand years as one day, labors for far-reaching and lasting results. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God hath done it, that men should fear before him." (Eccles. 3: 14.) So says Solomon, affirming at once that God's works are permanent, unmovable, indestructible, and cannot be changed or modified, and that they are done that man may fear before him and so be led to do his will. That these things may be so, God builds upon the permanent, solid, abiding elements of man's nature, his religious faculty.

That the religious work is the permanent, controlling, abiding portion of man's labor on earth may be readily seen from a glance at the world's history. The religion of nations endures when all of their political and social structure perishes. All the political and social institutions which

grow out of and are impregnated with the religious faith are permanent. The Jews to-day, scattered among the nations of the earth, for centuries without a nationality, a home, or a temple, attest the permanency of religious development. They are preserved as a distinct and peculiar people, in their blood, habits of thought, manner of life, and even in their well-marked physical type, by the strength and molding power of a strong religious development. They not only maintain their separate and distinct identity and characteristics as a people through the intensity and durability of their religious feelings, but it has imbued them with a power to mold the manners, the laws, the customs, the trade—in a word, the civilization—of all the more enlightened and powerful nations of the earth for thirty centuries. The Jews never excelled in learning, literature, the arts and sciences, in military prowess or skill. The Greeks and the Romans far surpassed them in all these. Living on a narrow strip of land, unsocial, restricted in intercourse with other peoples, rejecting the literature and learning of the world, yet, through the earnest activity and intense persistency of their religious zeal, they have given tone to the laws, the morals, and the whole structure of the civilized world. Indeed, the religion of the Jews, developing under divine guidance into the wider-reaching faith of the Christian religion, has been the chiefest factor in the civilization and elevation of the nations. The permanency of religious work is manifest not only of the Jews and of the true religion, but it is characteristic of all religious impressions and labor. Mohammed, in the sixth century, from a low station in life, of not transcendent intellectual powers, was endued with an intense religious purpose, and molded and inspired with his own fervor the religious sentiment of his associates. His work survives. The statesmen, warriors, kings, and emperors of his day, with all their kingdoms and the monuments of their material greatness, have long since passed away and are forgotten. Luther, a beggar boy, a monk, a reformer, spent much of his life avoiding the wrath of one king or ruler and propitiating the favor of another; yet Luther's work lives with increasing luster, while the kings and

emperors of his day are known only as the friends or enemies of Martin Luther. Later still, in our own country, Washington and Wesley were contemporaries. Washington led the armies of his country to victory. He has been for more than a hundred years the chiefest figure of that time, has been idolized and worshiped in our country as no other person or being has been; yet it would be difficult to tell how much of the results of his labor survives, even in his own land, while those of Wesley have encircled the globe and still spread their conquests in a constantly multiplying ratio. Wesley builded on the religious element in man. His work is permanent. The weapons of Washington's warfare were carnal. Effects quickly followed and almost as speedily vanished. He who would make impressions that will endure, who would do labor that will abide, must do it through molding the religious characters of men. The religious impressions are not only lasting, as being perpetuated from generation to generation and from age to age, so affecting myriads, but the individual soul bears the impressions and character stamped upon it into the eternal future, and by these its destiny is fixed forever. It was doubtless because of this greater permanency and potency of the religious element in man to endure in him to eternity, and to transmit its influences downward to other generations through the ages of earth, that God himself gave laws to mold and govern the religion of man, but left it to man's own wisdom and experience to discover that which was best in the development of the other elements of his nature. The wisdom of this course is further manifest, since, if his religion is properly developed, it will sooner or later mold all the less permanent and more impressible elements of his nature into conformity to its own character. In this is found the reason, too, why God has always regarded it a greater sin to change, pervert, or to violate the religious laws and obligations than to break the moral obligations or those due from man to man. God's thoughts are not as man's thoughts in these things. In the sight of God, Saul's changing or violating the ordinances of religion in an overzeal to honor God was a more heinous sin than David's adultery and mur-

der to conceal it. Even with God's lessons teaching this truth, man, so accustomed to judge by immediate effects, refuses to see it. So God, in kindness to man, has given rules to guide the soul in its manifestations and development, to educate it into a likeness to himself, and, through molding the religious element in man according to his will, to bring the whole of man—mind, soul, and body—into obedience to the laws of God and into harmony with the whole universe, subject to the laws of God. In coming into harmony with these laws, man is saved. All the forces of the universe conspire to bear all good to him and him to all good. As an intelligence, he becomes a coworker and helper with God, and God is honored. God announces to man the dire results of disobedience to divine law and the saving results of obedience to it to encourage him to this conformity; but the salvation comes through obedience to and in harmony with the laws of God and of the universe.

The restoration of man's spiritual relations with God gives strength and potency to the religious sentiments. It restrains the undue development of lust and passion. It causes a healthy and harmonious development of all the faculties of the man. It gives equipoise to the judgment. It quickens thought, excites to physical activity and energy, encourages industry, multiplies inventions which lessen labor, lighten toil, and increase comforts. It wards off and counteracts disease and lengthens the span of human life. It excites and develops the moral faculties, inspires a feeling of brotherhood among men, makes man just to his fellow-man, sympathetic to the suffering and infirm, and helpful to the unfortunate, the needy, and the helpless. The harmonious development of all the faculties and parts of man restores him to his original likeness to his Maker, the most perfect type of which must have been man as he first came from the hand of God.

The one cause of the degradation and ruin of man and of the realm over which he ruled was his separation from God, brought about by disobedience to his law. The means of the rescue of man and the world and their elevation must be by a union with God through obedience to him. The fun-

damental relationship of God to the world and to the universe and to every creature in the universe is, *God is the ruler*. Man, then, is his subject. The only relation of harmony that man can sustain toward God is that of loyal submission to the laws of God. To reject or change the law or to assume the place of lawmaker is treason against God. Treason is the highest crime a subject can commit against the ruler. Man, then, can never come into union and harmony with God, save through loyal submission to the law of God. God is spirit, and can be worshiped only in spirit and by spirit—that is, the spirit, the soul, the religious element of man, must be brought into loyal obedience to God. The soul gradually draws the mind with all its faculties, the moral feelings, the heart with its affections, and the body with all its parts and members, into an obedient, loving service to and union with God.

To bring about this loving loyalty to God, the word of God, which is the seed of the kingdom, must be planted in the heart. That word came to man, not only in precept, but embodied in the loving, sympathetic life of Jesus, the Christ of God, ending in his death on the cross for the sins of the world, then his triumph over death in his resurrection from the grave and ascent to his Father's throne. This Word thus revealed in the words of Christ, embodied in his life, sanctioned, sealed by his blood, confirmed and applied by the Spirit of God, became the seed, the incorruptible seed, of the kingdom of God on earth, the kingdom that shall break in pieces and consume all the kingdoms of earthly origin; and it, as the stone cut out of the mountain without hands, shall itself become a great mountain, filling the whole earth, and shall stand forever.

This gospel of Christ and his kingdom, brought to human hearts, stirs the religious feelings to activity; and, under the activity of this royal element of man's nature, the whole man is developed, energized, and guided, morally, mentally, and physically. The development of the moral feelings makes man care for his fellow-man. He is led to seek his good. In the early stages of this newborn interest in him, before his own heart is fully imbued with the divine Spirit,

ere he has learned that the weapons of the Christian's warfare are not carnal, he seeks to benefit and raise him up by violent means, by persecution. This is a low idea of religion, but this interest is better than brutal indifference. It gives promise that when he drinks deeper into the spirit of Christ, his methods will become more Christlike. The only influence in the world that has aroused a sufficient interest in behalf of those who sit in the valley and shadow of death to cause men to seek to lift them up is the word of God. The greed of gain and conquest has carried the arms of civilized men into many heathen lands, but the Christian religion alone has opened the school and church or sought to help them up. There are now multiplied thousands of persons devoting themselves to the instruction and improvement of the heathen nations. Every one of these has been sent by the word of God. Oftentimes the conceptions of that word are crude, the methods adopted immature, the means used in violation of the teachings of the word of God; but that word is the only influence that excites the spirit to save the lost. Love of conquest and greed of gain for selfish ends opens the way, but only the word of God can send mortals on a mission of self-denying love to lift up and save the fallen.

The degree of intelligence among a people corresponds precisely with the general diffusion of the knowledge of the word of God among the masses. Regular industry and enterprise follow as the sure results of the seed of the kingdom sown in the hearts of the people. Bodily comforts multiply, man is elevated in soul, his mental powers are quickened and broadened, his body is strengthened and dignified. As the whole under creation sympathized with man in his ruin, it likewise sympathizes with him in his rescue. "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." (Rom. 8: 20-22.) This is a figurative expression representing that the whole under creation suffered with man, and in that suffering it is represented

as groaning, waiting for the deliverance of the sons of God.

In perfect accord with this, wherever the Christian religion gains a foothold, it excites to industry. Briers, thistles, and thorns are rooted out; the earth is reclaimed from a desert waste and brings forth food for man and beast. With generous and nutritious food, the lower animals improve in their development and are softened in nature.

For six thousand years, in every part of the globe, among people of every kindred, color, and tongue, the result has been the same. As the people wander from God, lose the knowledge of his word, spiritual decay, mental stupor, physical inactivity, and degeneracy on the part of man are the sure results. Diseases prey upon the body, and famine and plague depopulate and desolate the earth. The earth becomes barren and desolate; the animal creation, dependent on man, degenerates in form and becomes vicious in nature. In turn, as the word of God is spread among the people, the reverse process in the whole realm of nature is manifest. The word of God is quick and powerful; it is the incorruptible seed, the regenerating power of earth.

The Lord said to Jeremiah: "I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." (Jer. 1: 9, 10.) The result of God's word is to root out and to pull down, to destroy and to overthrow every kingdom not planted by God, to plant his word as the seed and to build upon that foundation. Daniel declared: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) Christ said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) This implies that every other kingdom and institution of earth will be engulfed in the destroying vortex of Hades except the kingdom of heaven. Christ declares that "every plant which my Heavenly Father planted not, shall be rooted up." (Matt. 15:

13.) This had special reference to the rooting out of every practice in the religious world not ordained by God, even to so simple a matter as washing the hands before eating, showing by this that any institution or practice, however simple and harmless it may be, practiced as part of the worship of God, is sinful unless ordained by God. This accords with the mission of the Son of God as announced by John the Baptist. He came with his winnowing fan in his hand to thoroughly purge his floor. The wheat he would gather into the garner; the chaff he would burn with fire unquenchable. He came to fulfill the Jewish law, that, being fulfilled, he might take it out of the way. But before he would fulfill it, it must be purged from all additions from human hands. The traditions of the elders and the commandments of men must be separated from the commandments of God, and he must fulfill the law unmixed with commandments of men. "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) The intermingling of the commandments and institutions of man in the worship of God vitiates the whole service of God. The whole service thus vitiated is vain. "God is a jealous God" and accepts no divided service. While the expression, "Every plant which my Heavenly Father planted not, shall be rooted up," was used to teach that all additions by human hands shall be eliminated from the service of God, it was based on the literal truth that every plant in the material world not planted by the hand of God shall be rooted up and destroyed, and this earth must again become a garden of God's own planting. Only those trees and plants that administer good to man will remain. This earth will be renewed and renovated. Its barren and desert wastes will become fruitful fields and will blossom as the rose. All animals useful to man are improved by these influences; those not useful to him must perish. This process is gradually going forward in the earth, and keeps pace with the moralizing, civilizing, and elevating effects of the word of God in the world. It is the regenerative power of the material world, as it is of the spiritual, moral, and mental world.

Not only will the kingdoms and institutions not ordained by God be engulfed in the destroying vortex of ruin, but every addition by man's hands to the kingdom of God must be burned up by the fires of divine wrath. This eliminating, destroying, uprooting of the evil, this building and planting by the word of God, shall go forward until the end cometh.

All exercise of rule, authority, or power on earth, save as it comes directly from God and is exercised in his name, in obedience to his law, for his honor and glory, is sin. Every being or institution exercising rule on earth, save through God's kingdom, is an enemy of God and must be destroyed. As Jesus Christ refused to fulfill and deliver up the Jewish law to God until every addition or change by human hands had been purged from it and it was restored to its purity as God gave it, so he will refuse to deliver up the kingdom of this world, which he came to rescue from the evil one, to God the Father, until every brier, thistle, and thorn, "every plant not planted by God," shall be rooted up—until every practice, institution, and organization among men, not ordained of God, not governed by his law, that has grown out of man's rebellion and the devil's rule, shall be destroyed. The kingdom of God itself shall be purged, by the purifying fires of divine wrath, from every addition and defilement of human hands; and God's will, through his own appointments, in his own kingdom, shall be done on earth as it is in heaven.

"The last enemy that shall be abolished is death." Death is an enemy of God and man. Death is an enemy to all the other enemies of God. It limits and restrains them all in the exercise of their enmity. Death is the prison house of God's enemies. Therefore it is left as the last enemy. When all other enemies are destroyed, then death itself shall be destroyed. When death is destroyed, man, freed from sin, from mortality, shall be immortalized and restored to the perfect likeness of God, his Father and Creator. In this glorified likeness, freed from the dominion of death and the devil, made a prince and a ruler in "the new heavens and the new earth, in which righteousness dwelleth," the

world restored to its proper position of dignity and honor in the universe, man's happiness and joy will be full. Let us learn, then, that the true end of God's dealings with man and the world is to bring man back to a loyal and hearty obedience to the law of God and through him to restore the world to its proper relation to God and the order of the universe.

CHAPTER VI.

THE KINGDOM OF GOD.

The Spirit gave a complete and perfect law for converting man and for guiding him in the spread and development of his spiritual life and for restoring the rule and authority of God on earth. In this work of redeeming and rescuing the world from sin Jesus Christ created the elements of this new work, and the Holy Spirit became the life giver, the lawgiver, and the guide. The government of God on earth had been wrecked by the treason of man. To reëstablish that government, to restore the authority of God upon earth, to bring man back to his primitive and pristine relations to God, and to restore the world to harmonious relations with the universe under the laws of God governing all, is the aim and the end of all the dealings of God with man, of all the revelations and messages from heaven to earth, culminating in the mission, death, burial, resurrection, and return to heaven of the Son of God. (See 1 Cor. 15: 24.)

The Kingdom Predicted.

The necessity was laid upon God, in maintaining his authority and position as the Ruler of the universe, to bring the world back under his authority, to assert and vindicate his right to rule and govern the world and subject man to his law. Not to do this would be to acknowledge weakness and to confess failure and to invite rebellion in other departments of the universe. From the first rebellion he indicated a fixed purpose to do this. The seed of the woman shall bruise the serpent's head (Gen. 3: 15)—this means that through man, his chosen ruler of earth, God would triumph over the enemy of man and over him who led in the overthrow of his authority. More distinctly and clearly he announces his purpose to Abraham: " By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast

not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22: 16-18.) Here the announcement is made that inasmuch as ruin was brought through disobedience, so blessing must come through obedience; and because Abraham was a peculiar example of faithful obedience, and because "I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him" (Gen. 18: 19), God chose his family for his especial care and blessing, and through his seed to bless the nations of the earth.

The obedience to God by man, the ruler of earth, and the consequent restoration of the world to the rule and dominion of God, is the leading end to be accomplished in all the dealings of God with man. Under the blessing of God the family of Abraham grew into the proportions of a nation, and Moses becomes the lawgiver of this nation. God tells Moses: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die." (Deut. 18: 18-20.) Here the speaking a word for God that God had not commanded is a sin equal to the speaking in the name of other gods, which is idolatry. The approved prophet of God must speak all that God commands him, and those who refuse to hear and obey that prophet shall be destroyed from among the people of God. If the prophet speaks things in God's name not com-

manded by God, he should be destroyed. God's authority must be recognized and his rule must be obeyed.

Isaiah said: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 1-4.) This gives very specific statements concerning the place of the going forth of the law and of the word of God. "On the top of the mountains" and "above the hills" indicate its superiority to all the kingdoms of the earth. Hitherto but one nation, the house of Israel, has approached the temple of God; but when this house of God shall be established, all nations shall come to it. Hitherto one people has come to the house of God. All these shall voluntarily come, and God will teach these nations of his ways, and they would walk in God's paths and be his people. The law would receive the signet and seal of God's authority in Mount Zion, and the conditions of reconciliation would go forth from Jerusalem. The result of the study and practice of the teachings of the Lord would be that they would cease to study and practice war, and conquer their enemies by doing good for evil. This is the spirit and tendency of the teachings of Jesus Christ, and must prevail wherever his teachings are practiced. That this spirit and practice do not prevail among the professed followers of Jesus Christ does not invalidate the truthfulness of the prophecy, but reproaches the fidelity of those who claim to be governed by these principles. This prophecy has been sedulously kept and guarded by the Jews, especially that no change be made to favor the claims of Jesus Christ, whom they reject as an impostor.

This prophecy ran counter to all Jewish prejudices and national privileges, yet it was preserved and fulfilled in the mission of Christ in every minute particular, when its fulfillment drove the Jews as a people to the rejection of Christ. Their prejudices blinded them to the fulfillment of the prophecies that they themselves had cherished and guarded in their sacred writings.

Micah said: "But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Mic. 4: 1-3.) Here is a promise of the exaltation of the house of God, of its opening to all the nations, that the law concerning that house should go forth from Mount Zion, and the word of Jehovah from Jerusalem. It fixes Mount Zion and Jerusalem as the places whence the law of the kingdom shall go forth.

These prophecies, written about seven hundred and fifty years before Christ, could not be written in plainer language. They were cherished and preserved by the Jews; and yet, when they were fulfilled, the Jews, moved by prejudice, rejected Him who came to fulfill the prophecy. And the Jews, in this rejection of Christ, in their efforts to defeat him in his mission and destroy his claims to be sent of God, did to him the very things that their own prophets foretold would befall him. In their blind fury to destroy his claims to be the Son of God, they did to him the very things that prove him beyond all doubt to be the Son of God. God thus overrules the mad fury of his enemies to praise and glorify his name.

When the first of earthly kingdoms, builded by man, reached the strength and power of universal dominion, God brought before the king a vision of his own and future human kingdoms under the image of a man, indicating this human origin. He showed their destruction, one after another, until the last kingdom, when he said: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) God will recover the earth by establishing a kingdom of his own founding and build that shall never be destroyed, but it shall break in pieces and consume all the kingdoms of earth. This kingdom must have a small beginning. Daniel said to Nebuchadnezzar: "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Verses 34, 35.) The kingdom from a small beginning, even a "mustard seed," as the Savior said, should gradually grow and spread, extending its rule and authority, until it should become a great mountain, fill the whole earth, and in its growth break in pieces, crush, and grind into powder all these earthly kingdoms, until they, like the chaff of the summer threshing floor, shall be driven before the wind and no place on earth be found for them. The kingdom of God must spread and cover the earth as the waters cover the sea. In this work of establishing his kingdom Daniel further said: "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 35.) Numbers among the inhabitants of the earth or in the armies of heaven cannot stay his hand, and none can demand a rea-

son from God in his work. God teaches through Darius: "I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end." (Dan. 6: 26.) Daniel said: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

This final triumph is reached gradually after many missteps, failures, and disasters. "I beheld, and the same horn made war upon the saints, and prevailed against them. . . . And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end [a complete and final destruction]. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter." (Verses 21-28.) The final result of all will be the complete and utter destruction of all opposing powers and the final and full establishment of the kingdom and authority of God over the whole earth.

The Kingdom in Preparation.

As the time drew nigh, John the Baptist, as the special forerunner, was sent to make ready this people that had been prepared for the Lord. In fulfillment of this work he commanded the people, "Repent, for the kingdom of heaven is at hand," or draws near. He only proclaimed the near ap-

proach of the kingdom of heaven. "Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." (Mark 1: 14.) This means that the time had come for the establishment of the kingdom of God. "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 4: 23.) This also has direct reference to the kingdom, in which the will of God would be recognized as the supreme law. The prayer Jesus taught his disciples to pray, that "thy kingdom come" (Matt. 6: 10), referred to the same coming or establishment of the kingdom or rule of God on earth. There can be little doubt that the kingdom here prayed for was that which Jesus came to set up and establish. I think this is true, not so much from the general meaning of the word as from the specific use of it by Jesus at this period of his teaching.

The Kingdom Promised.

Passing on, we hear Jesus ask his disciples: "Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 13-19.) This church against which the gates of Hades shall not prevail, the kingdom of heaven, is the same that Daniel foretells—a kingdom which the God of heaven shall set up, which shall stand forever. Here it is clearly and necessarily implied that every other church organization or kingdom shall be overcome by the gates of Hades—shall be engulfed in the destroying vortex of everlasting ruin, shall be broken in pieces and consumed—save this one church which Jesus

shall build, the kingdom of heaven, which shall never be destroyed.

In the letter to the Hebrews, in contrasting the Jewish and the Christian institutions, Paul tells them: "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." (Heb. 12: 22-29.) This teaches plainly that all the kingdoms of earth, even the earthly kingdom of Judaism, shall be removed, shaken, destroyed. Only the kingdom which the early Christians had received through Christ Jesus could never be removed. It would stand forever, immovable and steadfast. Our God is a consuming fire, to consume with wrath all the institutions and kingdoms of earth, save his own immovable kingdom.

Peter says: "The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on

fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 10-13.) The destruction of "the earth and the works that are therein," the earth works, is foretold. But the kingdom of God, as the ark of safety, shall ride this molten sea in safety and convey all committed to its keeping to the "new heavens and a new earth, wherein dwelleth righteousness."

The final end of all things is told by Paul: "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected unto him that did subject all things unto him, that God may be all in all." (1 Cor. 15: 24-28.) This proclaims that everything that exercises rule, authority, or power in the world, save as it is exercised in the kingdom of God, under his rule, for his glory and honor, is an enemy of God, and that Jesus Christ must reign in and through his own divine kingdom until all these shall be destroyed. The last enemy is death. Then shall Jesus deliver up the kingdom to God, the Father, that he may be the all in all. This is the final end to which all things are directed. This kingdom of Jesus Christ, outlasting all earthly kingdoms, will pass into the new heaven and the new earth, and will constitute the New Jerusalem, which in the renovated earth will come down out of heaven as a bride adorned for her husband, as the tabernacle or dwelling place of God with men, in which he will dwell with them and be an ever-present God to guide and direct among his own people. God shall wipe away all tears where neither sorrow nor crying nor pain shall ever come and death shall never enter; for the former things are passed away. In this city of God, the new Jerusalem, the Lord God Almighty and the Lamb shall be the temple of it. It shall need neither sun, moon, nor stars; for the glory of God and the Lamb is the light of it.

The nations of the saved shall walk in the light of it. The kings of the earth will bring their glory into it. The gates shall not be shut at all by day, and there will be no night. But in it shall enter nothing that defiles nor works abomination or makes a lie, but "they whose names are written in the Lamb's book of life." Only in this kingdom of God can life and salvation be found.

In Christ remission of sins and salvation are to be enjoyed. But God did not leave man to grope his way in uncertainty and doubt where remission of sins and eternal salvation are at stake. The issues were too momentous to trust to doubt and uncertainty, too important to be left to man's own wisdom. Man was lost, was ruined, was in sin and under condemnation. Christ came to redeem and rescue him. He provided remission of sins and salvation for him. To provide these, he left heaven, came to earth, took upon himself the nature of man, suffered ignominy and shame, and died on the cross. Christ could not undergo these shameful sorrows and sufferings to save man and then leave the conditions of salvation in doubt and uncertainty. God could not give his own Son to die for man, then leave the conditions on which the benefits of that death could be enjoyed in doubt. Paul says, "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8: 32)—especially directions for appropriating the blessing Christ died to bestow. He provided salvation through his own blood; he provided a kingdom that shall break in pieces and consume all the kingdoms of earth and that shall stand forever, in and through which salvation could be enjoyed; and he sent the Holy Spirit to *guide and direct* into that kingdom, that men might find life and salvation.

Jesus, in the beginning of his mission, selected chosen witnesses to whom he would reveal his will and his character, and who, in turn, were to reveal him to the world. These he empowered to work miracles to attest their divine commission. "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. . . . I

send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. . . . Before governors and kings shall ye be brought for my sake. . . . When they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. . . . Ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. . . . He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. . . . He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 7-40.) These are passages from the first commission given to his chosen witnesses in sending them out. They show that these witnesses were to represent God, present his message, speak for him to the world, if necessary to sacrifice all that is dear to them in life in order to do it, and that God through his Spirit would guide them in all they said and did. Those who heard them heard Christ and God. When Jesus told his disciples that he must leave them, he added: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14: 15-17.) Here is the promise that after he went away, the Father, in response to his prayer, would send the Holy Spirit to dwell with them forever. Sometimes it is said that he would come as a Comforter; but the Spirit here, as a distinct personality, was to be sent to these disciples on condition of their keeping his commandments.

The Spirit was to come as the representative of God. He was to teach all things, to call to their remembrance all he had said to them, to reveal the things of Jesus to the world, and he would guide these witnesses in bearing testimony as to the teachings of Jesus. The witnesses were to be filled

with the Spirit and at all times speak under his guidance. What these witnesses spoke was the speech of the divine Spirit. For them to fail or teach falsely was the failure or falsehood of the Spirit of God.

On the occasion of Peter's confessing him as the Christ, the Son of the living God, Christ said: "Upon this rock [the truth that he had confessed] I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 18, 19.) Here Peter, one of his chosen witnesses, was especially singled out as the person to bear the keys of the kingdom of God. Bearing the keys certainly has the force here of having committed to him the trust of opening the door of the kingdom and of giving the terms on which men may be admitted into the kingdom or be debarred admission into it, and that the laws he gave on earth should be ratified in heaven. Here was the committal of this work to Peter, connected with the promise already made, that the Holy Spirit should come to guide them into all truth and to call to their remembrance all things whatsoever Christ had commanded them.

Christ was crucified, buried, raised from the dead on the third day, and "breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." (John 20: 22, 23.) All commentators agree that this is the promise of the Spirit which was fulfilled on Pentecost. After this, before his ascension, Jesus said unto the apostles: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) This is the *great commission* under which and in accordance with which the world is to be converted and discipled to Christ. It was to be done by teach-

ing them that Jesus is the Christ, the Son of God, the Savior and rightful Lord of all. They were to be baptized "into the name of the Father and of the Son and of the Holy Spirit," put into the Godhead, and in these names they were to live and move and have their being. Mark records the commission: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) The "make disciples of all the nations" by Matthew was the "preach the gospel to the whole creation" by Mark. It was to be believed, and the believer was to be baptized in order to salvation. Luke states the commission: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Luke 24: 46-49.) Preaching the gospel, believing the gospel, or faith, produces repentance. Baptism to one who through faith repents brings to the remission of sins. They are so intimately connected that to teach man is to produce faith that leads to repentance, and to baptize is to bring to remission of sins. These are different forms of presenting the same world-wide commission for converting men. They were to disciple all the nations, but were to begin at Jerusalem, and were to tarry until they had received the promise of the Father that he would send them another Comforter that would infallibly guide them. Of the last interview that Jesus had with his disciples before his ascension, Luke says: "Being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard of me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the

Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." (Acts 1: 4-9.) In this last interview with his apostles the kingdom was not set up and opened to men. If so, the apostles did not know it. They were to be his witnesses and to open the door or direct men and women into this kingdom. But they did not know as yet the nature of that kingdom, thought Jesus was to restore the earthly kingdom of Israel, so could not bear witness of Christ or direct men or women into it until the Holy Spirit should come to guide them into all truth. Hence they tarried at Jerusalem as commanded.

The Kingdom Established and the Terms of Admission Announced.

"And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. . . . Peter, standing up with the eleven, lifted up his voice, and spake forth unto them." (Acts 2: 1-14.) Remember that Peter was the person to whom the keys of the kingdom of heaven were especially committed, that he was to unlock the door, and that he was to prescribe terms of entrance into the kingdom of God. The apostles were present, who were to preach the gospel to the whole creation, beginning at Jerusalem. They have awaited until they received power from on high, or the promise of the Father. The Holy Spirit has come, and gives the words they speak on this occasion. Then Peter speaks here by the authority of God, the Father, and of the Son, and under the direct guidance of the Holy Spirit, who is this day fresh from the council chamber of the Godhead

to guide the apostles in establishing and in directing men and women into the kingdom of the living God and into the remission of their sins. This manifestation confounds all. Some charge that they are drunk. The Spirit, through Peter, begins by assuring them that "these are not drunken, as ye suppose; . . . but this is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day: and it shall be, that whosoever shall call on the name of the Lord shall be saved." (Verses 15-21.) This was said to remove the prejudice that was against them as a drunken rabble and to convince the people that the manifestation was divine and that the words spoken were the words of the living God. This being done, the Spirit, through Peter, lays down the great foundation truth of the kingdom of God on earth: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it." (Verses 22-24.) The death, burial, and resurrection of Jesus, which confirmed his claims to be the Son of God, is presented as the foundation truth of the kingdom of God. The testimonies are presented:

1. The mighty works, wonders, and signs which he did in their midst, as they all knew. He contended that Jesus did these signs and that they themselves knew of them. Had he appealed to them as knowing these things to be true, when

they did not so know them, or knew them to be untrue, in an effort to convict them of the crime of murdering the Son of God, they not only could not have been convinced, but they could not have been restrained from inflicting summary vengeance on the false accusers. The claims of Jesus to be the Son of God were first made before the people who above all others in the world were interested in disproving his claims, because to prove these claims was to convict them as murderers. Their vindication demanded the refutation of the claims made for Jesus. They were not only interested, but had the opportunities above all other men that ever lived or will live, right at the home and in the country where the works were said to have been done, for proving their falsity, if false.

2. The testimony of the prophecies concerning Christ was then presented. These prophecies were apparently contradictory and irreconcilable one with another. One class of these prophecies represented his lowly birth, his meek and unpretending walk among the humble ones of earth; the other, as the mighty conqueror of death and hell and the deliverer and ruler of earth. These contradictory prophecies were reconciled and harmonized for the first and last time in Jesus of Nazareth, in the life, work, and character of Jesus, who became the conqueror of death and hell.

3. The apostles added their own personal testimony as having seen him with their eyes and handled him with their hands after his resurrection from the dead.

4. Then, in confirmation of all, the Lord "hath poured forth this, which ye see and hear."

The Holy Spirit made his own murderers their witnesses and judges in this trial of Jesus. They triumphantly vindicated him by confessing their own guilt as the bloody-handed murderers of God's Son. The Holy Spirit, after presenting the testimonies on which faith in Christ must rest, exhorted: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Pe-

ter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 36-42.) They were brought into a saved state; their sins were remitted, pardoned, forgiven. They became children of God, members of the church against which the gates of Hades shall not prevail, citizens of the kingdom which shall never be destroyed. They were guided, led into this state by the Spirit of God, under the commission of the Lord Jesus Christ. This direction of the Spirit is a practical illustration of the commission of the Savior given by the Holy Spirit. They were first to know with assurance, or believe with the fullness of the heart, that Jesus was made both Lord and Christ. This was the subject-matter of the faith required. The faith in this truth was based on the testimonies here given by the Spirit of God confirming this truth. The belief of this truth, based on these testimonies, pricked to the hearts those receiving these testimonies and changed their hearts. They had recently cried: "Crucify him, crucify him! Let his blood be on us and on our children." Now these rebels against the newly crowned King are suing for terms of mercy at the feet of the apostles and seeking terms by which they may be freed from the guilt of this blood they called down on themselves and their children. They asked of these apostles what they should do to escape the wrath of God for murdering his Son. The response is: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." "*Repent*"—turn from your sins; turn in your thoughts, purposes, affections, service, from

sin to the love and service of God. "*Be baptized*"—be buried out of sin, out of self, with Christ into death; be planted in the likeness of his death that you may be in the likeness of his resurrection. "*In the name of Jesus Christ*"—relying and resting upon his name and authority for blessing in this obedience. "*Unto the remission of your sins*"—for obtaining the remission of sins, "that your sins may be blotted out." The result of this believing, repenting, and being baptized is that your sins shall be remitted, forgiven by God. Thus forgiven and purified by God, you shall receive the gift of the Holy Spirit. Man is made a temple of God, fitted as a dwelling place of God, through the Spirit. This corresponds to the promise of the Savior: "Whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 17-23.) "Ye also are builded together for a habitation of God in the Spirit." (Eph. 2: 22.)

These people were brought into a saved condition. They were brought to the forgiveness of their sins. They have been brought into this forgiven, saved state by the Spirit of God. The Spirit has guided them step by step from a state of sin and condemnation, as the wicked, bloody-handed murderers of God's Son, into a state of forgiveness, reconciliation, and salvation with God. He has led them to this condition by teaching that Jesus is the Son of God. He gave the testimonies on which faith in this truth must rest, and on these testimonies he exhorts: "Let all the house of Israel therefore know assuredly [know with an assurance of faith based upon these testimonies], that God hath made him both Lord and Christ, this Jesus whom ye crucified. When they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" Their hearts have been reached, changed. The first step has been taken toward remission of sins. They have believed in Christ as the Son of God, the Lord and Savior. This is what they are required by the Spirit to believe.

The belief that he is the Son of God lays them under obligations to obey him. Hence the question: "What shall we do?" The Spirit says, "*Repent*" as the next step—turn from your sins with full purpose of heart to serve the Lord. They repented. In this they were directed, guided by the Spirit of God. The Spirit added: "And be baptized every one of you [who have believed and repented] in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." They were baptized in the name of Jesus Christ, and did receive the promised remission of sins from God.

If one of these had believed, but, when the Spirit commanded him to repent, had refused to repent, saying: "I do believe, but I am not willing to repent; I have sins that I love, that I cannot give up"—would he not have rejected the guidance of the Holy Spirit? Had one of these three thousand persons believed and repented under the direction of the Spirit, but, when the Spirit commanded him to be baptized, had drawn back and said: "Baptism is only an outward sign of an inward grace; it is not essential; at least, it can be observed in a manner less disagreeable and less obnoxious to good taste; therefore I will not submit to it, or, if I submit to it at all, it will be in the less offensive manner"—would not that person have in this refused to follow the guidance of the Spirit of God? Yet "if any man hath not the Spirit of Christ, he is none of his;" and only "as many as are led by the Spirit of God, these are sons of God." (Rom. 8: 9-14.)

Suppose one to-day, in view of the different theories of men and of the fact that many spirits have gone forth into the earth, should feel confused in mind and be in doubt and uncertainty, and should conclude to go to the record (Acts 2) and listen to the Spirit, fresh from the council chamber of God in heaven, as he guides dying, sinning mortals into salvation, and were to faithfully study the testimonies here given by the Spirit, and on these testimonies should believe with a full and trusting heart in Jesus as the Christ, the Son of God—would he not in taking this step be led, infallibly led, by the Spirit of God? Being cut to the heart by the

conviction of this truth, his soul pleads: "What shall I do?" The Spirit responds: "*Repent.*" If he does in heart turn from sin and rebellion against God to the love and service of God, would he not in that step be led, infallibly led, by the Spirit of God? Without a pause, the Spirit adds: "*And be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*" If he is baptized in the name of Jesus Christ, having first believed and repented, is he not guided, infallibly guided, by the Spirit of God into the remission of his sins? But suppose one at this day should believe on these testimonies of the Spirit of God, but when he hears the command, "*Repent,*" draws back and says: "I have wrongly gained means that I cannot give up [true repentance involves the surrender of all unjust gains and the righting as far as in our power our wrongdoings]; I have sins that I cannot forsake"—in doing this would he not refuse to be led by the Spirit? Unless a man have "the Spirit of Christ, he is none of his." Or suppose he were to believe and repent, but when the Spirit immediately adds, "Be baptized every one of you in the name of Jesus Christ unto the remission of your sins," he were to say: "Baptism is nonessential; it is an outward ordinance; I see no good in it; it is vulgar; it is only an outward symbol of an inward grace; as I possess the inward grace, the outward ordinance is not essential; I will not submit to it"—does not that soul in so doing refuse to be led by the Spirit of God, reject his guidance, and do despite to the Spirit of grace? The Spirit says: "Believe," "repent," and "be baptized every one of you in the name of Jesus Christ unto the remission of your sins." If we follow this direction, we are led by the Spirit of God; if we refuse to follow it, we reject the guidance of the Holy Spirit. This was the first time the kingdom of God was opened by the apostles, under the guidance of the Holy Spirit, leading men and women into the kingdom of God and into the remission of their sins, under the world-wide commission of Jesus, the Lord and Master; for Peter, in giving an account of the conversion of Cornelius, said: "As I began to speak, the Holy Spirit fell on them, even as

on us at the beginning." (Acts 11: 15.) On the first occasion, when the world knew not the way, there must have been a fullness and specificness of direction, a careful and distinct enumeration of the steps to be taken in their connection, that was not needful in after references. After the steps to be taken and the order was once clearly made known, an allusion to one leading step or point of the order called up all of them. These were the steps to be taken, this the rule to be followed, the fixed direction of the Spirit of God, sealed by the blood of Christ, world wide in its application, and to stand to the end of the world. No human power can abrogate, change, or modify this commission of the Lord Jesus, this guidance or direction of the Spirit; and I feel sure that no soul can have a well-grounded assurance of citizenship in that kingdom until he has complied with the conditions presented in the blood-sealed commission of Christ, given under the infallible guidance of the divine Spirit.

The order is a natural and necessary one. *Belief*—faith, trust in Jesus as Christ, the Son of God, the Savior of sinners—that pierces, changes, purifies the heart; *repentance*—the change of purpose, feelings, leading out into a reformation of life, springing from the faith in the heart; then a burial out of self and resurrection to the new life received through faith in Christ, in whom he has trusted and toward whom he has repented.

Gentiles Received Into the Kingdom.

The conversion of Cornelius is one of the most instructive recorded in the New Testament. It teaches many lessons very clearly that the world now needs to learn.

The character of Cornelius is remarkable. He was a centurion, of a company of Italian soldiers, stationed in Judea. He learned of the true God from association with the Israelites and their literature, and was a devout worshiper without having become a proselyte. He was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." (Acts 10: 2.) That means that he believed in God, feared him,

and taught his house to fear him; was kind, and gave much of his means to those in need, " and prayed to God always." He was a model man, yet not in the kingdom or church of God. He likely had but little opportunity of knowing of Christ; but he was such a character as God saw would readily receive and act on the gospel if it could be brought to him with divine testimonies. His character commended him to God; his devoutness and almsgiving came in remembrance before him. He determined to send the gospel to him and in his person to open the kingdom to the Gentile world.

Such devoted and pious characters are very rare. Had we such a man to-day, it would be regarded as the height of bigotry and narrowness to intimate that he was not in a saved state. But this record plainly teaches that a man may do and be all that Cornelius was and yet not be saved in the sight of God.

Cornelius saw " an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God." (Acts 10: 3, 4.) This shows that God had heard his prayers, and his alms had commended him to the favor of God; yet he was not pardoned. God sent an angel to him to talk with him, and yet he was not saved, for the angel told him to " send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the seaside " (verses 5, 6); or, as Peter says, " who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house " (Acts 11: 14).

This teaches beyond a doubt that a man may be a devout worshiper of God, just and generous to his fellow-man, may pray to God without ceasing, an angel may appear to him in person, and yet he may need words by which he may be saved. This accords with the language of Jesus: " Not every one that saith unto me, Lord, Lord [or prays to me, " Lord, Lord "], shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

(Matt. 7: 21.) It shows, furthermore, that the words spoken by Peter were to lead him to salvation. Peter was to speak the will of God, and Jesus said that only he who does the will of the Father can enter into the kingdom of heaven. To those who respect the word of God this much surely is settled. What, then, have the prayers, the alms, the devout life of Cornelius done for him? They have so commended his character to God that God sent the angel to warn him that he must do more, and that Peter was appointed to tell him what to do. To Peter had been committed the keys of the kingdom, and he must open the door to the Gentiles, as he had done to the Jews. Although the Spirit, through Peter, had said, " For to you is the promise, . . . and to *all that are afar* off " (Acts 2: 39), he did not really understand that the Gentiles were to be admitted into the kingdom of heaven; and nothing less than direct guidance from God would convince him that it was right, or make him willing to direct them into the kingdom. So a miracle was wrought in his presence to convince him of this, and so prepare him to go with the messengers sent by Cornelius. At noon Peter went on the house top to pray, and, as he prayed, he fell " into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven." (Acts 10: 10-16.) While Peter was much perplexed as to the meaning of the vision, the three messengers from Cornelius arrived, and " the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them." (Verses 19, 20.) He went, accompanied by six Jewish brethren; and when he arrived, he said: " I ask therefore with what intent ye sent for me. And Cornelius

said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the seaside. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." (Verses 29-33.) The words Peter would give as commanded by God were to save them. Peter began and preached how God anointed Jesus of Nazareth with the Holy Spirit and with power, " who went about doing good, and healing all that were oppressed of the devil." (Verse 38.) He appealed to the works that Jesus had done, to the witness of the apostles themselves, and to the prophecies concerning him, just as he did on the day of Pentecost. " While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God." (Verses 44-46.) This pouring out of the Holy Spirit on them gives trouble to many. The angel told Cornelius that Peter would tell him words whereby he and his house could be saved. The pouring out of the Holy Spirit was no part of the saving process. The gift of the Holy Spirit, with its miraculous manifestations, at no time constituted a part of the saving process.

On the day of Pentecost the Spirit came upon the apostles, who had been followers of Christ for three years. He came before the sinners were preached to or converted. He came at once to guide the apostles in the preaching of the gospel and to convince those who heard that they spoke by the authority of God. Hence on Pentecost (Acts 2) Peter gave as the evidence that Jesus is the Christ: The works that he had done; the prophecies that had gone before concerning him; the witness of the apostles of the resurrection;

and the outpouring of the Holy Spirit, "which ye see and hear." To the house of Cornelius the same testimony precisely is presented.

The Spirit, in miraculous power, always came to testify the presence and approval of God and to guide those to whom he came into the full knowledge of the will of God. He came when the testifying was needed to convince them that God was present and approved. All miracles were for this purpose: to manifest God's presence with him who wrought the miracle and to convince that he spoke and worked by the power of God. This was precisely the office that the gift of the Spirit performed at Jerusalem and at the house of Cornelius. The manifestation came at the time it was needed to convince that God was directing in the work. At Jerusalem it was needed in the beginning to convince the apostles and brethren of the presence and power of God. At the house of Cornelius, Cornelius and Peter had both been convinced that the Gentiles were to be preached to by the miracles wrought respectively in their presence; but the Jews that had come with Peter must be convinced before they would agree to their baptism, and the question must be authoritatively settled by God for the Jews everywhere and for all time. At the opportune moment, when the question of their baptism must come up for decision, while Peter yet preached, unexpectedly to him, God poured out of his Spirit upon the Gentiles who heard the word, and in this way testified his approval of their reception into the kingdom and to equal blessings with the Jews by enabling them to speak with tongues, just as he had done to the apostles on Pentecost.

The reception of the Spirit by the house of Cornelius had no more to do with their conversion than the reception of the Spirit at Pentecost had to do with the conversion of the apostles, who then received him.

Peter shows clearly the object for which the Spirit was poured out at this juncture when he asks: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he com-

manded them to be baptized in the name of Jesus Christ." (Acts 10: 47, 48.)

The trouble was that the Jews were likely to object to the baptism of the Gentiles, and the Holy Spirit came at the opportune moment to prevent that objection. Notwithstanding all these miracles manifesting God's presence and guiding hand in every step taken, "when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." (Acts 11: 2, 3.) Peter expounded the matter and said: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." (Verses 17, 18.) That is so clearly the use that Peter made of this gift of the Holy Spirit that no one who studies the word and is willing to be taught by it can doubt. That the Spirit served the same purpose after his reception of guiding those who received his gifts that he did in other cases, I doubt not. But to doubt that this was the object of the outpouring of the Spirit at the time is to doubt the record of God. Those who insist that it was a part of the converting process do it to justify what is called "the direct influence of the Spirit" before faith and repentance and baptism to lead to these. But these persons at the house of Cornelius believed before they received the Spirit. Besides, if this is an example to the ordinary conversions, all who claim it as an example are bound to show the same manifestations. For a man to claim this example and yet fail to show the manifestations is to show that he is self-deceived or seeking to deceive others. The miraculous manifestation or gift of the Spirit was never any part of the converting process of any individual, and can be no part of it or example to us now.

But the angel told Cornelius to "send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." (Acts 11: 13, 14.) The words told were to be the instru-

ment of their salvation. But words told led to salvation at Pentecost by giving the truth that Jesus is the Christ, the Son of God, and the evidence on which this truth rested, then telling those convicted by the truth what they must do for remission of sins. Here only the leading points are briefly stated; but the Spirit preached Jesus, the Christ, the Son of God, as evidenced by his works and teachings and the witness of the apostles, and then said: "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Acts 10: 43.) To confirm that this promise embraced the Gentiles, the Holy Spirit was poured out on those who heard, and then Peter "commanded them to be baptized in the name of Jesus Christ." (Verse 48.) This is precisely the same guidance that was given at Pentecost, in Samaria, and on every other occasion of the Spirit guiding men and women into Christ. It is in exact accordance with the terms of the commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46, 47.)

The conversion of Cornelius shows beyond all doubt that morality, devotion, charity, prayerfulness, will not save men without obeying God and entering into Christ. It proves that seeing an angel, hearing God speak, receiving the miraculous gift of the Spirit, does not secure salvation from sin and from death. It proves beyond all doubt that God put no difference between Jew and Gentile or between men of any nation or color, but that in every nation he that fears God and works righteousness shall be accepted of him. It shows clearly that every man, Jew and Gentile, the moral and the immoral, the high and the low, the learned and the ignorant, must believe on the Lord Jesus Christ, repent of

his sins, and be baptized in the name of the Lord Jesus, or he is none of his and cannot claim the promises of God.

The question frequently is asked: "*Would Cornelius have been saved had he died in an unbaptized state?*" He was unsaved, he was out of Christ, until he was baptized into Christ. Had he died before baptism, he would have died out of Christ, in an unsaved state. We are nowhere informed that dying changes a man's relation to God, but exactly the contrary. As the tree falls, it shall lie. If we live in Christ, we die in him, are raised in him.

This question is raised usually in connection with the question: "*Will the pious unimmersed be saved?*" If Cornelius would have been saved, why not Saul? He was honest, sincere, devout, a worshiper of God with a good conscience, was so zealous that he sought to destroy all enemies of God. To do this, he was persecuting the church. He was as honest and sincere as Cornelius. If honesty saves one, why not save all honest infidels? Yet Paul says that he was chief of sinners, and obtained mercy only because he did it ignorantly in unbelief. This shows that piety, devotion to God, a good conscience, unless rightly directed by God, does not save. But is it not a terrible thing to consign the pious unimmersed to eternal death? Yea, it is. But neither you nor I can do this unless by our teachings we encourage them to rest in disobedience and so lead them down to ruin. Our opinions as to whether they will be saved or unsaved will weigh nothing with God. By his judgments men will be condemned or justified, regardless of our opinions. It is impertinent presumption for man to interpose his opinion against the law of God where God has not spoken. The only result of man's giving his opinion in such cases is to encourage men to rest satisfied in a course that imperils their eternal salvation; and we may find that our misguided sympathy has led thousands to their ruin. We may learn from the Bible that no accepted teacher was ever found framing excuses to satisfy or justify man in disobedience. But the whole drift and teaching of the Bible is to lead them to exact and faithful obedience as the only safety for man.

Whenever a man finds himself giving his opinion where God has or has not spoken, he may know that he is guilty of presumption. God has nowhere promised salvation to man outside of baptism into Christ. No man can possibly have a well-grounded assurance of salvation until he has accepted Christ in his appointments. For men to promise where God has not promised is a fearful presumption, and it misleads souls to ruin. However much we may hope and desire that many who are devout and earnest, as were Cornelius and Saul, may be saved, loyalty to God and fidelity to man and regard for our own well-being demand that we should point continually to obedience to the law of God as the only path of safety, as the only ground of hope. We should be careful not to speak where God has not spoken, lest we lead our fellow-men to ruin and convict ourselves of presumptuous sin before God. For this sin there is and can be no forgiveness. Let us be faithful and loyal to God. In this is fidelity and true kindness and love to men.

CHAPTER VII.

THE BLOOD OF CHRIST.

It is generally accepted by professed Christians that man is freed from sin by the blood of Christ; but I doubt if many who use this expression have any definite idea of what is meant by it, or on what conditions the blood of Christ cleanses from sin. The Bible clearly teaches the truth that " if we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 6, 7.) "And he is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2: 2.) These, when conformed to English idioms, mean that no man is or can be cleansed from sin, save as he is cleansed by the blood of Christ, and that the propitiation made was not only for the Christian's sins, but for the sins of the whole world. Jesus, when instituting the memorial Supper, said: " For this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) Paul exhorts the elders of Ephesus: " Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) The statements that he " poured out " his blood for us, redeemed us by his blood, and purchased us with his blood are doubtless equivalent to " he laid down his life for us." " The blood is the life." (Deut. 12: 23.) The shedding of his blood is the giving up his life. He gave his life for our lives. Many persons think that when the sentence, " In the day that thou eatest thereof thou shalt surely die," was about to be executed, Christ interposed his blood, or life, in lieu of man's forfeited life, stayed the sentence, and secured for man a continuance of physical life,

that through it he might have opportunity to regain eternal life, or immortality, which he had forfeited through sin. We had forfeited our lives with God.

The Devil Becomes Ruler of the World.

God created the world and all that pertains to it for his glory and honor. He then created man in his own image as his representative to rule the world. Man was to rule the world under God's directions, in harmony with his laws, and for his glory and the exaltation of his authority. The good of the universe would be promoted by the exaltation and glory of the Creator and Ruler of the worlds. But man betrayed the trust committed to him, and turned from God as his counselor, guide, and ruler, and chose to follow and obey the devil instead of God. In doing so, he transferred the allegiance and rule of the world from God to the evil one. The devil, by virtue of this transfer, became the ruler of this world, " the god of this world." Man chose the devil to be his god and the god of his kingdom instead of the Lord God, the Creator of the heavens and the earth.

The devil, in his parley with Jesus on the mount concerning the kingdoms of this world, said: " To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it." (Luke 4: 6.) God had intrusted this earth to man; man betrayed the trust and delivered it to the devil. As the result, death entered. Briers, thistles, and thorns grew in the material, moral, and spiritual world. Sin, sorrow, sickness, care, anxiety, desolation, ruin, and death enveloped the world in a pall of darkness. The world, the realm intrusted to man, was betrayed into the hands of the evil one. The earth was changed from a paradise of God, a garden of God's own planting, into a charnel house of death and ruin, from an outer court of heaven into an antechamber of hell. For treason so heinous, which brought ruin so widespread and so fearful, God must make an example of man, the traitor. For God not to punish rebellion like this, or to permit man to be happy when guilty of treason so heinous, would be to invite rebellion and offer a premium for treason

in other realms of his infinite domain. Necessity is laid upon God, in defense of his own throne and of the peace and harmony of the universe, that he punish sin and render treason odious. Not to do this would be to change the universe of order and harmony, dispensing life and joy by its workings, into a hell of disorder, confusion, and eternal despair. Treason so wanton of a trust so sacred demanded the death of the traitor. But death cannot enter a realm of God, an atmosphere impregnated with the Spirit of God; so man is outlawed in the court of heaven and driven from the presence of God. The Spirit of God withdraws from the earth; the spirit of the evil one takes up his abode on the earth and so infects the whole realm of earth with the poison of sin and death that the gentlest breeze of earth bears the taint of death to every being on earth. The world is given over to the rule of the devil, and ruin dark and impenetrable covers the earth.

Christ Interposes His Blood to Rescue Man.

To rescue man, and with him the earth, from this reign of death, Jesus interposed his blood, gave his life for the life of man, purchased a respite for man from under the sentence of death, and secured to him the right to live as the servant of Christ. In the work of rescuing man the offended majesty of heaven must be propitiated; the universe must see and know that God's laws cannot be trifled with; and in bringing man back into union and harmony with the laws of the universe and with God, that he may be saved, the sanctity and majesty of divine authority must not be compromised. God's laws must be satisfied, his honor vindicated, ere man can be received of God. This work of satisfying the divine law, of propitiating the offended majesty of heaven, and of so securing divine favor that man as a servant of Christ might return to God, was accomplished by the blood of Christ "as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God." (1 Pet. 1: 19-21.) If

this be true, it explains why the sentence was not literally executed on man at once. It shows, too, that man is indebted to Christ for both the life that now is and for that which is to come. Having been redeemed by Christ when his life was forfeited, that life is Christ's, and all approach to God must be made through Christ, in his name, as his servant.

But these scriptures heretofore quoted teach that while Christ by the shedding of his blood enabled God to look with kindliness to man and opened the way for the salvation of all men, the benefits of that blood can be appropriated by none, save by those who obey him. It takes two parties to complete a purchase. God through Christ made the provision for salvation and offered it to all men, but those who accept the offer alone become the purchased of the Lord. It takes two parties to complete a gift. One provides and offers the gift, the other accepts. It is not a gift until it has been both offered and accepted. So the purchase is not completed until the price has been provided, offered, and accepted. The price has been provided and the offer made through Christ to all. The purchase is only completed when accepted by those to whom the offer was made. Those who accept the offer enter in and constitute his church; hence the church alone is purchased, is redeemed, is ransomed, is cleansed by the blood of Christ, while the propritiation was for the whole world; hence Paul says: "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5: 9-11.) "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." (Gal. 3: 13.) "In whom we have our redemption through his blood, the forgiveness of our trespasses." (Eph. 1: 7.) These scriptures teach that only those who accept the offer are redeemed, and that

we can escape from sin only through the provisions made by the blood of the Son of God. "Apart from shedding of blood there is no remission" (Heb. 9: 22)—that is, Christ purchased us with his blood, and, as his servants, we approach God and enjoy privileges in his name that we could not enjoy in our own names or otherwise than as his servants. "He is the propitiation for our sins; and not for ours only, but also for the whole world"—that is, he did for man what man was unable to do for himself, to satisfy the demands of a broken law, and so propitiated the divine favor, so satisfied the divine law that God "might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3: 26.) Only, then, through the shedding of the blood of Jesus Christ could a way for man's return to the favor of God be opened. It has been found difficult to define the office performed by the shedding of the blood of Christ in the process of redemption, save as it has been expressed in the language of the Holy Spirit.

One class of theologians teach that the blood was shed as an example to impress on man the love of God for him, and so draw him to God, and that it was not intended to affect God, but only man—in other words, that it was not intended to satisfy the demands of God or of law, but served only as an evidence or example of the love God had for man, and so to draw man to God. That it served and was intended to manifest God's love to man, and so draw him back to God, the Scriptures clearly teach. But to make this the only object of his death is to make worse than nonsense of a large number of passages of scripture that speak of his dying "the just for the unjust;" "he is the propitiation for our sins;" "my blood of the covenant, which is poured out for many unto remission of sins;" "ye were redeemed . . . with the precious blood" of the Son of God; the Son of man came to "give his life a ransom for many;" with many others of like import.

Another class of theologians define the office performed by the shedding of his blood to be, "He died in the law, room, and stead of the sinner"—that is, he took the sinner's place under the law, paid the penalty due the law,

suffered in the room and stead of the sinner, so paid the penalty due the law and freed man. If this were true, the sinner owes no debt; Christ has paid it. The sinner needs no forgiveness; his debt is paid. The Scriptures do not teach this. We know no language that expresses the office of the death of Christ so well as that used by the Holy Spirit: "All have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God sent forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3: 23-26.) This shows plainly that the offended law of God demanded a satisfaction that man could not give. Christ stepped in and so far satisfied the law that God could be just and the justifier of him who believes in Jesus—that is, of one who becomes a servant of Jesus, or that enough was done by Christ to enable God to justify one believing in Christ. Believing in Christ enables one to enter Christ and become his servant. The believer in Christ needs the justification which the blood of Christ, interposed in his behalf, secures. The blood of Christ shed in man's behalf so propitiated divine favor, so far satisfied the law of God, that God could look with favor on man and could justify every sinner who comes to him through believing in Christ Jesus. This means that the blood of Christ was provided for the salvation of all; but only those who, led by faith in God, accept the salvation provided can appropriate that salvation, or God is, by the shedding of that blood, enabled to be just while justifying him who believes in Jesus. This justification and the benefits flowing through it are conveyed to the sinner through the exercise of faith in Christ Jesus, or through walking in the way and by complying with the conditions sealed by the blood of Jesus Christ, into which man is led by faith in Christ Jesus.

But if man's life is saved to him through the blood of Christ, then Christ is entitled to that life, and man can ap-

proach God only through and by virtue of the blood with which he is purchased. He must come to God as the servant of Christ, who has redeemed him. In the days of the patriarchs and of the Mosaic law God was approached through the blood of bulls and of goats, but that was typical of the blood of Christ and received whatever of efficacy is possessed through its relationship to the blood of the Savior. It being only typical blood, no life that was precious in the sight of God being surrendered in the shedding of the blood of animals, it could not thoroughly and finally cleanse from sin. It could only point forward to the precious blood of Christ. The blood being typical, the remission is only typical and partial. The blood being shed every year, there must be remembrance of the same sin every year. "It is impossible that the blood of bulls and goats should take away sins." (Heb. 10: 4.) It could not make the comers thereunto perfect as pertained to the conscience. A final and complete pardon of the sins and transgressions under the first covenant was reached only when the blood of the Son of God was reached. "For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." (Heb. 9: 15.) Through the coming of Christ a final and perfect forgiveness was secured to all who had been called under the Jewish and patriarchal dispensations. Then it is clear that no man can be freed from sin, save as "the blood of Jesus his Son cleanseth us from all sin." Without this cleansing from sin, no man can see God in peace. It becomes a question of eternal import to man: How may man approach the blood of Christ and secure to himself the cleansing efficacy and the purifying power of that blood? We have not the material blood. If we had it, we could not apply it to our immaterial souls, our spirits, our consciences, our hearts. It is the soul that needs to be cleansed from sin and pollution.

How Can the Soul Secure This Cleansing?

John tells us that " if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 7.) To " walk in the light, as he is in the light," is to walk as Jesus walked and by the same rule by which he walked. He is the only teacher that ever fully lived up to his own teaching. It is, then, our duty to accept his teachings and precepts as the only light and him as the source of all light, and to walk in his teaching as he himself walked in it. His walk and his teaching were a perfect presentation of the will of God which he came to this world to make. So to " walk in the light, as he is in the light," is to fully and completely submit ourselves to the will of God as revealed through Christ to man. It is to accept his teaching as the fullness and perfection of divine wisdom and truth and as the only light to guide man. Accepting this, we must commit ourselves to his guidance, obey his commands, follow his teachings, and daily mold our lives according to the will of Christ as delivered to us through the teaching of him and his apostles.

The first result of this walking in the light is that it brings us into fellowship one with another. All who walk in this light walk by the same rule, mind the same things, are guided through the paths to seek the same end, and so are brought into likeness of character and harmony of being, into a fellowship, a partnership of work with God and with his Son, Jesus Christ, and with every being in the universe that is in harmony and fellowship with God. The only path to unity, harmony, and fellowship among the children of God is found, not in seeking to adjust ourselves into harmonious relations one with another, but in each one seeking to walk in the light as God is in the light—that is, by each one walking humbly and faithfully in the commands of the Lord. All those so walking will walk by the same rule and will be brought into fellowship, partnership, union, and into full coöperation with all the true saints of earth, the redeemed of heaven, and the unfallen intelligences of the universe. " Ye are come unto mount Zion, and unto

the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." (Heb. 12: 22-24.) These are the associations, this the fellowship, into which walking "in the light, as he is in the light," brings us, and we come to the blood only as we come to his kingdom and its associations. This is the divine pointer to the only pathway that leads to unity in Christ Jesus.

But the special point of this passage before us is: "If we walk in the light, as he is in the light," "the blood of Jesus his Son cleanseth us from all sin." We cannot come to the blood that cleanses from sin, save by coming to the light—that is, by coming to the will of God as revealed through Christ Jesus. Walking in this light is the condition on which the cleansing of the blood is suspended. Every one who refuses to walk in the light, or to do the will of God, refuses to come to the blood that cleanses from sin. In refusing this, he rejects the blood of the Son of God. The whole connection most fully declares and substantiates this truth. The apostle says: "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1: 3.) The will of God revealed to the apostles, and through them to the world, was the means of bringing those who accepted it into fellowship first with themselves, and then that will had brought them into fellowship with God and his Son Jesus Christ; so it brings all who accept it into the same fellowship. "And these things we write, that our joy may be made full." (Verse 4.) In fellowship with the Father and with the Son is the fullness of joy. These words bringing us into the fellowship, bring us into the fullness of perfect joy. "If we say that we have fellowship with him and walk in the darkness [not in his will], we lie, and do not the truth." (Verse 6.) To claim fellowship with God while

refusing to do his commands is to make oneself a liar and to "do not the truth."

Then comes the clear enunciation of the central truth already commented on: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (Verse 7.) He adds: "If we say that we have no sin [and so do not need the cleansing of his blood], we deceive ourselves, and the truth is not in us. If we confess our sins [and so seek the cleansing of his blood], he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [so do not need the cleansing blood], we make him a liar, and his word is not in us." (Verses 8-10.) God has so emphasized that we were sinners as to give his Son to die to redeem us, and for us to deny it is to make him a liar and to cast his word from us. The apostle adds: "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John 2: 1.) In the first chapter of this Epistle is a statement of man's condition and the relationship of the blood to his cleansing from sin. In the second chapter the shedding of the blood for the cleansing from sin, being the manifestation of love divine, is presented as a strong motive to lead Christians to avoid sin. But the assurance is given that if we fall into sin, "we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world." The encouragement is that this Advocate at the throne of God stands ready to plead our cause; this Priest in the holy of holies is ready with his own blood, shed without the gate, to make atonement for the sins of the erring child that comes through him seeking forgiveness. That Advocate is one who has already propitiated the favor of God to the whole world through the sacrifice of himself in its behalf. If he found a joy in enduring the cross and despising the shame for us when we were yet sinners, how much more ready must he be to offer that blood, shed as an atonement, for the errors of his peo-

ple! "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." (Rom. 5: 8-11.) The assurance is here given of Christ's greater anxiety (were it possible) to save from sin those already God's children through their continuing to come to the atonement than he was to save while yet sinners. But the encouragement is given: If we were moved to accept justification by his death, much more now ought the children of God, when they sin, to seek reconciliation through his life—his life as our Priest at the right hand of God. We were as sinners, dead in trespasses and sins, saved from death by the death of Christ; being justified, we are saved through his life as our Priest at the right hand of God. These are the grounds on which he encourages the sinning child to return to the Father's house and favor.

John continues: "And hereby we know that we know him, if we keep his commandments." (1 John 2: 3.) To know God is to know and be known of him in accepting and being accepted through the cleansing blood of Christ. The ground of the assurance that we are cleansed by the blood of Christ is that we keep the commandments of God. The assurance we have, certain and infallible, that we have been cleansed by the blood of his Son, is that we find ourselves from a pure heart doing the commandments of God. The apostle, to emphasize this, gave the antithesis: "He that saith, I know him, and keepeth not his commandments, is a liar, and the [illegible] is not in him; but whoso keepeth his word, in him [illegible]ath the love of God been perfected. Hereby we [illegible] we are in him: he that saith he abideth in him [illegible]f also to walk even as he walked." (Verses [illegible] but carrying out the truth presented. A [illegible] know God in the cleansing of sins, who [illegible]mandments, is a liar, and the truth of [illegible]d never cleanses us unless we obey [illegible] who claims, while walking in dis-

tru[illegible]

obedience to God's commandments, that he knows God in the cleansing of his sins, is a liar, and never appreciated the truth of God in this vital matter. "Whoso keepeth [continues in obedience to] his word, in him verily hath the love of God been perfected" by the full and complete purging from all sin; and whoso claims to abide in Christ is under the necessity of walking as Christ walked. The leading characteristic of Christ's walk on earth was to keep his Father's commandments, and so abide in his love. (See John 4: 34; 5: 30; 15: 10.)

The whole connection plainly teaches that no man can come to the blood of Christ and receive its cleansing efficacy, save as he comes to the word of God and walks in the commandments of the Lord. In this way he comes to the blood of Christ, is cleansed by it, enjoys the love of God, and, by a faithful continuance in his word, the love of God is perfected in him. So he grows in character into the likeness of God, becomes a partaker of the divine nature, and enters into a complete union with God—a union cemented by the blood of Christ. The same power that binds us to God binds us in fellowship with all that are in harmony and fellowship with God.

The Typical Significance of the Bloody Sacrifices Under the Mosaic Law.

This office of the blood of Christ is presented to us from a different view point in Hebrews 9 and 10. Here the necessity of the blood of Christ as a means of approaching God and its superiority to the typical blood of the Jewish law are presented. The means through which that blood can be reached for the cleansing from sin is also illustrated by the types of the Mosaic law. "The priests go in continually into the first tabernacle, accomplishing [performing] the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people." (Heb. 9: 6, 7.) No offering could be made without blood, for Paul says: "And according to the law, I may almost say, all things are

cleansed with blood, and apart from shedding of blood there is no remission." (Verse 22.) "For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood." (Verses 17, 18.) No covenant of God with man is in force until it is sealed with blood. The first testament was sealed with the blood of bulls and goats; the second, with the blood of the Son of God, as of a Lamb slain from the foundation of the world.

The typical blood of the first covenant was necessary to the partial and temporary cleansing from sin under the Mosaic law. It did not make the comers thereunto perfect as pertaining to the conscience, and there was a remembrance of sin every year, to be finally and fully purged away from the soul only when the blood of Christ, which sealed the everlasting covenant, was shed. "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Verses 13, 14.) These scriptures show plainly that from the first sin there was no remission without the shedding of blood. Life was forfeited; it could be redeemed only by life. These scriptures furthermore teach that the blood of bulls and of goats, under the patriarchal and Mosaic dispensations, possessed efficacy only as pointing to and connected with the blood of Jesus, his Son, that cleanseth from all sin, and that the partial and temporary forgiveness or passing over of sins, requiring a sacrificial remembrance every year, became final and complete only when Christ came as "the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." (Verse 15.) Those called under the Old Testament came into the full possession of the promise of eternal life when the blood of Christ, through the eternal Spirit,

was offered; for only then was the full and final forgiveness of sins secured.

This shows not only the absolute superiority of Christ as a sacrifice and the cleansing efficacy of his blood over the sacrifices of the former dispensations, but it shows that those sacrifices were without efficacy or virtue, save as they received it from connection with his blood; and the only efficacy they possessed was to stay the penalty of sins until the blood of Christ was shed, which alone could cleanse from sin. "For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10: 4.) The forgiveness of the sins of the whole world, of all ages and dispensations from Adam until the last child of Adam shall be redeemed and freed from the thraldom of sin and the consequent bondage to death, centers in the blood of Jesus Christ, his Son, that cleanses from all sin. Without that blood, no human being has been, or ever can be, freed from sin. His life was given for the life of the world. "He is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2: 2.) To that blood must every one come who would escape the ruin that inexorably follows sin.

How May the Sinner Approach the Cleansing Blood?

"How may the sinner approach that blood?" is a question of great moment. "Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made

with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." (Heb. 9: 18-26.) It is here declared that as the book, the commandments, the tabernacle, and all the vessels of service in that tabernacle were shadows of the spiritual or heavenly temple and all needed to be sealed with this typical blood of animals, so in the church of God all the antitypes must be sealed with better sacrifices—the blood of the Son of God. The new tabernacle or temple, the laws or precepts of that new covenant, the subjects who enter this service in this new covenant, all the ordinances of ministry or temple, must all be sealed by this better blood. Christ was first, the sacrifice for our sins, "the lamb slain from the foundation of the world," "manifested in these last days." As the high priest entered the holy place every year with blood not his own, so Christ, as our High Priest, has entered heaven once for all with *his own blood* as a sacrifice for sin. As the tabernacle was sealed by the blood of animals, this temple, not made with hands, was sealed and cemented by the blood of Christ. The blood of Christ constitutes the only cement that can bind into one brotherhood, undivided and indivisible, the different families, factions, and fragments of Adam's sinning, discordant, and belligerent race. Jesus Christ proposes by his blood to unite all who come to it into a harmonious and comely temple, "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord, . . . for a habitation of God in the Spirit." (Eph. 2: 20, 21.) Not only was the tabernacle itself cleansed by this blood, but all the vessels of the service in that sanctuary were cleansed by it. No vessel, no instrument, no utensil or element could be used in service unless it was first cleansed by blood. To use a vessel or instrument

not previously purged with blood was to profane the temple of God, to count the blood of sacrifice unclean, to contemptuously appear before God in our own names, relying upon our own worth or merit for acceptance. The sin of Nadab and Abihu was that they offered strange, unpurged fire before the Lord. They were consumed with the fire for this sin. It is supposed that they did it while drunk, inasmuch as immediately after this the order was given that "no priest shall use wine or strong drink when serving in the sanctuary." Now thousands, not under the influence of wine, set aside the ordinances sealed by the blood of Christ for ordinances that have not his blood seal upon them.

These types, as shadows, pointed forward to the ordinances of the spiritual temple that must be cleansed by better things than these, and clearly teach that every ordinance, instrumentality, agency, or service in the spiritual institution must be sealed with the blood of Jesus Christ. To engage in a service or use an institution or an agency not sealed or cleansed by the blood of Christ is to be guilty of deeper sacrilege than that of which the Jew was guilty when he offered unclean sacrifices on an unsanctified altar. It was in view of this that the Savior, in reference to so simple a matter as the washing of hands as a religious service before eating, said: "Every plant which my Heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) All service not ordained by God is offensive to him, and every act of service not commanded by him shall be rooted up. He declares that those who, in so small a matter as this washing of the hands before eating, teach the observance of things not ordained by God, but made sacred by the traditions of the elders, "are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15: 14.) There is certainly no harm in washing the hands before eating simply as an act of cleanliness. God doubtless condemned this act as service to him—simple and harmless, nay, commendable as an act of cleanliness, and doubtless growing out of the system of cleanliness imposed by God upon the Jewish nation—to teach for all time and to all people that all religious service, however harmless or even com-

mendable the acts may be, is sin before God unless it had been sealed by the blood of Christ Jesus. This act became a sin so soon as it was done as a religious service without the blood seals of the Son of God stamped upon it, because every precept of the book of the law and all the vessels of the ministry must be sealed by the blood of sacrifice. From this standpoint we may see the difference between the offerings of Cain and Abel. Cain brought an offering with no blood seals upon it. God spurned this, the first offering ever brought by man, so far as the record shows. This should teach those who imagine that God accepts every offering brought to him and all service done in every way, that to bring an offering or perform an act of religious service not sealed by the blood of Christ, not offered in and through that blood, is a sin, a presumptuous sin, before God, and that it at once vitiates the service and calls down the severest wrath of God upon him who brings the unclean offering. A man " is not crowned, except he have contended lawfully." Then an offering, to be acceptable to God, must be brought by one cleansed with the blood of sacrifice, must be offered in the temple that is sealed by the blood, in accordance with the law that was sealed with the blood, and the offering itself must be approved by the divine law. The tabernacle, the book of the law, the vessels of the ministry, and he for whom the offering was made, must all be sealed or purged with the blood of atonement. For a man to make an offering with any of these conditions disregarded or absent was to presumptuously come in his own name, and the offering he brought would be sin and rebellion against God instead of service to him. Men frequently in these things " rush in where angels fear to tread."

The church of the Lord Jesus Christ, sealed and cemented by his own blood, is the spiritual temple of God. The New Testament is the book of the law sealed by that blood. All the ordinances, appointments, and agencies of service instituted by Christ in person or through his holy apostles, as recorded in the New Testament, are the blood-sealed vessels of the ministry in this covenant; and they are as much more sacred in the eyes of God than the vessels of the earthly

sanctuary as the blood of Christ is more sacred than the blood of bulls and goats.

We have not the material blood of Christ here on earth. If we had it, we could not apply it to our immaterial souls. It is the soul that needs cleansing. "Ye have purified your souls in your obedience to the truth," says the Holy Spirit. (1 Pet. 1: 22.) A man, then, comes to the blood of Christ only by taking into his heart the great truths of the Bible sealed by the blood of the Son, by coming into conformity with his death and rising to a new life, by entering into the blood-sealed institution and conforming his life to the blood-sealed laws and examples, and by doing service only through the blood-sealed appointments and institutions of the Almighty. In this way he is gradually cleansed and purified and washed. "The blood of Jesus his Son cleanseth us from all sin." Walking in the precepts and commandments of the Lord and doing service in his appointed ways and agencies, we bring our offerings and service continually to God through his blood. In this way man is washed in the blood of Jesus Christ his Son and his garments made clean and white and himself fitted for everlasting companionship with the purified spirits of the eternal world. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water." (Heb. 10: 19-22.) The way in which we shall walk was consecrated through his walk in the flesh, and we are given confidence to enter it through the blood of Christ, which secured the divine favor for us, and, in walking in it, our hearts are sprinkled from an evil conscience and our bodies are washed in pure water. The sprinkling of the heart from an evil conscience refers directly to the sprinkling of the blood in the typical cleansing under the Jewish law, and indicates that in walking in this way our hearts are cleansed by the blood and our bodies are washed in the pure water.

I want to impress the following: "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied." (1 Pet. 1: 1, 2.) It is clear that the coming to obedience brings us to the blood of Christ, which means that the requirements made by God, to whom obedience is rendered, are so sealed with the blood of Christ that in coming to these acts we come to his blood. I also want to impress the statement declaring the holy associations and glorious privileges to which one comes in the church of Christ: "Ye are come . . . to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." (Heb. 12: 22-24.) Then the blood of Christ is not reached until we come to the church and to the ordinances, services, and associations of the church of God; and we can come to this blood only in coming to obedience to the commandments of the Lord. To refuse to walk in the way that is sealed by the blood of Christ is to reject and turn from that blood. To those who refuse to thus walk the Holy Spirit says: "A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 28, 29.) The setting at naught, or rejecting, of Moses' law is made to correspond with these things under the Christian law; hence to despise or reject the law of Christ that is sealed with his blood is to trample under foot Christ himself, to count his blood unclean or unholy, devoid of cleansing or sanctifying power, and is "to do despite unto the Spirit of grace." To such the Holy Spirit gives the fearful warning: "Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Verses 30, 31.) To fall into his

hands in our own names, out of Christ, is to do so as rebels against God and against his Son, Jesus Christ, without the seal of the blood of the Son, without the shield and covering of the name of Jesus Christ, is to challenge the fierce wrath of God upon us. Once the avenging angel went forth to destroy the enemies of God and to deliver his people; the blood then was the protection to those sealed with it. The order to his people was: " Draw out, and take your lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (Ex. 12: 21-23.) The blood sprinkled upon the lintels and doorposts protected every house that was sealed by it, so that among the children of Israel there was not a single death to man or beast. The blood upon the door meant, " This house has been sealed to God, is sacred to God; " and in that house was safety and security. This was typical and instructive. There will be another time when the angel of destruction will go forth to take vengeance on all who obey not the gospel of God's Son. Then, as in the days of the destruction of the Egyptians, the destroying angel will pass over, and all who have entered into the blood-sealed sanctuary and have *remained therein* will be spared, while the final and unending destruction from God will be visited upon those not within. Those cleansed by the blood will find an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

These scriptures clearly teach that no one can come to the blood of Christ to appropriate its cleansing efficacy and purifying power, save by coming to the truths of the New Testament, by taking them into the heart, entering into the spiritual temple of God, drinking into the Spirit of Christ, walking in the ordinances, using the instrumentalities, and

doing the service ordained of God, all of which have been sealed by the blood of the Son of God. In doing this, he brings the cleansing efficacy of that blood into his heart, into contact with his soul. It purifies the soul, makes clean the life, and fits the child of mortality for the home of the immortal. Peter says: "Ye have purified your souls in your obedience to the truth." Obedience to the truth brings us to the blood that cleanses, and so we are said to be cleansed by that which brings us to the cleansing power.

The Church, Its Laws and Institutions, Sealed by the Blood.

The church of Christ, its laws, institutions, and services, are revealed in the New Testament, and so are all sealed by the blood of Christ. The man that turns from and refuses these rejects the blood of the Son of God. He who accepts these and enters into the service, and then turns from the ordinances and services revealed in the Scriptures and substitutes other devices or inventions of men for those appointments that are sealed by the blood of Christ, turns back from it to the weak and beggarly elements of the world, tramples under foot the Son of God, counts the blood of the covenant an unclean thing, and does despite unto the Spirit of grace. Cain did this in substituting an offering without blood for the bleeding sacrifice; Nadab and Abihu did it when they offered strange fire; Saul, when he forced himself and made the offering which was lawful only to the priest, and when he changed the law of God and saved Agag, the king, and the fatlings of the oxen and of the sheep to sacrifice to the Lord in Gilgal.

Those who despised or rejected the law of Moses rejected the typical blood and died without mercy under two or three witnesses. Of how much sorer punishment shall he be thought worthy who turns from the laws and appointments sealed by the blood of Christ! "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2: 2, 3.) This

shows how much more sacred are the laws and institutions sealed by the blood of Christ than those sealed by the typical blood of animals. These are as much more sacred than those as the blood of Christ was more sacred and had greater efficacy to save than had the blood of bulls and goats. The condemnation is, by the same measure, greater to him who turns from or perverts and changes the ordinances that are sealed by the blood of Christ. As we are so often guilty of turning from and rejecting the blood of Christ and doing despite unto the Spirit of grace when not conscious of the fearful results, we should be very cautious how we trifle with divine laws and institutions. Christ gave his life for our lives, rescued us from destruction, redeemed us, ransomed, purchased us with his own blood. We are his servants, justly and rightly his. What we do is done for him as his servants. The labor is his. He does it through his servants, who have been bought, redeemed, and ransomed by his blood. The court of heaven understands this well, and no human being can possibly have any standing in that court, save as he appears there as the ransomed, redeemed servant of the Christ. In his own name, man is an outlaw at the court of heaven. All the service of mortals that comes before the throne of God for consideration must go there as the work of Christ done for him, in his name, by his servants. We approach the Father, the Judge of all, through him. To approach a throne through another is for that other one to appear for us in person and present us or our cause at the court. Our worship and service must be presented at the throne of God by Jesus Christ. He, as our great High Priest, presents all our offerings of prayer, praise, and service as his own at the court. Unless it comes to the judgment seat as his, in his name, performed by his servants, sealed with his blood, he will not present it. Unless sealed with his blood and presented by him, it could not come before the court. Our work, then, must be such as he approves and be accepted by him. Christ, then, gave his life for our lives; he died, shed his blood, that we might live. The life we live is his, not rightly or justly our own, and so should be devoted to the doing of his will, to the reproduc-

tion of his life in our lives. Christ's commandments are the exact counterpart of his life. Christ is the one only teacher of earth that practiced fully and perfectly what he taught, and his teachings to man are the principles that at once molded and grew out of his life. He, having purchased man, demands that his servants, so far as is compatible with human infirmity, shall reproduce the life of Christ in their lives. He took upon himself our life, inherited our weaknesses, infirmities, forfeitures, penalties, and submitted unto our death, that man might enter into his life, enjoy his rights, inherit his privileges and immunities, and share life immortal at the throne of God with him. Hence every act of service must go before the Father as his service, as the act of Christ Jesus performed by and through his servants, purchased with his blood. "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2: 12, 13.)

John says: "After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; nei-

ther shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." (Rev. 7: 9-17.) In that throng from every nation and tribe and kindred of earth, that no man can number, that stands before the throne of God, not one is found, save those whose garments have been washed and made white in the blood of the Lamb. "The linen clean and white," made so in the blood of the Lamb, "is the righteousness of the saints," acquired through obedience to the commandments of the Lord. The same result attributed to keeping the commandments of the Lord is affirmed of the washing of the blood of Christ. "If we walk in the light, as he is in the light, . . . the blood of Jesus his Son cleanseth us from all sin." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.) All of which points unerringly to the following

Conclusions:

1. No sinner can be saved in his sins.

2. No sinner can be saved from sin, save as he is washed and cleansed in the blood of the Son of God.

3. We have not the material blood, and could not apply it to our souls if we had it. Christ Jesus has sealed the new testament, with all its facts, laws, ordinances, institutions, and instrumentalities for work and worship, with his blood.

4. No man can come to that blood, save by coming to the laws, institutions, ordinances, and appointments sealed by his blood.

5. In coming to these and taking them into his heart and conforming his life to them, man is cleansed, purified, washed in heart and life by the blood of Christ; and in continuing to walk in the pathway sealed by that blood, the whole life is made white and clean; the man is clothed in robes of righteousness and fitted for a dwelling with the sinless beings of the universe forever.

6. When man rejects, turns from, changes, modifies, or substitutes other ways, institutions, and devices for those laws and appointments that are sealed by the blood of the Son of God, he turns from and rejects the blood of Christ, treads under foot the Son of God, counts the blood of the covenant unholy, and does despite unto the Spirit of grace.

7. He who goes to the judgment seat of God without the blood of Christ, not clothed with his name, will have no advocate at court, will be an outlaw in the court of heaven, and be doomed to everlasting destruction from the presence of the Lord.

8. It, then, behooves every mortal being to humbly accept the provisions God has made for the salvation of man, in them humbly and faithfully to walk, to walk only in the ways marked out by Jesus Christ and the Holy Spirit, and to use only those appointments and institutions of service that have been sealed with the blood of Jesus Christ, his Son, that cleanseth from all sin.

9. To do this is to cast our burdens upon the Lord, to free ourselves from perplexities, cares, and anxieties, and, with childlike faith, to rest in Jesus the Christ.

10. To walk in this way through life is to be led by God, is to make him our God that he may dwell with us and be our God and that we may walk with him and be his children, is to enjoy his presence and comfort in this world and to be led safely through the dark valley of the shadow of death so as to come to the Father's throne in the name of Jesus Christ, washed and cleansed by his blood, and to enter in through the gates into the city and drink of the waters of life and dwell with God forever.

CHAPTER VIII.

VICARIOUS SUFFERING OF CHRIST.

Vicarious means one acting for, or instead of, or for the good of, another. Vicarious suffering is one suffering instead of, or in place of, or for the good of, another. Jesus is represented to have suffered for, or in the place of, or for the good of, the sinner, that the sinner might be freed from the penalties of sin.

The idea that God could permit or accept of the sufferings of a sinless person like Jesus, in order to relieve the sinner from suffering the penalties of his sin and disobedience, seems to shock many as something out of harmony with the character and order of God, and so they reject as untrue the facts that declare it. But is it out of harmony with God's character or of his order of operations in grace and in nature? It is a favorite and cherished thought with me that there is harmony between the order of God in nature and grace. There are three classes of animate beings in the universe—God, man, and the brute creation.

God is all wise and perfect in his works; his patterns and order are perfect from the beginning, so he never changes them; he loves his own models, follows his own patterns, and never changes; he works after the same models in grace and nature, because they are very good. Next under God is man. He is imperfect in wisdom and in power; his works are imperfect, so he constantly changes them; he tries to improve them. The fact that he can and does change his methods and models for the better gives hope of his own improvement and advancement in the order of the universe. Under him comes the under creation, whose methods and models are imperfect; yet they never change. This indicates no hope or chance of their improvement in their character or order.

God's perfection is the ground of his following his models

in nature and in grace. His method of working in nature illustrates his method of work in grace; hence Jesus and the Holy Spirit frequently use the examples of his work in nature to teach and illustrate how he works in grace.

We think to study this question in the light of the truths of nature will help us to a true appreciation of it in the spiritual world. We find in the vegetable world that the decay of plants enriches the soil, and, out of their death and decay, the more vigorous growth of the better order is promoted. The death of the lower order prepares for the growth of the higher order of vegetation and of animals. Even in reproduction the plant spends its life and strength to produce seed or prepare the germs for a more abundant succession of its own kind. In all annual plants the germs of new plants grow out of the death of the old; in all perennial plants and trees the same process goes on, only the decay of the mother plant is more gradual, life and vigor are greater, the substance more enduring. So the productive power is extended over a longer time, and the offspring is more numerous; but the parent plant exhausts its own life and vigor in producing children of its own nature and substance. In all this is involved the principle that the one perishes to give life to others.

In the animal world the substance and vital force of the parents are spent in producing the life of the children. The mother imparts her life in bearing and nursing children; she literally gives her being for her children. The same is true of the father, but not in so marked a degree as in the mother. In the animal world, from the lowest order to the highest order, the instinct is implanted that prompts the one to incur danger and expose its life for others of its kind. The strong will protect the weak. One or a whole herd of pigs will incur danger to protect a fellow in suffering. This is true of all animals. Especially the parent will die for the safety of its young. How often is this seen in the most savage and brutal of beasts! By an instinct implanted in its nature by its Author, the mother brute will not only spend her own being in promoting the growth of her young, but the parents will die to protect the young from

harm. This feeling gives courage to the most timid of birds and of beasts, that they give their lives for the life of their young. This is so striking that Jesus uses the willingness of the hen to bear exposure and sacrifice, that she may gather her brood under her wings for warmth and protection, to illustrate the willingness of Jesus to suffer in order to bless and to save the rebellious and ungrateful city. This is all vicarious suffering of one to save the life of others they love.

Among men the mother not only exhausts her substance and her life in bearing and nursing the child, but she gladly undergoes all hardship and self-denial for the life and good of the child. How many mothers actually die through exhaustion and self-denial that the children may live and prosper! This is the most complete type of the love of God for man found among men. It is the vicarious suffering of a mother for her children. Then, too, the parents labor and toil, wear themselves out with care and anxiety, drudgery, and self-denial to shield their children from the sufferings they endure and to give them advantages and enjoyments of which they deprive themselves. The patriot suffers and dies to rescue others from bondage and slavery; he dies for the good of his country. What is this but vicarious suffering for the good of others, yielding up life to secure life and blessing to others?

The man that devotes himself, either by life or death, to the good of others, serves and suffers vicariously. *Vicarious* is doing or suffering instead of and for others—denying ourselves that blessings may come to others. All labor and service for the public weal, whether for the good of the present or future generations, that involves self-denial and self-sacrifice, is vicarious suffering; every soldier that suffers self-denial and exposes his life for the good of his fellow-man serves and suffers vicariously. If he endures it for personal gain or honor, his service is not vicarious.

All incurring of danger, reproach, or exposure of the strong and courageous to protect and help the weak, the suffering, the helpless, is vicarious service and suffering; all that the world honors and applauds as true heroism is

vicarious service or suffering. True heroism is incurring danger, enduring toil and suffering, to help the helpless, to protect the weak.

If God has stamped the principle of vicarious suffering into the very being and nature of all his creatures, why should it be a thing incredible that he himself is imbued to an extraordinary degree with the principle that leads to vicarious service and suffering? God, who created us, is imbued to an infinite degree with all the faculties and qualities that ennoble and exalt man.

Why, then, demur because Jesus performed a vicarious service and sacrifice surpassing all that has ever been done by man? Why honor all vicarious service and suffering among men as true and ennobling heroism, and then deny to Jesus Christ, the Author of this principle in man, the highest and truest and noblest heroism of the universe? Jesus was endowed with honors and glories with his Father before the world was that surpassed all other honors and glories of the universe. He saw man had brought death and ruin, temporal and eternal, upon himself; that he was helpless and hopeless in that ruin. With man in this condition, heaven lost its charm to him. He gave it all up; he came to earth, clothed himself with human weakness and human infirmities to rescue man. Jesus, imbued with the true spirit of heroism, served and suffered for man. He found more pleasure in the crown of thorns and the cross of Calvary, with the door opened for man's return to his Father's house, than he found in heaven, with all its glories, with the door shut against man. This was heroism, this was vicarious service and suffering. All vicarious suffering and service is true heroism. Jesus is the truest, the greatest hero of the universe. Let us adore and honor him as such.

The difficulty comes in: Why did God, the Father, require such suffering, such a sacrifice, to save and rescue man? Because justice and right demanded it. The corner stone of God's throne, the foundation principle of God's rule and government, is justice and righteousness. Right and justice had been set aside, had been trampled under foot by man. God had committed to him the rule and dominion of

this world as an outer court of heaven, in which God would dwell with man and be his God, and man would walk with God and be his child. Man heard the voice of the Almighty as he walked in the cool of the evening amid the shady bowers of Eden; but he betrayed the trust reposed in him as the ruler of the world and transferred his allegiance, and, with his own, the allegiance of the world, from God to the evil one. By this transfer the world was changed from an outer court of heaven into an antechamber of hell, in which all things were defiled with sin, and man became a mortal, suffering, dying being. By this treason of man God was dethroned and the evil one was enthroned as the ruler of this world. For treason like this against God and right, against this world, and against every creature on earth, death, eternal ruin, was the only sentence that the well-being of the universe would permit. "Righteousness and justice are the foundation of his throne." (Ps. 97: 2.) God could not be God and fail to punish crime so heinous and so far reaching in its results.

Jesus, who had in the beginning created the world and all worlds, saw the helpless and hopeless ruin in which man had involved himself and the world committed to his keeping, and he, with heroic devotion that passes all the heroism of earth, that is almost beyond human apprehension, offered to subject himself to death that he might redeem man. He vicariously suffered for man that man might have an opportunity of escaping ruin and gaining happiness and power.

There is another way in which this principle is developed and used in the natural or material world. All the food that sustains and develops animal life comes from the soil; yet that soil cannot sustain the higher order of animal life until it has passed through the lower forms of vegetable and animal life. The substance of all the grains, grasses, and nuts that sustain life exists in the soil; but that strength in the soil cannot be assimilated so as to sustain the higher order of life until it passes through organic plant or animal life. It must be vitalized by being assimilated by organic life in the lower order of beings. When famine comes upon the land, why cannot man and beast find food that will sus-

tain life by eating the earth, rich in plant and animal food, or by making a tea or distillation of the soil that contains so richly the elements of animal food? No invention or skill of man enables him to distill or extract from the soil richest in food, any product that will satisfy hunger or support animal life. It must first be vitalized by passing through the lower forms of life—that is, the lower must perish, that out of its decay food for the higher may grow. The lower orders suffer that the higher orders may the better prosper. Plants extract food from the crude earth, and it is possible that the lower forms and grades of animals may do this; but neither man nor any of the vertebrate or higher order of animals can do so until it has first been fitted for them by passing through the lower forms of vegetable and animal life. The flesh that has been vivified by passing through the higher forms of life produces a higher and more intense development of life than vegetables or flesh of the lower invertebrate forms of life can produce. All this means that the lower forms of life must exist and perish, that out of their destruction higher forms of life may grow. Lower orders of vegetable or animal life live and pass away to provide for the higher order. This, doubtless, has been the course of nature in the material world from the beginning.

God is the great example to man of all that is true, ennobling, and elevating. His object in dealing with man is to make man holy as God is holy, perfect as God is perfect. In making man a Christian, no new faculties are imparted to him; but those he has are developed, the fleshly and selfish ones are restrained and repressed, the higher (spiritual) ones are cultivated and strengthened and given the mastery over the lower ones, and a true, harmonious, Godlike character is developed under the training of the Spirit of God.

God, in the person of Jesus Christ, clothed himself with human flesh and lived as a man to lead man by his example in the path that will make him a spiritual, Godlike being. The end of life and of God's training of man in the flesh is to cultivate the spiritual element implanted in the nature of man and make him, in nature and character, a true and

holy spiritual being. God, to do this, became the God-man. He could not be a true God-man and fail to set before men the highest example of vicarious service and suffering the universe ever beheld.

Is it not unmerciful and unjust in God that the innocent and the just should suffer to shield the unjust from merited suffering? It would be unjust and cruel to impose the penalties and sufferings of the unjust upon an unwilling victim. Then it would not be vicarious. But when the victim voluntarily assumes the penalty, the service loses much of its appearance of injustice. Among sentient beings, while the vicarious suffering helps others, it carries its own reward to him who serves. When the mother denies herself bodily rest and comfort for her child, the bodily suffering is more than compensated for in the gratification of the mother love in the heart. With all spiritual beings he who serves or suffers for another helps the other, but he who serves is the greatest beneficiary of the service or suffering. The purest happiness of earth that bears fruit in eternity comes from self-denial and service to help the helpless. The service and suffering that man endures to save others from suffering, under the providence of Him who ordained vicarious suffering as the great uplifting principle of the universe, fits and secures higher honors and glories for him who serves than he could attain without them. Jesus Christ suffered for man. That suffering brought good to man, but it secured for Jesus higher honors in the universe than he possessed without this suffering. There is no injustice in one suffering for others when that suffering brings him good that more than compensates for the sufferings endured. "For the joy that was set before him [he] endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." (Heb. 12: 2.) All vicarious suffering is willingly and gladly endured and brings its highest honors and richest blessings to him who suffers. The same principle applies to man. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10: 39.) This means that he who sacrifices the temporal life for the sake of Jesus will gain eternal life with

him as the result. "Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him." (2 Tim. 2: 11, 12.) "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." (2 Cor. 4: 17.)

The wisdom that pervades the universe is seen in this: that while the most unselfish of human beings are willing to suffer vicariously—suffer that others may be freed from just suffering—there is nothing that so touches the heart and moves the wrongdoer to repentance and a change of life like seeing an innocent one take on himself the penalties of the evil doer to save him from suffering and share his woe. The willingness to suffer for the sins of another is met by the response in the human heart that vicarious suffering moves and helps the sinner to cease to sin and be pure. There is nothing that touches the human heart to lead it to cease to sin and to do well like the sinless Jesus leaving the courts of heaven and coming to earth to suffer and die as a sinner to save the sinner from the just penalty of his sins. Christian men and women become helpers with Jesus in saving men as they are armed with the same spirit of suffering to relieve others from the penalties of their sins.

While the disposition to serve and suffer for others is implanted by God as an instinct in the lower animals, it is with them selfish and confined to their own. While the mother hen will incur danger and suffer to shield her own brood, she has no sympathy or kindly feelings for others. She will see without pity the chick not of her brood suffer and will peck and destroy it with heartless cruelty. Man, left to his fleshly feelings, is narrow and selfish in his sympathies and will serve and suffer only for his own clan; but Jesus Christ was broad and Godlike in his feelings and his sympathies, and served and suffered for his enemies. "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more,

being reconciled, shall we be saved by his life." (Rom. 5: 8-10.) In this he gave an example of vicarious service and suffering that, in the magnitude and unselfish nature of the sacrifice, excites the reverence and awe of mankind. It touches the heart of man, kindles the latent spark of unselfish sympathy into a burning flame, excites within him the Godlike ambition to serve and suffer for the lowly and the lost, and to save even his enemies. "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin." (1 Pet. 4: 1.)

Where Christ is not known, men serve and suffer only for their own; where Jesus and his mission are known and the influence of his example is felt, the vicarious spirit looks and labors for the good of all human beings and even of the lower animals. Only where Jesus and his vicarious service are known do we find men serving to lighten the burdens and relieve the afflictions of the suffering of all colors and classes of men. The vicarious suffering of Jesus is the example and inspiration that causes men to seek and find their own truest happiness in denying self and laboring to lift up and promote the lowliest of every tribe and color and tongue among men.

CHAPTER IX.

FAITH AND WORKS.

Faith is the medium or channel through which divine influences are conveyed from God to the spirit or heart of man. It prepares the heart to receive the influences as from God. On this proposition, I presume, there is agreement as to the teachings of the Bible.

Faith comes from the word of God as the seed. "Belief cometh of hearing, and hearing by the word of God." (Rom. 10: 17.) "The seed is the word of God." (Luke 8: 11.) There is no faith or knowledge of God, of Christ, or the Holy Spirit, save as it comes through the word of God and is received in faith. From the word of God as the seed, first appears the bud, or blade, then the ear, after that the full corn in the ear, these being degrees in the growth or development of faith—faith through successive stages, from the first assent of the mind to the probable truth of a historic proposition, to a fully developed confidence or trust in God through Jesus Christ as his Son. Now, the question is: At what stage of this development or growth of faith in him does he recognize it as sufficiently strong and vigorous to be accepted as a justifying principle? Not in the mere recognition of the historic truth that Jesus is possibly or even probably the Son of God, his representative on earth. All definitions of faith distinguish the degrees. By many it is divided into a number of degrees, but for our purposes we note that it is divided into historic faith and saving faith. No one will contend that salvation comes through the historic faith alone, but through the saving faith. I agree to this fully. But what is the test of its being saving faith? At what degree or stage does it become saving faith? One is the perception of the truth with the mind; the other, the seizing of it with the whole heart—the entire inner man.

We are justified by or through faith. All maintain this truth. Faith is the medium through which the blessing or justification comes. At what point in the development of faith does it come? Or at what degree of its growth does faith become saving faith? The end to be gained is the subjugation of the flesh to the Spirit. "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." (Gal. 5: 17.) "I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7: 18-24.) This is man's condition out of Christ. Now, as faith grows strong, the blessing through it is more abundant, since the office of faith is to convey strength to enable the Spirit to overcome and control the flesh. God cannot recognize it as the growth or means of justification until it is of sufficient force to control the body. It shows this strength by causing the body to obey the behests of the Spirit. Hence, God has never at any time blessed through or in response to faith until that faith has shown its power to control the body or has manifested or embodied itself in an outward or bodily act. I especially invite an investigation of this proposition.

The eleventh chapter of Hebrews gives a number of examples of faith blessing. Abel offered a more excellent sacrifice than Cain—more in accordance with the will of God—through which offering God wituessed that he was righteous. "By faith Enoch was translated that he should not see death." His faith led him to walk with God, and before his translation he had the testimony that he pleased

God. "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house." Faith in God led him to build the ark. " By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own." " By faith Abraham, being tried, offered up Isaac." Faith led him to do the will of God. Isaac, Jacob, and Joseph; Moses, Rahab, Gideon, and Barak; Samson and Jephtha; David and Samuel—all were blessed through faith. The blessing in each and every instance came only when faith had showed its power to control the flesh by leading them to a fleshly act of obedience to God. The faith showed its power to control the body in which sin dwells before God justified the believer. These are given by the Holy Spirit as examples from the Old Testament to show how and when faith justifies or becomes the medium of justification. With these examples as to how and when faith justifies, given by God himself, if any one claims that blessings were bestowed in response to or through faith before that faith showed its power over the body, he is under obligation to present the example. I am confident it cannot be found.

In the New Testament we find that the idea that man can be justified by or through faith is more distinctly emphasized than it was in the Old Testament. Jesus, during his personal ministry, bestowed blessings in or through faith. "According to your faith be it done unto you." (Matt. 9: 29.) Faith brought no blessing until it was strong enough to show itself in a bodily act. We have an example in the centurion, a Gentile, who came to Jesus, " beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. . . . And when Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. . . . And Jesus said

unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour." (Matt. 8: 6-13.) "They brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith [by what they did] said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven." (Matt. 9: 2.) In the first case the blessing was bestowed on the faith of the centurion, but a faith that had shown its power over his body; so he acted on it. The same is true of his healing the palsy. The woman with a bloody issue came secretly and touched his garment, and the issue stanched, and he said: "Thy faith hath made thee whole." (Matt. 9: 22.) The faith healed after she touched him. As Jesus passed by, the blind men showed their faith by following him and pleading for mercy. He touched their eyes, saying: "According to your faith be it done unto you." (Verse 29.) A woman of Canaan besought that he would heal her daughter. He saw her faith and said: "O woman, great is thy faith: be it done unto thee even as thou wilt." (Matt. 15: 28.) "And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole." (Luke 17: 12-19.) It had made him whole when he did what Jesus commanded him.

We might give other instances, but these are sufficient for the deduction that Jesus blessed in response to faith only when it was strong enough to control the body and to express itself in actions. The apostles Peter, John, and Paul acted on the same rule. Paul at Lystra saw that the impo-

tent man " had faith to be made whole," and " said with a loud voice, Stand upright on thy feet. And he leaped up and walked." (Acts 14: 8-10.) There are cases of healing and blessing not said to be done in response to faith, but in every case in which blessing is said to come through faith the faith showed itself in bodily actions before the blessing came. The faith was strong enough to control the body. The object of faith is to strengthen the spirit to rule the body. God demanded that it should show its power before he blessed through it. Faith never affects character until it controls the actions and life.

As we have already seen, there are different degrees and stages of faith. The soul first believes that God is—that is, that such a being as God, the Creator and Ruler of all things, exists. Paul says: " Without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) The first step is to believe that God is. This does not mean a belief in him that leads to trust and confidence. This latter grows out of our learning of his qualities and character. This latter is embraced in the latter clause: " He is a rewarder of them that seek after him." There is a difference in believing God is and in believing in him as a preserver and benefactor. We believe the devil exists, but we do not put our faith or confidence in him. There is nothing in his character to excite the confidence, admiration, love of our hearts; but the opposite qualities exist. So our faith that he exists leads on to distrust, dislike, hatred, and enmity. The faith that the being exists grows into trust, confidence, love, obedience, or to distrust, dislike, hatred, and disobedience, according to the qualities of the being that we believe in.

To believe that God " is a rewarder of them that seek after him " involves understanding and believing in his position, his character, his work of love and mercy for a lost world. These two steps or degrees of faith constitute the foundation of the idea that repentance comes before faith. While these two degrees or steps in faith exist, they do not afford any true ground for the idea that repentance pre-

cedes faith. Faith is the leading act of the soul. The growth of faith is gradual. As it learns more and more concerning God, it grows stronger; so there are steps of faith. Abraham's faith grew by steps or degrees; so did Jacob's; so did Peter's and John's; so does the faith of all disciples of Christ and servants of God; and repentance springs from faith. It takes its first start in the belief that God is, and, with every step of faith, the repentance grows. Repentance grows out of faith; faith is the root of repentance; yet repentance reacts upon faith and causes it to grow stronger. Faith depends upon two causes. The first and most important is, the heart desirous to know truth. A willingness to receive and know truth is essential to belief of the truth. Without knowing and desiring truth, no amount of evidence will produce faith. We see examples of this in connection with Jesus and his work. Those who knew Lazarus had been raised from the dead, instead of believing, were made more bitter, more furious in opposition to Jesus, and in their fury sought not only to slay Jesus, but also to put Lazarus to death again to remove the evidence of the works of Jesus, which proved to those desirous of truth that God was with him. (See John 11: 10.) With a heart willing and anxious to know truth, then, evidence is essential to produce faith. The desire to know truth will demand clear and undoubted testimony. The love of truth demands full and satisfactory testimony. It will not be satisfied with doubtful and uncertain testimony. The love of truth casts out prejudice and partiality and begets the true, impartial spirit that looks upon all sides of a question, proves all things, and holds fast that which is good. The truth-loving spirit gives the judicial cast of mind, which gives just and impartial judgment. This ought to be cultivated by every one. It lifts him out of partisanship and frees him from a partisan spirit.

Then repentance is turning in purpose and heart from the selfish, partisan, and prejudiced temper and spirit to the fair and just and truth-loving spirit. This turning in heart opens the heart more and more to the reception of testimony, so that the same testimony, more freely and fully re-

ceived into a better heart, causes faith to grow stronger. So repentance springs from faith, but reacts on and makes it stronger. Testimony exerts different degrees of influence on different states of heart. The same testimony presented to two persons will convince one and fail to convince the other. The reason is in the different states of heart. One loves truth, desires truth, is unprejudiced and unbiased in heart, and the evidence receives a ready reception and produces results at once. The other heart is partisan; it is not seeking truth, but party. The truth does not find a ready reception and produces fruit slowly, if at all. Sometimes the heart is so given over to error, so wedded to party, that it is determined to hold to party in spite of truth. Then truth infuriates that heart and makes it more bitter. When a heart loves party more than truth, then it will not receive truth. The greater the miracle Jesus wrought in the sight of such hearts, the more bitter they became and the more determined they were to destroy him. Such hearts are hopelessly given over to darkness and ruin. Some persons with honest hearts are yet bitterly prejudiced, and it takes time and testimony to remove these prejudices. But these may be removed. Paul was a striking illustration of this. He loved truth, but was blinded by prejudice that hindered his seeing the truth. The prejudice was removed, and he ardently embraced the truth. He was of a different type from those who love party or place above truth. This class of people can be reached by patience and fidelity in presenting evidence and reasoning with them; but one who refuses to hear truth is wedded to party, is almost beyond hope. They are of that class who heard not Jesus because they were not of his flock. God knows the characters that are candid, frank, truth-loving, and ready to receive the truth; and he sometimes calls them his people before they hear the truth. God told Paul at Corinth, before they had heard the truth, that he had much people in that city; and Jesus said, "Other sheep I have, which are not of this fold," before the door of gospel truth had been opened to persons not of the Jewish fold. A man must cultivate the truth-loving spirit, love truth for truth's sake, before he is in condition

to receive and believe the truth. The knowledge and understanding of the truth helps the honest heart inclined to truth to love it more and more.

This much of predestination is taught in the Bible and exists in the dealings of God with his creatures. God foreordains and predestines the heart that loves justice, truth, and righteousness to salvation; and, that his predestination may be effective, he sends the gospel to such hearts to save them. Whenever God predestines man to salvation, he predestines that he shall comply with the conditions of salvation. The only evidence any man can have that he is of the elect is that he faithfully and truly walks in the appointments of God. This ought, then, to be the matter of concern with him.

Sometimes persons who are mere partisans in spirit happen to be in many particulars on the side of truth. Such persons are reared in association with truth, and hold the truth because their party holds it. A partisan belief of truth, or holding of truth because our party holds it, can never lead a person to salvation. Such persons show the party spirit in many ways. They are unwilling to discuss questions if it injures the party; they will tolerate almost any error that makes the party popular; especially they will overlook errors and sins in a person that give popularity to the party. So often we hear it said: "That man has influence and weight, and he will commend our party to public favor." The truth a man holds from a party spirit does not count to him for truth with God. His belief of truth is from a selfish purpose; it is to honor and exalt party, and not God.

Sometimes a person's faith is molded by his personal likes and dislikes. I have known several persons to stand with me in opposition to all innovations in the service of God, They would, on personal grounds, fall out with me, and this would change their faith on these subjects. A person that is so actuated had as well be on one side as on the other, so far as his acceptance with God is concerned. God accepts faith or service on no such grounds. Many persons regulate their faith in the right or wrong of certain things by their popularity or unpopularity. "If you succeed, I

am with you; if not, I am on the other side." This sin besets preachers. They like to be popular; they love positions of honor and the plaudits of the world. The loose and latitudinarian disciples are always on what is called the "liberal" side. All these classes had better go with the popular and wrong side. Their faith will not save them; their lack of faith would defile many who else might be true and faithful soldiers of the cross. "Evil companionships corrupt good morals." (1 Cor. 15: 33.) Jesus asks: "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" (John 5: 44.) When a man starts out to please men, seek honor of men, and to rest his faith on anything save the reception of the word of God into a good and understanding heart, he is on the way to ruin. Only he who turns his back on all worldly considerations and seeks honor of God alone by doing his will, because he commanded it, can serve God or help men.

So, too, the apostles hestowed blessings in response to faith, but a faith that could be seen, that manifested itself in bodily acts, showing that the faith controlled the body.

Jesus and the Holy Spirit predicated justification and salvation from sin upon faith, and the question is: At what degree of faith did God forgive the sins and accept him as a child of God? Faith was requisite. "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (John 3: 18.) "Without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) This settles two truths: (1) Without faith, man cannot please God and secure his favor; (2) God rewards faith only when it seeks after him. Paul gives Abraham as an example of one saved by faith. "Abraham believed God, and it was reckoned unto him for righteousness." (Rom. 4: 3.) James explains that this faith that justified Abraham led him to obey God, and so was perfected by works; and faith without these works of obedience is dead, being alone. (See

James 2: 17, 26.) Paul, after telling them that they cannot be saved by the law of Moses, says: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5: 6.) Only the faith that works through love avails anything. *Love* is of the gospel; *fear*, of the law. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) Only faith that keeps the commandments is acceptable with God, and he proves and tests it before he blesses it.

Under the ministration of the Spirit under which we live, God has ordained baptism as the test act of faith. Under John's baptism, he preached "the baptism of repentance unto remission of sins." (Luke 3: 3.) Those who were baptized, in that act committed themselves to a life of repentance toward God, accepted the counsel of God; those who refused baptism rejected the counsel of God. "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 29, 30.) Jesus, though without sin, was baptized "to fulfill all righteousness." This righteousness that he fulfilled was God's righteousness or plan of making man righteous. After he arose, before he ascended, he gave his commission to his apostles, under which they were to preach under the guidance of the Spirit: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." (Matt. 28: 19, 20.) "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Baptism is made the test act of faith. The Holy Spirit came from heaven on the day of Pentecost to guide men into the remission of sins. He gave the subject of faith —that Jesus is made both Lord and Christ. He gave the testimonies on which his claims to be the Son of God rested, and closed with the exhortation: "Let all the house of Israel

therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 36-38.) To "know assuredly," or believe with the whole heart, and to "repent ye, and be baptized . . . in the name of Jesus Christ unto the remission of your sins," are the steps given by the Holy Spirit to guide them to remission of sins on this, the day of his descent from heaven. Here is the infallible guidance of the Holy Spirit leading men step by step into the remission of their sins. As many as heard him gladly, or gladly received this direction, were baptized; "and there were added unto them in that day about three thousand souls."*

The words *law* and *works* are used in the New Testament in senses that need a careful investigation; then they can be easily understood. The law of Moses was given to the children of Israel to train them to receive Christ. It was added because of transgressions until Christ should come. The token of loyalty to this law, or covenant, was circumcision. It was to endure until Christ came and took it out of the way. Then the new covenant was to take its place, with better promises and more spiritual in its character. The old covenant consisted in a law requiring works of obedience, without faith as the prompting feeling or love as the guiding principle.

Law with penalties, unmixed with love and mercy, excites bitterness and rebellion, cultivates sinful feelings and dispositions; but law prompted by love, permeated with mercy, calls forth reverence and love and tests faith. In God's dealings with man from the beginning faith was the leading principle of action. Through faith in God man was led to trust and obey God, and in obedience to his law he found blessing. God dealt with him through this principle of faith until the law of Moses was given on account of trans-

*For a full discussion of this subject, see pages 142-149, 221.

gressions. This law did not require faith as a condition of being a child of God, but the fleshly children of Abraham were the people of God. Paul says of the law of Moses: "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby." (Rom. 10: 5.) Doing the deeds commanded in the law without faith secured the blessings promised in the law, which were temporal. This law was a drill, or schoolmaster, to bring them to Christ. Christ restored the principle of faith, so that when faith was come they were no longer under the schoolmaster—the law of Moses. When Jesus came, he fulfilled the law of Moses and took it out of the way. When Jesus had taken the law of Moses out of the way and gave the law of Christ, the Jews were slow to give it up, but insisted that the Gentiles should be circumcised and keep the law of Moses. Quite a controversy arose over this question. Paul and Barnabas went up from Antioch to Jerusalem to obtain a decision of the apostles. (See Acts 15.) The decision of the apostles was against their observing the law of Moses; but the feeling and current among the Jews were so strong against it that, notwithstanding the fact that Peter had received the Gentiles at the house of Cornelius into the church under direction of God, and then had joined in reaching and sending out this decision, he, with Barnabas also, was carried away with the Judaizing spirit and refused to eat with their Gentile brethren. It created widespread dissension among the churches; and the letters to the Romans, Corinthians, and Galatians especially are taken up with the question as to whether they could be justified by the law of Moses or by the law of faith. In these letters the law of Moses is called "*the law of works;*" the salvation through Christ, "*the law of faith*" (see Rom. 3: 27)—"the law of the Spirit of life" (Rom. 8: 2). The letter to the Romans begins with showing why God chose the Jews and rejected the Gentiles; then that the Jews had sinned under the law and their law could not save, so Jesus came to do for the world, both Jew and Gentile, what the Jewish law could not do; and the first ten chapters are devoted to a contrast which shows the inefficiency of the law of Moses, or the cir-

cumcision—the righteousness of the law of works in contrast with the righteousness of the law of faith, the works of the law in contrast with the obedience of faith.

Two kinds of righteousness are presented in the Scriptures. (See Rom. 10: 3.) Contrast the two. God's righteousness here means the means God has ordained for making man righteous, or the righteousness that comes through obedience to God's law. Their own righteousness is that righteousness which is attained through works of their own wisdom, or works of the Jewish law transferred to those under the law of Christ after he had taken the law of Moses out of the way. Now the Scriptures everywhere teach that man will be lost following his own righteousness, but that he will be saved by and because he walks in the works God has ordained to make him righteous. Jesus said to John the Baptist that "it becometh us to fulfill all righteousness" (Matt. 3: 15)—true righteousness, that of God, he means. Jesus thus declares that *baptism is a part of God's righteousness;* and in submitting to it, man submits to the righteousness of God. On the other hand, the Holy Spirit tells us: "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." (Tit. 3: 5.) The washing of, or connected with, the regeneration in the new institution is baptism, as the whole religious world has decided. So baptism is again declared to be not of the self-righteousness which we obtain by doing our own deeds, but it is a means in connection with the renewing of the Holy Spirit, by which we are saved.

There are two kinds of works spoken of in the Bible. The Holy Spirit says: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2: 8-10.) God, moved by love, offers man salvation. Man can accept or appropriate it only through faith. On this we agree. But at what stage of faith does it appropriate the salvation? Paul says: "Being therefore justified

by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God." (Rom. 5: 1, 2.) But there are works that allow boasting. There are works which God has before ordained that those created in Christ Jesus should walk in. These works ordained by God do not allow glorying. This accords with: "Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith." (Rom. 3: 27.)

The *law of works* is the Jewish law. The *law of faith* is the law of Christ Jesus addressed to and permeated by faith. It excludes glorying or boasting. There is nothing in the law given by Jesus Christ to save man that allows boasting. That law requires one to distrust self and believe in Christ Jesus—to turn away with shame and sorrow from self and one's own works and in repentance turn to Christ and his works, then to be buried as dead out of self into Christ. Every act of the law of faith is a repudiation of self—a turning away from self in heart, soul, and body into Christ. There is nothing in these acts of turning away from self to encourage or even allow boasting or to cultivate a feeling of self-righteousness; but every act of soul, mind, and body is one that cultivates and declares distrust of self, confidence and reliance on God through Christ Jesus.

The things required by God must be done by man; but when done by one to whom God commanded them and in the order God gave them, he is doing God's works, not man's. The distinction between God's law and man's law, God's works and man's works, God's righteousness and man's righteousness, has been kept up by God from the beginning. One has brought destruction and death; the other has brought justification, union with God, righteousness, and sanctification.

The following passages lay down the principle of God's dealing with man: "The Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: Jehovah is with you, while ye are with him; and if ye seek him,

he will be found of you; but if ye forsake him, he will forsake you." (2 Chron. 15: 1, 2.) Jesus said: "If ye love me, ye will keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my word." (John 14: 15, 21, 23.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.) Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 34, 35.) Paul said: "Without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.)

The Holy Spirit tells how and when God works in and through men. (Phil. 2: 12.) He expressly admonishes them: "Work out your own salvation with fear and trembling." They fear and tremble with reverence and awe lest they mistake his will and so fail to do it. When man with reverence and awe does the will of God, it is God in and through him working to will and to do after his own good pleasure. Just as when the son follows implicitly the directions of the father in doing the work the father commits to him, it is really the father through the son doing his own work according to his own will; the father is working through the son. When man gives himself up to God to walk as God directs, God works through him to do his own good pleasure. If man refuses the obedience, God may overrule his rebellion to accomplish his purposes; but he does not work in and through him or bless him.

Baptism as an act of faith is a declaration of distrust of self and of trust in God. It is the act in which the believer declares distrust in self and commits himself—heart, soul, and body—to God. It is not a work of the man. So far from it, it is a solemn declaration that he is dead and not able to work or do anything of himself; he henceforth commits himself to God. He will let God work through him. To follow the law of faith is for man to do nothing of his

own, but to submit through faith, with fear and trembling, to the will of God—to walk in the works of God. To do God's work allows no room for boasting. It is to seek blessing in walking in the works of God; it is to receive blessing and strength from God in God's appointed way.

CHAPTER X.

WHAT CONSTITUTES ACCEPTABLE OBEDIENCE?

How much of the purposes of God must one understand in order to acceptably perform God's service? is a question practical in its nature and bearing, and in reference to it there should be, among those who are anxious to follow the teachings of the Bible, practical agreement. There is underlying this question certain great principles or truths necessary to all service to God that ought to be understood, and, when understood, will be helpful to the proper understanding of this question. To know and understand all that God has revealed concerning his will and purpose in reference to any service that he has required would be helpful to man in performing that service. But if he waits to understand all of even the revealed purpose and will of God before he begins the service, he will never begin it. It is characteristic of the divine revelation and service that doing the service, obedience to the will of God, enlarges and schools the capacities for seeing and understanding more fully the things revealed, and opens up continually new and enlarged promises and richer blessings presented in that revelation.

Acceptable Service.

No one in the flesh understands all the promises, compasses all the blessings contained in the promises of God or connected with the least service God requires at our hands. To do so would be to comprehend God, his purposes and designs. No mortal can do this. "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." (1 Cor. 2: 9.)

Practicing what we know and still diligently seeking to learn his will enlarges and strengthens our capacities for

the fuller understanding of the constantly expanding truths and enlarging promises of revelation. To him that hath, or that uses what he has, shall be given, both in capacity to understand and in truth to be understood. No new revelation can be made. But we are better and better capacitated to see and know the truths and promises contained in the Bible. Faith is based on a knowledge of God's truth. As our knowledge increases, the breadth, length, and strength of our faith increases. Faith unused, unexercised, dies. Hence "faith, if it have not works, is dead in itself." (James 2: 17.) Faith, exercised, grows through the increase of both capacity and truths opened to the increased capacity. If man waits to understand all that is embraced in the promises of God connected with every service ordained by God, he will never serve. James says: "Thou seest that faith wrought with his works, and by works was faith made perfect." (James 2: 22.) Hence service must begin before faith is perfected or completed.

When Naaman was told to wash seven times in the Jordan and he should be healed of his leprosy, he acted on the understanding, faith, and persuasions of his servants rather than of his own. (See 2 Kings 5: 10-14.) With only a grain of weak faith on these rather than on a confidence in God or his promises, he obeyed, and in the obedience his grain of faith found strength and grew mightily. So God calls on man to act on very slight knowledge and a weak faith; but in using the knowledge and faith he has, his capacity and means of knowing are increased and his knowledge is enlarged and his faith grows strong in the service. Then if a man waits to know all that God has revealed concerning any service before he begins, he will never serve. Abraham followed God from his father's home, "not knowing whither he went" (Heb. 11: 8); much less did he know all that was embodied in the promise. Even the promises that were spoken to him he did not understand; but as he followed on, they became more open to his view and to the faithful of his children through the ages, and will continue "till we know as we are known" in the eternal world. Had Abraham waited to know all that was embraced in the promise, he would

never have left his father's home, never would have offered Isaac. Jesus refers to their failure to see what was promised when he said: "Many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." (Matt. 13: 17.) And Paul explains: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.) Without knowing what was embraced in the promises, seeing things very dimly on account of their unfavorable surroundings, they yet trusted and followed on as though afar off; and that following was acceptable to God.

The Bible gives testimonies to produce faith, motives to prompt to action, and instruction to guide man. But Christ plainly teaches in the greater woes pronounced against Bethsaida, Chorazin, and Capernaum, in contrast with Sodom and Gomorrah, that he who under greater light and privileges rejects God is more culpable than those who rejected him with less light. Jesus, when reproving the Pharisees for waiting for more signs and more light, refusing to act on the light they possessed, said: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Matt. 12: 41, 42.) Jesus Christ here clearly establishes the principle that he who, enshrouded in darkness, is willing with the smallest measure of light to come to him and obey him amid great difficulties is the more highly honored of the Father. It shows that the heart is more ready to receive the Lord as its God. The heart that is most ready to accept God is the one he loves. The queen of the south, with little light, came to seek more wisdom. She was honored and approved of God rather than those who, with much more light, waited for more signs, more knowledge, and greater light before they obeyed. This does

not mean that the best obedience in God's sight is that rendered without an understanding of its designs; but it does mean that the man who, involved in darkness and difficulties and having but little light, most readily obeys God, despite his inability to see the full truth, pleases God. It does not teach that a man should desire difficulties, or that darkness is an advantage, or that service rendered in ignorance is better for the ignorance; but if one is enshrouded in these, he who acts most promptly on the faintest rays of light as to God's will is much more acceptable to God than he who refuses to act, but waits for more signs and greater light and until all darkness is dispelled and all difficulties are removed. Especially is he more loved of God than he who, enjoying greater light, discourages those less favorably situated from obedience—from using the light they possess—by teaching that obedience rendered without full knowledge is void and displeasing to the Father. This directly contradicts and contravenes the whole spirit and all the examples of God's dealings with man. God encourages man to act promptly, to act at once, in spite of difficulties, to trust and follow on the first glintings as to the divine will. These principles accord with the whole history of God's dealings with the human family and the entire drift of revelation.

Men's minds are differently constituted. The same evidence will not strike all alike. That which will convince one will not strike another with so great force. God has provided testimonies so varied in character as to meet the demands of the differing minds, and sufficient in strength to convince every honest heart anxious to know and do the will of God. It is not needful that each one shall know all the testimonies that God has presented in his word to render that faith acceptable. The one whose heart most readily accepts the witness of God and acts on the fewest signs or testimonies is the most acceptable to God. While complete knowledge of all the testimonies would add strength to the faith of all and be pleasing to the Father, no mortal can have this, especially none can have it before he begins obedience. Yet one who believes and honors God on the testi-

monies he sees is accepted. Faith must rest on divine testimony. Fear taught by the precept of men is not pleasing to God. (See Isa. 29: 13, 14.) While the full knowledge of all the testimonies of God is desirable, a man cannot understand and know all these; so God is pleased with the man who accepts and acts on the few he understands and knows. He is much better pleased with this man than with him who stands off and refuses to believe until he sees all the signs and knows all the testimonies, or than with him who, knowing more of the testimonies, despises and discourages him who more trustingly believes and acts on a part of the testimonies.

Jesus was not pleased with Thomas, because he refused to believe until he had seen and thrust his hands into the pierced side and his fingers into the nail prints. His blessing was for him who would believe on less positive testimony. Jesus said unto Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20: 29.) Much less would he have been pleased had Thomas rejected all who had believed without the full testimony that Thomas required.

If a man believes from a consideration of the works and character of Jesus, that faith is not void because he is ignorant of the prophetic testimonies. Christ says: "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." (John 10: 37, 38.) He was willing to accept the faith based only on the works he did or on any class of scriptural testimonies. He knew that if they used the faith based on this testimony, it would enable them to see and accept other testimonies, and so faith used will grow and be strengthened by finding other testimonies. The Samaritan woman's faith was accepted when she believed on him because he told her what she had done, and some of the Samaritans believed on the report of the woman that Jesus had done this. Then the centurion, with but slight evidence and few opportunities, exhibited such faith that "when Jesus heard these things, he marveled at him, and turned and

said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel." (Luke 7: 9.) God loves the man that, under difficulties and despite clouds, yields a prompt and trusting faith on few testimonies. So, too, God places before men motives, incentives to obedience. Men differ constitutionally and by training and surroundings, so that the same motives do not appeal to all with equal force. One motive moves one man to action that will not move another of a different temperament. But God places before men motives sufficient in variety and strength for some one of them to move every honest heart willing to obey God.

If a man could know and feel all the incentives at once, it would be well and would powerfully move him to serve God with zeal and fervor; but man is frail and weak in understanding, and is so unfavorably situated that no one can see and feel all the incentives at once. In his frailty and inability and unfavorable surroundings, God is willing to accept one moved by any scriptural motive and is best pleased with the man who is willing to serve him most readily—that is, that will act most promptly on any one scriptural motive without waiting to see and feel all. The failure to see and feel all the incentives is not a blessing; but in the failure to see all, God is best pleased with him who acts most promptly from the divine incentive that he feels, however ignorant he may be of other promises. The yielding to this opens the way for his knowing and feeling others still. So he will grow in the knowledge of truth and in the earnestness of his service as additional blessings open up to him. God esteems the man who, seeing but one promise, acts promptly on it and renders the service readily, rather than the man who waits to see all the promises before he fearfully and grudgingly begins the service. So God much prefers the man who, although unfortunately enshrouded in darkness, is led, by the first scriptural motive he sees, to obedience, rather than those who wait to understand all, and especially than they who think they understand all the promises and scorn and pronounce the service rendered by others less fortunate in knowledge, but more grateful in heart,

vain service. They discourage the less fortunate from service for fear that their knowledge is imperfect and so the service not pleasing to God.

Then service to God, to be acceptable, (1) must be based on and spring from faith in God through Jesus Christ; (2) it must be what God has ordained for him who does it; and (3) it must be rendered from a scriptural motive. Then faith must be based on scriptural evidence. The more readily we believe on even a little testimony, the better. Christ was not pleased with the incredulity of Thomas, who refused to believe until very full testimony was produced. He was pleased with Nathanael, the "Israelite indeed, in whom is no guile," who believed on slight testimonies. (See John 1: 45-50.)

Motives or incentives to service in the Bible differ in character in another respect, too. Some appeal more directly to the selfish personal interests than others. The more selfish ones—that is, those that appeal to our own self-good—move the less spiritual class, or men in the less spiritual state. The unselfish motives are such as appeal to regard for the honor of God and good of man. Men with weak faith, men whose natures are not cultivated spiritually, are moved by the *selfish;* those more highly cultivated, by the *unselfish.* Before we are cultivated spiritually the fleshly nature is led by appeals to selfish good. As we grow in grace and develop spiritually, the unselfish nature gradually displaces the selfish, and we learn to act from the higher motive. Jesus Christ, the perfect spiritual man, did not think of good to self; but the honor of God and good of man were ever present and irresistible to him. So man in the more fleshly stage is moved by a fear of "the wrath to come." As he grows in grace, he loves to honor God and save man. God is better pleased when we act from the higher motive in service to him, as did Christ and Paul. But he uses the lower order of motives to educate sinful man, to move the fleshly man in the path of obedience, and so educate him up to appreciate the higher motive that moved the Son of God that he may be more and more transformed into his like-

ness. These principles need but to be stated to be recognized by every Bible student.

True service is acceptable to God that is excited by any scriptural incentive or motive, whether the individual understands all or any other motive presented by God or not. It is true that no service is acceptable to God unless it is performed from a scriptural motive, unless a scriptural end is sought. The end of all God's dealings with man is to train man to prompt, implicit, and unquestioning obedience to the will of God. Prompt, implicit obedience to God, whether we see the end or the good or not, is the result intended to be accomplished in man in all the revelations, dealings, and dispensations of God to man.

Then, to render service acceptable to God, these three things must characterize the service: (1) The service must be done from a principle of faith in God through Jesus Christ; (2) it must be what God has commanded to be done by the person doing it; (3) man must be led to do the service from a scriptural motive. Service thus rendered must be acceptable to God. Service lacking in any one of these qualities cannot be acceptable to God. It seems to me that this is ground that ought to be held by every child of God. It seems to me in perfect accord with the entire teachings of the Scriptures.

When is Baptism Acceptable?

The conclusion is that any service, to be acceptable to God, must be done (1) from faith in God through Jesus Christ. This leads to do just what Christ requires to be done. (2) Just what is commanded must be done by those to whom the command is given or of whom the service is required. This means (1) that something else cannot be substituted for that which is commanded; (2) that which is commanded one character or class of persons cannot be transferred to a different class without vitiating the service; (3) it must be done from a scriptural motive or to accomplish a scriptural end.

Faith is based on testimony understood and accepted. No man can understand all the testimony concerning Christ;

especially he cannot do it before he begins to exercise his faith, whereby his capacities are enlarged and his opportunities of knowing truths are increased. Then the question presents itself: *How strong must the faith be to render it acceptable?* That resolves itself into the question: How much of the testimonies must one know and understand to make faith and the service growing out of it acceptable? A rule must be adopted in practice, a line drawn that is accepted. As all the testimonies cannot be known and a perfect, undoubting faith cannot be required before we begin to serve, how much shall one have? How shall one know that he has enough to make his service acceptable? It is clearly shown that when a person has faith enough to prompt him to do what is required, his faith, acted on, is acceptable; and he whose heart most readily trusts on the fewest testimonies is best beloved of the Lord. This rule is exemplified all through the Scriptures. This necessarily implies that whenever a man knows and accepts sufficient scriptural testimony to create faith enough to prompt him to do the thing God requires, the faith based on that testimony, however small, is acceptable to God and grows by use. The obedience prompted by that faith is acceptable to God, provided it is prompted by a scriptural motive. Yet if it is done from faith in Christ, it must be prompted by a scriptural motive. Many motives, many blessings are promised to those who obey God. We never know and understand all the blessings and purposes God has revealed to move man to obedience while we are in this state. John said: "It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." (1 John 3: 2.) The blessings are promised as inducements to lead us to obey God. Obedience—prompt, unquestioning obedience—is the end to which God is aiming, in all his dealings with man, to bring him. The earnestness of man in serving is measured by his knowledge and desire for accomplishing the ends God has placed before him. But he cannot know all the blessings in store, all the promises and motives given to lead to obedience. How many of the blessings and favors, the ends of

obedience, and the promises or motives that lead to service must a man know and feel before the service is acceptable? He cannot know all. They are many and diversified. He must know enough to prompt him to do the service required; and he who is most ready to act on the fewest inducements is the best beloved of the Father.

Baptism is an act of more sacred import than other acts of obedience. It is the act which first manifests and declares faith in Christ Jesus and that consecrates man to the service of God. It is a more sacred act, just as the oath of allegiance that a foreigner takes to a human government is more sacred than the ordinary observance of the laws of the land. To violate the laws of the land is a misdemeanor; to violate the oath of allegiance is treason to the government. While, then, baptism is a more sacred act of obedience, inasmuch as it is the consecrating act and that in which man obligates himself to a life of obedience to Christ, in which he passes out of self into Christ as a member of his body, still it is subject to the same rules as other service. The same conditions render it acceptable or unacceptable as affects other service. Baptism, to be acceptable, must be submitted to (1) from faith in Christ; (2) the person commanded to be baptized, the believing penitent, must be baptized, buried with Christ into death; (3) it must be done from a scriptural motive, with a scriptural design or end in view.

There are many scriptural results, ends, and promises connected with baptism. A man cannot know and feel all these. How many must be understood in order to make the baptism acceptable to God? Enough to prompt him to do what is commanded—to be baptized.

John preached "the baptism of repentance unto [in order to] remission of sins" (Luke 3: 3)—that is, the blessing of remission of sins would be enjoyed through the baptism to which their repentance led them. God alone can forgive sins. He forgave the sins when their repentance from sin was manifested in baptism. In other words, remission of sins was the blessing bestowed by God in the repentance manifested in baptism. The scriptural motive to lead to baptism here was to "flee from the wrath to come" that they might re-

ceive the remission of sins. These converts were led by these motives. "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 5, 6.) The desire for remission of sins led them here and is a scriptural motive.

"Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him." (Matt. 3: 13-15.) John clearly thought remission of sins a leading object or design of baptism; and as Jesus was sinless, he needed not baptism. Jesus corrected this and gave a more general, wide-extended, and higher conception of the purposes of baptism. "It becometh us [all who are baptized] to fulfill all righteousness." Here was a higher, grander motive presented that appealed to all, even up to the sinless Son of God, as a reason for or motive to baptism. The desire to fulfill the whole righteous will of God is a scriptural motive. It is the one that moved Jesus Christ. It is an exalted and broad, general motive that embraces all special ones; but it is a legitimate, scriptural motive presented by the Savior as that which led him to baptism and that should lead us. If a man is led by the motive that led the Savior, surely his baptism is acceptable service to the Lord. When man, moved by faith in Jesus Christ, is baptized in order "to fulfill all righteousness"—to comply with the whole will of God—he is scripturally and acceptably baptized.

Next we find the commission, the general authority under which they were to go forth and disciple all the nations of the earth. It is to be expected that in a general commission to apply to all characters and people, for all times, the general end or motive that embraced all special ends or motives would be presented. "Make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you

always, even unto the end of the world." (Matt. 28: 19, 20.) "*Make disciples of all the nations*"—teach them that Jesus is the Christ. This involves their believing in Christ Jesus. "*Baptizing them into the name of the Father and of the Son and of the Holy Spirit.*" They were to be baptized *into*. *Eis* connects the baptism with the name of the Father and of the Son and of the Holy Spirit in just the same relation that it connects it with remission of sins in the scripture that says be baptized unto (*eis*) the remission of sins. It denotes the end or object to be reached in and through baptism—baptizing them that they may obtain or enter into the name of the Father and of the Son and of the Holy Spirit. Entering into these names includes the obtaining all the blessings and riches to be found in these names or in Christ Jesus, here and hereafter. Here the true, comprehensive, full, and exhaustive object or design of baptism is set forth. In Christ remission of sins is found—in the blood of Christ; redemption, sanctification, and all the spiritual riches to be enjoyed here and hereafter are in Christ. If there be one scripture that sets forth the full end or aim of baptism above all others, it is this commission that declares that it shall bring them into the name of the Father and of the Son and of the Holy Spirit. The remission of sins is one of the chief fruits of coming into Christ. The great end of baptism is to put man into Christ that he may enjoy the fullness of all divine blessings in him.

Mark records the commission: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) Here the purpose, end, or promise is, "shall be saved" from all sin and condemnation, shall be saved in Christ Jesus unto the fullness and riches of all spiritual blessings. For many long years I have disliked the expression, "*Remission of sins is the design of baptism,*" as if it was the only design or purpose of baptism. It is a result or fruit of entering into Christ. The end, purpose, or design of baptism is to enter Christ and in him find salvation. It is "to fulfill all righteousness." To this correspond the references to baptism in the Epistles. Paul says: "All we who were

baptized into Christ Jesus were baptized into his death." (Rom. 6: 3.) "In one Spirit were we all baptized into one body." (1 Cor. 12: 13.) "As many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 12.)

The figure of the new birth teaches clearly that the leading thought or purpose in baptism is to introduce into a new state or relationship. Birth does not impart life. Without a previous impartation of life there can be no birth. But birth introduces the life imparted into a state suited to the proper development of the life. Without birth there can be no development of the life, and the new principle of life must perish. So it is in the new or spiritual birth. Baptism does not beget life; it does not impart the principle of spiritual life. Unless one bas been already begotten of the Spirit, there can be no spiritual birth in baptism; but when one has been begotten of the Spirit, there can be no true development of spiritual life without a birth—without baptism. The birth in baptism introduces the principle of life formerly imparted into the church or body of Christ, that in that body it may find the spiritual food and training needed to develop spiritual life. The leading purpose of baptism as taught by the new birth is to introduce him that is begotten of the Spirit into the body of Christ, that in entering into Christ he may be cleansed from sin, and that from "holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." (Col. 2: 19.)

The leading design or purpose of baptism as presented in the Bible, beyond all controversy, is to put men and women into Christ. Putting them into Christ, baptism brings them to all the cleansing and purifying influences needful to members of the body of Christ and to the full enjoyment of all the blessings and favors enjoyed in Christ Jesus. It puts the begotten soul into Christ, that, as a branch from the vine, from him it may draw life and sustenance. If one purpose or design above another should be understood or is

essential to acceptable service to God, it by all means should be that comprehensive, leading purpose that includes all others, that was announced in the world-wide commission given to the disciples for all times and all people and is embodied in all the teaching of Christ and the Holy Spirit concerning the purpose of baptism—to wit: *We are to be baptized into Christ*, or into the Father, the Son, and the Holy Spirit. We are "to fulfill all righteousness."

On the day of Pentecost the Spirit came to guide men into the church or kingdom of God. The persons taught were the crucifiers of the Son of God. The first point was to produce faith in Christ. The proposition that Jesus is the Christ and the testimonies concerning it were first presented. The truth to be believed was summed up in this proposition: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) This was the thing to be believed—the subject-matter of faith. "When they heard this [and believed it], they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 37, 38.) In this answer of the Spirit clear distinctions are made. First, the thing to be believed—that Jesus is the Christ of God. The effect of that faith is that the heart is convicted of sin, is changed from a bitter persecution of Christ to the humble, contrite heart seeking terms of pardon for the crime of crucifying the Lord. They ask: "What shall we do?" The Spirit said: "*Repent ye, and be baptized every one of you.*" That is what they were to do. They were to do this "*in the name of Jesus Christ.*" "In the name of Christ" generally means "by the authority of Christ." This means more than by the authority of Jesus. *En onomati* means "by the authority." This is *epi onomati*—"upon the name of Jesus." Horatio B. Hackett, the learned Baptist scholar, says: "As the foundation of the baptism—i. e., with an acknowledgment of him in that act as being

what his name imports—to wit, the sinner's only hope, his Redeemer, Justifier, Lord, final Judge." It is a direction to look, in rendering this obedience, to Jesus as the only source of the blessings to which the obedience brings us. Hence, when understood, it teaches that we are brought to these blessings by coming into Christ *for the remission of sins*. This expresses the promise held out to these convicted murderers of the Son of God as at once an inducement to obey the commands given and a ground of comfort of their distress. Hackett says: "'*In order to the forgiveness of sins*' we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." God only can forgive sin. He tells them: "He that believeth and is baptized shall be saved." "Repent ye, and be baptized . . . into the name of Jesus Christ unto the remission of your sins." "Repent ye therefore, and turn again [baptism is the turning act], that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts 3: 19.) "*Shall be saved*," "*unto the remission of your sins*," "*that your sins may be blotted out*"—these mean the same and promise the blessing to be received from God on compliance with the conditions prescribed. When the man is freed from sin, he is a fitted temple in which God through the Spirit will dwell; hence the further promise: "Ye shall receive the gift of the Holy Spirit." The remission of sins and the gift of the Holy Spirit are two promises, the former fitting or preparing for the latter, both given as rewards to induce obedience and bring comfort to the distressed sinners.

But the order is: (1) The thing to be believed (verse 36); (2) the effect on them of believing (verse 37); (3) they were told what to do (verse 38); (4) while doing it, on whom to rely and to whom to look for blessing; and (5) then the promise or reward to lead to obedience. This is the order made by God. A clear distinction and separation was kept between the faith—the thing to be believed, the obedience to be rendered, the source of the blessing, and then

the promises or rewards to be bestowed on the obedience. The Spirit kept these separate and distinct, and he who destroys this separation and distinction confounds and confuses what the Spirit of God made separate and distinct and does violence to the revelation of God.

But here are three distinct motives placed by God before man to lead him to consecrate himself to God in baptism: (1) That which moved Christ—the desire of fulfilling all righteousness, or doing the whole will of God; (2) the general, leading design that includes all special ends, motives, and promises—the desire of entering into the name of the Father and of the Son and of the Holy Spirit; (3) the seeking of the remission of sins, relying on the name of Jesus Christ. These are all scriptural and divine motives. A person led through faith to baptism by any one of these is led by God. They are divine leadings; and when a person comes to baptism by a divine leading, that baptism is acceptable service. Unless one is brought to it by a divine leading, it is not acceptable. There are still other divine motives, other special ones, presented to lead man to baptism. These are really different forms of expressing the same leading motive. All the forms lead in the same path.

To be baptized "to fulfill all righteousness" is to be led by God into baptism, to be baptized from the same reason that Jesus was, and is acceptable service. To be baptized into the name of the Father and of the Son and of the Holy Spirit is to follow the divine leading, and is acceptable baptism. To be baptized relying upon Jesus Christ, in order that he may forgive our sins, is to be led by God into baptism. Whenever man is led by God into baptism, the baptism is acceptable to God.

God said to Saul: "Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) To be baptized that God may wash away or separate our sins from us in baptism is acceptable baptism. Peter says: "While the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience

toward God, through the resurrection of Jesus Christ." (1 Pet. 3: 20, 21.) Baptism is the answer or seeking of a good conscience. It can be either of these only when the person understands baptism to be the command or requirement of God, in which he is consecrated to his service. His conscience demands that he should obey God in this requirement, and he does it in order to seek or find the answer of a good conscience toward God. When man is thus baptized to seek the answer of a good conscience toward God, he is following a divine leading to baptism, and that baptism is acceptable service to God. The two important, leading ideas are: (1) It must be submitted to in order to fulfill the righteous will of God; (2) it must be done to bring one into Christ. But these are different forms of expressing the same direction or guidance into the service of God.

The case of the rebaptism of the twelve at Ephesus is instructive. Paul came to Ephesus, and, finding certain disciples, he said unto them: "Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." (Acts 19: 1-6.) This is often appealed to to sustain the idea that persons who do not understand that baptism is for the remission of sins should be rebaptized. It does teach that their baptism was invalid or unacceptable to God. But they knew that baptism was for the remission of sins. John's baptism taught this equally with Christ's. The acceptability of their baptism did not turn on this point. But they were *not* baptized into the name of Christ. That was the defect. "When they heard this, they were baptized into [*eis*] the name of the Lord Jesus." The failure to be baptized into Christ rendered it invalid, even when they were baptized

knowing it was for the remission of sins. When baptized by the authority of Christ, they were baptized into Christ. It certainly is more important to understand that baptism is into Christ than that it is in order to remission of sins.

The purpose and end of all God's dealings with man is to train him to prompt, implicit, and unquestioning obedience to God. This being true, the leading thought on the part of man should be to obey God. And no motive can possibly be more acceptable to God than the simple desire of doing the will of the Father. It was the meat and drink of Jesus to do the will of him that sent him, and he conceived of no higher or holier motive than to do the will of God. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.) Christ Jesus knew no surer way of entering into and abiding in the Father's love, no higher or surer way by which man can enter into and abide in both his and his Father's love, than by keeping his commandments. No motive can be more pleasing to God than the simple desire to obey all he commands because he commands it, or, as the Savior expressed it, "to fulfill all righteousness"—the whole righteous will of God. "To fulfill all righteousness" and to obey God are the same.

In these motives presented in Scripture as leading to baptism, the general motives include the specific—that is, a person actuated by the general motive must also desire the specific ones, so far as he sees them. A man that is baptized to enter into Christ, or "to fulfill all righteousness," shows beyond a doubt that he would be baptized for every single specific blessing found in Christ if he were cognizant of it.

But is it possible for a man to be sincerely desirous of obeying God with a loyal and true heart while failing to understand the relation baptism bears to the remission of sins? Baptism is clearly revealed as a condition on which the remission of sins is to be enjoyed. All the promises and requirements of God are plain when man looks at them from a favorable standpoint. But ofttimes man is so adversely situated, so blinded by surrounding darkness, his vision so warped by prejudice, that it is difficult to see many testimo-

nies and motives given. Some with difficulty see any. The man is not always responsible for these difficulties, for his prejudices, for the darkness that surrounds him, for the unfavorable angle of vision at which he is required to look at the revelations of God. A man is not responsible for being born in heathen lands. A woman is not responsible for being born and trained in Methodist or Presbyterian theories of religion. They are responsible for not seeing the light when presented to them and for not following the faintest gleamings of that light, which, if followed, will lead them to the standpoint whence they can see more light and with a vision less obscured by prejudice. But if they refuse to obey what they see to be the will of God, no more light will be opened to them.

Take the number of scriptures attributing salvation to faith and the emphasis laid on faith, without a clear and direct expression that faith must be manifested in works, and it seems to me that an honest heart would be as likely to be deceived on that point, considering the general misapprehension and false teaching on the subject, as on any other point connected with human duty and salvation. All agree that salvation comes through faith. It seems to me that all should, by a study of the Bible, see that faith must be perfected through obedience before it becomes a justifying faith. But those coming to baptism are not supposed to be very familiar with the Bible. A man who fully acts in accord with the spirit of the commission first believes and is baptized, then has to be taught "all things whatsoever I commanded you." The case I have before me is a man that believes in Christ and desires sincerely and honestly to obey God, but has not studied carefully all the teachings of the Bible, and, through false teachings, mistakes at what point in the pathway of obedience God has promised and does bestow pardon. Now, will a mistake at that point so vitiate the service as to deprive him of the blessing? Must man know at what point God bestows a blessing in order to receive and enjoy that blessing? No man with the Bible in hand dare affirm this. The spirit of the Bible is that if we trustingly follow God, not knowing whither we go

or what may befall us, the fullness of the blessings will be ours.

A woman was born in a Presbyterian family. She was sprinkled in infancy; was taught to believe that this was true baptism, that faith alone secured pardon. Her parents believed and taught it; her friends and the preachers she revered from childhood taught it. It had been so instilled into her heart from infancy as to become almost a part of her very being. She grew up believing these things as firmly as she believed in God. But in reading her Bible she saw it required believers to be baptized, and that they went to where there was much water; they went down into the water; they were buried and came up out of the water. She began to see the light. She suggested her difficulties to her parents and friends. They tried to satisfy her that infant sprinkling is baptism. She hesitated, but was not satisfied. She married. Her husband was a better reader than herself. She asked him to read at night, while she sewed and knitted. They read the New Testament through two or three times. She saw that it is God's will that the believer should be baptized. Moved by the desire of fulfilling all righteousness, of keeping the commands of Jesus, just as he desired to keep his Father's commands, she was baptized. She had failed as yet to see in this reading that baptism is for the remission of sins. She did see one great scriptural reason why she should be baptized. God required it. Led by that, acting promptly on the light she had, she was baptized. She was led by God to baptism. Who dare say that she was not pardoned because she did not see that baptism was for the remission of sins? The man who says her baptism is invalid must take the position that, in order to render it acceptable, one must understand every motive given to lead to it, every promise connected with it, every blessing flowing from it, else it is not acceptable service. In so doing he condemns his own and every baptism that ever took place, save that of Jesus Christ. A man cannot select one motive, to the exclusion of all others, and say that it is essential, that the others are not. This woman followed the light she saw against opposing influences. Following the

light we have, we are led into fuller light. Acting on this, she was brought to see that baptism is a condition of remission, and that the disciples are right. Falling in with a little band of disciples, she sought fellowship with them as holding the truth. She had a clear conscience that she had been baptized, led by a scriptural motive, that which led the Son of God himself to baptism—the highest and holiest motive that ever moved a mortal to serve God. She was confident that she was baptized from faith in Christ Jesus, by his authority, into the name of the Father and of the Son and of the Holy Spirit, and that it would be an insult to God, a slander on his high and holy character, to say that he had rejected one struggling out of the darkness and difficulties, because she obeyed promptly the first light she saw, and, in her anxiety to obey, did not wait to learn at what point each blessing was bestowed.

And I say she was right. It is a slander upon God and an insult to his character to say that he rejects one who is involved in darkness and sees only one ray of light, and who, moved by the desire to fulfill his righteous will and anxious to serve him, follows and obeys him without waiting to see all the light and to understand and feel all the motives before starting, because he misunderstood the point at which God bestows the blessing. When I heard of this case, I said: "I would a thousandfold rather risk myself with God in that woman's place than in the place of one who pushed back and discouraged a believing soul striving through difficulties and darkness and evil surroundings to obey God." Had she not acted on the light she had, followed the motives she saw, she never would have seen more light. From him that hid his one talent was taken even that he had. Only to him who used his talent was it increased. Well, why not the woman be baptized and satisfy every one? Because that would have been an insult to God, a gross reflection on his character. Such a baptism would not be by the authority of the Lord Jesus Christ. It would not have been to obey God, to fulfill righteousness, but to please man. It would have been service based on the commandments of men. It would have been to act a lie. The preacher would

have said: "I baptize you in the name or by the authority of the Lord Jesus." She would have made him tell a lie in the name of the Lord God of heaven and earth, for God authorized no baptism to please men.

Some years ago a preacher left the disciples and joined the Baptists. A Baptist preacher baptized him. He afterwards published that he had no doubt as to the validity of his first baptism, but that he was baptized the second time to satisfy his Baptist brethren. I know not what the Baptist preacher thought of it when he published this, but I should have felt that I had been grossly imposed upon and made to tell a lie professedly in the name of Christ. I take it that had the Baptist preacher known the motive before baptizing, he would have scorned to say, "By the authority of the Lord Jesus Christ, I baptize you in (or into) the name of the Father and of the Son and of the Holy Spirit," when he knew that he had no authority to baptize a man coming to baptism from such a motive. That was not a scriptural baptism, because the person was not led to it by a scriptural motive. And no baptism is acceptable which is led by the desire of entering any church or pleasing any human. Man must come to it from a scriptural motive. Baptism is an important consecrating act. It is to be guarded that it is not to be approached without proper motive. It is not to be repeated on light grounds. It is a sin to be baptized the first or second time to please men.

Those who contend for a necessity of understanding that baptism is for remission of sins adopt the proper rule, but err in applying it. They seem to think that remission of sins is the only scriptural design or end or motive to lead to baptism, while there are others just as scriptural that embrace this. Because this has been opposed and they have been compelled to defend it, it has been unduly magnified as the only or leading motive. The constant defense of it from the attacks of others has placed us in an unfavorable position to view it as compared with others not attacked. To unduly magnify it is as unfavorable as to unduly depreciate it. One leads to the losing sight of other scriptural motives; the other hides this motive from us. The failure to

see the other motives does not vitiate our service in baptism any more than the failure to see this vitiates the service of those moved by other scriptural motives.

Objections Considered.

1. *Why cannot any one see so clear a promise as "for the remission of sins?"* We are creatures of habit. We get thoughts and theories in our minds that hinder our seeing. To illustrate, I heard one of the best biblical students known to me, in discussion some years ago, explaining why faith was not mentioned as requisite in Acts 2. I wrote him a note, saying that it is required in the words: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) I heard another one of our best preachers in preaching do the same thing. Neither had ever seen it. Why? It is as plain as "be baptized . . . unto the remission of your sins." I have studied the Scriptures with fair diligence for fifty years. I have studied and occasionally preached on the case of Simon Magus. While writing on this case only a few weeks ago, it struck me for the first time in life that the circumstances indicated clearly that Simon had been recognized as a Christian by Peter and John and had received by the imposition of their hands the gift of the Holy Spirit. I read it to two preachers, as close Bible students as I know. They both at once accepted the position as true, yet had never seen it before. I never read the Bible, with my heart and mind on it, that I do not learn something that surprises me that I never saw it before. Because I have been so dull in seeing much of my Master's teaching that I ought to have seen plainly, I have a very tender fellow-feeling and sympathy for those who are anxious, but slow, to learn the Master's will. I know Jesus, from the examples given, has pity, compassion, and a very tender sympathy for all who desire to serve him, but are encompassed with human infirmities and frailties. He partook of our nature that he might be touched with a sense of our infirmities. If he did not, I cannot be saved. I do not yet know all the promises connected with and blessings

pledged in baptism. We are baptized into Christ; we put him on in baptism; we are introduced to all the fullness and riches of God's love by baptism into Christ. But for those who presume to know all of God's purposes and designs and push back as unworthy those less fortunately situated, who, led by only a ray of divine light and knowing only it is a command of God, ignorant of many blessings coming through it, still do what God commanded to honor the Master and please the Lord by doing his will, I much fear. It is for the presumptuous sin of those wise in their own esteem and self-sufficient in their service that God makes no allowance.

2. *If it is not necessary to know and understand that baptism is for the remission of sins, it is not necessary to teach it; and, as a matter of conciliation and harmony, we had better drop it out of our teaching.* It does not follow by any means that, because it is not necessary to understand all testimonies and motives in order to render the obedience acceptable, it is not necessary for those who understand it to teach all. To understand the evidence and know the motives is to strengthen the faith and increase the zeal; but it is not necessary that the faith should be perfect or the zeal at its highest possible pitch in order to begin the service. As we learn more and more, it strengthens faith and increases zeal. So all testimonies and motives should be presented, because some persons will be moved by one class and others by another. Hence, if only one class of testimonies or motives is presented, some honest heart will fail to be reached by testimonies or motives that would move it. It is the duty of the preacher or teacher to teach the whole will of God, because a full knowledge would be helpful to all. It is not necessary or possible for a man to understand the full knowedge of God before he begins to serve. So I think this objection is based on a misapprehension of Heaven's order of work and Christian growth and development.

But the apostles themselves, in their failure to perceive the character of the mission of Jesus and the nature of his kingdom and the meaning of his promises during the whole lifetime of the Son of God, are perhaps the most striking ex-

ample the world affords of honest men, from preconceived opinions, failing to understand plain teachings delivered them. They were honestly desirous of serving the Lord. The idea of an earthly kingdom had been so inwrought into their thoughts that it prevented their seeing the plain teaching of the Savior. He did not reject the service rendered because they did not see the plain teachings he revealed so long as they were willing to follow on and obey him, for he knew that if they followed on in obedience they would come to the place, would so have their eyes opened and light revealed to them, that they would be brought to see the truth.

Jesus said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7: 17)—that is, if a man sincerely desires to do the will of God and goes forward in the path of obedience, he will be brought to know of the teachings of Jesus; but if he fails to go forward, truth will be closed to him. The essential condition, so far as motive is concerned, is that it should be done with a sincere desire to do the will of God and so "fulfill all righteousness."

The apostles, because the eyes of their understanding were holden by their preconceptions, failed to understand the plain language of the Savior that he must die, be buried, and rise again, up to his crucifixion. The failure to understand deprived them of a blessing. It carried them into that eclipse of faith that occurred with the death of Jesus. It caused them to suffer doubt, disappointment, and the days of sorrow and affliction that came upon them during the trial and rest in the grave of the Son of God. Had they understood these promises, their days and nights of sorrow and despair would have been seasons of hope and rejoicing. While their failure to see and understand cut them off from joys and hopes that might have been theirs, it did not vitiate their service; and the service rendered with beclouded vision brought them to the light of the rising sun. God has never yet rejected the service of a single soul that obeyed him with the honest purpose of honoring him, hecause he did it through lowering clouds and under hindering difficulties.

A failure to perceive the whole truth involves us often in

trouble and harassing doubts, and cuts us off from joys in the pathway that might be ours; but they do not vitiate or turn service rendered into sin. Mind, we say *obedience* and *service*. Something done instead of what God commands is not obedience or service, no matter how sincere the motive that led to the doing. *Only what God commands is service.*

3. *As a final and conclusive objection, it is asked: "If a man were to come to you and say, 'I believe God has forgiven my sins in believing, but I wish to be baptized to fulfill all righteousness, to obey God in all his commandments,' would you baptize him?"* Were he to tell me that, I would certainly try to convince him that he was mistaken as to the time of God's forgiving sin; that he only promised it in a faith that is manifested and embodied in baptism. But, as I have said, I do not believe a mistake as to the point at which God forgives or remits the sin will prevent his doing it if we travel in the road he directs. And a belief that sins are forgiven on the exercise of faith is a mistake as liable to be made, and hence as excusable by God, as almost any one connected with salvation. I do not believe it vitiates the service. And if I failed to convince him just at what point God pardons his sins, but was satisfied that he was sincerely led by a scriptural motive—the desire of fulfilling all righteousness—I would baptize him. I believe that God would bestow the blessings of the state into which he had entered, just as a man who crossed the line from Kentucky into Tennessee would be entitled to the protection of the laws of Tennessee, even though he might be mistaken as to when he crossed the line.

Peter, who delivered the terms of remission offered by God to man, made two promises—"the remission of sins" and "the gift of the Holy Spirit." "For to you is the promise, and to your children, *and to all that are afar off, even as many as the Lord our God shall call unto him.*" (Acts 2: 39.) The after life of Peter shows plainly that he did not himself understand the application and reach of this last promise. He did not understand that the Gentiles were embraced in the call and would be entitled to the promises.

The other two promises—" the remission of sins " and " the gift of the Holy Spirit "—are closely and inseparably connected together. They are connected by the same word that connects " repent, and be baptized," in the preceding clause. One grows out of the other. If to understand one is essential, I cannot see why it is not equally necessary to understand the other. It would distress me much to think my acceptance with God depended upon my understanding the promise of the Holy Spirit. I think I understand it; but so many good and honest men, my equals in all the elements of scriptural intelligence, differ with me in this point that it would distress me to think my salvation depended upon my understanding being correct, lest I be mistaken.

These things are presented to show that God has not made the understanding of the promises, the results, the whys and wherefores of his commands, essential to acceptable service in the command. He has not revealed his ways to the wise and prudent, but to babes. *Whoever, then, comes through faith in Christ and obeys from the heart the thing God commands him to do, led to it by the desire of doing the will of God or fulfilling all righteousness, is accepted by God.*

CHAPTER XI.

CAN WE UNDERSTAND THE BIBLE ALIKE?

This is a question of interest and importance. It is constantly affirmed by men who believe in the Bible that "*we cannot all see alike, we cannot all understand the Bible alike.*" How far is this true? In ordinary documents of man's composition men are expected to, and in practical matters do, understand them alike. The laws of our land and of all countries are intended to be understood alike by all. They are so to the extent that all understand the practical workings and bearing of the laws and submit to them. Frequently men, as politicians and lawmakers, differ about what ought to be law, on what principle government ought to be conducted, what statutes ought to be enacted; but they very seldom have difficulty in interpreting alike an existing law. A careful investigation into the terms of a law, the circumstances connected with its enactment, and its purpose, seldom leaves men ground to differ as to its meaning.

Are the laws of God delivered in language more difficult of understanding than the enactments of men? If so, why? There can be but one answer to the question: Either God was not able to speak in language clear and easily understood by men, or he did not desire that all should understand his word alike, and so used language of such doubtful or twofold meaning that honest and candid men cannot understand it. Language is the expression of thought. If a man understands language, he perceives the thought couched in the language. All who understand the language, then, must perceive the thought—the one thought couched in the language. All who understand it, then, must perceive the thought conveyed by the language—must understand it alike. To perceive anything except the true meaning of the words is to fail to understand the language. All men who

understand a correct sentence, then, must understand it alike. When two men say they do not understand a sentence alike, it is certain that one or both of them fail to understand it, fail to perceive the thought clothed in the language used. A more correct inquiry, then, would be: *Can all men understand the Bible?* A correct sentence has but one meaning. All persons who understand that meaning understand it alike. Not only does this show the necessity of understanding the word of God alike, but the Bible clearly demands it. The Scripture is our rule of action, is our guide and direction. Unless we understand it alike, we cannot walk in union and harmony, peace and concord; we cannot walk the same path; we cannot be one.

Unity of Faith and Practice Required.

God gave commands under the Jewish law. Did they ever divide on the ground that they did not understand the word of God alike? There are things connected with the word of God that none of us understand. God has reserved to himself certain truths alluded to, but not revealed, in the Bible. We may speculate in reference to these; but understand them, none of us can. But the rules laid down for the direction and guidance of man are plain and clear, so that the simple-hearted may understand, accept, and obey them. Christ, contemplating their adaptedness to the humblest of his creatures, says: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight." (Matt. 11: 25, 26.) These practical concerns of the religion of Christ are revealed plainly and clearly, that the simple can understand it, and all who understand it must understand it alike. There cannot be two diverse understandings of the same sentence in the same connection. The masters of philology and composition have long since decided that no word can have two separate or diverse meanings in the same place.

Christ, in his intercessory prayer to the Father, says: "I have manifested thy name unto the men whom thou gav-

est me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. . . . Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. . . . I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. . . . Sanctify them in the truth: thy word is truth. . . . And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 6-21.) This clearly indicates that they would understand the truth so as through that truth to be made and sanctified one, even as Christ and the Father are one. But to do this they must understand the word alike; for "shall two walk together, except they have agreed?" (Amos 3: 3.) And how can they agree unless they understand the word of God alike? Then it is not only evident that the apostles understood the words of Christ alike and through understanding them they were made one, were sanctified as one in Christ, but it is equally evident that the Savior anticipated that all who believed on him through the words of the apostles would be made one by those words. The tendency of the teachings of Christ and the holy apostles certainly is to make those who believe in Christ one. There is not a sentence nor a thought nor a word spoken by the apostles that has a tendency to divide or separate or sunder those who believe in Christ. The purpose of God in delivering that word was through it to make all who believe in him one family, one brotherhood, one church, one kingdom—to make all the diverse families and nations of the earth one church of the firstborn. If there be causes or teachings in the word of God calculated to divide

and sunder the followers of Christ, they are there contrary to the design and purpose of God in giving that word. Paul says: "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ." (Rom. 12: 4, 5.) "Seeing that we, who are many, are one bread, one body: for we all partake of the one bread." (1 Cor. 10: 17.) "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. . . . But now they are many members, but one body." (1 Cor. 12: 12-20.) "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed." (Gal. 3: 27-29.) "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." (Eph. 2: 13-22.) This plainly declares that Christ's work is to break down middle walls that separate people, to reconcile those who are at enmity, to make peace where discord

reigns, draw nigh those who are distant from each other. He abolished enmity, made of twain one man, made those who were strangers and foreigners fellow-citizens of the same kingdom and members of the same household. He framed the building together that it might grow into one temple—a holy, fit dwelling place for the one God.

Again, Paul presents the absolutely essential unity of the body of Christ, or the church, and admonishes them that they were to give "diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 3-6.) "Make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself." (Phil. 2: 2, 3.) "That ye stand fast in one spirit, with one soul striving for the faith of the gospel." (Phil. 1: 27.) With one mind, one spirit, they are to work *together* for the gospel. "For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprovable before him." (Col. 1: 19-22.) "Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do." (1 Thess. 5: 10, 11.)

I have thus quoted at length from letters to each of the churches addressed in the New Testament, in each one of which the necessity of walking together, maintaining the unity of the faith, the oneness of the body of Christ, is pressed upon each church. The necessity of this is the more clearly and forcibly seen in that or this condition the world will come to believe that Jesus is sent of God. I have not

quoted many passages condemning divisions among the people of God as carnal, fleshly, of the wicked one. Paul beseeches the Corinthians that they " speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Christ himself had said: " Every city or house divided against itself shall not stand." (Matt. 12: 25.)

The necessity of maintaining this unity thus being clearly presented, the question arises: In what manner can this be effected? It can be done only through all understanding the word of the Lord precisely alike, and so, being agreed, they can walk together. The Savior prayed God to " sanctify them in thy truth: thy word is truth." The word of God is the means by which they were to be brought into Christ and in him sanctified as one.

The church is represented as a body of which all Christians are members. True, genuine Christians can no more walk in diverse ways than the different members of the human body can travel in diverse and contrary directions. There must be positive and absolute unity among the followers of Christ. Two persons cannot be in Christ and walk in him and at the same time walk in different and contrary ways. This unity in the walk implies the necessity of understanding the word of God precisely alike, of speaking according to that word, of letting that word form their judgment and direct the mind of each and every follower of Christ. That word, if humbly and faithfully followed, will make all speak the same things, will make them to be perfectly joined together in the same mind and in the same judgment. To this effect all must understand the word of God alike. Paul gives an intimation as to the means of attaining to that unity: " For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ." (Rom. 15:

4-6.) Here clearly the like-mindedness according to Christ, the consolation, the one mind and one mouth with which they could glorify Christ, came through the scriptures as that which was aforetime written. They must, of course, understand this alike to produce this oneness of mind and speech. "Be of the same mind one toward another." (Rom. 12: 16.) "Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you." (2 Cor. 13: 11.) "For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3: 3.) "But God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. . . . Now ye are the body of Christ, and severally members thereof." (1 Cor. 12: 24-27.) "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind." (Phil. 2: 1, 2.) Paul calls Christ "the head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." (Col. 2: 19.) Peter says: "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing." (1 Pet. 3: 8, 9.)

I might still adduce passages of scripture manifesting the necessity of the union of the followers of Christ, the necessity of their understanding the word of God alike and walking in the same paths, being of the same mind and the same judgment. There was nothing that bore more oppressively upon the mind of the Savior than the idea that his followers would divide—fail to see eye to eye and walk together in peace and love. The Spirit, in giving his guidance and direction to the children of God, impressed no truth more forcibly or frequently than that of understanding the word

of God alike, and so walking by the same rule and being perfectly joined together in the same mind and the same judgment; that they were members of the same body of Christ and must maintain the unity of the faith in the bonds of peace. It certainly was contemplated by the Father of our spirits that his children should understand his word alike. Not only did he anticipate this, but it is necessary that they should see eye to eye and speak the same things and be perfectly joined together in the same mind in order to the success of his cause. To effect this, Christians were never commanded to study or adopt any plans of union or to make any special effort in that direction. They were all simply to listen to the same law and be guided by it.

Christ said that he had kept his Father's commandments, and so remained in his love. He said that he had given his apostles the words which God had given him, so they had been kept. He prayed that the Father would sanctify them by his word. He prayed for all who should believe on him through the words of the apostles. The prayer, then, is that God would use his word to lead them into this unity. To do this, they must all walk by his word. The word of God is the essence and standard of all truth. By it all truth is to be tested. "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) Jesus Christ said: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.)

God is the great Ruler of the universe. There can be no possible good to any being, save in harmony with the will and in obedience to the Ruler, and God can dwell with no being out of harmony with his laws. God cannot rule and bring good to beings refusing to obey him and to honor his rule. Even Jesus remained in his Father's love by keeping his commandments. Men become sons of God and remain in his love by keeping his commandments. "This is the

love of God, that we keep his commandments." (1 John 5: 3.) The love that God bestows and requires is not a mere sentiment, but is practical. God demands that his children shall be one, but they must be one in obedience to his law. Union not in obedience to God would be union against God, and all refusal to obey God is war upon the rule of God. It is an effort to dethrone him. Hence, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 7.)

There are two ends to be accomplished by walking in the light: (1) We are to have fellowship with one another, and (2) we are to be cleansed from all sin by the blood of Christ. Both are brought about by walking in the light as Jesus walked in it. He had no will but to do the will of his Father. The servants of God are to be one, then, by walking in the commandments of God. His children cannot become or remain one by compromises and agreements among themselves, any more than an army could be one in their operations by agreements and compromises among the soldiers. The unity and harmony of the army is brought about and preserved by all refusing all other directions and obeying only the commands of their chief. So the people of God can be one only by all ignoring and rejecting all else save the commands of their Ruler, the God of heaven and earth; and if all are led by him, they will be led in the same pathway of holiness and will constitute the one fold of the divine Shepherd. The Bible contains the commands of the Ruler. Can all understand its teachings alike? If not, why not? Are not its commands in all practical matters given in plain and simple terms? God desired man to understand and obey his commands. Did he so give them that men cannot understand them? My contention is that men do substantially understand the teachings of the Bible alike, and that the religious differences among the believers in the Bible do not arise from a failure to understand the teachings alike, but from the introduction of things into the faith and practice of the church not taught in the Bible.

The apostle Paul told the Ephesian elders that grievous

wolves would enter in and not spare the flock; that from among themselves men would arise speaking perverse things and draw away disciples after them (make parties and divisions). They were admonished to remember his warnings for the space of three years, and then he could only commend them to the *word* of his grace, which was able to build them up and to give them an inheritance among all them that are sanctified. It was the word of God's grace that was to build them up and give them an inheritance among those sanctified by the word. (See Acts 20: 28-35.) Paul himself claimed to follow Christ, to obey him in all things, and to go whithersoever the Spirit of God directed. He taught the same things to the disciples. He shunned not to declare the whole counsel of God, so kept himself free from the blood of all men. He said to the believers at Corinth: "I beseech you therefore, be ye imitators of me." (1 Cor. 4: 16.) "Be ye imitators of me, even as I also am of Christ. Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you." (1 Cor. 11: 1, 2.) "And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." (Gal. 6: 16.) "Only, whereunto we have attained, by that same rule let us walk." (Phil. 3: 16.) The rule here is the revealed will of God, the directions given by Christ and the Holy Spirit teaching through the apostles. Again, he said: "Let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 15, 16.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: . . . but to make ourselves an ensample unto you, that ye should imitate us. . . . If any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed."

(2 Thess. 3: 6-14.) "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) This word given by inspiration of God will make men perfect and will make all who follow its teachings one. The simple-minded can understand; to babes and sucklings it has been revealed.

Christians have no right to differ concerning any practical matter that can disturb the fellowship of the children of God. They are compelled, on penalty of forfeiting their claims to be children of God, to be one, to walk by the same rule, to be perfectly joined together in the same mind and in the same judgment. I have no right to object to anything in religion that my brother has a right to do. He has no right to do anything in religion to which I have a right to object. The Bible nowhere says you must compromise your convictions of right, you must forego your convictions, in order to harmonize with some one else. I have never been able to find a single intimation of such a principle of compromise—of forbearing your convictions of duty in order to please or harmonize with some one else. The command reiterated in divers forms is that you must be of one mind, joined together in the same judgment, walk by the same rule. If any man has the scriptural right to baptize an infant, I have no right to object. I am bound to approve. Be "of one accord, of one mind." If any man has a right to call persons up to the mourner's bench to be prayed for, neither I nor any Christian living has the right to differ. "Be perfected together in the same mind and in the same judgment." If any man has a right to introduce the organ into the worship, no man has the right to dissent. Christians have no right to differ. "Who maketh thee to differ?" (1 Cor. 4: 7.) Forbearance in these matters of religious duty and privilege is nowhere suggested. There is not an idea or expression in the Bible that justifies in the smallest degree difference or division in judgment concerning Christian duty. There is nothing in the Bible that has the least tendency or gives the least occasion to divide or

separate the believers in the Lord Jesus Christ. This being so, the question presents itself: Why do people who believe in the Bible differ so widely concerning the things taught in the Bible? This seems strange truly when Christ and the Holy Spirit so persistently and constantly warned against divisions and demanded and entreated so earnestly for unity, peace, oneness of faith, of mind, of judgment, of walk among the people of God. The number of divisions among professed Christians, the bitterness they have engendered, are certainly wonderful in view of the truth that they can and must understand the word of God alike and walk together by the same rule or they are not his children. Before undertaking to explain these differences it is well to inquire further concerning the facts. How far do those who study the Bible differ concerning the things revealed therein? This probably is a question concerning which many never thought. I have long been satisfied that people differ less concerning what is taught in the Bible than believers in the Bible are in the habit of considering. I propose to examine some of the leading points of Christian faith as revealed in the Scriptures concerning which religious people have differed, to see if we can determine how much and how far people differ concerning the things contained in the word of God. We might make the inquiry concerning questions that have divided Christians in ages past; but those now dividing them more directly concern us, so to them I direct attention. I will select a number of common points of difference that all may understand them.

The Names that Christians Bear.

Take the names that Christians bear. There is a wide diversity in the minds of religious people as to which name is preferable for the followers of Christ. We are not interested in these differences further than they concern the names that are written in the Scriptures. A number of names are in the Bible applied to the disciples of Christ. They are called "disciples," "saints," "the redeemed of the Lord," "Christians," "followers of Christ." Now concerning these names given in the Scriptures we find no dis-

agreement. No believer in Christ objects to any of these names as they are applied in the Scriptures. No one doubts the propriety or the fitness of any of these names. No believer in Christ is offended when any of these names are applied to him. There is no difference as to the fitness or propriety of applying the names given in the Scriptures to the followers of Christ. Whence, then, does the division or diversity in reference to these names arise? It arises wholly in reference to names not applied to Christians in the Scriptures. When men introduce names of human origin, unknown to the word of God, then they dispute and divide in reference to them. In reference to the names "Catholic," "Episcopal," "Presbyterian," "Methodist," "Baptist," "Campbellite," as applicable to Christians, they contend, differ. No one objects to being called a "Christian," a "saint," a "believer," a "disciple of Christ," nor even a "presbyter" or "baptist" in the scriptural application of the terms. The term "presbyter" or "elder" in our version is an old, experienced member of the congregation. A "baptist" is one who baptizes in the scriptural use of the name. No one to whom the term is applicable according to the Scriptures objects to the name as thus applied. No Presbyterian, no Methodist, no Episcopalian who baptizes objects to being called a "baptist" as indicative of that fact. Then there is no difference, no division, not the shadow of a diversity of sentiment in reference to the propriety or fitness of any name given to Christians in the word of God. They understand the Bible alike on the fitness of the names given in the Bible.

Creeds.

Religious people differ widely as to the creeds by which they are governed. But the Bible itself is a creed, the propriety, fitness, necessity, and sufficiency of which every Protestant creed known to me most solemnly affirms. The Scriptures affirm their own sufficiency: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely

unto every good work." (2 Tim. 3: 16, 17.) To this all believers in the Bible assent. In reference to the propriety and fitness of the creed approved and given in the Bible there is unanimity. It is only when we begin to introduce creeds not in the Bible—creeds of human ordering, framing, and adoption—that troubles arise. There is unanimity in reference to the Bible as the creed; the diversity arises when other creeds than the Bible are proposed or adopted.

The Spirit's Work.

Again, religious people differ in reference to the manner of the Spirit's working. One idea is that the Spirit operates through the word, and this the Bible plainly teaches. It is taught in the Old Testament Scriptures. David said: "The Spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23: 2.) Again, he says: "Thy word hath quickened me." (Ps. 119: 50.) Nehemiah says: "Yet many years didst thou bear with them, and testifiedst against them by thy Spirit through thy prophets: yet would they not give ear." (Neh. 9: 30.) "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by his Spirit by the former prophets: therefore there came great wrath from Jehovah of hosts." (Zech. 7: 12.) "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) Jesus said: "The words that I have spoken unto you are spirit, and are life." (John 6: 63.) The Holy Spirit came on the day of Pentecost and through the apostles spoke words that pierced the hearts of those who heard, convicted them of sin, and directed them into the remission of sins. The Spirit spoke through Stephen. Those who heard refused to believe the words spoken. To them he declared: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." (Acts 7: 51.) Paul said: "Though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel." (1 Cor. 4: 15.) James said: "Of his own will he brought us forth by the word of

truth." (James 1: 18.) Peter said: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Pet. 1: 23.) It is plainly taught in the Bible that the Spirit of God begets, quickens, guides, and directs men through the words that the Spirit has given and recorded in the Bible. Nobody doubts this truth. There is no diversity in reference to the fact that through that word sinners are now reached, convicted of sin, converted to God, and guided in the way of righteousness. In reference to this teaching there is perfect agreement among all who believe the word of God. They all understand its teaching on this point precisely alike. But some contend that the Spirit likewise convicts, converts, comforts, and guides in the way of righteousness outside and independent of, separate from, any words written or spoken. Concerning this kind of influence the Bible says not a word. In reference to this kind of guidance and direction there is great diversity, dissension, and discussion. But it is not in reference to what is taught in the Bible concerning it, but in reference to things concerning which the Bible is as silent as the grave. Surely a difference concerning something of which the Bible says nothing cannot be ascribed to a failure to understand the Bible alike. They understand what it says just alike.

Faith Alone.

Then there is the question of salvation through or by faith in Christ Jesus. The Bible plainly teaches that man is saved by faith. Jesus Christ said: "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (John 3: 18.) "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36.) "He that believeth hath eternal life." (John 6: 47.) John says: "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 31.) "He that believeth and is baptized shall be saved; but he

that disbelieveth shall be condemned." (Mark 16: 16.) Paul says: "But the righteous shall live by faith." (Rom. 1: 17.) "For ye are all sons of God, through faith, in Christ Jesus." (Gal. 3: 26.) Peter said: "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith." (Acts 15: 8, 9.) Paul said to the jailer at Philippi: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16: 31.) But it is not needful for me to multiply scriptures to prove that the Bible plainly teaches salvation and justification by faith. All understand the Bible to teach this as the fundamental truth. They all agree that man is saved by faith, but some contend that man can be saved by faith alone. Of salvation by faith alone the Bible knows nothing. Then the dispute in the religious world is concerning something not in the Bible. They differ concerning something not taught therein.

The Act of Baptism.

Intimately connected with this subject of salvation by faith and by faith alone comes in the question of baptism. This is and has been a question on which there is much division of sentiment. Yet we are not sure that in reference to what is taught in the Bible there is not a greater unity of sentiment than we are in the habit of supposing. The Bible teaches that those who believe in Christ should be baptized. The Bible teaches that persons who were baptized went down into the water, that they were buried with Christ by baptism into death, that they were planted in the likeness of his death and were raised in the likeness of his resurrection. The Bible teaches these things concerning baptism plainly and unmistakably. The world does not differ as to this being taught therein or as to the propriety and sufficiency of baptizing a person thus. All men who believe the Bible believe that when a person is immersed, the act performed is valid baptism. We have never known a person of intelligence to doubt this. A few, under stress of party prejudice, in the discussions that have arisen concerning the act

of baptism, affirm that they do not believe it was practiced in the primitive days of the church. But even of this class we have never met with a single individual who doubted that it is valid and sufficient baptism. But among intelligent and candid men—men with sufficient force of mind to form a judgment above party prejudice—there is not a dissenting voice known to me, even among pedobaptists, in reference to the fact that the apostles and primitive Christians immersed.

No writer whose works are of sufficient weight to survive the first edition, or at least the generation in which he lived, has ever doubted that immersion was practiced in the primitive church. The Romish Church, though exclusively practicing affusion, admits freely that the primitive practice was immersion, and bases the practice of affusion solely on the right to change the ordinances of the church. Many learned Protestants candidly claim the same right to change the ordinances. Moses Stuart, the celebrated Congregationalist scholar and writer, of Andover Theological Seminary, admitted that immersion was the ordinary practice of the apostolic age, but thought it probable that affusion in some cases was practiced. But even if it was not, which with him was an inference, he maintained the right of the church to alter somewhat the modes of the ordinances. Luther, Calvin, Zwingle, the Wesleys, Clarke, every scholar who had merit sufficient to perpetuate his name to the succeeding generations, has maintained this position. Then on what is taught in the Bible concerning the action of baptism there is practical agreement, and almost a theoretic one. I mean by practical agreement that all have sufficient confidence in immersion as the scriptural ordinance to accept it as valid and sufficient. On the validity and sufficiency of immersion as the action of baptism there is absolutely no controversy, no real discussion. There is unanimity because it is taught in the Bible. Many think it not essential to follow strictly the precepts and commands of the Scriptures, especially in what are termed "outward ordinances." So they think, as more convenient, less offensive to the taste and feelings of persons, and less dangerous to the health of the delicate, that

an affusion of water in small quantities will do; and this gives rise to controversy and strife. But in the Bible there is not a single allusion to the idea of water being applied to an individual in this manner as connected with baptism. There is not a single circumstance connected with baptism indicating the most remote probability that it was ever performed in this manner. In reference to this practice the controversy has arisen. I insist that there is not the least controversy about the validity and sufficiency of the action taught in the New Testament as baptism. None deny it, none call it in question. When a practice is introduced that is not mentioned in the Scriptures, then dissension, contention, and strife arise. The difference is not as to what is taught in the Bible, but in reference to what is not taught therein. The real baptismal controversy is: Is it needful to follow closely and rigidly the practices taught there, or is the liberty given to men to somewhat modify and change the appointments, at least in outward form, to suit the changed condition of the people?

As an original question, were there no practice to be defended, no party to be sustained, no prejudice to warp the judgment, I believe that were it submitted to the world, "What does the Bible teach as the action of baptism?" there would not be a shadow of doubt on the part of any man. When the church claimed power to change the ordinances, innovation was made, affusion was introduced, parties were formed as to the propriety of the change and the validity of the action, and prejudices were excited that have warped the judgment of many. The effort to sustain affusion has caused the ingenuity and intellectual powers of men to exhaust themselves in seeking plausible ground. It is strange under these circumstances that the one primitive, scriptural practice should never have been seriously called in question by any intelligent mind. This proves incontrovertibly that men can and do understand the Bible alike. It is concerning that not taught in the Bible they differ.

Subject of Baptism.

Differences have also arisen in reference to the proper subject of baptism. The Bible clearly teaches that "he that believeth and is baptized shall be saved" (Mark 16: 16), or that the believer is the proper subject of baptism. "Go ye therefore, and make disciples of all the nations, baptizing them [the taught] into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) On Pentecost, Peter commanded: "Let all the house of Israel therefore know assuredly [or believe with the fullness of the heart], that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) They were then commanded: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Verse 38.) There is absolutely no doubt that the Bible teaches that the believer should be baptized. There is no controversy in the religious world as to the propriety and fitness of baptizing him who believes in Jesus as the Christ, the Son of God, and the Savior of men. Here there is perfect unanimity. All are thoroughly agreed as to what the Bible teaches on this subject. But some think that others who do not believe ought also to be baptized. They think that infant children of believers are entitled to the ordinance, with its benefits. But concerning baptizing any one in the world besides believers the Bible says not a word. In reference to baptizing unbelievers the controversy has been long and fierce. The Bible never gives an example of any but a believer being baptized. It gives no precepts that suggest the necessity of others than believers being baptized. Hence the controversy concerning the proper subject of baptism is not about what is taught in the Bible. All understand and teach that alike; the strife is about the baptizing of those concerning which the Bible says nothing. The difference is not concerning the understanding of what the Bible teaches on the subject, but concerning things not taught in the Bible. On this question religious people understand the Bible teaching precisely alike. Concerning things not taught in the Bible they widely differ.

Design of Baptism.

There is also a difference in reference to what is popularly, though improperly, called "the design of baptism." The design that every one should have in coming to baptism is to honor God by obeying him. The design that God had in demanding baptism is that man should have an appointment of easy access and humiliating in its character in which his faith and obedience may be tested and expressed. *Baptism is the expression of faith.* As such only has it force or is it acceptable and valid. Man himself needs a test of his faith. A test will develop its strength and give to himself assurance in reference to it. God has promised when man's faith is strong enough to submit to this test, when it does thus submit, that he will forgive him all his past offenses and accept him as a child of God, a member of the body of Christ. The design of man, in addition to submitting to God and honoring him in his appointment, is to place himself in Christ, to become a member of his body, that he may draw his life from connection with the body and the living Head. Remission of sins is the result or fruit of this obedience. But this one result is regarded popularly as the design of baptism. This shows how prone man is to exalt the narrow, selfish consideration, and lose sight of the honor of God and the exalting and far-reaching associations that membership in Christ brings.

But it is a question of interest to man to know on what conditions and when his sins will be remitted by God and he be accepted as a child of the Father in heaven. The relation of baptism to this subject is closely allied to that of faith. If man is saved by faith, he must be baptized for the remission of sins. If he is saved by faith alone, baptism is not for the remission of sins. Salvation by faith involves the submission to all the commands and requirements addressed to man's faith or that are given as expressions of that faith. "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) This faith is efficacious in saving by leading man to put on Christ in the action which declares his trust or confidence in Christ.

The ordinary style of expressing this proposition, "Is baptism for the remission of sins?" is a theoretical statement that loses half its real force. The practical, and hence real, question is: "*Is the man who believes and is baptized saved from his sins?*" That is the real question. The Bible says that he is. Man here ought to seek safety. The question is: "When does he reach the point of safety in fleeing from the evil?" The Bible says: "He that believeth and is baptized shall be saved." "Know assuredly, that God hath made him both Lord and Christ." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." "They then that received his word [or the conditions announced] were baptized." I might multiply passages on this point, but they are needless. The Bible plainly teaches that the believer who obeys in baptism is saved—is pardoned. On this subject there is no doubt. Everybody believes it. There is no dissent to the proposition *that he who believes in Christ with a full and trusting heart, repents of his sins, and is baptized in the name of Christ, is saved from his past sins, is pardoned, is accepted as a child of God.* No man who believes the Bible doubts that one whose faith has thus led him into Christ is saved from his past sins. That is what the Bible plainly teaches. Everybody understands exactly alike that such a person is saved, or pardoned. About what the Bible teaches concerning the pardon of the baptized believer in Christ there is perfect agreement.

The question in dispute is: "Is the believer who is not baptized pardoned?" About this the Bible says not a word. It is exactly the same question as: "Will faith alone save a man?" The Bible says nothing about faith alone saving a man. It says faith will save him. It says the faith saves him by leading him to be baptized into Christ, so putting him on. Every believer spoken of after the ordinance of baptism was established as saved, or pardoned, was a baptized believer. No unbaptized believer after the establishment of the church of God is recognized as saved, or pardoned. Then none doubt that those whom the Bible declares shall be saved are saved. The dispute is concerning

those of whom the Bible says nothing. The Bible speaks only once directly of faith alone, then to condemn it. (James 2.) It gives some illustrations of it. Some believed on him, but would not confess him for fear of the Jews. There is no misunderstanding or disagreeing as to the salvation of those whom the Bible declares are saved. The diversity is in reference to those of whom the Bible does not predicate salvation. Then people do understand the Bible alike on this subject. The theories of men they doubt and dispute.

Even on the popular, but unfair, statement of the question, "baptism for the remission of sins," the agreement is much nearer among critics and candid men of all countries and ages than many suppose. For the first four hundred years, not one voice dissenting, the church believed that baptism was for the remission of sins. The Romish Church so believes; the Greek Church holds to the same theory—both in an extreme sense. Every creed of Protestant Christendom known to me so teaches.

I have gone through these as the common points of difference in the current discussions of religion at this day. I think it clearly evident that in these cases presented there is but little difference in the understanding of men as to what is taught in the Scriptures. The differences on these questions are in relation to things not taught in the Bible. Men understand the Bible alike on these points. They differ on questions not taught in the Scriptures. It is not a difference in understanding the Bible, but a difference of opinion in reference to questions which have not been embodied in Christian faith as revealed in the Bible.

Work and Worship.

I could prove the same to be true concerning questions that have divided the religious world in years and centuries past in all sections of the world. Were we to examine questions which have destroyed the peace of congregations and disciples, they would be found precisely of the same character. There are two questions over which there is great diversity of sentiment. One affects the worship; the

other, the organization and consolidation of churches. On all points of worship for which we have either precept or example in the Scriptures there is perfect unity. The assembling, the teaching, the fellowship, the breaking of bread, prayer, exhortation, singing and making melody in the heart to the Lord—all recognize these as right, proper, and necessary. There is no diversity or division of sentiment on these points that are authoritatively presented in the Scriptures. Some think that the strict order of the primitive times is not necessarily to be observed, and feel themselves at liberty to introduce instrumental music into the worship. The Scriptures say nothing of this as a part of worship. Hence men divide and dispute, are of diverse judgments, and are not, cannot be, perfectly joined together in the same mind and in the same judgment. Then, again, in reference to church work and organizations and coöperation to carry it out. The Bible, by both precept and example, teaches that individuals and churches should " teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit "—in other words, to spread abroad the religion of Christ, our Redeemer, to lost and ruined sinners. In reference to this work and the means for doing it as recognized in the Scriptures there is not a breath of dissent. Christians are all perfectly joined together in the same mind and in the same judgment. They may let the selfish and sordid element of their nature prevent their doing what the judgment approves, but they are all of one accord, of one mind, on the work and manner and means for its prosecution as set forth in the Bible. There can be no division here, but others think that liberty is given them to form new organizations of churches or individuals for doing this work which are unknown to the whole realm of revelation. When these are presented, the unity of judgment is destroyed and strife and division come.

Now, I believe people can and do understand what God has presented in the Bible precisely alike, and that the questions that cause division and strife are not those taught in the Bible, but those introduced, concerning which the Bible teaches nothing. Men cannot agree where they have no

rule laid down to guide them. When they have an authoritative rule laid down, they can be perfectly joined together in the same mind and the same judgment. They can never be by introducing practices into the church for which there is no divine authority. The Savior demands unity, and the Holy Spirit says: "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) One deferring his judgment to another does not answer the divine requisition. There can be no active, harmonious, hearty coöperation in this course. The demand is imperative: "Be perfected together in the same mind and in the same judgment." They are to "be of the same mind, having the same love, being of one accord, of one mind." Then there is no occasion for compromise. Christians can be this on all questions and practices ordained and commanded in the Bible. On no other can they be. Whoever, then, introduces a question or practice not taught in the Bible introduces strife and division and schism. He is a schismatic, a heretic, and works directly contrary to the will of God; he destroys the unity of the followers of Christ, and so makes it impossible for men to believe that he is sent of God. Whoever does this, even under the plea of sending the gospel to the heathen, destroys the ground of man's faith in Christ, so really promotes infidelity.

The Ground of Absolute Safety.

No man has a right, then, to introduce or maintain or advocate any ordinance or practice not authorized in the Bible. No man has the shadow of a right to object to anything that is authorized. Then no man has a right to object to any ordinance, organization, or practice that another man has the right to advocate. They must be of one mind, of one judgment, be perfectly joined together in the same mind and same judgment, walk by the same rule, and have the same care one for another. The effort to do this plainly, clearly ties man down in all practical matters to the things

authorized in the Bible. This rule will cut off all human creeds in religion and unite men in and upon the all-sufficient creed given by God—the Bible, the whole Bible, and nothing but the Bible—which all believers do in theory at least accept and approve. It confines them to the names given in the Scriptures, the fitness and appropriateness of which all accept. It eschews all controversy in reference to the Spirit's working otherwise than through the appointments and institutions of God, and guides man to the word of God, the incorruptible seed by which we are begotten again, by which we "are quickened," and which is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness [right living]: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) What needs man anything beyond this? It maintains inviolate and incorruptible, as the great living truth of the Bible, that man is justified through faith, in defense of which all Christians are united. It cuts off the doubtful and controverted question of justification by faith *alone*. It maintains in vigor and force the necessity of a repentance that springs from godly sorrow, "which bringeth no regret." It causes man to accept that baptism by which a person is buried with Christ into death that he may be in the likeness of his resurrection, and which all Christians recognize as valid and acceptable before God. It causes the believer, every believer, to be baptized into Christ, so putting on Christ; so that in Christ we live and have fellowship with God. It cuts off from baptism all unbelievers, removes the question of division and strife, infant baptism, and unites them in one judgment and one mind upon the requirements of the Savior. It causes man not to rest on the doubtful ground of faith without obedience justifying, but brings him to profess his faith in the divinely appointed ordinance of profession—to wit, baptism—a burial out of the old man of sins, so putting it away; a resurrection to walk in a new life with Christ. He rests for pardon only where the Savior promises: "He that believeth and is baptized shall be saved." The Spirit commands: "Repent ye, and be baptized every

one of you in the name of Jesus Christ unto the remission of your sins." All believers in the Bible agree that when man trusts God through Christ, repents, and is baptized in the name of Jesus Christ, he is then pardoned, accepted, a child of God. He has then clearly and unmistakably reached the clear, full promise of God: "*He shall be saved.*" None doubt here. All agree that he is saved from his sins that are past. Stop short of this, and doubt and uncertainty, diversity of opinion, controversy, strife, is the result. Then in the walk, the worship, and the labor in the simple approved appointments of God in perpetuating our Christian characters and in converting the world we will be united; we will maintain the unity of the faith in the bond of peace. We will walk together because we are agreed. We will be of one mind and one judgment, because we accept through faith the one authoritative rule and guide. We reject anything beyond as bonds of union.

The excellency of this position is further manifested in this: Just where all agree is the place of absolute safety. Let what doctrine or theory of salvation be true that may, the man who does believe in Christ upon the things written in the Bible, does follow the teachings of the Spirit as revealed in his holy word, by repenting, being buried with Christ in baptism, and then in his everyday walk, in his worship, in his effort to spread the gospel among his fellowmen of earth, diligently and faithfully uses his best efforts to comply with the law of God, to use the appointments and instrumentalities revealed and approved in the Bible, sealed by the blood of Christ—such a man cannot otherwise than be safe.

Here is ground of absolute and positive safety. In reference to this there can be no doubt by any who believe the Bible. No man in matters of so vast moment as is involved in his eternal destiny will be willing to rest upon ground in reference to which there is a possible doubt, when a position concerning which there can be no doubt is in easy reach of every believing soul.

The great source of division and strife in the religious world is the unwillingness of men to be satisfied with the

approved appointments of God. They claim the right to add to, to modify, to supplement with their own devices and inventions. They claim that "what is not forbidden in the Scriptures is allowable." They seek and advocate and establish what is not forbidden instead of seeking and maintaining what is authorized and approved. A diligent study of the Scriptures would surely satisfy all that the Scriptures tie man to what is ordained, commanded, approved in the Bible. "Every plant which my Heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) The context of this passage shows plainly that the Savior meant not only that the worship offered through the precepts of men was offered in vain, but that all worship, even that which God commanded and which is presented through his appointments, is vain so long as the worshiper is teaching and holding as doctrines the precepts of men. The traditions of the elders could not be added to the commandments of God without vitiating the service rendered in obedience to the commandments of God. It is an assertion emphatic that God accepts no divided fealty. Man can add nothing to the appointments of God without nullifying and destroying them. He then adds: "Every plant which my Heavenly Father planted not, shall be rooted up." Every thought, every institution, every organization which does not have God for its author shall be destroyed. God's power is in God's institutions. God will be served only in his own appointments and bestow his blessings upon his children as they walk in his institutions and use his approved instrumentalities. He is a jealous God. His institutions are not only to be preserved pure, but his children can rely upon none other than his. No additions can we make to them. "Who hath required this at your hands?" will be a question of as fearful import at the last day as the charge: "You have neglected my commandments and forsaken my paths." It was as great a sin in David to put on Saul's armor as to fail to use the sling and stones.

But to close. It is not concerning things that are commanded or approved in the Bible that controversy and divi-

sions exist. On these believers in the Bible are agreed. If Christians will just confine their faith and practice to the things written, approved, and required in the Bible, they will require no other efforts at union; they cannot separate. The only cure for division is to add nothing to the things revealed and approved in the Bible. He who adds another point to the faith or another institution or another addition to the appointments of God, either to its government, mode of operation, or worship, than that revealed in the Bible, introduces questions that necessarily gender strife, destroy the unity of the body of Christ, and himself falls under the law of heresy. We should seek not the things that are not forbidden, but we should seek for that which is revealed, commanded, approved in the book of God. All therein is sealed by the blood of Christ and is vested with the power of God; all else is without that blood and possesses only human efficacy. The Bible is at once the guide and limit of the faith and actions of the Christian.

CHAPTER XII.

THE SPIRIT OF CHRIST.

"The sweet reasonableness and righteousness, the charity of the gospel, summed up in the single phrase, 'the Spirit of Christ,' is the true orthodoxy of Christianity." This sentence I copy from an article intended to deprecate what the writer denominates the narrowness and sectarianism of those who insist on a rigid adherence to the teachings and a strict construction of the precepts and examples of the Scriptures. It is intended to indicate that the Spirit of Christ is tolerant of variations from his law and does not require rigid obedience to law; that just so there is a mild, pleasant, amiable temper, somewhat religious, even though the laws of God are not strictly obeyed, Christ approves. Now, is there any foundation in the life, the teachings, or the examples of Christ to justify such a conclusion? I fully agree that if we act toward God and man according to the Spirit of Christ, he is pleased with us and our salvation is made sure. If we do not act according to his Spirit, we are none of his.

Christ's Spirit Manifested in His Teachings and Life.

We can learn the Spirit of Christ only as it is manifested in the life and teachings of Christ. Has he in his life and teachings indicated that an amiable spirit that looks with favor or excuse upon departures from his law and his examples is acceptable or will be tolerated? The prophecy of Moses, his type as lawgiver, was: "Every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." (Acts 3: 23.) The forerunner said of him: "Whose fan is in his hand, and he will thoroughly cleanse his thrashing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable

fire." (Matt. 3: 12.) He came to fulfill the law. His first work was to purge out every human addition to the law, to burn up all that was not of God with unquenchable fire. It would be difficult to conceive of an expression indicating greater intolerance of all additions to the word of God. He began his ministry by walking sixty-five miles to be baptized; and when the forerunner, with conscious inferiority, objected to baptizing him, he said, "Suffer it now: for thus it becometh us to fulfill all righteousness" (Matt. 3: 15)—do the whole will of God. His second recorded expression is, "It is written" (Matt. 4: 4), and an appeal to it as his only support. The first sentence of his teaching was, "Blessed are the poor in spirit" (Matt. 5: 3)—those who have no way or spiritual resources of their own, but are willing to receive help of God upon God's own terms. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." (Verses 11, 12.) Much of the Sermon on the Mount is taken up with purging out from the law of God the human additions to the law and restoring the law to its rigid purity as it came from God, that he might fulfill God's law, unadulterated, unmixed with human additions. "Ye have heard that it was said to them of old time, Thou shalt not: . . . but I say unto you" (verses 21, 22), changing to the pure and perfect will of God. He closes it by saying: "Not every one that saith unto me, Lord, Lord [that is, worships me as Lord, Lord], shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23.) Here are men full of religious zeal, so full of his Spirit, they think, that they can work miracles in his name, prophesy, cast out demons in his name; and yet he pronounces them workers of iniquity, and says that he will reject them in the

last day. This ought to be a warning that no amount or degree of religious zeal, no amount of service or devotion, no amount of religious feeling, that neglects the will of God, is looked upon with the least allowance by the Son of God. This sermon is closed with the warning that he spoke as one having authority, and not as the scribes, which indicates that what he commands must be accepted because he commands it, and that the service depends upon his authority for its virtue and efficacy. No man can change or modify his commands without attacking the authority of Jesus the Christ. His commands stand by his authority. "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 18.) Christ would be the last being in the universe to encourage or tolerate departures from the strict law of God. He declared to his disciples that it was his meat and drink to do the will of his Father, that he remained one with his Father and in the love of his Father by keeping his Father's commandments, and admonished them to remain in his love by keeping his commandments.

Jesus said to the Pharisees and scribes, "In vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15: 9)—that is, the observing of a commandment or expediency of man in the worship of God renders the whole worship vain. God refuses to accept worship from one who introduces the precepts of men among the appointments of God. He then presents as a sin as simple and harmless a practice as washing the hands before eating when done as an act of worship, and declares that they who do such things "are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15: 14.) He says of these: "Every plant which my Heavenly Father planted not, shall be rooted up." (Verse 13.) He denounces as hypocrites those who profess to follow him, yet by human traditions and experiences make vain the commandments of God, who set them aside or substitute for them or dovetail into his service human inventions or devices, even though they be the traditions handed down from the fathers. Now, if as simple and harmless—nay, com-

mendable—a practice as washing the hands becomes a sin and vitiates the whole service when done as an act of worship without divine sanction, what practice not ordained of God can be added that will not vitiate the service and bring condemnation on those doing it? Christ not only shows thus that any worship vitiated by the admixture of human inventions, traditions, and experiences, is offensive to God, but he distinctly declares: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. . . . That the world may know that I love the Father, and as the Father gave me commandment, even so I do." (John 14: 15-31.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.) "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (Verse 7.) "Ye are my friends, if ye do the things which I command you." (Verse 14.) Every relationship connecting us to God, every blessing that comes from God, and the love of God itself, depends upon our rigidly, at whatever cost, casting out from our service everything not commanded by God, and warning others to do the same, else all our service to God is vitiated and he refuses to recognize us as his friends. "This is the love of God, that ye keep his commandments." (1 John 5: 3.) Love to God cannot be manifested, does not exist, save in obedience to him. He refuses to recognize any man as loving him, pronounces his profession of love hypocrisy, who does not rigidly put from him every act of worship and service not ordained by God. He who adds to or changes the divine order is classed as an enemy of God.

The apostles follow up this thought with the same teaching. Paul says: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." (1 Cor. 14: 37.) To acknowledge this is to obey the things written by Paul as the commandments of God. Obedience to the commandments of God stood above all manifestation of spiritual or prophetic power as showing that the man was of God. James said: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (James 2: 10.) "Receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves." (James 1: 21, 22.) Peter said: "Ye have purified your souls in your obedience to the truth." (1 Pet. 1: 22.) John said: "If we walk in the light, as he is in the light [do the commandments of God as Christ did them], . . . the blood of Jesus his Son cleanseth from all sin." (1 John 1: 7.) Not if we are religious, kind, friendly, and fraternal; but if we keep his commandments as Jesus kept them, without a single addition or subtraction, then, and only then, does the blood of Jesus Christ, his Son, cleanse our souls from sin. When we turn from the blood-sealed commandments of God, we turn from the blood itself. Revelation closes with the solemn, awful warning: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them [the things written in this book], God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) It is a slander, a gross slander, upon the Son of God, upon the Holy Spirit, upon the word of God, to intimate that they or any one of them manifest a spirit that looks with favor or allowance upon any degree of amiability, zeal, or religious devotion that sets aside the word of God or brings human inventions into the service of God. The whole Bible, the life of Jesus Christ, the teachings of the Spirit, the lives of

the holy apostles, all declare with one voice that implicit obedience to the divine word and order, rigidly excluding all traditions and devices and inventions of men, alone can secure God's blessing. It is infidelity to teach that men can turn from the blood-sealed appointments of God, can neglect or turn from his commandments, and accept any inventions or devices of men in lieu of obedience to divine law, no matter how much they may cry: "Lord, Lord." It is a glaring misrepresentation of the spirit of Christ to say that any one can turn from a rigid and exclusive adherence to the commands of God and still possess his spirit. The spirit of Christ is by preëminence the spirit of faithful, rigid, zealous, exclusive obedience to God in all of his appointments, and the equally rigid exclusion of everything not commanded by him.

The great question of accepting or rejecting God and of God's accepting or rejecting us is involved in this point. He who rigidly and exclusively walks in the appointments of God, accepts him; he who walks in other paths, adds to or takes from his commandments, rejects him. He who consciously rejects or modifies one point or adds one point to God's law is guilty of all. We ought to see and act on the issue involved in this point. The position is ridiculed as legalism, but it is only infidelity lurking in the heart that ridicules a faithful, rigid, exclusive walk in the blood-sealed appointments of God. The spirit of Christ is by preëminence the spirit of a zealous regard for and obedience to the commands of God, and an equally zealous purging out, rooting up, every plant not planted by God.

Christ said: "I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." (John 5: 30.) "My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.) These declarations clearly show that the spirit of Jesus is to do just what God willed and commanded. He came to earth by his life to show exactly what a human life conformed perfectly to the

will of God would be, and to encourage others by his example to do that will with a perfect assurance that it would bring happiness in both this world and in that which is to come. The very mission of Jesus precludes the idea that he possessed a spirit that could in any manner tolerate under any pretext a setting aside the strict commands of God. He recognized that God, his Father, was a jealous God and did not tolerate any interference with his law or modification of his appointments. Jesus watched over and guarded the law and appointments with the same jealousy that God himself did. He was jealous of his Father's law and of his Father's honor. His Father's will was his will. "My meat [the very staple of my life, without which I could not exist] is to do the will of him that sent me." It is a gross perversion of and misrepresentation of the spirit of Christ to intimate that he could look with the least shadow of allowance upon the changing of the laws and appointments of God.

Christ's Spirit One of Self-Denial.

The spirit of Christ was one of self-denial. This was possibly his most striking characteristic. It was shown in his whole mission and life. It was self-denial for the good of others. He left the throne of the universe, where he was so highly exalted in honor and glory that it was no robbery of God, no derogation of his honor, for Christ to be made equal with God. He came to earth to be born in a manger; to live with no place to lay his head; to wear the crown of thorns and die on the cross; to lift up and exalt rebellious, sinful, dying man. His whole life was one of denying self of all fleshly gratifications, of refusing earthly honors, that in his self-denial and humiliation he might save man.

If we would have Christ's spirit, we must have the same desire to deny self. We must be willing to deny fleshly gratifications and self-seeking pride, forego earthly pleasures, comforts, possessions, and honors, to save our fellow-men. A man who, in order to gain riches and honors, to gratify the flesh or secure earthly place, is willing to see men suffer and go down to eternal darkness without God, is willing to

see God's laws trampled under foot and dishonored, rather than give up all for him, does not possess the spirit of Christ and can be none of his. He who is determined to have good things in this life must be content with evil things in the world to come. "Abraham said [unto the rich man], Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish." (Luke 16: 25.) Jesus said: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Matt. 16: 24, 25.) It is not only needful that man should sacrifice this personal pride and gratification, but he must have the same disposition to have no will of his own; his pleasure, his meat and his drink must be to do the will of God who is in heaven. This firm, patient, tenacious, unyielding adherence to and maintenance of the word of God in all its parts is entirely compatible with the spirit of gentleness, kindness, mercy, and love that shone forth in the life of humiliation, self-denial, and tenderness manifested by Christ. It is not only compatible with that spirit of charity that without measure was manifested in the life of the Son of God, but is an essential part of the spirit of Christ, its chiefest characteristic of that spirit, and without that spirit we are none of his.

Christ was Kind and Forgiving.

Christ was tender and gentle, kind and forgiving to humanity. Because he was, it is assumed that he looks with allowance upon the departures from divine law of men who worship him. He has constantly guarded against such assumption. He warned that "not every one that saith unto me, Lord, Lord," is accepted. He has warned that those are hypocrites who draw nigh unto him with their mouth and honor him with their lips, while their heart is far from him. (See Matt. 15: 3-5.) God accepts the actions of the life as the only true expression of the heart. Hence these people, professing to serve him, yet following the tradition of

the fathers, are said to draw nigh with the lips, honor him with the mouth, but their heart is far from him. The heart is right and acceptable with God only when it seeks earnestly to know the will of God and walks in that will, neither adding to nor taking from it.

Christ was tender to the unfortunate, kind to the afflicted, and merciful to the sinning. He delivered the woman taken in adultery from those as guilty as she, who were accusing and abusing her. He refused himself to condemn her if she would sin no more. He held up the publican who "would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner" (Luke 18: 13), as accepted of God rather than the self-righteous Pharisee who, in his religious zeal, neglected the commands of God. He received the publicans and sinners, went to their houses and ate with them, while condemning and rejecting the scribes and Pharisees as hypocrites. To understand the full force of this, we must remember that the scribes and Pharisees were religious people, devoted worshipers of God, but had changed the laws and appointments of God to suit the convenience of time and place, and had exalted the tradition of the fathers to be of equal authority and sanctity with the commandments of God. The publicans and the sinners were those who, making no pretension to religion, gave way to fleshly lust and indulgence. He had a tender regard for these. He ate with them. It is said of him: "And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." (Matt. 9: 10-13.) The self-righteous, the overconfident, that assumed a devotion that could modify or add to or take from the appointments of God, could not be saved, while the vilest sinner was the object of the Savior's tenderest compassion;

and the Lord showed sympathy toward him, that he might draw him away from and out of his sins to an obedience to the law of God. His sympathy with human suffering was tender and compassionate. As the result of his walk among men, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." (Matt. 11: 5.) Of his mission he declared: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4: 18, 19.)

Over Jerusalem, that rejected him, Jesus could weep and cry: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!" (Luke 13: 34.) The reason of the awful fate that awaited them, that called out this deep sorrow, was that these people added to the laws of God and refused to receive him and turn at his warnings. God had loved Jerusalem and her people with an earnest and persistent love. Jesus sorrowed over Jerusalem with a peculiar anguish because they would not listen to his teachings and turn. The changes of the law of Moses and the failures to walk by it was the groundwork of the rejection of Jesus Christ. In his compassion for man and in his joy at redeeming man, he lived as a man of sorrows and acquainted with grief, and died the excruciating death of the cross to redeem man. He did this to establish and consecrate with his own blood the perfect law of God. These sorrows, this deep grief for man, this death of shame, was endured, because without conformity to the divine law man could not be saved. Christ in the very agonies of the cross could look upon his persecutors with tenderest compassion and pray: "Father, forgive them; for they know not what they do." (Luke 23: 34.) That prayer could only be answered through their coming to the Father's will. They worshiped God, but did not worship and serve him according to his will.

Christ has no Sympathy for Presumption.

Notwithstanding all this tender compassion for man, all this sympathy with him in his weakness, his infirmity, his sins, there is not in the whole life and teaching of Jesus a single word of allowance or sympathy for the slightest departure from or change of the institutions of religious service or from the plain will of God. "Woe unto you, scribes and Pharisees, hypocrites!" (Matt. 23: 13), is the usual style of address to those worshipers of God who presumed to change or set aside the divine law.

God is tolerant of human weakness and infirmity. He has no forbearance with the human presumption that changes his law, modifies his ordinances, undertakes to determine what is right in his service by what seems good to man or that works best. It takes as high authority to change a law, to modify it, to add to it, to take from it, as it does to enact it. For men to assume to do any of these things is to assume the prerogative which God has reserved to himself. That is to assume the seat of God. It is the essential element of antichrist. Whosoever adds to or takes from the appointments of God, no matter how religious or devoted, he is antichrist. He who imagines, because Christ is kind to human weakness and infirmity, forgiving to human sinfulness, that he is tolerant to departures from the law of God, wholly mistakes and misapprehends the spirit of Christ. The spirit of Christ is: "*I am come down from heaven, not to do mine own will, but the will of him that sent me.*" (John 6: 38.) Every one who possesses the spirit of Christ is jealous of the prerogatives of the Father, guards his laws against change or perversion, and seeks to bring about that state of affairs in which God's will shall "be done, as in heaven, so on earth." (Matt. 6: 10.) The spirit of Christ is the spirit that jealously guards the will and institutions of God from change or modification by human hands.

Jesus Christ had more compassion on those who nailed his fleshly body to the cross than on those who, under the garb of superior sanctity and greater devotion, changed—took from, added to—the will of his Father. One stabbed

and mutilated his fleshly body; the other, his spiritual body, which he sacrificed the fleshly body to build up, and which is more precious and sacred to him than the fleshly body ever was. Let us not mistake the spirit of Christ. It never looked with allowance upon any service of God, save a faithful, loving walk in the will of God, jealously observing all the appointments of the Lord, eschewing the additions and changes of man. They all lead away from God, and whatever leads from God is sin and an enemy of God and man. Christ was the most perfect legalist this world ever saw. He complied in both spirit and letter with the law of God in its most minute particular. Not one jot or tittle could pass from God's law until all was fulfilled. This was the law from Sinai, sealed with the blood of bulls and goats. Much more jealously will he demand the observance of the law from Zion, sealed with his own lifeblood.

The spirit of Christ is manifested in his unyielding attachment to the will of his Father. He under no circumstances yielded or compromised the will of God. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 18.) "It is easier for heaven and earth to pass away, than for one tittle of the law to fall." (Luke 16: 17.) Jesus Christ reverenced with a holy devotion every jot and tittle of the law of God, and in his life, with faultless obedience, walked in and fulfilled every point of that law even to the least, and with a godly jealousy guarded against the slightest departure from it. His union with God was perfected by and dependent upon his doing his commandments, and our union with God is dependent upon our guarding with godly jealousy against setting aside his law in the least particular. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matt. 5: 19.) The object of Christ's mission to earth was to so reinstate the rule, dominion, and authority of God that his will shall "be done, as in heaven, so on earth." The spirit of exact and unques-

tioning and jealous obedience to every commandment of God, even to the least particular, is the spirit of Christ.

The Holy Spirit came to guide the apostles into all truth and to call to their remembrance all things whatsoever he commanded them. They were to follow Christ in his faultless obedience to the will of God. Paul said: "Be ye imitators of me, even as I also am of Christ. Now I praise you that ye . . . hold fast the traditions, even as I delivered them to you." (1 Cor. 11: 1, 2.) "Whereunto we have attained, by that same rule let us walk. Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample." (Phil. 3: 16, 17.) In every letter there is the earnest exhortation to walk in the footsteps of Paul—to do the things he did, to follow him with the exactness and fidelity with which he followed Christ the Savior. They are everywhere warned against following human wisdom. "For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to naught. . . . The foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (1 Cor. 1: 19-29.) This shows clearly that human wisdom is not a safe guide in providing substitutes for divine provisions. It is infidelity to God to talk of setting aside or departing from divine example with human wisdom or "sanctified common sense."

The Spirit says: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?" (Heb. 2: 1-3.) In this two things are notable: (1) The word spoken

by angels was steadfast—that is, could not be changed, bent, modified, or set aside. It was firm, immovable, and as inexorable as God himself. (2) Under it "every transgression and disobedience received a just recompense of reward." Here are two kinds of sins: (1) *Transgression* is going beyond the divine law, presuming to go or to do where God has not commanded. This is a sin. (2) *Disobedience* is not obeying the will, not doing the thing commanded. This in a sin. In Bible enumerations the greater of things comes first. Transgression, then, is a greater sin than disobedience. Transgression partakes more of the nature of the presumptuous sin. A man presumes on his own wisdom, adds to the appointments and word of God. He corrupts the divine law and order. Going where God has not led the way, doing what God has not commanded in religion, is of the essence of presumption—walking without God. Disobedience is from human weakness and human frailty, is a failure to do the will of God. But it leaves that law uncorrupted and undefiled as God gave it and God's institutions unperverted. God looks with much more allowance on this sin than on that. It is clearly better to fail to do, in service to God, what he has commanded, from weakness and infirmity, than it is to go beyond his commandments and do what he has not commanded. A diligent study of the Scriptures will show that every example of God's dealing with man, in both the Old and New Testament, confirms this as true. This passage clearly teaches that transgressing and disobeying the will of God under the new dispensation is a much more fearful crime against God and will be visited with a much severer punishment than the same offenses received under the law of Moses. Yet under that law every act of doing more than God required or failing to obey him met the recompense that was just for the violation. The transgression was always more severely punished than the disobedience, as was just. A transgression is necessarily an adding to the law of God. It is passing beyond, outside of, his law, the lines of his guidance, the limits of his institutions, and is a doing what he commanded not to be done, or doing what he had not commanded to be done. Now

you may look back and see that a mistaken zeal and an over degree of anxiety to protect divine institutions from neglect, rather than a watchfulness that we do the will of God, often brought swift punishment to him who offered zeal and devotion in lieu of obedience to God.

There is scarcely a page in the Bible that does not emphasize the truth that to obey is better than sacrifice, and to hearken than any degree of zeal or devotion that we can bring. "A man . . . is not crowned, except he have contended lawfully." (2 Tim. 2: 5.) "A little leaven leaveneth the whole lump." (Gal. 5: 9.) That is, a slight departure from the word of God makes room for widespread departures; and such departures never run backward; they always increase and spread. The spirit that treats lightly a departure in one point prepares for a departure in another. It grows in intensity, boldness, and degree by being exercised. The only place to check the spirit of innovation is before it begins to work. Hence the Holy Spirit says, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2: 10), and fearfully warns that whosoever adds to the things written in the book, to him shall be added the plagues written in the book. The spirit of Christ is the spirit of rigid adherence to the divine precepts and examples, and it jealously guards against the slightest addition to or taking from these by human wisdom.

Christ's Spirit Manifested in the Characters He Loved.

The spirit of Christ is manifested in the characters that he especially loved. Christ and God are one in their purposes, feelings, and loves. The persons whom God has approved in all ages of the world are those who tenaciously clung to the will of God as revealed in his law, without change or modification under any pretext whatever. He has placed under the ban of his condemnation all who, under whatsoever pretext, changed or modified it. We may begin with Adam and Eve; take Cain and Abel, Noah, Abraham, Isaac, Esau, Jacob, Saul, David, every king, warrior,

prophet, and priest, false or true, and God has shown his love, not for the man that was most amiable in disposition, not for the one that bestowed the greatest charity, nor for him who was most devoted and zealous in worship. A man may give all his goods to the poor and his body to be burned, and yet be nothing before God. (See 1 Cor. 13: 3.) But in all ages God has loved best him who most faithfully obeyed the will of God. Eve sought wisdom in disobedience to God. Cain was zealous in his devotion. Saul was earnest in worshiping God and in devising new ways to secure him special honor. God taught him that "to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22.) Josiah, the king, reigned long in Israel, and had the testimony that he did that which was right before the Lord. He kept a passover, of which it was said: "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did any of the kings of Israel keep such a passover as Josiah kept." (2 Chron. 35: 18.) Yet by refusing to listen to the voice of God he died the death of a sinner before God. Then, too, as Uzzah drove the oxen that drew the ark, they stumbled, the ark tottered as though it would fall, and he put forth his hand to prevent it. It was unlawful for any, save the high priest, to touch the ark. God was wroth that Uzzah even under this impulse should forget the law, and smote him dead. (See 2 Sam. 6: 6.) It was of much greater importance in the sight of God that man should respect and reverence his law than that he should try to save from profanation the sacred ark of God through forgetfulness of the divine law. No setting aside of the law of God, no change of the order of God, under the desire of honoring God or out of desire to protect his institutions from profanation and disgrace, can be allowed by God.

When men were so steeped in ignorance and under dominion of fleshly lust as not to be able to appreciate the full, perfect will of God, he, as a training school, gave a less perfect law until they were elevated to the point of obeying God's perfect law, then this perfect law was revealed, as in the case of divorce; but the law of God in force must be obeyed.

Some who should know better seem to think that under Christ, as men walk by faith, not by sight, and are under faith in contrast with the law, there is not the same obligation to walk rigidly in obedience to the law of faith. The Spirit, after enumerating a number of violations of the law of Moses and the summary punishment of these violations of law, says: "Now these things happened unto them by way of example; and they were written for our admonition. . . . Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 11, 12.) "See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven." (Heb. 12: 25.) Turning from God or neglecting his appointments, sealed by the blood of Christ, and accepting others not appointed by God, not sealed with his blood, is to turn from and reject God and to refuse and trample under foot the blood of Christ. It is a fearful thing to treat lightly or turn from the blood-sealed appointments of God—to lightly substitute other things for his will. The substitution of faith for works did not lessen the obligation to rigidly obey the exact will of God. It increased it. Faith puts heart in the service. When our heart is in a work, our feelings all enlisted and aroused, it is much easier to do a work than when we have no heart, no interest, in the work. Under Christ, where we walk by faith, the heart must be in the service, the feelings must be enlisted; hence the service becomes a labor of love—one that we find pleasure and joy in performing. There is less temptation to neglect or turn from such service. The service is a joyful one; it is not burdensome; and so the greater condemnation rests on us if we fail to obey faithfully and exactly the will of God. Faith does not lessen the obligation to obey rigidly and faithfully the law of God. It increases it. Faith removes the burden of obedience and changes it into a loving, joyous service—the service of a child to a kind and loving father. It becomes the grateful return of a true heart for the redemption of the soul from eternal ruin. If we look at the precepts of the Savior, this truth is fully borne out.

"It is easier for heaven and earth to pass away, than for one tittle of the law to fall." (Luke 16: 17.) "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matt. 5: 19.) "I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) Christ came to give man an example of walking by the will of God. For man to do this is to be lifted above his own feeble sense and wisdom and to be lifted up into the light and wisdom of Almighty God. This is what the religion of Christ proposes to do for man. It lifts him up from the darkness and the clouds, the doubts and uncertainties, that hang around his pathway here, to preserve him from the mistakes, the troubles, the wrongs into which frail human wisdom would lead him and to enable him to walk in the light and be guided by the infallible wisdom that comes from the throne of God. It is strange that any man, in the least particular, should turn from that wisdom to the poor, flickering light of human wisdom. A human wisdom that goes to displace this divine light is never "a sanctified wisdom."

Christ, in his dealings with his disciples, manifested his spirit by showing a peculiar love for those who most rigidly insisted on full and exact obedience to the law given. John is said to be "the disciple whom Jesus loved." John is usually esteemed a very gentle, amiable, and loving character. This may be true; but if so, it is because gentleness and love are often combined in the same character with the most earnest and rigid adherence to law and with something of fierceness in opposing the wrong. John from the beginning was called a "son of thunder," which indicates a fiery zeal in carrying out a work. John was rigid and fierce in opposing the wrong. He it was who would forbid those who journeyed not with them and would have called down fire to consume the village that did not receive them. The Savior loved the zeal for right, but showed that the right was not to be maintained by the use of these destructive means. It was John that saw and presented the character of

Jesus as that of perfect submission to the will of God, as ignoring, crucifying his own will to exalt the will of his Father. It was John that especially appreciated and exalted the Lordly and Kingly characteristics of the Messiah, and that saw that the keeping rigidly and faithfully the commandments of God is the consummation, fulfillment, embodiment, and declaration of love; that to obey is to love. "This is the love of God, that we keep his commandments." (1 John 5: 3.) "If a man love me, he will keep my word." (John 14: 23.) "He that loveth me not keepeth not my words." (Verse 24.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.) It was John, the disciple whom Jesus loved, that declared in his old age: "Whosoever goeth onward [goes beyond the commandments of God] and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) It was the same disciple, beloved of Jesus, that commanded: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 10, 11.) No one who rejects the teaching of Christ could be countenanced. The Savior clearly made the apostle, who all through life, down to old age, most fully appreciated and taught the necessity of absolute obedience to God's law as the fulfillment of love and the means of union with God and of securing the cleansing of the blood of Christ, the special object of his signal love. Who dare say that he did not so love this disciple because of these very qualities that were the peculiar characteristics of John? Then the spirit of Christ is one that excludes all turning from or neglect of the commands of God, or substitution of other service for that ordained by God, and insists on rigid obedience to the divine will as the only fulfilling of love and the only means of union with God and of cleansing from sin by the blood of Christ.

Legalism is rigid adherence to law. The law of God requires an obedience to God's will that springs from the

heart. Without the heart is in the service, no obedience is or can be rendered. Then the spirit of Christ is the essence of legalism. It insists upon an obedience to the whole law of God from a heartful trust in God. The more trusting the heart is, the more faithful and rigid will be the adherence to the will of God.

CHAPTER XIII.

CONSCIENCE—ITS OFFICE.

Conscience, in its elemental quality, is the sense of right and wrong. I do not mean by this a knowledge of what is right and wrong, but the faculty within man that draws the distinction between right and wrong, that declares there is a right and a wrong, that insists that the right should be performed, the wrong avoided. It does not determine what is right and what is wrong. This is the province of judgment. What a man thinks is right and what wrong depends upon the standard of right that he adopts. This depends upon his surroundings and the influences that mold his thoughts—what is properly embraced in the term *education.*

There is implanted within man a constitutional capacity that recognizes some things right and others wrong. That this cannot be entirely destroyed or eradicated is certain. But it can be greatly perverted and prostituted by evil surroundings and false teaching; and when this is done, conscience itself subserves the evil and not the good. A child can be taught to commit almost any crime known to the catalogue if a good motive can be assigned for doing it. It may well be doubted whether a child could he taught that theft and murder, within themselves, are right and good. Yet thousands have been taught that to steal and murder, as helps to certain ends, are right and good. When they thus have the higher motive placed before them, the stronger and more active the conscience, the more they rob and murder.

All religious persecution is based on this truth. Men judge that the highest interest is spiritual and eternal good. To promote the honor of the Creator and the good of men, men persecute, rob, and murder. They do this to destroy

that which, in their esteem, hinders the highest good and to deter from the path that leads to eternal ruin. The more intense and acute the conscience, the more vigorous and bitter the persecution. Paul, the most conscientious of men, was the most fierce of persecutors. Francisco Ximenes, inquisitor general of Nain, is an example of a man obeying most scrupulously an exacting conscience, who numbered the victims of his persecutions by thousands. Calvin, scrupulous in maintaining a good conscience, put Servetus to death for the glory of God. Conscience leads to any and all deeds of violence when the judgment approves these as means to the attainment of a higher end.

It is right to keep the conscience clean and good. The Bible so teaches. Paul says: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) That is, a man cannot do what he regards as wrong without sinning in this, because he does violence to his own sense of right and acts from an unworthy motive. God refuses service that is not prompted by conscience, because the service then is hypocritical. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (1 Tim. 1: 5.) Love is the fulfilling of the law. The purpose and end of God's law is that man may be led to do God's will out of a pure heart and with a good conscience and an unfeigned faith. It takes all these conditions to make service acceptable to God. A man without a pure heart, without a good conscience, and without faith that is unfeigned, cannot do acceptable service to God. Men harden their hearts and sear their consciences by doing what their consciences condemn. A man who thus violates and corrupts and defiles his conscience cannot do acceptable service to God. While the good conscience may lead men to violate the will of God, run counter to his teachings, it cannot serve God without it is kept pure. A man's conscience is defiled, blinded, seared, by doing what he knows is wrong or refusing to do what he knows to be right. There is no more dangerous condition that a man can place himself in than to habituate him-

self to do what he knows is wrong or to refuse to do what he knows to be right. Righteousness is doing right, is practicing the truth of God. To know the right and refuse to do it is to hold the truth in unrighteousness. This state is the object of God's special condemnation. Paul says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness" (Rom. 1: 18), because that which may be known of God is manifest in or to them. Yet they refuse to do this will of God and defile their consciences. On the other hand, he says: "For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified: (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." (Rom. 2: 12-15.) This passage teaches on its surface that justification is found only in doing the law; that not even those without the law are justified, save as they do the things contained in the law. Hence conscience is not a law even unto those who have not God's law. The province assigned conscience is that it bears witness as to whether the person did the service from the heart, with the thoughts accusing and excusing. This is certainly the last passage to teach that he who follows his conscience is justified before God. A man, to render acceptable service, must have a good conscience; but a promise of divine blessing is nowhere made to one who keeps his conscience pure. A good and understanding heart is needful to acceptable service; yet no blessing is promised simply to an understanding heart, even of the word of God. On the other hand, Paul says: "If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." (1 Cor. 13: 2.) These are conditions of acceptable service; but in

themselves they do not secure acceptance, save as they lead on to that which gives acceptance.

Examples clear and unmistakable of this we find in the cases of the betrayers and crucifiers of Jesus. Matthew says: "Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood." (Matt. 27: 3, 4.) Judas repented, and was so filled with remorse that he could find no comfort or peace in life, and hanged himself. But he found no favor with God. He knew Jesus was innocent when he betrayed him. Pontius Pilate likewise testified to his innocency when he said, "I find no fault in this man" (Luke 23: 4); yet he signed his death warrant. He found no place for repentance. But when Pilate would let him go free, the multitude cried: "Crucify him, crucify him!" When he washed his hands, declaring, "I am innocent of the blood of this righteous man" (Matt. 27: 24), the multitude cried: "His blood be on us, and on our children" (verse 25). It seems that they were more bloodthirsty and more cruelly guilty than either Judas or Pilate. Yet they found mercy, while there was no mercy for Judas or Pilate. Wherefore the difference? Jesus prayed for the multitude, but no prayer did he make for Judas or Pilate. Why? Jesus gave the key when he prayed: "Father, forgive them; for they know not what they do." (Luke 23: 34.) They were acting with a good conscience. They honestly thought they were doing God's service. The other two knew they were sinning against innocency. They violated their conscience in what they did. Such a crime as Judas or Pilate did against the conscience locked the door against their repentance and closed the gates of paradise against them; but a good, clear conscience, even to the crucifiers of the Lord, held ajar the gates, that if they would repent they might find pardon.

Saul of Tarsus is another example. He was exceeding fierce and bitter against the followers of Jesus. His very breathings were of threatenings and slaughter. He delivered men and women to prison and gave his voice for the

death of those who called on the name of the Lord Jesus. Yet he found pardon. He tells us that he was chief of sinners—chief of that class of sinners who kept good consciences. He says: "I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13.) This clearly implies that had he persecuted the church as he did, knowing that it was the church of God, no pardon for him could be found. This accords exactly with the cases of Judas and Pilate and the mob who crucified Jesus. To commit these sins consciously was to forever bar the gates of mercy to them. To do them believing they were serving God, or with a good conscience, left the way open for repentance and pardon to them. But certainly being true to conscience did not secure salvation, else those who crucified the Lord were in a saved state when they were crucifying him, else Paul was in a saved state while breathing out the threatening and slaughter against all who called on the name of Jesus. Their honesty of purpose, their good consciences, only kept them in that state or condition that rendered salvation possible if they would repent of their sins and turn to God.

I take it that all who cried for the crucifixion of the Lord were honest. The way was open for all to repent and be saved. Jesus prayed for all, but all were never saved. Many on the day of Pentecost repented and were saved. But Stephen preached to a multitude of these crucifiers of the Lord. They refused to repent; and when Stephen charged them with being "the betrayers and murderers" of the Son of God, they stopped their ears, ran upon him, cast him out of the city, and stoned him to death. He, too, prayed for them; "for they know not what they do." They then acted with a good conscience in crucifying and murdering both Jesus and Stephen; but they were not saved.

Had some of our modern religionists been present when Peter said, "Him . . . ye by the hand of lawless men did crucify and slay" (Acts 2: 23); or when Stephen said, "Of whom ye have now become the betrayers and murderers" (Acts 7: 52), they would have indignantly replied: "The Jew who crucified Jesus believed himself right in the sight of Heaven; therefore he was right." But while some

who honestly believed they were doing God's service in crucifying Jesus repented and were saved, others similarly dealt with hardened their hearts and added the crime of Stephen's death to that of Jesus.

Fidelity to conscience does not even guarantee that those who sin with a good conscience will accept the truth and repent when they hear it. All who follow their consciences do not seek to know and honor God. They think they are safe if true to their conscience, so are indifferent to the law of God. A good conscience is needed in the service of God, but to exalt one's conscience as an infallible rule of right is to hold that it is divine. Whatever is infallible is divine. To hold one's conscience infallible is to hold himself infallible and divine; it is to deify and worship self. Whatever one holds as an infallible and safe guide to him, he makes it his god. To worship and honor self is to reject God; it is infidelity.

Reason and understanding must be used in the service of God. A good understanding is needed. But he who exalts his understanding or reason into a rule of action and a standard of right displaces God and his law and exalts into a master and ruler what God gave as a servant and help to understand and obey the divine rule. To make reason the rule and standard of right is to displace God and his authority. When we make reason the standard, we look to reason and its conclusions as the end. This releases us from obligation to learn and obey the will of God. When we make the word of God the only rule and standard of right and the ground of justification, we are brought under obligation first to cultivate our reason and understanding faculties and then to diligently use them in learning what the will of God is. To make reason a standard, a rule, exalts reason into a master, a judge, a divinity, within that we worship; and in assigning it that place, we displace and dishonor God. We deify man or one of his faculties. This is to worship and serve the creature rather than the Creator.

So of conscience. God gives man a conscience to urge him to obey God and to do God's will. But if we conclude that so we satisfy the demands of conscience, we are safe

and right; if we decide because "we think we are right in the sight of God, therefore we are right," all incentive to study and know the will of God is destroyed, conscience or man's judgment is made the standard of right, and God's law is ignored and set aside. Reason or conscience thus used, thus exalted, is substituted for God and his law, displaces and dethrones him, and deifies man's own self.

Any displacement of God and his law by something without or within man is idolatry. Paul gives the reason why the heathen sunk into the deep and abject degradation into which they had fallen. He says: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." (Rom. 1: 21.) When a man makes his own conscience or reason the guide of right and safety, he does not worship God as God. To worship God is to recognize him as the only and final judge of right and lawmaker for man, and his will as the only true standard for man's faith and safe rule for his guidance. When men make reason or conscience, their own or that of others, a standard of faith or rule of right, they refuse to worship God as God, exalt their own reason or conscience into the place of God, become vain in their own imaginations, and their senseless hearts are darkened. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." (Verses 22-25.)

All this is involved in making man's reason or conscience a standard of right, and compliance with its demands the guarantee of salvation. Whoever makes reason or conscience the standard of right, and so makes it equal to and substitutes it for the law of God, makes himself a fool in so doing. The results of this course is to lead man away from God and in its final results bring degradation and ruin here and

hereafter. The only difference between the most enlightened and refined people of earth and the most degraded is that the ancestors of the one received the word of God and with more or less fidelity retained it in their hearts and let it mold their lives. The ancestors of the others vainly imagined themselves wise, exalted their reason or conscience into the place God's law should fill, so forgot God, and God gave them over to work all uncleanness with greediness.

Many persons worship God and do the things he commands, but do not please him. They do not do them to please him; they do them because they have been reared to think that they are the proper things to do, and they fall into that line because it seems right to their ideas of propriety. Many judge of the acceptability of service to God by their plausibility and their outward appearance. A man goes to hear a Roman Catholic. What he hears is good, plausible, not offensive to good taste, and pleasant. He thinks it all right. So of the Mormon and the Seventh-Day Adventist. Neither Catholics, Mormons, nor Adventists preach the objectionable items of their faith until they have, by the unobjectionable ones, won the favor of their hearers. If their doctrine is pleasant and agreeable, many are ready to accept it. They do not ask: "Is this according to the will of God? If I accept it, will I please God?" They have no conscience toward God in the matter. They accept the doctrine not to please God, but because of their ideas of propriety and wisdom. As a truth, but few of even the professed followers of God really act from a conscience looking toward God. They follow what pleases and gratifies their own feelings and is pleasant and agreeable. They act on this principle, not from a desire to please and honor God. All such service is vain and misleading. Not every one who goes through the form or satisfies his conscience and ideas of propriety obeys God, but only he who does that which is required of God to please him.

Then let us remember that conscience is not a rule, not a master; but, kept pure and good, it is a helpful servant in serving the Lord. God nowhere promises happiness to him who is true to his own conscience. He promises good only

to those who with a pure conscience do the will of God, neither adding to nor taking from it. The great end of all God's dealings with man is to bring man in obedience to God that God may be all in all, the only Ruler and Sovereign of the universe.

CHAPTER XIV.

THE ONENESS OF GOD'S PEOPLE.

God has in all ages demanded that his servants should live together in harmony and peace, and that they should work together in love and union with one another. That they might do this, God created them of one family and of one blood—all children of the same father and mother, brothers and sisters in the flesh. Paul said in his speech at Athens: " The God that made the world and all things therein, . . . made of one every nation of men to dwell on all the face of the earth." (Acts 17: 24-26.) Yet, despite this oneness of origin, association, and interest, jealousies, divisions, strife, and murder ensued in the family of Adam, and " all flesh had corrupted their way upon the earth " (Gen. 6: 12), and the flood came and left only Noah and his family alive. Of this family of Noah the whole earth was overspread. "And the whole earth was of one language and of one speech." (Gen. 11: 1.) This was a guarantee of unity and freedom—one family, united in one speech and one language, yet free to go where and as it suited each and all. They were not satisfied with this oneness with liberty; they sought a closer union on terms that pleased them, not on those that pleased God. "And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. . . . And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city."

(Verses 4-8.) God provided conditions and terms of union among these people, families under the guidance and supervision of God. They were dissatisfied with this union on these terms and conditions provided by God. They sought an organic union of the families, provided not by God, but by themselves. This was a family that sought fleshly union, but it was typical of the national unity of the children of Israel and of that higher spiritual unity of the Israel of God under Christ. In this, man's aversion to God's principle of union was manifested. God desired a voluntary union of hearts and spirits kept alive by a common language, common interests and purposes of life, under his guidance. They desired an organic union, with its material bonds and penalties. In the effort to supplant his terms and conditions of union with their own they destroyed all union and involved themselves in greater division, discord, and strife.

Under the Mosaic dispensation God ordained the judges to administer his laws among the children of Israel. His order was that through these judges he would administer his law, and the union among the Israelites would be that brought about by the obedience of all to him as the only Lawmaker and Ruler. God provided no general organic union among the Jews. All obeying his laws would be led to work with him and with each other in carrying out his purposes and executing his laws. This provided for union, activity, and growth only in doing his will. It provided no general organic union by which they would act in concert and harmony together only when obeying God and doing his work. They saw other nations under earthly rulers or kings acting in harmony and unity when their own ends and purposes were to be carried out. They desired an organic union among them that they could control and that would accomplish this end. God controlled the union of which he was head. This new organic union of the nation would give the earthly rulers control of them. Its tendency, then, was to separate them from God. This human organism intervened between them and God and separated them from God. To adopt this human organic organization was a rejection of God that he should not rule over them. Hence "Jehovah

said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them." (1 Sam. 8: 7.) They wanted a closer, stronger organic union through which they could control the people to their own ends and purposes. God gave them warning as to how and to what end this union would be used. (See 1 Sam. 8: 10-22.) "Ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day." (Verse 18.) After they had adopted their organic union ruled by a king and it had run its course and the people had been driven out from their land, the prophet Hosea, looking at the results, asked: "Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath." (Hos. 13: 10, 11.) Angry with them for rejecting the bonds of union that he provided, all of which centered in him as the Ruler, he gave them a king to punish them for their sins. When the king had brought them to ruin and many of them to captivity in a foreign land, and they refused to repent of the evils they brought upon themselves, his anger grew into a fierce wrath, and he destroyed their king and left them to the mercy of their enemies without either an earthly or heavenly king and ruler.

In this course of Israel in the institution directly typical of spiritual Israel, God showed his desire to rule the people and preserve unity among them by holding them directly accountable to him, through his own judges and prophets, without the intervention of any human organization coming between him and his people. The Jews showed the innate desire in man to form organisms of his own which come between man and his Maker, and which always end in weaning man away from God, cause him to forget God, and lead him to ruin. This human organization is always introduced under the pretext of bringing about greater unity and effectiveness than can be attained under what man regards as the looser and weaker provisions made by God.

The same contest has been raised under every dispensation from Adam to the present time. These happenings under the law of Moses were especially typical of what would take place under the perfect dispensation. We find that Christ and the Holy Spirit left the churches, the congregations, in different places, without any bond of union, save faith in God through a common Lord and Redeemer, and the bond of love that made each feel an interest in the weal or woe of all other human beings, and led all under the inspiration of divine love to work under the direction of the Spirit of God for the salvation of the world. The historians of these early days of the churches testify:

> Nor does there appear in the first century any vestige of that *consociation* of the churches of the same province which gave rise to *ecclesiastical councils* and to *metropolitans;* but rather, as is manifest, it was not till the *second* century that the custom of holding ecclesiastical councils first began in Greece, and thence extended into other provinces. (Mosheim's Ecclesiastical History, Book 1, Centnry 1, Part 2, Chapter 2, Section 14, Volume 1, page 72.)

These councils began as meetings held by the churches for mutual advice and counsel in more effectually spreading the gospel and edifying the churches. These meetings grew to embrace larger territories and to assume to themselves more power, until they culminated in the papal hierarchy, with the pope at its head. Paul said that this power was already at work in his day, and he foretold that it would grow into "the man of sin." (2 Thess. 2: 7.) But the point with me is that it is the renewal and revival of the same spirit of antagonism that had engaged in strife in the days before the flood, in the years of the patriarchs, and in Judaism, that now shows itself in the Christian dispensation. God's provisions are to human wisdom seemingly weak and inefficient. They lack organism by which man can control them, and man seeks to form other organisms by which he can control them. These human inventions in the churches of God now, as they did in former dispensations, work a separation from God, bring weakness and division and strife among the people of God, and bring ruin to men and women both within and without the church of God.

God has desired his people to be united, to act together in harmony, to help one another as one people, in all ages of the world. He has sought a unity of spirit, a oneness of action growing out of union with him, rather than a mechanical or organic union controlled by material force. It was a union to be brought about by looking to him as the head, and from union with him bring about union among themselves. The unity which God proposes permits unity only as God as head directs, leads the way. This was evident in the unity he proposed among the patriarchs and in Israel. God's unity in these ages had a spiritual basis. Because man cannot use the unity for his own selfish ends, he is dissatisfied with the unity prepared by God and seeks to supersede it with an organic, material unity of which he is head, and which he can use and control to accomplish his own purposes and to subserve his own ends. So man in all ages and all countries has opposed God's provisions for unity and harmony and has sought to supersede them with the more effective ones of his own—more effective, in his esteem, because they can be controlled by him to bring about his own ends.

The unity among the Israelites under the judges could not be used to further the ambitious ends and selfish purposes of the leading Israelites. It was too intangible. God was its head and controlling power. Men could not control or use it. They saw that other nations with human heads could unite their different subjects and use them to promote the earthly greatness of kings and people. They desired such a union and such power. They asked God for an earthly king as other nations possessed. God protested that it was a rejection of him that he should not rule over them, and would bring evil to them. They insisted, and he gave the king. It for a time gave them power and standing among the nations of earth; but it separated them from God and broke their union with him, and in a few hundred years brought them to ruin and sent them into captivity in foreign lands.

These things were typical of the spiritual kingdom of God, and were written as ensamples for our instruction, learning, and encouragement under Christ. Under Christ the kingdom was more spiritual, the unity with God closer

and stronger. The unity among themselves must be more spiritual and stronger than had ever existed among God's people heretofore. Jesus came to break down middle walls that divide people, take out of the way and destroy all fleshly divisions and human works that separate, and make of Adam's divided and belligerent family one undivided and indivisible brotherhood in Christ Jesus the Lord. He makes of twain, Jew and Gentile, one man in Christ Jesus, one fold and one Shepherd. Complete and perfect oneness in spirit, in heart, and in one body, all springing from the oneness of God in the hearts of all, is the purpose and end of the gospel of Christ among men and on earth. The spirit that promotes unity and harmony among men comes from God. Unity and harmony of action are impossible in a way not provided by God.

Jesus Christ, under the very shadow of the cross, said: "My soul is exceeding sorrowful, even unto death." (Matt. 26: 38.) "And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." (Luke 22: 44.) In these agonies in yielding up the fleshly body that he might establish the more precious spiritual body, he was distressed and oppressed with the thought that his precious spiritual body would be rent with division and strife, so he prayed in behalf of his disciples: "I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. . . . I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. . . . For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst

send me. And the glory which thou hast given me I have given unto them: that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." (John 17: 11-23.)

Jesus in this prayer shows the distress of his soul over the prospective division among his people and the fatal results, that the world should not believe in him as the Sent of God that they may be saved. He pointed out fully that they were to become one through his word, and to remain sanctified to him and the Father by abiding in his words, as he was sanctified to God by abiding in the words of God. The sorrow of Jesus over this prospective division of those who believe in him overshadowed and surpassed the anxiety at his approaching death on the cross. The church, his spiritual body, is more precious to him than his fleshly body ever was. For it to be divided, torn and rent, largely counteracts the results of the death of his fleshly body. He died in the flesh and was lifted up on the cross, that all men might believe and he drawn to him. The divisions in his spiritual body hinder the world's believing on him.

This entrance into Christ and the sanctification in him is brought about by the words of Christ given to the apostles, and through the apostles given to the world. The word of God can sanctify and make people one in the Lord only as they receive and keep that word, as they are governed only by the word of God. That means by all receiving and obeying that word, adding nothing to it, diminishing nothing from it. "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." (Deut. 12: 8.) "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Verse 32.) Jesus said: "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." (John 8: 29.) When we seek to do the things that are pleasing to God, and not the things that please ourselves or agree with our wisdom, "whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleas-

ing in his sight. . . . And he that keepeth his commandments abideth in him, and he in him." (1 John 3: 22-24.)

Unity among the children of God is secured and maintained by all maintaining unity with and in God, and this can be gained and maintained only by doing the will of God. It requires no negotiation or arrangements among men to unite them as one in Christ. If we are in Christ, we cannot help being one with all who are in Christ. All in Christ are one with him and in him. His Father's will is his will. He has no other will than his Father's will. Doing his Father's will made him one with the Father. If we do his will, we do the Father's will, and in doing that will we are made one with him and with the Father.

Nothing can keep two persons in Christ separated. They will flow together and commingle into one as necessarily as two drops of water will flow into one, with all hindrances and obstacles removed. Christ Jesus came to remove all division walls and hindering causes and to make of the many families and nations of earth one new man in Christ. All human teachings, inventions, and institutions are occasions of discord, stumbling, and division. Two persons cannot be in Christ and not be one.

To divide the spiritual body of Christ is as cruel a crime against God and man as it was to pierce the fleshly body with the nails and the spear. "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 8, 9.) Jesus says that the heart of those that claim with the mouth to worship him, yet add things resting on the precepts of men to the appointments of God, is far from him. The hearts of those who add human innovations are not right in the sight of God. The example of perfectness before God that we are to follow is that of Jesus, who had no will save to do the will of him that sent him, and so finish his work. The perfect good to the world is that "thy will be done, as in heaven, so on earth." (Matt. 6: 10.) We have become so accustomed to divisions and parties in the religious world that, despite ourselves, we

look with allowance upon them and excuse and palliate them; but God regards them as gross rebellion against himself and his kingdom.

Christ prayed that those who believe on him through the words of the apostles may be one, as he and his Father are one. They are to be made one by being sanctified through the words of God. The Holy Spirit also taught, admonished, and pleaded with the disciples for unity, or oneness in Christ. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3: 1-3.) "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 1-6.) "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) This is a true description of the character and work of those who in this age cause divisions among the people of God. The changes are for selfish ends or purposes, and are usually carried forward by those with smooth tongues and plausible speeches, deceiving the simple-minded. History repeats itself, because human nature is the same in all ages and countries. In every letter

written by the Spirit are warnings against divisions among the people of God. It is recognized as an ever-present threatening and fatal evil in the workings of the churches of God. It stands as a reproach and shame to the churches and to the cause of Christ. That persons animated and led by the Spirit of God are not able to agree in truth and live and work together in peace, harmony, and love, is, indeed, a reproach to God and to his spiritual body on earth and a serious hindrance to the acceptance of the gospel by the world. Hence, Jesus pleads that they may be one, "that the world may believe that thou didst send me"—a sure implication that the world cannot believe on Jesus as the Son of God and the Savior of the world unless the uniting power of the word of God is manifested in the oneness of spirit and harmony of purpose and life in those guided by the word of God. The necessity of this oneness is continually pressed because of the fearful results that flow from a failure to maintain it, and the unceasing inclinations of human nature to violate and destroy the oneness in Christ that can be maintained only by denying ourselves and our own ways and wisdom and magnifying the wisdom and power of God.

There is a constant and pressing inclination in man to magnify and exalt his own wisdom and ways. This was the source of the trouble in Eden. It is the source of the division and strife, the parties and the conflicts in the religious world to-day, and has been the besetting sin of man in all the days of his life on earth and in all dispensations of God to man. It is "the sin that doth so easily beset" man. God implanted the disposition to rule in man's nature. He gave him the rule over the whole under creation. To do this, man needed the disposition and the desire to rule. He has so perverted the disposition to rule given him to subdue and have dominion over the under creation as to cause him to seek to set aside the authority and power that God had reserved to himself to rule man and to substitute his own authority in place of God's in governing man.

God's appointments all looked to him as the source of authority. All his institutions are connected with him by the

intangible cords through which God as a Spirit alone can exert authority and power. Man desires the tangible and material organizations which he can control and through which he can control others. Man substituted a material, tangible bond of union to unite the fleshly families of earth on the plains of Babel. God cursed the effort, confounded their language, and made it the occasion of their more complete confusion and dispersion in the earth. Again, God united the different families of Israel with himself by the intangible cords of fear and reverence for God, and he exercised authority through the judges, his appointed agents, through whom he governed the children of Israel. The union of these fleshly families of God with each other was obtained and maintained by the union of each with God. When one family was out of union and harmony with God, it was out of union and harmony with all that were in harmony with God. The only way of harmonious coöperation between them was through God directing all. This left them dependent upon God for coöperation and help one with another. God would grant aid and help only as they did his will. They were stiff-necked and rebellious, as all the human family have been and are. They sometimes desired united action and help when God did not approve. So they were restive and dissatisfied with God's rule over them, and desired that all should be united under a human ruler, an earthly and fleshly king, like the nations of the earth. It was not simply to follow the fashions of the world, but to give them union and power under their own control, that they might compete successfully with the nations of the earth, whether they were in obedience to God or not.

These attempts to combine all the people of God into one organized body, to be controlled by men, grew out of the inherent desire in man to rule his fellow-men, and were types of what would be done in the spiritual kingdom of God, with the results flowing from these efforts.

As already mentioned, Jesus saw the coming efforts, and prayed that Christians might be one through keeping his word. He saw plainly that departure from his word, even under the pretext of a closer union, would bring division

and strife, as all such efforts in the past had done in the fleshly families.

Paul states that the same desire to legislate for the churches of God had begun to work in his day. To legislate for his churches is God's reserved prerogative. "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 1-12.)

Within the church would arise a power that would assume the prerogatives of God, would occupy his seat as lawmaker for his people, would succeed in usurping this power, would manifest great strength and activity, would corrupt the whole church and bring its supporters into such stubbornness of heart that God would send such delusions upon them that they would believe a lie, that they might be condemned because they received not the truth in the love of it, or they

did not so love it as to obey it. This evil principle or power had begun its work while Paul yet lived. He held it in restraint during his life. After he was taken out of the way, it soon showed its power. It would attain to universal dominion in the church of God, and Jesus would destroy it by the breath of his mouth and the brightness of his coming. This was all prefigured and foretold in the combination of the Israelites under the king, the worldly and temporary success of the kingdom, its weaning the hearts of the people from God, its leading them into idolatry, and the final destruction of the kingdom by the coming of the Lord Jesus Christ. All church history bears out this statement. Mosheim, in his history of the church in the first century, says:

All the churches in those primitive times were *independent* bodies, or none of them subject to the jurisdiction of any other; for though the churches which were founded by the apostles themselves frequently had the honor shown them to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noonday that all Christian churches had *equal* rights and were in all respects on a footing of equality. (Book 1, Century 1, Part 2, Chapter 2, Section 14, Volume 1, page 72.)

Of the second century he says:

During a great part of this century all the churches continued to be, as at first, *independent* of each other, or were connected by no consociations or confederations. . . . But in process of time it became customary for all the Christian churches within the same province to unite and form a sort of larger society or commonwealth, and, in the manner of confederated republics, to hold their conventions at stated times, and there deliberate for the common advantage of the whole confederation. The custom first arose among the Greeks, with whom a [political] confederation of cities, and the consequent conventions of their several delegates, had been long known; but afterwards, the utility of the thing being seen, the custom extended through all countries where there were Christian churches. Such conventions of delegates from several churches assembled for deliberation were called by the Greeks *synods*, and by the Latins *councils;* and the laws agreed upon in them were called *canons*—that is, *rules*. These councils, of which no vestige appears before the middle of this century, changed nearly the whole form of the church; for by them, in the first place, the ancient rights and privileges of the people were very much abridged; and, on the other hand, the influence and authority of the bishops were not a

little augmented. At first the bishops did not deny that they were merely the representatives of their churches, and that they acted in the name of the people; but by little and little they made higher pretensions, and maintained that power was given them by *Christ* himself to *dictate* rules of faith and conduct to the people. In the next place, the perfect equality and parity of all bishops, which existed in the early times, these councils gradually subverted; for it was necessary that one of the confederated bishops of a province should in those conventions be intrusted with some authority and power over the others; and hence originated the prerogatives of *metropolitans*. And, lastly, when the custom of holding these councils had extended over the Christian world and the universal church had acquired the form of a vast republic, composed of many lesser ones, certain head men were to be placed over it in different parts of the world as central points in their respective countries. Hence came the *patriarchs*, and ultimately a *prince of patriarchs*, the Roman pontiff. (Ibid., Century 2, Part 2, Chapter 2, Sections 2, 3, Volume 1, pages 116, 117.)

Paul lived in the latter half of the first century. This power that became the " man of sin " began in his day, but was held in restraint by him; but after his death it had a rapid growth, and history records its growth with the successive centuries until it engrossed and embraced all the churches of the world and developed into the papacy. No other influence or power can be found running this course, save this uniting of the churches in one body.

Can any one doubt, with these types and antitypes and the repeated condemnation of God pronounced upon this combining of his people into general human organizations, that it is especially offensive to God?

CHAPTER XV.

TRUTH SEEKING.

The following letter was written by a thoughtful gentleman who signed his name "Truth Seeker." Inasmuch as the errors into which the writer has fallen are frequently made, I deem it advisable to give a full answer to his position.

As a seeker after truth, I would be glad to have you give me the teachings of the Christian Church on the following:

I am a member of the Presbyterian Church, and have been for eleven years, but I am frank to admit that I believe the Bible teaches immersion as baptism; but I do not believe that it is for the remission of sins, neither do I believe that the Bible so teaches. I know that I have been blessed hundreds of times, and yet I have never been baptized by immersion.

I have tried to be a student of the Bible for the past twelve years, and ever since I have been a member of the Presbyterian Church I have taught one of the Bible classes in our Sunday school. I take the leading Sunday-school journals of the various churches; also "Peloubet's Notes on the International Sunday School Lessons." I do this for the purpose of comparing the ideas of the learned men in the different churches; but I always base my ideas upon my understanding of the Bible, and I am open to conviction on any subject, regardless of the teachings of my church or any other church. In teaching my Sunday-school class, I endeavor to do so strictly on the teachings of the Bible, without any regard to the teachings of my church.

As I have stated, I do not believe that baptism is for the remission of sins. Would you take me into your church under such circumstances? Would it not be infinitely better to refuse me than to practically indorse a thing which your church does not believe? Even though my church may be wrong, they firmly believe what they teach regarding baptism. Are they not more to be commended than a church that teaches one thing and practically indorses another?

It has been my pleasure to attend and take part in many union revival meetings, conducted by Rev. Sam Jones and other prominent evangelists, in which ministers of your church took a prominent part, and where sinners by the hundreds were converted unto God and were abundantly blessed before they were baptized. Do you think your

ministers regarded this as a mere pretended blessing? If so, why did they not withdraw from the meetings? Were they not hypocritical when they thanked God for his blessings if they did not believe that the sinners had been blessed? And if they did believe that the sinners had been blessed, were they not even more hypocritical for continuing to teach that baptism was necessary to a spiritual blessing?

I heard one of your leading ministers say a short time ago that he did not pray believing that his prayers would be answered, but that he prayed because he believed that it was his duty to pray. He said it always made a man better to do his duty, and he believed that a man would be better if he was a constant prayer. If his prayers made him better, were they not answered? If he knew while he was praying that he might not get specifically what he prayed for, but that God would bless him by making him a better man, was this not an answer, at least in part, to his prayer? Does the Christian Church believe that God will hear a sinner's prayers? If not, why do your ministers join ministers in other churches in special prayer meetings, praying for God's blessings on the meetings that they are soon to have, if they do not believe such prayers will be answered? I have attended a number of such prayer meetings immediately preceding a protracted meeting in which your ministers took part, and the object of the prayer meeting and the burden of the prayers were that God might abundantly convict and convert sinners and cause them to realize their lost condition. If your ministers do not believe that God works on the hearts of sinners through the Holy Spirit, were they not hypocritical in joining such prayer meetings?

While the Christian Church boasts, or rather claims, that they have no creed, is it not a fact that they have the most rigid unwritten creed of all the churches? They claim the Bible for their creed, yet they will not admit a person into their church who does not translate or interpret the Scriptures just as they do. Their "unwritten creed" or interpretation of the Bible would forbid them to take a person into their church who did not believe that it was necessary to be baptized by immersion, and this discretion is conferred upon the ministers, while in other churches it is left with the session or with the entire congregation.

A creed, as I understand it, is a belief or teaching of any church or organization, and, of course, all churches base their beliefs or creeds on their interpretation of the Scriptures. And is not the interpretation of your ministers and of the Christian Church at large as much a creed, even though unwritten, as the interpretation of any other church or ministers in which they write out or have printed their belief or interpretation of the Scriptures? Is it not better to stay out of the union meetings altogether than to join them, in which you know many things will be taught which you do not believe according to the Scriptures, although many truths may be taught? Is it not a practical indorsement

of the revivalist's preaching to unite with him and commend him to your congregation and to sinners whom you are anxious to see converted? Would it not he the same thing as commending a man to your friends as an honorable, truthful man because he speaks a good deal of truth, and mingles his truth with many things which you know to be false? Is a man blessed who does more good than harm? May we not misjudge or give a minister undue credit because we see the good he does, but are not so apt to see the results caused by his teachings not warranted hy the Scriptures? If this is the case, where shall we draw the line between the saint and the sinner?

I am a thousand times more anxious to be right and follow Christ than I am to uphold the teachings of any church which is in conflict with the teachings of the Scriptures. I am closely related to the Christian Church and feel a great interest in it and the work it is doing, and I ask these questions from pure motives; and, as your paper is a recognized representative of the Christian Church, I would be glad to have you publish this letter and your reply to it.

When Blessed.

There are too many diverse questions in this for a satisfactory answer in one sitting. I care not to give the teachings of any church, because only the teachings of God are helpful to man. I do not like the term " Christian Church," because it is not a Bible term. I believe the only safe ground is for every one to come to the teachings of the Bible, make these the rule to guide and the test of all actions and feelings. I am glad our friend is disposed to do this. I never trouble myself as to what any church teaches further than to try to get all persons and churches to teach and practice what God teaches. In the very beginning my friend shows that he fails in this. He says: " I know that I have been blessed hundreds of times, and yet I have never been baptized." He means blessed spiritually, because God sends his rain and sunshine on the just and on the unjust. How do we judge of spiritual blessings? There is but one rule by which to judge as to whether we are blessed or not. That is the word of God. Everything must be brought to this rule. The fact that we have happy experiences is not evidence that we are blessed by God. A man is happy when he is conscious that he does what he believes he ought to do—that is, his conscience approves. When a man's con-

science approves him, he feels happy. A man that believes it right to bow down to the host, or to worship the Virgin Mary, feels happy, " receives a blessing," in so doing. The mother that believes it right to sacrifice her child to the idol suffers from the violence done to the mother love, but the feeling that she has sacrificed the dearest object of her love brings peace and lasting joy—a " blessing "—to her. God told Abraham to offer his son. He went forward to the point of doing it. He received a blessing for it. A few years ago a man by the name of " Freeman," in Massachusetts, had an only child, a little daughter. He persuaded himself that God would be pleased for him to sacrifice his only and beloved child, and he stabbed her, while asleep, to the heart. He had sacrificed the dearest object of his heart to God. He had satisfied his conscience; he had peace of soul. Paul said: " I both shut up many of the saints in prison, . . . and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme." (Acts 26: 10, 11.) In doing these things Paul verily thought that he was doing God's service. " I have lived before God in all good conscience until this day." (Acts 23: 1.) " Beyond measure I persecuted the church of God, and made havoc of it; and I advanced in the Jews' religion beyond many of mine own age among my countrymen." (Gal. 1: 13, 14.) Paul advanced in the Jews' religion, had a good conscience toward God, " had a blessing," judged by his experience, as though doing God's will. Yet he says: " Christ Jesus came into the world to save sinners; of whom I am chief; " and, " I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13, 15.) Yet Paul felt that he was blessed, " advanced," when persecuting the church of God, just as he did afterwards when he was suffering to build up what he before pulled down.

I have mentioned these various cases that we may see that there is but one rule to determine when a blessing is from God. That is: Has it come through conformity to the will of God? If not, it matters not how " good " we feel, how much the conscience approves, how happy our experience,

it is not from God. By the rule our friend adopts, the Catholic, the Mormon, the idolater has just the same evidence of a blessing that he has. They feel happy when they do what they think is right. This shows the importance of a correct rule by which to judge. Without this rule, every one will be led by his own feelings, impulses, conscience, and each will differ from the other.

There is but one rule by which man can judge as to whether the blessing is from God. The Bible is God's will to guide man. When he walks according to the directions of the Bible and is happy in the doing, then he may know the blessing is from God. James says: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." (James 1: 25.) A happy feeling or experience that does not come from doing the will of God is not a blessing from God, but is the result of doing what our conscience approves. Instead of testing his actions by the word of God, our friend determines what is the will of God by his own experiences. Had Paul adopted this rule, he would have persecuted the church of God until the day of his death, and would have died breathing out threatening and slaughter against the followers of Christ.

Our correspondent makes the experiences of his own heart the test of his favor with God, and by these experiences sets aside plain commands of God as nonessential. God has given solemn and earnest warnings against making man's own heart, or conscience, or experience, the test of right, or test of "a blessing from God." Moses says: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." (Deut. 12: 8.) "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Verse 32.) God says: "They say continually unto them that despise me, Jehovah hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you." (Jer. 23: 17.) The false prophet so taught, yet God said: "If they had stood

in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings." (Verse 22.) All that any man can do to benefit his fellow-men is to cause the people to hear the word of God and to obey it. Jeremiah keeps up the contrast between following their own hearts and following God. Solomon bluntly says: "He that trusteth to his own heart is a fool; but whoso walketh wisely, he shall be delivered." (Prov. 28: 26.) To fear God is the beginning of wisdom. Jesus says: "Not every one that saith unto me, Lord, Lord [worships me as Lord], shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.)

Every page of God's revelation to man emphasizes the truth that man must not rely on his own experiences or wisdom, but on the will of God as he has given it in the Bible. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." (Matt. 5: 19.) When we feel happy and contented, it only proves that we have acted according to our own convictions of duty, and not that God approves us. The ecstasy of feeling into which we work ourselves in religious meetings does not come from God, is no evidence that we are accepted of him. The only test is: *We will do whatever he commands.* Thou shalt not add thereto nor take from it. Until we adopt the true standard of right we can make no progress in the divine truth.

Our friend says that he believes immersion is correct, but he does not believe that baptism is for the remission of sins. One is as clearly taught in the Bible as the other. They rest upon the same authority. I have never seen a translation of the Bible nor a respectable commentary that did not say the words of the Bible mean baptism is in order to the remission of sins. They may explain it away, but that is what they all say the Scripture words mean. Adam Clarke, John Wesley, and Thomas O. Summers, of the Methodist Church; John Calvin, Philip Schaff, and Albert Barnes, of the Presbyterian Church; Horatio B. Hackett, Alvah Hovey, George W. Clark, and John A. Broadus, of the Baptist Church;

Moses Stuart, of the Congregationalist Church, all leading commentators in their respective churches, testify that the words of the Spirit mean this. The professors of Greek in every university or important college in the land testify that the language means this. Every known religious writer from the apostles down to the days of Calvin, so far as he expressed himself, taught it directly and clearly.

The same idea is presented on divers occasions in the New Testament under different styles of speech. John preached "the baptism of repentance unto remission of sins." (Luke 3: 3.) "They were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 6.) Jesus, early in his ministry, said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) In his last commission he told them: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." (Mark 16: 16.) "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) The Holy Spirit said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Ananias told Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) Paul says: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5: 27.) "And in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been

buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 10-12.) "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." (Tit. 3: 5.) Then Peter says: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3: 21.)

Every one of these passages is recognized by every commentator known to me to refer to baptism. In addition to this, there is not an example in the Bible that any one, after the death of Christ, was ever recognized as a Christian or blessed of God spiritually until he was baptized. Is it safe to place the experiences of our hearts against such truths of God as these? The only testimony a man can have that he is accepted without obeying God is an experience of his own heart that he is happy. He thinks that experience is from God, but he has no proof of it. In addition to this, it is in harmony with all of God's dealings with man that he should require him to be baptized before he gives assurance of pardon. Baptism is the *act* of faith. It is the *expression* of faith. It is the *declaration* of faith. Man believes. God says: "If you believe in me, show your faith by being baptized." If he is baptized at once, and promptly, he shows his faith, he declares his faith, he embodies his faith, he makes his faith perfect by obedience. "Faith apart from works is dead." (James 2: 26.) He shows that it is a live, active faith by being baptized. That is God's way for him to show his faith. It is the first thing God commands the believing penitent to do. Those who refuse to be baptized reject "for themselves the counsel of God." (Luke 7: 30.) If he refuses to do this, he shows that he does not believe in God through Christ. Then baptism is the proof of faith. Why will any man who believes in Christ refuse to be baptized when he tells him? For Jesus said: "If a man love me, he will keep my word." (John 14: 23.) And

when a man refuses to be baptized when God tells him, it must be because he does not believe in Jesus the Christ—does not love him. To refuse to be baptized, and to do something else that suits our notions better than baptism, shows that we love and trust our own ways better than we do God's way. If we love other ways better than we do God's way, it is because we have more confidence in others than we have in God. God gives one *first* test of faith—that is, baptism. "He that believeth and is baptized shall be saved." God has in all dispensations required faith to be expressed in some outward act before he would accept it. There is not an example in the Bible of God blessing a man for his faith before that faith expressed itself in outward or bodily action. Faith does not change the character until it molds, or directs, the action of the body. Christ, with his own blood, sealed baptism as the act in which faith henceforward must express and declare itself. No man can change this order of God. When it is understood that baptism is the expression of faith and that God accepts no faith until it is proved—perfected—by obedience, it will be seen that "baptism unto the remission of sins" is the exact synonym of: "For by grace have ye been saved through faith." (Eph. 2: 8.) Faith saves by perfecting itself in God's appointed act of baptism. Baptism is the act of the soul declaring its faith in the death, burial, and resurrection of Jesus Christ by causing the body to be conformed to the likeness of his death, burial, and resurrection. When a man denies that "baptism is unto the remission of sins," if he understands these relations, he denies that faith saves us; for baptism is God's appointed channel through which faith must save. Faith must lead through baptism before it can reach the promise of salvation. Man in his ignorance may mistake at what point in the path of obedience God will pardon, but faith must lead through the path God has marked out before it can save. All that faith can do to save is to lead a man to follow the path that leads to where God will save. I do not see how a man can read the plain statements of the Bible and doubt this, when his mind is clearly directed to these teachings. Luke says: "The Pharisees and the lawyers re-

jected for themselves the counsel of God, being not baptized of him." (Luke 7: 30.) That is, to refuse John's baptism was to reject the counsel of God as given through John. To refuse the baptism of Christ is to reject the counsel of God against us, is to reject Christ, because in baptism we accept of God, are baptized into Christ—put him on. Baptism is the outward act in which by faith we accept Christ as our Lord and Savior. There is no other way appointed by God to accept Christ than through faith to be baptized into him.

When is Prayer Acceptable?

Our friend next asks: "Would you take me into your church under such circumstances?" As I have already stated, the misunderstanding of the point at which God bestows pardon would not hinder his bestowing it to those who in faith and obedience obey his commands or comply with the conditions on which he promises pardon. But a much more serious matter would be that our friend seems to set his feelings and experiences above the word of God. If I rightly understand him, he disbelieves that baptism is unto the remission of sins, and thinks the Bible does not teach it, because he knows that he has been blessed without baptism. If so, this setting up our experiences as a rule by which to determine what the Bible does or does not teach, instead of judging by what it says and determining by its teaching whether our feelings and actions are right or wrong, is a more serious error than making a mistake as to what it teaches.

Unless a man is ready to take the word of God at what it says and is willing to test his experience, his faith, his feelings, by this, and to follow where it leads, he is not ready to become a member of the church of Christ. If he in reality takes this and sincerely desires to know and do the will of God, he will come to the truth despite errors and prejudices of wrong teaching. A church does not necessarily indorse a private opinion a member holds by receiving him.

Simple mistakes as to what the Bible teaches in one who in truth desires to know and do his will are light matters compared with adopting our experiences as a test of right

and of Bible teaching. This is to set man above God. I doubt if a man who disbelieves that baptism is for the remission of sins ought to become a member of a church that teaches it, for in so doing he builds up a church that teaches what he believes to be error. No man ought to do this, especially on a matter he regards as vital. Every man ought to be true to his convictions. He cannot please God unless he is. God preferred Paul, true to his convictions, persecuting the church of God, rather than the rulers who, though they believed on him, did not confess him, lest they should be put out of the synagogue. (See John 12: 42.) God desires a man true to his own conscience, but demands that conscience should be guided by the word of God. So he brought Saul to know the truth that it might save him.

Again, he asks: "Does the Christian Church believe that God will hear a sinner's prayers?" What the Bible teaches concerns us. It says: "For what is the hope of the godless, though he get him gain, when God taketh away his soul? Will God hear his cry, when trouble cometh upon him?" (Job 27: 8, 9.) "I cried unto him with my mouth, and he was extolled with my tongue." (Ps. 66: 17.) "When he is judged, let him come forth guilty; and let his prayer be turned into sin." (Ps. 109: 7.) "He will fulfill the desire of them that fear him; he also will hear their cry and will save them." (Ps. 145: 18.) "Then will they call upon me, but I will not answer; they will seek me diligently, but they shall not find me." (Prov. 1: 28.) "The sacrifice of the wicked is an abomination to Jehovah; but the prayer of the upright is his delight. The way of the wicked is an abomination to Jehovah; but he loveth him that followeth after righteousness." (Prov. 15: 8, 9.) "But the mouth of the wicked poureth out evil things. Jehovah is far from the wicked; but he heareth the prayer of the righteous." (Verses 28, 29.) "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.) "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." (Isa. 1: 15.) "Behold, I will bring evil upon them, which they shall not

be able to escape; and they shall cry unto me, but I will not hearken unto them." (Jer. 11: 11.) "When they fast, I will not hear their cry; and when they offer burnt offering and meal offering, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence." (Jer. 14: 12.) "Therefore will I also deal in wrath; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." (Ezek. 8: 18.) "Then shall they cry unto Jehovah, but he will not answer them; yea, he will hide his face from them at that time, according as they have wrought evil in their doings." (Mic. 3: 4.) "And it is come to pass that, as he cried, and they would not hear, so they shall cry, and I will not hear, said Jehovah of hosts." (Zech. 7: 13.) Jesus said: "Not every one that saith [prays] unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) The blind man said: "We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth." (John 9: 31.) This is given as a truth known well among the people of God. Peter says: "The eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil." (1 Pet. 3: 12.) John says: "Whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (1 John 3: 22.) "If we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (1 John 5: 14, 15.) See also Matt. 6: 14; 21: 22; John 14: 13; 15: 7; 16: 23; James 5: 16; and many other passages—all of which show that prayer must be made in the name, by the authority, and in accordance with the will of God, or he cannot hear it. The truth is that when a man is turning away his ear from hearing God, refusing to do his will, God accepts nothing that he does, not even his prayers. When a man turns to God, seeks and desires to do the will of God, every step he takes will and must be accompanied with prayer. The prayer of

a penitent sinner seeking to know and do the will of God is not offensive to God.

But a man must be willing to be led by God, to do just what God commands, in order to acceptably and profitably pray to God. Now, when God tells a man, "He that believeth and is baptized shall be saved," and he refuses to believe and be baptized, but prays, "O Lord, save me; give me a blessing without obedience," that man turns his ear away from hearing the law, and that man's prayer cannot be heard. In vain he says to Christ, "Lord, Lord," so long as he refuses to do the will of his Father who is in heaven. The Holy Spirit says: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) When a man refuses to repent and be baptized, he turns away his ear from hearing the law of God. That language was spoken by the Holy Spirit. When a man refuses to do what God commands, he refuses to be led by the Spirit of God. "As many as are led by the Spirit of God, these are sons of God." (Rom. 8: 14.) Now if they turn away their ears from hearing the law, even their prayer is an abomination; and he is not a son of God unless he does what the Spirit of God directs him to do.

What is Conversion?

Our friend makes this confident statement:

> It has been my pleasure to attend and take part in many union revival meetings, conducted by Rev. Sam Jones and other prominent evangelists, where sinners by the hundreds were converted unto God and were abundantly blessed before they were baptized.

Well, how does our friend know they were converted to God? What evidence did they give? God has given the rule by which to determine when people are converted to him. Do you judge of these people by God's rule or by their feelings? I have heard Sam Jones frequently. I never heard him proclaim God's rule for conversion. He adopted this rule: "Come and give me your hand as a pledge that you will quit your meanness and live better." That was

Sam Jones' rule, and those who complied with it were converted to Sam Jones and his religion, but I deny that they were converted unto God. Sam Jones' terms are fair specimens of the terms of conversion of the other common revivalists. What is conversion to God? It is bringing the man into obedience to God—heart, soul, and body. It is changing his heart, his life, his state, toward God. When his heart is changed toward God, he loves God, he seeks to obey him. This changes his life. And in obeying God he is baptized into Christ, and his state or relation toward God is changed. After the death of Christ and the coming of the Holy Spirit to guide man, not a soul was recognized in the Bible as converted to God until he had believed on Christ —changed his heart, repented of his sins; changed his life and been baptized into Christ; changed his state. If God or the Holy Spirit did not say or own a man was converted to God without these changes, who has a right now to say that a man is converted before he is baptized.

Some may say: "These persons loved God." What is the test of love? Jesus says: "If ye love me, ye will keep my commandments." (John 14: 15.) "He that hath my commandments, and keepeth them, he it is that loveth me." (Verse 21.) "If a man love me, he will keep my word." (Verse 23.) "He that loveth me not keepeth not my words." (Verse 24.) "And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him." (1 John 2: 3-5.) With these plain, oft-repeated teachings of Jesus and the Holy Spirit, how can any man say that he or another loves God so long as he refuses to obey the first command of God to him? To do so is to charge error on Jesus and the Holy Spirit. John says: "Hereby we know that we love the children of God, when we love God and do his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 2, 3.) The only proof that we love God that he will accept is that we

keep his commandments, and it is folly to apply another rule to ourselves than that which God has laid down. Jesus says: "The word that I spake, the same shall judge him in the last day." (John 12: 48.) The words of Jesus, not of Sam Jones, will judge us at the last day; and if the words of Jesus be true, not one of those persons converted by Sam Jones and others, who refused to be baptized and do the things commanded by him, was converted to God.

God's rule and standard of conversion differ from those of Sam Jones and the other evangelists; and if Jesus is right, they are wrong. They make the fact that they were worked up into an ecstasy of feeling an experience of joyful assurance, an evidence that God blessed them. It is none whatever. The only frame of heart and mind that shows conversion to God is the earnest faith that will lead men to turn from all service except that given by God; to reject all experiences, save that of humble, faithful keeping of the words of Jesus and a reliance on his promises alone. Jesus said: "If ye abide in my word, then are ye truly my disciples." (John 8: 31.) If Sam Jones or any one else converts men to God without making them keep the words of Christ, Jesus was deceived. There is no halfway ground. If a man thinks he is converted to Christ without keeping his words, that man or Jesus Christ is wrong. We must take Christ and follow his directions, or we reject him.

Pray in Faith.

Our friend continues:

> I heard one of your leading ministers say a short time ago that he did not pray believing that his prayers would be answered, but that he prayed because he believed it was his duty to pray. He said it always made a man better to do his duty, and he believed that a man would be better if he was a constant prayer. If his prayers made him better, were they not answered? If he knew while he was praying that he might not get specifically what he prayed for, but that God would bless him by making him a better man, was this not an answer, at least in part, to his prayer?

There is some mistake about that. I deny, with emphasis, that a man who holds such a position, if he understands

himself, is a minister, much less a leading minister, of any church I hold to. The church of which I am a member takes the Bible as its only rule of faith and its guide in matters of religion. Jesus says: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." (Mark 11: 24.) "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6: 6.) Now, the Bible is full of promises and examples of blessings given in response to prayers made according to the will of God; and he who does not believe this and does not pray and receive help from God cannot be his child. A man who does not believe that God hears and answers prayer does not pray to God at all. His recitals are not prayers—O, no! A man must not only believe that God hears and answers prayer, but he must pray continually and in faith, to be a Christian. No mortal can live a Christian life without constant, earnest, faithful prayer. We cannot live the Christian life without the help God gives in answer to prayer. The trouble is that an element of rationalistic infidelity has entered all the churches that seeks to eliminate the divine in religion, to conform everything to the conceptions of human reason, and to explain everything by natural laws, ignoring the God of nature and the Author of all laws. It is in all the churches. It is a shame and a weakness to any church that it should tolerate those imbibing this spirit as teachers. What any church believes, as I said in the beginning, does not trouble me, save I would be glad for all to believe as the Bible teaches. It is possible that a man with his heart believes in prayer, and yet sometimes philosophizes himself into a theory that is out of harmony with it; and he may pray despite his theory. If he is made better by prayer, his prayer is answered; but the theory is unchristian and dishonors God and discredits the Bible, and prayer by that theory is not prayer. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." (James 4: 3.) That is the reason prayer is not answered. On the other hand, James says: "Confess there-

fore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." (James 5: 16.) A man cannot live the Christian life one day without the help and strength that comes through humble and earnest prayer to God through Christ Jesus our Lord. No man can believe on Jesus and realize his lost and helpless condition—his dependence upon God—without at every step he takes praying for mercy and for help. But, remember, when he turns from obeying God to ask God to pardon him, or to bless him in disobedience, he refuses to hear and obey God. So when God says, "Believe on the Lord Jesus, and thou shalt be saved," and speaks the word of the Lord that led the jailer and his house to be baptized the same hour of the night, and the sinner refuses to be baptized, but prays to God to forgive him without obedience, then he turns away his ear from hearing the law and his prayer is abomination. Yet if he hears God, he will be baptized, calling on the name of the Lord. Obey, but at every step in the path of obedience pray. If a sinner refuses to do what God commands him to do, but prays God to bless him in some other way, that prayer is displeasing to God. If a sinner is penitent and humble before God, he will do just what God tells him to do, and he will pray at every step he takes, and such prayer is sweet incense to God. These things are as true of man after he becomes a Christian as before. It is no man's duty to pray to God unless he believes God will hear and answer prayer.

Union Meetings.

The following is our friend's full statement of his position concerning union meetings:

It has been my pleasure to attend and take part in many union revival meetings, conducted by Rev. Sam Jones and other prominent evangelists, in which ministers of your church took a prominent part, and where sinners by the hundreds were converted unto God, and were abundantly blessed before they were baptized. Do you think your ministers regarded this as a mere pretended blessing? If so, why did they not withdraw from the meetings? Were they not hypocritical when they thanked God for his blessings if they did not believe that

the sinners had been blessed? And if they did believe that the sinners had been blessed, were they not even more hypocritical for continuing to teach that baptism was necessary to a spiritual blessing?

As I have intimated, I neither indorse nor defend the faith nor the course of any church nor of any preachers. Much infidelity is in the churches, and many preachers turn away from the truth of God. I only insist on what the Bible teaches and the necessity to conform to it. I have never been able to take part in these union meetings. I have attended quite a number, and would have been glad to take part in them if I could be free to teach the Scriptures, because I believe people claiming to worship God ought to cultivate kindly relations with each other and ought to be free and frank in helping each other to understand the truth. But while these union meetings claim to be union and to be liberal to men, they are narrow and proscriptive to God. They refuse to let the plain words of Jesus be read, and prohibit the circulation in their meetings of the words spoken by the Holy Spirit to teach men what to do to be saved.

Years ago Whittle and Bliss held union meetings in Nashville. They printed on cards certain passages of scripture that suited their ideas to distribute in the audience. I asked if I might print other passages of scripture, without a word of comment, and circulate them with theirs among their audiences. I told those managing the meetings that they should be the passages that Jesus and the Holy Spirit spoke to tell sinners what they must do to be saved. They refused to let it be done. In this refusal they objected to these sinners being told what Jesus and the Holy Spirit said they must do to be saved.

Later union meetings were held in Nashville under the direction of B. Fay Mills. Those in charge of the meetings were asked if simple, plain words, spoken by Jesus and the Holy Spirit, telling men what they must do to be saved, without a word of comment, might be distributed among the people or laid upon the seats before they assembled. The request was refused, and they became offended because such

scriptures were distributed upon the streets during the meeting.

More recently a tent meeting was opened in this city under the direction of the Baptists. The preacher said: "There are Baptists, Methodists, Presbyterians, and Christians present, and I wish all to unite in the meeting." He called upon a Christian present to lead in prayer. He did so, without praying for anything unscriptural. He afterwards talked to a mourner, and read a few passages of scripture containing the directions of Jesus and the Holy Spirit to guide sinners to salvation. He was promptly stopped by those conducting the meeting.

I have never known one of these meetings that would permit the reading or distribution of what Jesus and the Holy Spirit told men they must do to be saved. They refuse in their meetings to let Jesus and the Holy Spirit teach sinners how to be saved or to tell men what to do to be saved. The things written in the Bible are the words of Christ and the Holy Spirit. They are sealed by the blood of Christ. They are the only teachings of the Holy Spirit that man can have. We can only come to the blood of Christ by coming to the words sealed by that blood. To refuse these terms is to reject the guidance of the Holy Spirit and to turn from the blood of Christ. Why do they do this? It is because they teach sinners to do differently from the way taught by Christ and the Holy Spirit, and they are not willing for sinners to hear God. They take from the people the words of God and substitute their own teachings in place of them. I cannot conceive of a more flagrant crime of treason against God and man than, while claiming to teach sinners the way of life in his name, to refuse to let his own words spoken to save be given to them. The Holy Spirit says: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) These men do this very thing,

with these fearful imprecations resting on such a course. How can the Holy Spirit bless those who do such things? It is all a mistake. The Holy Spirit does not do it. Men work themselves into a state of excitement and mistake it for God's work. I have no doubt that men are led to more moral lives in these meetings, and therein I rejoice; but to make the impression on them that they are saved when God has not promised it is a grievous wrong to them. The only way to benefit men religiously is to get them to obey God.

Why these preachers, who ought to know better, take the part they do in these meetings, I cannot tell. Some of them, I take it, are swept by the popular current into them. They are not able to resist the current. Some of them persuade themselves that by going into them they can direct the current and lead some to the truth. They do evil that good may come. Some, no doubt, think these are blessings from the Lord. I think it is right to take advantage of all occasions of religious interest to teach men the way of life when it can be done without compromise of truth. But I cannot sanction the unscriptural things done in these meetings, the false impressions made, and especially I dare not countenance a meeting that refuses to let Jesus Christ and the Holy Spirit tell sinners what they must do to be saved. So long as they forbid Jesus and the Holy Spirit to tell sinners what to do to be saved I cannot take part in their meetings. If they would let me tell what Jesus told sinners they must do, and explain what I disapprove, I would gladly work with them; but I cannot seemingly approve the refusal to let God speak that affiliation in the meeting gives.

Interpreting Scripture.

On the interpretation of Scripture and creeds, "Truth Seeker" says:

> While the Christian Church boasts, or rather claims, that they have no creed, is it not a fact that they have the most rigid unwritten creed of all the churches? They claim the Bible for their creed, yet they will not admit a person into their church who does not translate or interpret the Scriptures just as they do. Their "unwritten creed" or interpretation of the Bible would forbid them to take a person into

their church who did not believe that it was necessary to be baptized by immersion, and this discretion is conferred upon the ministers, while in other churches it is left with the session or with the entire congregation.

A creed, as I understand it, is a belief or teaching of any church or organization, and, of course, all churches base their beliefs or creeds on their interpretation of the Scriptures. And is not the interpretation of your ministers and of the Christian Church at large as much a creed, even though unwritten, as the interpretation of any other church or ministers in which they write out or have printed their belief or interpretation of the Scriptures? Is it not better to stay out of the union meetings altogether than to join them, in which you know many things will be taught which you do not believe according to the Scriptures, although many truths may be taught? Is it not a practical indorsement of the revivalist's preaching to unite with him and commend him to your congregation and to sinners whom you are anxious to see converted? Would it not be the same thing as commending a man to your friends as an honorable, truthful man, because he speaks a good deal of truth and mingles his truth with many things which you know to be false? Is a man blessed who does more good than harm? May we not misjudge or give a minister undue credit, because we see the good he does, but are not so apt to see the results caused by his teachings not warranted by the Scriptures? If this is the case, where shall we draw the line between the saint and the sinner?

I am a thousand times more anxious to be right and follow Christ than I am to uphold the teachings of any church which is in conflict with the teachings of the Scriptures. I am closely related to the Christian Church and feel a great interest in it and the work it is doing, and I ask these questions from pure motives; and, as your paper is a recognized representative of the Christian Church, I would be glad to have you publish this letter and your reply to it.

Why do the Scriptures need an interpreter, or an interpretation in a creed? Did God make his revelation so obscure and mystical that some human being must interpret it so it could be understood by the people for whom he gave it? If so, why? Was not God as able to make a revelation that man can understand as man is to explain it for him? Which one of the creeds is more easily understood than the Bible? Is not the Bible as good a creed as man can make? Is not the claim that God's word needs a human interpretation a presumptuous claim that man is able to improve on God's work? Jesus spoke to and for the common people. If he spoke in language they could not understand, it was

either because he did not wish them to understand it or it was because he was not able to make it so they could understand it. Which was it? Does the command, "Believe on the Lord Jesus Christ," need an interpretation? What terms can make it plainer? All efforts to explain have confused the simple words of the Bible. "Repent," "turn," "cease to do evil," "learn to do well"—do these terms need interpretation?

If a child is told to believe in its mother, its father, its teacher—to turn from its rebellious ways toward these—does the language need interpretation? If not as applied to these common relations and when used by men, why do they need it when applied to our relations to God when used by God?

Then, "be baptized." Our translators have beclouded the meaning of this term somewhat by failing to translate it. This was done not because there was any doubt about the meaning of the word Jesus used, for there is not a lexicographer or real scholar in the world that does not tell it means to *dip*, to *plunge*, to *immerse*. But this human right to interpret the word of God for man gave ground to change the ordinance, and then an unknown word must be introduced to prevent a plain contradiction between God's word and the human interpretation and practice.

But it is said that we are buried with him—we are planted in the likeness of his death. If a child is told to bury a thing, or it is said "the man was buried" or "the corn was planted," do these expressions need an interpretation when used by man? Why should they when they are used by the Holy Spirit? When a merchant tells his clerk, "Go to the bank for money;" or the mother tells the child, "Go to the spring for water;" or the farmer tells the workman, "If ye will come and work for me a day for a dollar"—do any of these expressions need an interpreter or an interpretation in the common affairs of life? Why should they need it when God uses the very simplest and most common words and forms of speech in their most common acceptation?

The interpretations that man makes of the Bible are more difficult to be understood than the Bible itself, and there is

tenfold more controversy over them than there is over the teachings of the Bible. This leads me to say the divisions and controversies of the religious world are not over what is in the Bible. They are concerning practices not in the Bible, that have been introduced into the faith and practice of the church by men who presume to interpret the Bible.

As examples, the Bible says: "Be baptized," "ye were buried," "were planted," "were raised," "were baptized in the Jordan," "baptized with suffering." No one doubts that immersion is baptism. There is no controversy over that question. If nothing but immersion was practiced, there would be no controversy as to what baptism is. But the Bible never speaks of sprinkling as baptism. So when men introduce sprinkling or pouring as baptism, controversy arises; but it is not about what the Bible teaches or what is in the Bible, but about what is introduced by man.

Then the Bible says: "He that believeth and is baptized shall be saved." There is no controversy about the baptism of believers. All accept that. But some say unbelievers—infants—should be baptized. The Bible says nothing about the baptism of unbelieving infants. Over this baptism controversy arises; but the controversy is not about what is required in the Bible; it is about what is added by man.

On the subject of "baptism unto the remission of sins" the Bible teaches that he who believes, repents, and is baptized receives the remission of sins. None doubt this. Some contend that man can be pardoned without baptism on faith alone. The Bible does not say so. It only mentions faith alone to condemn it. Hence the controversy is concerning what man teaches that is not in the Bible.

On the work of the Spirit the Bible plainly teaches that the Spirit of God convicts, converts, and saves through the word of God. (See Acts 2; 1 Cor. 4: 15; James 1: 18; 1 Pet. 1: 22, 23; and every example of conversion given in the New Testament.) There is not an example of one being converted, save through the word. Then there is no controversy over this question. But some contend that the Spirit works directly on the heart to convict and convert sinners, without the instrumentality of the word. Of this the Bible

says not a word. So over this there is bitter controversy. It is not about what is taught in the Bible. It is caused by the introduction of things into the faith and practice of Christians not taught in the Scriptures, and to introduce these things is to add to the things written in the word of God.

These are the chief points on which there is controversy in the work of conversion. I think our friend cannot help seeing that the effort to interpret and improve the order of God has produced the controversies on these questions, and that the controversy is not concerning things commanded in the word of God. I might follow this up and show the controversies in the church in reference to work and worship are not about things required in the Bible, but concerning things that people add to that word; not concerning things God has ordained and required in his word, but concerning things men add to the requirements of God.

The Bible does not need an interpreter nor an interpretation. It only asks men to accept it, in its simple, plain terms—made so plain by God that a wayfaring man, though a fool, need not err therein. He is to add nothing thereto nor take aught from it. The requirement of God is to believe and do in religion only what God has required, excluding from the faith and practice of Christians everything not required by the word of God. If they will do this, all divisions and parties and strifes over untaught questions will disappear, and Christians will be of the same mind and strive together with God and one another for the upbuilding of the cause of God and the salvation of men. To introduce anything into the service of God not required in the Bible is to introduce division and strife.

I do not adopt or hold to any interpretation of the Bible. I strive to rigidly adhere to the plain, simple words and teachings of God, free from all human interpretations, additions, or changes. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 7.) Walking as Christ walked, having no will, save to do the things commanded by God, brings us into fellowship with all

who so walk, with everything in the universe that is in fellowship with God; and it brings us to the cleansing power of the blood of Christ, so that by that blood we are cleansed and purified from all sin.

I have responded to the points and queries of "Truth Seeker," not in a very orderly way, but I believe I have given the Scripture ground on the questions proposed and the Scripture reasons for that ground. I have discussed things from a scripture standpoint. It is the only one worth investigating. What this church or that church teaches is becoming to be of less and less interest to me. It would be a blessed thing for humanity and would promote the honor of God if all parties and denominations were dissolved so that men could look more and more each for himself—not to what this or that church teaches, but to what God in the Scriptures teaches; and each for himself should look to it and for himself study and do what God commands in his holy word.

Our friend touches the true position when he says: "I am a thousand times more anxious to be right and follow Christ than I am to uphold the teachings of any church." A man who will adopt this rule and then adopt the further one that God's word, and not man's feelings or experience, is the test of truth, will, I feel sure, come to the truth. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.) In speaking to the apostles, Jesus said: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Luke 10: 16.) "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me." (John 14: 23, 24.)

I have tried faithfully to present the truth of God as he has given it in his word. I pray that it may be blessed to the good of all who desire to obey our Lord Jesus Christ.

CHAPTER XVI.

DIFFICULTIES IN RELIGION.

The following article was written suggesting a number of difficulties in the mind of the writer, which may be in the minds of some of our readers. With the hope of giving assistance to all diligent searchers for the truth, I give special attention to the article. The writer says:

Though not belonging to any of the church organizations, I, nevertheless, take a keen interest in the religious literature of the period. Whether the Bible be a truth or a falsehood, no man of intelligence, who professes to keep abreast of the times, can afford to shut his eyes to the religious situation of the country or to treat with antipathy the discussions of the orthodox press.

If convinced that the whole scheme of the Christian theology is a myth and imposture, so much the more reason, if possible, why its current development among men should be watched with the scrutiny necessary to the final exposure of error. It should be remembered that the church represents a vast proportion of the very best intelligence of the country; that among its votaries are men whose opinion upon any question at issue would be regarded as valuable by any tribunal of adjudicature; and to deal with the views and teachings of such solid characters in any other disposition than of supreme respect and consideration is simply a reflection upon the intellectual and moral standing of the man who does it. While this is true, friendly and courteous criticism of those views and teachings should not be objectionable, but, on the contrary, should be encouraged, inasmuch as it may have a tendency to good by stimulating additional investigation and research on all hands. The cardinal center from which all thought should radiate is that honest investigation will not hurt the truth. The gem shines the brighter from having passed through the crucible; and if our particular notions and dogmas should prove to be nothing but base alloy, it should be a source of intense gratification, rather than the reverse, to reflect that our minds have at length been disabused and are free for the quest of the genuine truth in other directions. The most dangerous tendency of the mind—I mean the most dangerous as relates to the interest of truth—is to assume that the particular conclusion it has reached upon any matter is infallibly correct or that it has attained

the *ultima thule* of investigation. When a man gets himself into that unfortunate condition—when he draws himself so completely within the impervious incrustation of bigotry and conceit as to shut out all surrounding influences whatsoever—his wretched soul becomes as the stagnant cesspool that evaporates from sheer inactivity and sloth.

Human experience should by this time have taught every rational man that there is no such thing as infallibility, or even an approximation to it, in the attainments of finite minds. What a century ago were regarded as fixed, established, incontrovertible facts in science, philosophy, and religion are now looked upon as mere historic myths or ludicrous idiosyncrasies of a too credulous age. With this experience before us, we ought not to be too sure that the vaunted triumphs and achievements of our age, both in science and religion, may not incite the contempt of the next.

That this state of facts exists should rather have an exhilarating than a depressing effect upon further research and investigation. The constant evolution of thought is a beautiful and grand consideration. The reflection that the human mind has never yet attained to absolute perfection, and is therefore not stationary, but forever onward, is a most encouraging desideratum.

The wrecks of the errors and follies of one age serve as foundations for a grander and higher development in the succeeding age, and so on, until perchance the sublime pinnacle of human destiny shall thrust itself within the radiance of the Almighty presence.

What has been said is designed as a kind of introduction to some remarks upon a question that has ever been uppermost in the attention of the religious world. I allude to the question of faith, or what I perfer to term in this article *belief*. I shall consider it, not dogmatically, but abstractly, or apart from the teachings of any sect or denomination. What I shall say will be with a view solely of eliciting information or explanation for my own as well as for the benefit of others, and I trust the *intrinsic* importance of the question will serve to supply what my treatment of it may lack in the way of demanding attention.

Belief, I may say, is the very essence of the Christian religion. Without it, we are told, it is impossible to please God. From this we are to understand that even as faith without works is dead, so works, so far as their acceptability in the sight of God is concerned, are worthless offerings except as they are inspired by a belief in the Almighty Godhead and in the divine attributes of Jesus Christ. A fair interpretation of this is that no matter how noble and exalted the character of the man may be in a worldly sense, no matter though he may have covered two hemispheres with his works of benevolence and charity and caused the desert places of poverty and want to bloom and blossom as the rose, no matter though his grave at his birth may be wet with tears and bestrewn with flowers by the poor and unfortunate whom he has succored in his lifetime, yet, unless he has professed be-

fore men a belief in the death, burial, and resurrection of Jesus Christ, his tomb will be merely a gateway to hell and his labors and achievements in the cause of humanity mere shallow mockeries or something for devils to gibe at. I think that is a legitimate statement of the Bible doctrine as I have heard it expounded by its teachers.

Without stopping to refer to the seeming injustice of such an arrangement—an arrangement which, from a worldly standpoint, obliterates all consideration of merit and demerit in human action—I now proceed to inquire: *What is belief?* Religious teachers appear to consider it as a *mechanical something* which a man may manipulate, just as he does his hands and feet, or, in other words, that he may *believe* just as he pleases, without reference to any extraneous influences that may perchance run counter to his will. The belief of a man is really as independent of his will as are the pulsations of his heart. He can no more control the one than the other. He can no more determine within himself, independent of his relations to external surroundings, what particular belief he will exercise in regard to a certain proposition, than he can determine beforehand what shall be the sensations produced upon his mind by certain phenomena which he has not yet seen. A man is frequently forced to a belief which, had it been possible, his will would have averted.

The best definition of which the abstract term *belief* is capable is: *A state or condition of the mind induced by a preponderance of testimony in favor of a given proposition.* That testimony may consist either of the declarations of witnesses or of the mute evidence of circumstances.

Now, no two minds have precisely the same natural organization, and, therefore, have not the same degree of susceptibility to testimony. What may be conclusive with one may be only partially so with the other, or perhaps it may produce no affirmative impression whatever. It follows, in consequence, that there can be no fixed standard of belief for these two minds; for, as remarked, from the very nature of their organization, they may be forced to opposite conclusions. It is a common observation that to differ is as characteristic of men as it is for them to approach different subjects from different standpoints and under different conditions, and that they should thus approach subjects will be a necessity until their minds are all organized upon a common basis and the conditions of their intellectual and physical lives are made to strictly conform.

I do not suppose there was ever a proposition submitted to the world, unless it were one capable of demonstration by means of the senses or the truth of which was probable from relation to previous or existing knowledge, upon which men did not arrive at widely and radically different conclusions. The question then arises: What responsibility, if any, is to attach to belief? It is the generally accepted theory that there can be no responsibility where there is no freedom of

choice or where the will is not the exclusive determining power. That responsibility should attach to the actions of men is altogether rational and just, inasmuch as they proceed deliberately from volition. There is an innate arbiter that determines in advance for every one the righteousness or unrighteousness of actions, at least in most instances; and if the will perverts its functions by impelling to the wrong instead of to the right, a retributive judgment ought to ensue. With regard to belief, however, I apprehend that such is not or should not be the case, since it is not determined from *within*, as are actions, but by influences altogether from *without*, over which the man has absolutely no control. And, again, responsibility, of course, implies a penalty for the wrong. Where there is no wrong, there can be no penalty. The essence of the wrong is the intention, or, in other words, there can be no wrong, *per se or in morals*, where there is lacking an intent of a wrong nature. In the beliefs of men there is no intent of *any nature*, since intent is generated spontaneously within the mind, and belief is merely an effect produced from without. The two cannot be associated together. It would be irrational for a man to say, "I *intend* to *believe* so and so;" for he would be connecting, in dependent relation, two conditions of the mind entirely foreign to each other, both in their origin and nature. When he says, however, "I *intend* to *do* so and so," he speaks intelligently; for in that instance the act would merely be the outward manifestation of two reciprocal conditions of the mind, the intent and the will, over which the man has control and for which, we can readily see, he ought to be responsible.

The Bible declares that where there is no law, there can be no sin. A law is a regulation for human conduct. It contemplates an equal power on the part of every one to whom it is addressed to obey it to an equal extent. Can there, then, be any law for belief? Could every one obey such a law to an equal extent? I have already answered that question by showing that, from the very constitution of the mind, men must arrive at different beliefs upon the same subjects. Law, too, implies that the power to obey it exists solely within the man; and I have previously argued—conclusively, I think—that belief is not an attribute or power of the mind that can be controlled from within, but is merely an effect upon the mind of influences without. If, therefore, no law can apply to belief, and consequently no sin, we are free to assume that there can be no responsibility or penalty for it. This view of the question, I am persuaded, is the only one that can conform to the common conceptions of right and justice. A sad state of affairs would exist should it turn out that everybody is to be rewarded or punished according to belief.

All around us are men and women, belonging to different religious denominations, who have grown old in what they conceive to be the service of God. They have been true in all the manifold relations of life. Their honesty and sincerity of belief is questioned by no one.

They studied the testimony before them with a sole view of finding the truth, and yet they all differ as widely as the poles. We can never get our consent to say that there is a God of infinite wisdom, mercy, and compassion, who, when these gray-haired fathers and mothers sink under their burden of years and amidst the glories of a noble life, will send the greater portion of them headlong into hell simply because they were not all able to believe the same way.

Honest, truth-seeking investigation never hurts truth or a truth seeker or lover. It always helps both to frequently reconsider the foundations on which accepted truth rests. Carping, fault-finding criticism and one-sided misrepresentations, for the purpose of excusing wrong practices or attaining ephemeral notoriety, injure all affected by them.

Facts of Human Nature Must be Recognized in Order to a Correct Estimate of Our Relation to God.

A recognition of the facts of human nature so as to enable us to act upon them as they are is essential to any correct estimate of our relation to God—almost as necessary as to appreciate the true character of God. Without a correct recognition of the one we cannot appreciate the true character of the other or the relationship of the one to the other.

In years gone by the religious world taught that man is totally depraved in his moral nature, which so affected his mental nature that he could not understand or know or desire to do the will of God or to do any good thing. The pendulum of human thought has swung to the opposite extreme, and man is now taught that he is himself endowed with faculties that through their own evolutions can " thrust himself within the radiance of the Almighty's presence," and that " there is an arbiter within that determines in advance, for every one, the righteousness or unrighteousness of actions." Hence man stands in need of no guidance, no rule of right from without. He needs not God to guide and direct. Men failed to obey God under the former theory because they believed they could not; they fail to do it now because they believe they need not. They are a rule of right, a guide, a god unto themselves. Now, neither of these conceptions of human nature is correct. Man has impulses for good;

is possessed of faculties, mental and moral, that enable him to understand and act upon the revelations and the motives of the Bible. On the other hand, the history of the world for six thousand years, in every portion of the globe, among every color, race, tongue, and family of earth, shows that the evolutions of man's nature, when cut loose from the revelations of God as contained in the Bible, have been downward to degradation and brutality. Under peculiar circumstances, with the help of traditional and reflected light from the Bible, a few minds have developed some activity; but no truth in the world's history has been fully established by an induction from so large a number of facts, under so varied circumstances, with so universal and uniform result, as that which shows that man, cut loose from God and his word, gropes in ignorance and grovels in degradation, with a continually accelerating descent to lower depths still.

Singularly, the writer in the foregoing, while taking this position that human nature has power to evolve itself into this position of approximation to the divine, denies that two minds can understand the same thing alike. This savors of the inability of total depravity. If one mind sees good to be bad, another sees bad to be good, how can they advance? One counteracts the other and no improvement is possible. There can be no standard to which all can be brought. We submit that the whole theory is devoid of truth. Men do see things alike. All sane minds see things alike. A mind that sees things different from other minds is accounted insane. The courts of all countries expect men to see the testimony alike and to agree in their judgment of what is right. The rule is that they do agree. The exception is that when some are dishonest or when the testimony is conflicting or doubtful in its nature, some men give credit to one class of testimony, some to the other. But the same testimony received by sane minds brings them to harmony of judgment. There are slight shades of difference in mental structures, as there are shades of difference in physical organization. Yet there is the common type, and within fixed and narrow bounds all these varying features occur. When a variation

beyond these limits takes place, in the physical world it is accounted a monstrosity; in the mental world, insanity.

Our friend writes with the expectation that all sane persons who read his article will receive substantially the same impression from it. The diversities owing to the slight differences in mental structure will be so slight and unimportant as not to affect the common judgment. I write with the same expectation; so do all men. If he and I can so write, why cannot God?

Men's wills, within certain limits, have much to do with their faith by so controlling their actions that they either look or refuse to look at the facts as they are. Just see how the returns from the election made different impressions on men of different parties. This was owing to their will. Facts viewed from different standpoints make different impressions. But it is the duty of all candid seekers after truth to look at facts from all possible points of view. There is a uniformity of judgment recognized by the whole human family as possible and necessary, and the judgment that does not in the main features conform to this, making allowance for slight unimportant diversities, is adjudged insane. This is the only ground on which men are adjudged insane.

But he says that men have no more control over their belief than they have over the pulsations of their hearts. They have much control over both. By placing themselves in a favorable condition to view the whole facts in a case without prejudice, they attain to a just faith. By indulging in prejudice, by being warped by lust, appetite, ambition, or overweening self-conceit, so as to refuse to view testimony candidly, men warp and control their judgment. So a man may, by certain courses, actuated by his will, affect the pulsations of his heart. God demands that every one shall come to the study of his will, not free from passion or prejudice or human weakness, but with the sincere desire to know and do the truth. To every such one God proposes to furnish testimony sufficient to convince him of the truth. In other words, God demands that a man must have an honest heart, and he proposes to meet every honest heart with

testimony that will compel it to believe. If this is true, then the failure to believe is the crime of the unbeliever.

Our friend says that a man is guilty or does wrong who fails to do right, but not guilty for failure to believe right; that he is responsible for his will, but not for his faith. But an honest man is one who conforms his will and action to his faith; no other is honest with himself. A man's purpose is based upon his faith. A man who does not purpose or will according to his faith on any subject is a dishonest man. Then it would be a strange thing that a man should be responsible for the will or purpose (they are synonymous), but not responsible for the faith which directs and controls the will of every honest man.

We make these suggestions merely to show that the diagnosis of the constitution of man is faulty, and that which is recognized as fact is not fact, so forms a faulty basis on which to judge of what man's capabilities are and of his relations to the divine Being. In contrast with this diagnosis we give the biblical one. First, the Bible clearly recognizes that man is a responsible being, hence a proper subject to receive testimony, weigh that testimony, and act upon the convictions formed from motives presented. Hence he is not totally depraved. It assumes that the mental and moral structure is essentially the same in all sane men; hence that they will all understand, appreciate, and believe the same testimonies alike, will alike be moved by the same motives; and that if all will honestly act on the testimony and the motives, they will act in unison. While recognizing man as thus responsible, it clearly declares that "it is not in man that walketh to direct his steps." (Jer. 10: 23.) It recognizes that he is weak, frail, sinful, tending downward to degradation, crime, brutality, to worse than brutality, when separated from the law of God.

Unbelief a High Crime Against God.

The Bible claims to be from God. It must be viewed on its claims, from its own standpoint, to be judged fairly. Its author claims to know what is in man. It gives testimony in reference to the great central facts of the Bible that it

says is sufficient to convince every honest heart, despite prejudice, despite passion, infirmity, human weakness, but not despite honesty of heart or a will to disobey God. Now if this claim be true, it is at once clear that to fail to believe is a crime arising from dishonesty of heart or an indisposition to obey God. If the Bible is of God, God's assurance that he has given all that is necessary to produce faith in a true and honest heart is the end of controversy. It turns, then, on the question: Is the Bible of God? We do not enter on the discussion of that question. We believe the testimony so clear that no honest heart can intelligently reject it.

Why do honest-hearted men differ about the Bible? Do they do it? Our definition of honesty is rigid, but strictly true. No man is honest with his own heart who believes that God is God, that the Bible is true, yet prefers to gratify his own prejudices, passions, appetites, or ambitions to obeying the Lord. Now, we deny that men differ as to the teaching of the Bible. Show the question, if you dare, on which persons who believe the Bible differ. They differ about things not taught in the Bible; they intrude their own preferences and views into the arena of divine authority and seek to displace God's appointments with their devices and ambitions, God's law with their theories. But such are not honest-hearted believers in the Bible or the God of the Bible.

But is it not horribly unjust to send the gray-haired fathers and mothers, who have all their lives sought earnestly and honestly to know the truth, to hell because they failed to see it? Well, if they honestly sought all their lives to know the truth of God above all else, were anxious to sacrifice their own feelings, prejudices, interests, partialities, and prepossessions in order to know and do the will of God, and failed to learn it, the Bible is a lie and not of God. They may have been very zealous, moral, and religious, yet preferred their own ways of serving God to God's way of serving him. If so, they were not honest; they were disobedient, and fall justly under his condemnation for not loving God above all else, and so first seeking the kingdom of

God and his righteousness. Jesus said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.) This brings us to the relationship that man bears to God and to the great leading purpose God has in dealing with man.

The Bible represents God as the creator and ruler of the worlds. As such, his fundamental relationship to the universe is that he is the ruler. No being in the universe can, then, be in a state of harmony with God, save in obedience to him, in subjection to and harmony with his laws. God may be a Father, a Friend, a Preserver, a Savior; but each and every such relationship must grow out of the recognition of the first highest truth that he is the ruler of the world. There can be no harmony with God in the material, moral, spiritual world, save in and through obedience to him and conformity to his law. The law of nature in the material world is God's law to control nature. But man and the world through man are in rebellion against God. God's dealings with man grow out of God's right to rule and of man's rebellion. Every revelation made to man, every messenger sent to him, has had the one end and aim of bringing man and the world through man back to harmonious relations to God, the creator and ruler.

No being in the universe could maintain a permanent state of rebellion against God without imperiling the throne of Jehovah and the order and harmony of the entire universe. For God to tolerate rebellion here or to permit man to attain to happiness while in, or as the result of, rebellion, would be to invite rebellion and offer a premium to treason in other realms of his universal dominion.

To secure obedience to him is the prime end of all God's dealings with man. It is necessary for man's existence, for the good of the universe, and for the authority of God. The prime object of God's dealings with man is not to make man happy, not to save him. He proposes to make every man happy who coöperates in the accomplishment of the chief end of his dealings; but the happiness is a secondary, subsidiary consequence of harmony with the leading purpose of God. The chief object is not to make him moral, reli-

gious, or charitable. He may be moral, religious, and charitable in rebellion against God. The chief end is to *reëstablish the authority of God on earth as the rightful ruler of the world, to so bring the world back into harmonious relations with the universe that the will of God shall be done on earth as it is in heaven.* (See Matt. 6: 10.) These qualities and characters come in as results and accompaniments of attainment of the one chief end. Viewed from this standpoint, it will be seen at once that whatever tends to bring about this chief end is of high esteem in the sight of God. That which has no tendency in that direction must be lightly esteemed by God. God accepts only voluntary obedience. Now, faith, above all other acts or conditions of the human mind, tends to make him who believes in God obey his laws. Without faith it is impossible to obey him. Hence, as a helper to this end, it is highly esteemed by God; as necessary to it, it is essential in the sight of God. Repentance—a sorrowing for, a turning from, sin—is only helpful to this end as it springs from faith in God. No other repentance is approved by God.

The will and the purpose depend upon faith; for no man can will or purpose to obey God, save as he believes in God. If he believes in him and is honest with himself, he will desire or purpose to obey him. Then if God, as he claims, has given testimony sufficient to convince every honest heart—every heart that is willing to obey him—it follows that the refusal or failure to believe arises from an unwillingness to obey God and must be the highest crime man can commit against God. It shows disloyalty, treason in the heart. Disloyalty or treason is the highest crime that a subject can commit against the ruler. Stealing, drunkenness indulgence in lust, stinginess, may be the result of human weakness without any intention of disloyalty to God. God is merciful to human weakness and human infirmity, but has no forbearance with human presumption that exalts self into the seat of God, that exalts man's own qualities and faculties into a sufficient rule of action. To do this is to displace God and his authority with man's own frail and feeble faculties. God is a jealous God; he must be God alone, with

none on earth or in heaven to divide the allegiance offered him.

This is the chief reason why lack of faith is the highest crime with God. There is still another reason, viewed as to its effects on man. Those virtues so highly extolled as making two hemispheres rejoice, if not done as matter of self-glorification, are dependent for their existence on earth upon faith in God. The individual that exercises these virtues may reject that faith, but he imbibes the spirit that prompts the charity from the principles of the religion of Christ. As evidence, in six thousand years not an example of such charity can be found in all the world away from the countries where the Bible is well known. Even when it is done as a matter of self-glory, the Bible is still entitled to the credit of it, inasmuch as no public sentiment, save that created by the Bible, has ever regarded it as matter of merit or honor for a man to spend his life and property for the good of his fellow-man. Is the man who, without faith, spends his property and his life thus, entitled on any principle of justice to blessing from God? He has borrowed or stolen from the arsenal of heaven this quality that gives credit and influence to him, and turned it all against God. As well say that a man who stole from the United States Government her best gun, and effectively used it against her to build up her rival, is entitled to reward from that government.

Apply this same principle to these very religious people. Religion is acceptable to God and helpful to man only as it prompts him to obey God—only as it is used as a means to promote the end of bringing man, and the world through man, back to union and harmony with God and the universe. Without this union and harmony, only ruin and destruction can await all that is out of harmony with God.

We have shown that God expected that the whole family of man, willing to obey God, would see and understand and obey him just as he commanded them. To refuse to do it is rebellion, is treason. A man may be so religious, so devoted to his religion, that he will not obey God. He may think more of his religion than of God. He prefers its service to

obedience to God. Religion is only pleasing to God or helpful to man as it leads to obedence to God. That religion that stands in the way of full and hearty obedience to God is a crime against God and a curse to the man who holds it. The fact that it draws many of its rules, much of its zeal and devotion, from the Bible—the religion of God—and is directed as worship to him, while yet refusing implicit obedience, only, like the infidel's charity, makes it more deceptive and fatal in its influence against God. Of this class Christ justly says: " Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 22, 23.) Viewed from the standpoint that only that which leads to obedience to God is beneficial to man or approved of God, that all that leads man to trust self or any other being than God is rebellion, all these difficulties vanish, and the justness and force of the declaration, " Not every one that saith unto me [worships me], Lord, Lord, shall enter into the kingdom of heaven; but he [and only he] that doeth the will of my Father who is in heaven " (Matt. 7: 21), appears.

Then the case stands about thus: God created and has the right to govern the world. He cannot surrender the control of the world without destroying his own throne, his government, and turning the demon of confusion and destruction loose in the entire universe. Man is in rebellion against God, and has led the whole world into this rebellion. In that rebellion he is lost, ruined, undone, doomed, and damned. He is a poor, helpless, dying creature. Left to himself, he sinks downward in sin and ruin and degradation to still lower depths of woe. The world by his rebellion is out of harmony with the universe and its laws. The evidence of it is found in the mental, moral, and material ruin and confusion that affect continually all that pertains to this world, presaging a more widespread and fearful destruction yet in the future. God, the Ruler, proposes to rescue this, his fair domain, from the ruin into which it has been plunged by man's treason to him, and to bring it back

to its primeval and harmonious relations with him and with the universe. He, in mercy to man, proposes that if man will conform to the divine will and coöperate with him by obeying his laws, he shall be saved and restored to that state of immortality, of freedom from pain, sorrow, sickness, and death that pertains to every being that is in harmony with God and his laws. He only accepts true heart service. He knew what was in man. He gave testimony in reference to his claims and the claims of his Son to satisfy the demands of every honest heart willing for God to rule over it. Human hearts and human minds vary within certain narrow limits. Divine testimony is diverse and so varied as to meet the varying demands of every heart willing for God to rule over it. If this be so, and God says it is, it is treason against heaven alone that causes man to reject that testimony. The failure to believe is the evidence of treason in the heart. God, as a skillful architect, has exactly adjusted this testimony to meet every demand of the true heart and to leave those hearts that are rebellious without excuse in rejecting him, yet free to refuse him as their Ruler if they do not wish him to rule over them. So it is the will that decides the faith and the course of man.

The Spirit of Rebellion Lingers in Human Hearts.

The evil spirit of rebellion that led our foreparents away from God and his service lingers still in human hearts. It still prompts man to rebel against God; it causes him to go his own way, to exalt his own nature, to follow other authorities than God; it exalts his own or some human conscience or reason into a rule or guide instead of God; it causes him to form organizations of his own to bring good to the world instead of trusting God and seeking in the institutions which God has ordained the only true and perfect good to man. Even when man enters the kingdom, or church, of God to seek his own happiness and God's honor in this, God's own institution, this spirit of rebellion enters with him and whispers into his heart that this or that practice of his father or mother is preferable to the plain commands of God. It tells him that the religious practices and

styles of service that were the stay and comfort of his parents, that have been sacred to him through childhood and youth, will be a safe guide through the toils and trials of manhood, a stay and support through the decrepitude of age, a solace and a comfort in sickness, a staff and a rod through the valley and shadow of death; so he need not trouble himself to obey the exact commands of God. It is the spirit of rebellion that prevents these gray-haired fathers and mothers "walking in all the ordinances of the Lord blameless before God." These characters appeal tenderly to our sympathies, and that same spirit of rebellion prompts us to declare: "Surely such characters cannot be lost in hell." Ah, friend, God must rule. Rebellion must be destroyed out of the universe. Its fell spirit dragged the angels that stood nearest the throne of God down to the dark hell of despair. It changed the paradise of God on earth into an abode of sorrow and death. It will carry every soul that cherishes it to depths of eternal ruin. Religious devotion, with deeds of charity mingled with it, cannot save it. God must assert his authority and vindicate his right to rule, must destroy the *last* enemy, else the whole universe becomes a hell of confusion, disorder, and eternal horror.

That same spirit of rebellion tells him who undertakes to do the will of God that the improved ways and inventions of men in these years of enlightenment and progress are more effective for saving souls and glorifying God than a strict conformity to the methods God ordained in a past age for an ignorant and undeveloped people. It tells him that common sense—a sanctified common sense—may be relied upon to alter, to modify, to devise new ways of serving him. Remember that the end, the supreme end, is obedience to God; remember that the object of the enemy is to beguile and lead away from obedience; remember that it is the spirit of rebellion lurking in the heart that spreads its poison through the feelings, thoughts, desires, and purposes of the soul and vitiates the life and character of man. Many are willing to give all that they possess and their bodies to be burned to build up their religion, but are not willing to obey God. God rejects the most devoted service that is not

prompted and directed by the supreme end to obey him. He is a jealous God; he will accept no divided fealty. The heart that comes with singleness of purpose, desiring to know and do the full will of God, with no divided fealty, God leads into the fullness of his knowledge that he may serve him with a true and honest heart; and all who come with this singleness of purpose will see his will alike and "will be like-minded, and will with one mouth and one voice glorify God our Father."

Then "charity," as the world calls it, divorced from faith in God, is heaven's armor used to build up Satan's kingdom and to destroy the throne of God. Religious zeal, devotion, and self-sacrifice that do not spring from an undivided confidence in God and do not lead to implicit obedience to him are themselves prompted or vitiated by the spirit of rebellion, and, under the garb of religion, foster the rebellious spirit in man. Rebellion must be destroyed out of the universe, and every being, religious or irreligious, indissolubly wedded to that rebellion, must be destroyed with it. The will of God must be done, "as in heaven, so on earth."

CHAPTER XVII.

EVOLUTION AND THE BIBLE.

An idea prevails that the Bible contradicts the science of evolution. There is no doubt that there is a contradiction between what many suppose the Bible teaches and what it is claimed by some the science of evolution teaches. Those of us who believe the Bible is a revelation from God feel assured that its statement of facts in reference to the work of creation and procreation, in the development of created matter, is true. But we believe many of the popular conceptions of what the Bible teaches are incorrect. Many read carelessly, and form conceptions from prevalent ideas and prejudices rather than from the statements of the Bible. These need to be corrected and harmonized with the statements of the Bible and the truths of science. Science is classified knowledge. What is real science must be true. If the Bible is true and science is true, they cannot contradict each other. No truths contradict each other. There are frequently misconceptions of what the science of evolution teaches by those who claim to believe it, as there are misconceptions of what the Bible teaches by believers in the Bible. The misconceptions of Bible teaching may readily contradict misconceptions of what science teaches. Sometimes friends of the Bible do both science and the Bible injustice by condemning the science by what some claim it teaches rather than what it does teach; then they condemn it as a whole. All human theories of the Bible are faulty. The Bible is true. Real science is true. But men's readings of each are faulty. Instead, then, of denouncing the Bible as untrue because some conceptions of its teachings by men are untrue, and denouncing the whole science of evolution or any other science as untrue, the wise man will discriminate as to the misconceptions of each, and, instead

of condemning either as a whole, will separate the truth from the error in each, reject the error, and hold to the truth on all subjects in both; and all truth on all subjects is harmonious.

The truth on every subject should be received and the error rejected, and no one should object to study and investigation in any line of God's works. All truth is harmonious and works the good of every special truth. The knowledge of one truth helps the truth-seeking mind to an understanding of every other truth singly and to all truth as a whole. Error in one department helps error and hinders truth in all other departments of nature. The universe is a harmonious cosmos; it is a harmonious whole, embracing all spiritual and material beings, animate and inanimate, created and ruled over by one supreme Being, regulated by laws that interlace and are interwoven one with another. So they are harmonious and inseparable in their workings. One law may lie more upon the surface than another, and so a misunderstanding or disregard of it may not be so far reaching and hurtful in its results as that of others; but all error works evil. Each truth, to one seeking truth, is a stepping-stone to any and all other truths, and works good. That which is material and seen is temporal and will pass away; that which is spiritual and unseen is eternal. The laws regulating man's relations to the material world are not so far reaching and so important in their results as those regulating his relations to the spiritual world; yet they directly or indirectly affect his understanding and compliance with the laws of the spiritual world, because the laws regulating the spiritual world are more far reaching and important in their results and affect more seriously the eternal well-being of men than the laws regulating the material world. God has revealed those to man, but has left him to work out and apply these for himself.

The laws of the spiritual universe, as revealed by God, are true and infallible; all the facts and truths stated by God concerning them are infallibly true. About these facts and truths revealed in the Scriptures there need be no doubt

or uncertainty. The Bible is of God. The composition of the Bible is as far beyond the powers of man as the creation of the world is; but the Bible is a revelation from God to man, so God adapts its teachings to the comprehension of men; but the great truths in it are of God and are as sure and steadfast as God himself. But we often, by looking at these revelations from an improper standpoint, misunderstand them, and by the investigations of science may be called upon to revise our conclusions as to what they do teach.

For a long while men thought the sun moved around the earth; they interpreted the Bible to say so. When the investigation of the laws of the material world proved the earth moves around the sun, many thought it overturned the statements of the Bible. The theory that the earth revolves around the sun is universally accepted by Bible students now, and none think the theory contradicts any statement of the Bible; indeed, there is not a statement in the Bible concerning the movements of the earth and the sun that men of science would not now use to describe them. The Bible speaks of the rising and the setting of the sun, when really the sun neither rises nor sets. But the appearance of its so doing is so striking and vivid that the most rigid scientists speak of it just as the Bible and the people have always done and ever will do. To do otherwise would make it necessary to teach all the truths of natural science to a people ignorant of and incapable of understanding these scientific truths before they can talk of the common affairs of life or learn the way of salvation. So the discovery contradicted no statement of the Bible. But how it extended our conceptions of the universe and of the works and wisdom of the Creator! It contradicted no statement of the Bible, but our misconception of its statement and of the facts of nature.

For a great while men understood the first chapter of Genesis said that the world was created in the six days enumerated in this chapter. The truths of geology led to the study of this matter, and—lo!—the Bible does not say this. It says: "In the beginning [an indefinite period, antedat-

ing the six days' work, in the which Jesus, as the Word, existed with God before the worlds were made—see John 1: 1] God created the heavens and the earth." Revelation loses none of its truthfulness or its majesty and awe, forfeits none of its claims upon the confidence and reverence of man, by these truths; but it opens up new and grander truths to man and fills his heart and mind with higher thoughts of the glory of God that passes all imagination of man; it gives nobler views of the glory of his works. A truth in the material world thus helps us to understand the great foundation and far-reaching truths of the spiritual world. Let us not be fearful or timid. God's glory, God's throne, God's truths are in no danger; they will stand forever.

All truth promotes a knowledge of and faith in God and all other truth. Every error helps every other error, and, singly and collectively, they antagonize all truth and tend to infidelity. All errors, sooner or later, come into contact with and antagonize every truth. In its essence and final result, error is infidelity to the Author of all truth.

Then, in every system, truth should be separated from error and cherished, while the error should be rejected. The phenomena of the material world are the records of God's work in the world of matter through the ages that are passed. They bear a true record, if we could read them aright. We are more liable to misunderstand and misinterpret these workings of nature than to misinterpret the laws of the spiritual world written in the Bible, because God has not written these facts and truths in language so intelligible as those written in the Bible. God has left man to examine the facts, the footprints he has left in his works in the material world, and from this examination to learn the processes and laws of his works in the ages passed. The diverse and contradictory theories man has deduced from these show how often he mistakes; the short life of the different theories, the frequency of the changes, show on what slight grounds he builds a theory; yet in the greater number, if not all, of these theories there is some important

truth. In this work of formulating the laws of the physical universe, extreme begets extreme.

The theory in vogue just preceding the theory of evolution was that the different races of the human family sprang from distinct and separate centers, and that the differences in the races were so radical and organic that the Bible account of their common origin could not be true. This theory did not last long, when it was followed by the theory of evolution, as interpreted by some of its leading advocates—that all forms of life and being have come from one primitive principle or form of life—and some go so far as to say that this principle of life was self-generated, or spontaneous. I believe there is some truth connected with radical errors in each of these systems.

For a great while people who saw the remains of shells and sea animals imbedded in the rocks of our highest mountains, as well as through the broad plains of earth, took this as a clear evidence that the waters of the flood covered this land and our highest mountains, and that the great masses of stratified rocks, with their shells and imbedded remains of water animals, were deposited by the waters during the flood. A serious study of the facts would have satisfied any one of common sense that all the deposits, with their fossils, could not have taken place during the prevalence of the flood; so a study of these questions swept away this testimony concerning the flood; yet I am not sure but a comparison of the Bible account with these geological truths will not yet show they bear evidence of the flood. The Bible not only says the windows of heaven were opened to let the rain down from above, but it says: "The same day were all the fountains of the great deep broken up." (Gen. 7: 11.) What does this mean, save that the bottom of the sea that through ages past had been receiving these deposits from the sea in layer after layer, containing the remains of the animals that inhabited the sea, were upheaved and became dry land, while the waters rushed over that which had hitherto been dry land, so that the waters and the dry land, in many places, changed places, and that this explains how our present dry land, even the mountain heights, were formed

at the bottom of the sea and contain the remains of sea animals brought to the surface by the upheaval that caused the flood? These examples caution us how easy it is to misread many revelations of the Bible and of nature; but these Bible revelations concerning nature are incidental statements of truths, not vital. So we must receive the theories with caution and learn that there can be no conflict between the two revelations of God when both are rightly read. So when a truth is clearly established in the one that contradicts what the other has been supposed to teach, we should study anew our readings and see that we correctly interpret its teachings.

Evolution is used by scientific men in two senses. I will consider it in both.

1. *Evolution is unfolding or developing, unrolling or expanding, what is contained in embryo.* This process prevails much in nature. Germination and growth of plants, the conception and growth of animals, consist chiefly in this process of unfolding the germs contained in the seed and then the expansion of the parts until they reach maturity. In the maturity of plants and animals, seeds are produced containing the embryo of other plants "after their kind." In this natural process or growth an evolution of the rudimentary parts contained in the seed into a full-grown plant takes place, and the original seed is multiplied into many more like it. All the parts of the full-grown tree or man exist in embryo in the seed; nothing can be unfolded into the matured and perfected being that is not first in embryo in the seed. So the development or growth of plants or animals comes through the unfolding and expansion of rudimentary elements into the full-developed plant or animal; then into the formation of many seeds, each containing the embryo or rudimentary forms of plants of the same family, same kind. Every leaf, every twig, every form, every curve of the branches and of the bark of the largest oak is contained in the seed. If any living thing not contained in the seed is developed in the tree, it is because some foreign seed fastened itself upon it, as lichens and parasites; and while

for a time they seem to add to its verdure and beauty, they draw their life from it and sap its life and vigor.

In the spiritual world similar conditions exist. The word of God is the seed of the kingdom, and contains the embryo or rudimentary elements of all spiritual life and service. Spiritual growth consists in the germination and expansion of these embryo or rudimentary elements contained in the seed in the heart and life of man. Nothing can be unfolded or expanded into the true spiritual life of man, save what was contained in rudimentary form in the seed. If other forms of life than that contained in the seed are developed, it is because other and foreign seed have found lodgment in the heart and grow to choke out and impoverish the true spiritual plant, or, like lichens and parasites, fasten themselves upon the spiritual tree and draw their life from its life. Although for a time adding to its apparent beauty and vitality, they sap the life and destroy the spiritual body. Or, to take the figure from the human standpoint, an embryo or rudimentary spirit is placed within the child. The spiritual work is to feed and strengthen and develop this rudimentary spirit, that it may grow strong, expand, gain the mastery over the flesh, and "beholding as in a mirror the glory of the Lord, [we] are transformed into the same image from glory to glory." (2 Cor. 3: 18.) "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day." (2 Cor. 4: 16.) Again: "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Phil. 3: 21.)

This is evolution from lower to higher stages of spiritual excellence under the guidance of the Spirit while in the earth. This unfolding and development of the soul is not completed on earth. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God. . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this

hope set on him purifieth himself, even as he is pure." (1 John 3: 1-3.) The embryo or rudimentary spirit of the little child will expand and unfold as it grows under the direction of the Holy Spirit here on earth from one degree of likeness to the Son of God to another, until, when we have laid aside the fleshly body, we shall, in our spirits, see him as he is, and be transformed into the complete likeness of the Son of God in his glorified body. This is evolution of the spirit, beginning with its rudimentary elements in the little child, ending only when it has overcome and subdued the flesh in transforming it into the likeness of the Son of God in his glorified state.

2. *Another truth or phase of evolution is that higher and more perfect forms or types of being can be evolved from lower and less perfect ones.* This has been demonstrated, time and again, in both the material and spiritual worlds, in both the animal and vegetable kingdoms. This is the foundation and meaning of education. Education and evolution mean much the same thing. To educate is to draw out or awake to a higher degree the faculties—mental, moral, and fleshly—involved or dormant and rudimentary in persons, beasts, or plants.

The mind, the body, the form, and life of man, beast, and plant can be greatly modified and changed if taken in its nascent or formative state and carefully trained under fixed and persistent influences. This change or modification, if persisted in through successive generations, may be greatly strengthened and made permanent so long as the influences that produced them are continued. This change once fixed in the parent may be transmitted to the child. This capacity for improvement and change is the ground and basis of all religious training.

God proposes to train the rudimentary or embryo spirit in man into fitness for fellowship with the spirits of the just made perfect and the spirits that dwell around the throne of God. Adverse influences will deteriorate even more readily than favorable ones will improve. Plants, beasts, and men are all changed and modified by the influences persistently brought to bear upon them in the formative state; so they

are changed in specific points until they constitute a family or variety. A single flower may easily be developed into a double or complex one. All the rudimentary forms of these complex flowers exist in embryo in the single flower. Abundant plant food, a stimulating atmosphere, and careful cultivation develop these rudimentary elements into the full-blown flower. The same is true of the animal creation, including man. This is the meaning of the scripture: "Visiting the iniquity of the fathers upon the children, . . . upon the third and upon the fourth generation." (Ex. 34: 7.) "Who keepeth covenant and loving-kindness with them that love him and keep his commandments to a thousand generations." (Deut. 7: 9.)

A man who indulges the appetite for strong drink cultivates the taste for these, and he transmits a stronger and more ungovernable appetite to his children than he had in the beginning. A man who cultivates the habit of thinking will strengthen his mental faculties and will transmit to his children more active mental faculties. So of moral and physical attributes. Excess in any of the faculties of body, mind, or spirit will debilitate them, and enfeebled faculties will be transmitted to the child. All this is evolution. All education, training, development, is evolution, first of the individual; then it is transmitted to the children, and results in the evolution of families, from generation to generation, into higher types. Hence the aphorism of Oliver Wendell Holmes: "The education of a child should begin at least one hundred years [three generations] before it is born." All that can be added by care and culture, and more, can be lost by adverse influences.

Oftentimes opposite processes are going forward at the same time among the same classes of plants, beasts, and men, owing to their own state and the influences by which they are surrounded. One improves, while the other deteriorates; one nation or family improves, rises to a higher standard, while another degenerates to a lower, owing to their natural qualities and the influences to which they are subjected.

Sometimes the very thing that will help one will injure

another, owing to the condition of the person or thing. In both the vegetable and animal kingdoms that which will strengthen in one stage or condition will injure in a different one. Food that can be assimilated and appropriated by one will strengthen and develop it, but will destroy another, or the same, when it cannot assimilate and appropriate it.

But evolution or education is a growing out, a drawing out, the development and perfection of faculties and possibilities that pertain to the being. As thus defined, evolution carries no infidel tendencies; it is the order of God. The whole realm of God in nature and in grace, in the spiritual world and in the natural world, teems with the spirit of evolution, raising individuals, families, species, from lower to higher types of excellence and perfection.

The great fundamental end and aim of God's work in the world of spirits is to evolve higher types and more perfect forms of spiritual life from the lower and imperfect ones; so that in the end the lowest, most rudimentary forms of spiritual life in man may be developed into spirits fitted to dwell with God in his own pure and sinless home forever.

There is a phase of evolution different from that I have presented that needs notice. The theory of evolution—and, indeed, the science of geology—claims that in the material world the simpler forms of life were in point of time first developed; afterwards, those more complex; that in point of time there has been a regular gradation in both animal and plant life from the simplest up to the highest forms of life. The first plants were those simplest in structure and form, colorless, with the fewest organs and the least manifestations of plant life. The simplest and first plants are found in the lowest strata of earth, and must have existed first in point of time. In the lowest strata of the earth the higher and more complex are not found; and while some of these lowest forms exist until the present day, they are much fewer in number and have been displaced and superseded by higher forms, and these higher forms have succeeded each other in successive grades up to the highest, each grade largely predominating for a time; and while some of each

grade may exist until the present, higher forms follow and displace lower ones. The lowest forms were spongy, watery masses, and without hardness, strength, color, or organic form. The plants, as a lower order of being, preceded the animals, but the animals followed the same rule of development. The first development of animal life was in the simplest forms and of the lowest order. They were seemingly masses of jelly, without frame, skin, or organs. Professor Dana says: "They are without organs, or members." They take food by absorption through the gelatinous matter. After them come the more compact forms, grading up through those with shells, then those with bony frames to the vertebrata, ending with man. None who have observed and studied these questions doubt the truth of this order in nature.

Another feature of this order is that the lowest orders were much more numerous than the higher orders, and, in their perishing, went far toward forming the earth. Many of the rocks and the soil are composed of the remains of small animals mixed with decayed plants; so that some one, speaking of the multitudes of animals and plants that have lived and now compose the soil, said: "The earth on which we tread was once alive." The perishing of these lower forms of life are needful to the life of the higher orders. While all animal food comes from the soil, the higher order of animals cannot derive food from the soil; so that famine may come upon the land, and, with all the elements of life in the greatest abundance underneath and around them, all the higher animals will starve, because the food elements in the soil are so crude or so combined with matter that is indigestible and destructive of life that the animals cannot separate the helpful from the hurtful and live by it. It is also true that the higher order of animals cannot extract sustenance from the lowest order of plant or animal life. They cannot separate that which is helpful from that which is hurtful to life from the lowest forms of life and assimilate to the needs of the higher order of life. The lowest order of plants derive support from the crudest soil. It is possible that the lowest order of animals may do the same,

but that food must pass through the refining process of successive living organizations of plant and animal life before it can be appropriated by the higher order of animals. Nothing but the divine alchemy of organized life can transmute the crude matter into food for the higher order of animals.

These facts are true in nature. What does the Bible teach on the subject? "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day." (Gen. 1: 26-31.) Again: "Every moving thing that liveth shall be food for you; as the green herb have I given you all. But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9: 3, 4.) These scriptures say that the herbs, with the trees and their fruit, existed before and for food for beasts, and the living creatures, with the herbs, were for food for man—that is, the lower orders were created as preparatory and for the use of the higher orders. They live and perish that the higher orders may live.

The Bible plainly teaches these as facts, and the facts of the material world, so far as they have been determined, fully corroborate the Scripture statement. These facts,

given both in nature and the Bible, are the grounds for the theory of evolution. So far as this theory confines itself to facts as recorded in nature, it agrees fully with the teachings and statements of the Bible. That man stands at the head of all created beings and is the best and highest of material beings, and that all preceding creations in the material world were preparatory steps and stages in refining the material out of which man is made and by which his life is sustained, is positively affirmed in the Bible and corroborated by the known facts of nature. When this highest mechanism of God was completed, God breathed into it a spirit that differentiated it from all the lower creation and allied it to the spirits and to God himself. The Bible states it thus: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

There are some theories connected with the theory of evolution differing in character from those heretofore mentioned, to which I now give attention. The phases and theories of evolution hitherto mentioned are based on facts well known and principles growing out of these facts. To these facts and principles all agree. The Bible also fully sustains them.

The Darwinian theory of evolution. Prof. J. S. Kingsley, defining the theory we now consider, in Johnson's Encyclopedia, says: "The world is occupied by an enormous number of animals and plants, hundreds of thousands of species and myriads of individuals." "The question for solution is this: How did all these forms come into existence? For the evidence is ample that there was a beginning. Several answers have been attempted, only two of which obtain much acceptance. The one predicates the existence of an omnipotent Being who created them as we find them; the other does not deal with the origin of life, but claims that, given one or a few original forms of life, all other forms must have come from them by the accumulative effects of innumerable small variations correlated with the action of heredity." The statement of the first theory is not correct. No one claims that beings were created as

they are, but they were created with the rudimentary germs that have developed into the present forms by the surroundings in which they are placed. The second method takes no account of how life came into existence, but claims that from one original life germ all the varied forms of life now in existence have grown or developed without the guidance or interference of overruling power; hence that man, the head of the animal creation, is but an outgrowth of the germ of life that produced the snail, the fish, and even the herb or the tree. All the different forms and organs grow to meet the wants of the principle of life, and those wants are produced by the various conditions in which the life germ is placed. The life germ on land needs legs to move around to acquire food. Sometimes wings would aid it, then wings spontaneously grow to enable it to supply its wants; and some of them feeding in water would be helped by swimming, so fins and organs that enable these to swim gradually grow of themselves. These organs grow slowly and almost imperceptibly through efforts to gain the food. One set of organs changes into others more helpful in gaining the food. So the surroundings develop the same principle of life into a frog, a fish, a bird, a mammal; and through successive stages the primitive germ becomes man, without any designing and directing intelligence. This theory was first urged by Charles Darwin in 1859. It was presented in connection with, and as growing out of, the idea that the rudimentary organs grow into the full, developed ones, and the simple grow into the complex under culture.

Professor Kingsley, showing how organs may be changed and new ones produced, says: "Pickpockets are said, by continual pulling at the index finger, to make it equal the second finger in length." "German soldiers, by frequent and prolonged drilling, induce the formation of a bone in the skin of the hand where it comes in contact with the lock of the gun." Thus to intimate that a new finger or organ might grow if needed. But the chief reason for believing man is the outgrowth of life, beginning with the lowest animals, is thus stated: "The egg of man, in its earlier phases, passes through stages which are capable of exact compari-

son with those of the frog. The egg divides, forms the germ layers, nervous system, notochord, and muscle plates in exactly the same way. Then comes the same formation of heart and blood vessels. In man, as in the fish, the heart is at first two-chambered; then it becomes three-chambered, as in the lower reptiles; and later it develops the four-chambered condition, which it retains through life. In the blood vessels are the same gill arteries as in the frog or shark, running in the same direction, and uniting to form the same dorsal aorta. There is the same tendency to form gill slits upon the sides of the neck, and in exactly the same manner, as outgrowths from the throat toward the external skin. Later the blood vessels change, the gill slits close up, all except the first, which persists as the Eustachian tube, connecting the throat with the middle ear. After a time, the distinctly mammalian features become more prominent; and there comes a time when no one can discern between two embryos—which is that of a dog and which that of man. Later the two can be distinguished; but still that of man and that of a monkey show no differences, that of the man presenting so many monkeylike features. . . . At the seventh month the whole body, except the palms of the hands and soles of the feet, is, like the ape, covered with hair. Even after birth the monkeylike characters have not entirely disappeared. The young orang-outang clings with its hands to the hair on its mother's breast; and the newborn infant, so weak in other respects, will cling to any hairy surface with sufficient grip to support its weight."

This is the chief and strongest sample of the reasons on which its most scholarly supporter places the claim that the higher animals are developments under differing surroundings of the one original principle of life, and that all are the growth, without interference or direction from an overruling being, of the one principle of life. To say the least, the facts claimed do not prove the conclusion. Notwithstanding the likeness of the egg of the man at certain periods to the egg of the frog, the dog, the ape, one has never been known to produce the other. Each has produced, without failure, its own kind. Then there are more points of like-

ness between the matured frog and man than in the egg. Why should not the eggs, in their undeveloped condition, be somewhat similar? The inability to tell the egg of a man from that of a frog or dog is when they are both shapeless masses of semifluid matter. Neither of them could at this time be identified as an egg of any animal but for its surroundings. Things favor by similarity of organs or members; they differ by dissimilarity of organs and members. When without organs or members, they are shapeless masses, and lack means for comparison. The difficulty of telling the difference between them is confined to the first four weeks after conception, when they are shapeless masses of semiliquid matter. The organs form gradually. As they are alike in some respects after maturity, when they begin to assume shape, it is difficult to tell what shape they will take; but after the fourth week "the distinctly human features are so pronounced that the recognition of the embryo as that of man is no longer uncertain." (G. A. Piersol, article "Fetus," Johnson's Encyclopedia.) The frog and the dog have more marks of likeness to man after maturity than when in the egg. They have more marks of unlikeness also. They have four legs, head, mouth, eyes, toes, etc. The different shapes and arrangement of these members constitute the unlikeness.

Then the truth is this: Were the facts as claimed—that through the stages of the life of the fetus within the womb, before it assumes shape, it is impossible to distinguish the human fetus from that of the frog or dog or monkey—it could not prove that the race of man were originally frogs and passed in development through the dog or monkey. The conclusion is not contained in, and does not grow out of, the premises. At the stage in which they cannot be distinguished from each other neither could be distinguished as being an egg, save from its location. This really proves that all animal life is imparted to plastic matter, and then the life imparted molds the matter into the animal after its own kind. The kind of animal depends on the life imparted, not the surroundings of the matter. There is a stage in shaping the marble when it is impossible to tell whether it

is to be a statue of Apollo or a doorstep, as there is a time in the preparation of the metal when it cannot be told whether it is to be a coin or to fill a tooth. Just as well say that this proves all gold coin passed through forms for filling teeth as to draw the conclusion that the man passed through the frog or dog state.

Gills are given to enable animals to live when excluded from air. The fetus must do this. It is supplied with gills that invariably pass away when the stage is reached that they are no longer needed. The gill never remains with the man. When different animals need organs to perform similar functions, the organs given by an all-wise Creator would be similar. When he created an organ to perform a certain office, it would be the best for the end. He would use that organ best suited for the office, in whatever animal needed. How the author exaggerates and strains facts to support his theory, any one may see by examining the many seven-months children and see how hairy they are and by testing the ability of a newborn babe to hold himself up by a hairy substance. Do not risk the babe's falling in making the trial; it might not be as much of an ape as our author thinks. Infants, by instinct, clutch whatever is placed in their hands. The tender and soft hand would take hold of a soft substance with more vigor than a hard substance.

The case is this: There are millions and billions of examples of the eggs of animals and plants developing into life, each after its own kind, open to the observation of man and scientists all around us. No one claims ever to have known of the seed of one order of beings producing a different order of plants or animals. No one expects to see such a change. They maintain that it is so gradual as to be imperceptible in the life of a person. It is a conjecture from an imagined possibility without proof. The facts on which they predicate the conjecture, as seen, are warped and exaggerated, and the inference farfetched and stretched to sustain a preconceived theory. This is not science; it is conjecture.

So long as these scientists confine themselves to facts and theories based on these facts, they agree among themselves

and confirm the statements of the Bible, both in the material and spiritual world; so soon as they leave the solid ground of facts and enter the uncertain field of conjecture, they divide and subdivide among themselves, until a score of different schools have sprung up since Darwin presented the evolution theory, all agreeing in the facts and truths developed by the facts, but disagreeing concerning the theories and conjectures where there are no facts to guide. We reject these as without proof and impossible of proof and as constituting no part of true science. Science is knowledge—knowledge reduced to system, classified knowledge. Where there are no well-known facts and truths, there can be no science. To call conjectures and speculations "science" is to misuse words and mislead men. So far as evolution is based on facts, it is a science and in full accord with the Bible. The Bible is science, is knowledge, classified by God; but these theories and conjectures, whether harmless or hurtful, do not pertain to science and should be separated from it. They are speculations and theories, and should be so labeled.

The statements of the Bible concerning the origin of man are short and comprehensive: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) There is nothing in these to be contradicted or upset by the wildest conjecture of the scientific dreamer, but the conjectures are baseless and contrary to all the facts of nature.

CHAPTER XVIII.

GEOLOGY AND THE BIBLE.

Science is knowledge reduced to system—classified knowledge. The science or system of any matter is that theory which explains all the facts in the case. The science of geology would be that theory or system that explains all the facts presented in the structure of the earth. A system that does not explain all the facts of geology is an imperfect or false one. The only way to test the science or system of any facts is to collect all the facts and relations and collate them carefully and see what system or theory will explain and harmonize all of them, and from these facts draw the conclusion. This is the only safe method of reasoning. It is the only scientific way of reaching conclusions. Collect all the facts possible, compare them carefully, and then see what theory will satisfy all the facts and conditions; and the one that will do this may be relied on, provided all the facts in the case are known.

Now, on this subject of the transferring of life from one plant or animal into another of a different kind, we have daily before us millions and billions of examples, in both the animal and vegetable kingdoms, and every one known to the whole human family follows one invariable rule. Each produces others after its own kind. In all these multiplied millions and billions of examples of seed producing life, not one is known to have produced life radically different from itself. There is no known example in the universe of the seed producing a body with organs or members not possessed by the parent being. Our knowledge on this point is not entirely negative. The conjecture on which the theory of change is based is that organs or members not used for generations will disappear; and when through successive generations there is need for new organs, they will appear.

The theory of these men who claim these conjectures to be science is that this earth has been in existence millions and billions of years. This theory is conjecture, not science, as we will show. Now, the Mammoth Cave, in Kentucky, is in the carboniferous rocks, which they claim have been in existence millions of years. The cave has clearly existed since the formation of the carboniferous group. Its numerous stalactites and stalagmites, its strata of rock, and the erosion of the exposed rocks within the cave show this. Fish existed ages before the formation of the carboniferous group of rocks. They have existed in the darkness of this cave for centuries and centuries, probably since its formation. They cannot use the eye. It has become dormant, and the external eye has disappeared; but all the organs of the eye remain, and the eyes are developed and reappear in the offspring of these fish raised in the light. If the eye of these fish has not totally disappeared in the long periods they have been in the cave, how can one believe that organs could ever disappear? The conjecture would demand a total disappearance of all the rudimentary organs of the eye. It would demand this, too: That if a family, through a long series of ages, generation after generation, should refuse to use the eyes—bandage them over from birth, so they were never used—and were to walk backward and need eyes in the back of the head, eyes would finally appear and be developed on the back of the head. This may seem extreme; but if the conjecture does not demand this, it is meaningless. It demands that organs entirely disappear where not used or needed; that new ones appear where needed.

Another truth to be considered here is: There can be no demand for an organ or member in the body, save as the life principle demands it, and all organs grow at the demand and for the use of the principle of life that is imparted to and directs the body. No possible demand can exist for an eye in the foot, the hand, the back of the head, until a life principle is found that demands an organ there. The life principle is imparted from the parent life principle; hence the life principle and the organs go together. The conjecture of change has not a single well-established fact on which

to rest, but must be maintained in spite of all the facts on the transmission and modification of life known to the world.

The Bible and all the facts of nature known to man and the theories based on these facts fully agree. Only the baseless conjectures, that are contrary to all the facts of nature, fail to sustain the Bible statements. Even these, as I have said, would not necessarily contradict the statements of the Bible, but they contradict the facts of nature and constitute no part of any science.

The late Prof. O. C. Marsh, of Yale University, who at the time of his death was the most distinguished geologist in the world, claimed that he discovered the ancestors of the present horse and the successive links from the original five-toed animal, size of the fox, to the present single-toed horse as we know him. The fossil remains of the smaller animals are found only on the western shores of America. No traces of the horse, as we know him, have been found in America, but only in Africa and Asia. Now, how does it happen that the ancestors of the present horse were confined to America, while the modern horse is a product of Asia and Africa, with an impassable gulf between? Did some dire necessity befall the whole family of horses that caused all to perish in the land of their birth, save those best fitted to migrate to greener fields in a foreign land? Were these rudimentary horses supplied with wings that enabled them, as a flock of birds, to cross the Pacific and Indian Oceans to Egypt, Arabia, and Persia; or were they supplied with "gills and fins and caudal fans" that enabled them as schools of fishes to migrate through the briny deep to more generous feeding grounds? Then did all these appendages for migration pass away with disuse, or were they transformed into the limbs that make up the fleet-footed barb of the Orient? The mistakes of scientists noted as corrected by Professor Marsh, with many others not noted, together with the fact that he did it by the exercise of a robust common sense, and not by the technic of science, warn us how untrustworthy the theories and conjectures of scientists often are. Professor Marsh, as an investigator and collector of facts, is worthy of highest honor. When he entered the

field of conjecture without a single well-established fact, he was not scientific.

The word *made* does not always mean to create out of nothing; but it frequently means to mold, shape, or introduce into new relations and change to new ends and purposes. " In the beginning God created the heavens and the earth " (Gen. 1: 1) refers to the calling of these into existence. The *heavens* refers to all the hosts of heaven in this statement. This was at a period of time indefinite before the six days' work. " The earth was waste and void." The Septuagint reads: " But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water." This carries the idea that there had been a change, sudden or violent, that had left the earth a waste, without living creatures or plants or animals. It carries the idea, too, that the whole earth was covered with water. Geology teaches this. No place of the earth has been found that was not formed under water. Darkness enveloped the earth. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day." (Gen. 1: 3-5.) This scripture does not say that there was no light in existence, but that light did not reach the earth, because the Bible is giving here a generation of the earth in its present state. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day." (Verses 6-8.) This second day's work is difficult for us to understand. The *firmament* here must refer to the air that surrounds this earth. The statement would imply that it did not exist previous to this time as it now exists. It implies that not only the earth was covered with water, as in verse 2, but that water prevailed in the space now occupied by the firmament, possibly

in a nebulous condition or in watery clouds, impenetrable by light. How impenetrable to light air laden with vapors is we may realize from the difficulty of seeing vessels with the fierce glare of the furnaces in a thick fog, resulting often in collisions. How much more impenetrable the darkness and the gloom when the whole firmament from top to bottom was loaded with vapors!

God so separated these waters as to collect the waters in a body upon the earth and separate them from the waters above the atmosphere. I think there can be no doubt but air existed before this time, but it was so loaded with vaporous clouds that it did not exist as a distinct substance. God separated the waters from the atmosphere and placed it as a distinct firmament around the earth. This left the waters on the earth covering the whole surface. "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." (Verses 9, 10.) The waters were gathered together. This must have been done by the upheaval of some portions of the earth and the relative subsidence of other portions, by which the waters sought the lowest places and the dry land appeared. We may well suppose that this was done by internal heat. This accounts, too, for the fact that the lower strata of the rocks have been subjected to great heat. All the marbles and granites and the lower rocks, while sedimentary in origin or formed by deposits from water, give evidence of having been subjected to intense heat under pressure.

On this same third day " God said, Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. And there was evening and there was morning, a third day." (Verses 11-13.) This order of reproduction after its own kind accords with the universal observations

of men. It is the merest conjecture against all known facts that any different order has ever prevailed.

"And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day." (Verses 14-19.) Light was brought into the earth on the first day, and this statement concerning the sun, moon, and stars on the fourth day presents a difficulty, since we recognize the sun and the stars as the source of all light. In this we may be mistaken. *Made,* as applied to sun, moon, and stars, does not mean *created;* but the arrangement of the firmament was such that now they shone upon the earth, and so regulated day and night, summer and winter, with all the changing seasons; in other words, in the changes of the conditions of the earth and in the arrangement of the firmament around the earth, the influence of these planets was brought to bear on the earth as it had not been previous to this new arrangement and correlation of the forces of the universe.

The earth's surface gives ample evidence that an order has prevailed for a time, run its course, and closed, sometimes suddenly, sometimes gradually, passing into a different order, for which it has made ready and prepared material. I suggest these things as possibilities, but more to show our inability to comprehend some of the great facts given to us in Gen. 1, and that we may see how little we know of the conditions heretofore existing, out of which the present condition of the earth has resulted. So while it is right to investigate the records of nature, it should be done with a sense of our own inability to understand much of the workings of the natural world.

I have spoken of the great length of time geologists attribute to the existence of the earth. Professor Kingsley says: "The evidence is ample that there was a beginning." This agrees with the Bible. The Bible places this beginning in the indefinite past, when the Word was with God. "In the beginning God created the heavens and the earth." The Bible gives no clew to tell how long this world existed before the six days' work of fitting it up for a habitation of man. Geologists have varied in their estimates or conjectures of the age of the earth from five million to fifty billion years. This means that they have not sufficient data on which to base a probable or proximate estimate. When these estimates are made, it is assumed that the causes and forces and the conditions now existing have always been as they now are, and none others; but this is not true. The recession of the Niagara Falls up the stream is taken as a measure of time. It wears away the rock slowly and recedes a very short space in a year. It is assumed that it has always worn away at the same rate; so the calculation is made and the conclusion is reached that it has required millions of years to cut the channel assumed to have been cut by it. In this it is assumed that the volume of water has always been the same as now; the rock has always, and through the whole space of recession, been as hard as it is now; but facts show clearly that this is not true. This rock was once soft mud; it was solidified and hardened—not so hard at once as it is now. The quantity of water has greatly varied. The evidence is clear, too, that the whole country at one period was under water far south of this line and was subjected to intense cold; that huge mountains of ice have swept over the plains, leaving striated pathways to mark their course. Again, torrid heat has prevailed for ages far north of this latitude. The immense coal fields were produced in perpetual torrid heat. The plants that enter into the coal formations grew in a stimulating torrid temperature and a soil now unknown. They could not have been formed into coal beds under any present conditions of the earth; no conditions of soil or temperature now exist in any part of the earth that could produce the coal plants and de-

posit and preserve them as they have been produced and preserved. When and where coal plants grew, a perpetual torrid temperature prevailed. They could not have grown with alternations of heat and cold, summer and winter; then, if grown, they could not have been imbedded and preserved in any present conditions of the world. When the earth was surrounded by vaporous matter, stimulated by internal heat, the coal plants may have grown, and in the changes they may have been buried so as to be preserved for the uses of men at this day. Of these things our knowledge is imperfect, and the means of knowledge within our reach are insufficient to afford certainty.

All who have studied the character and conditions of the earth agree both as to the prevalence of cold and heat in the same regions of the earth at different periods. The formation of stalactites and stalagmites in caves has been used as a means of measuring the period of time the earth has existed. The droppings of the water and the small and almost imperceptible deposit of lime are noted from year to year; then a calculation is made as to how long, at that rate, it would have taken to make the great columns that exist. The same thought comes in here: Have the present conditions always existed? The hardness of the rock from which the water drips would have much to do with the amount of the deposit. The rocks have been in a less indurated condition than at present. The quantity and temperature of the water would greatly affect the amount of deposit. For changes in these and other conditions we can make no calculation. All estimates of this kind are conjectures.

Another method of determining the age of the earth is to take the estuaries of the rivers—of the Mississippi, for example—see what deposits are made in one year, and then calculate how long it would take to make the deposits in the delta; but all know that the amount of earth carried down the stream depends upon the condition of the soil on its banks. The land was once a friable, loose soil, without forest growths; the volume of water was once much greater than now; the changes of the temperature, noted above, all affect greatly the amount of sediment carried and deposited,

and so render unreliable all conjectures of time based on the deposits.

The whole continent of America at some time has been lifted up out of the waters. The force that lifted it hardened it. When this was done, no data known to man can determine. When this continent was upheaved, the water rushed off to other portions of the earth and produced a flood somewhere. No man of science doubts this. Whether it was the flood of the Bible, none can tell. The Bible and science agree that there has been a flood. Science teaches that there have been a number of floods of this kind; that they were produced, as the Bible says the flood of Noah was produced, by the upheaval of the fountains of the great deep. "The fountains of the great deep [were] broken up, and the windows of heaven were opened." (Gen. 7: 11.) There is nothing in nature to contradict this statement of the Bible, but much to render it probable. These statements were made in the Bible long before the facts now made known through the investigations of science were dreamed of. An interpretation was given to many passages of the Bible in the light of the supposed facts of nature. These supposed facts are now disproved by the revelations of science, which agree with the real biblical statements. In nature, as in the Bible, "it is not for you to know times or seasons, which the Father hath set within his own authority." (Acts 1: 7.)

I could go over every argument presented to definitely fix the years of the earth, and show that the data are unreliable and the conclusion uncertain; yet it can be said with much certainty that the time since the heavens and the earth were created has been long. I believe life had existed on the earth previous to the six days' work of Gen. 1. The Bible nowhere contradicts this. Man and the higher order of animals and plants did not exist before this. Whether by some disturbance of the earth or by cold or heat, all life, all order, had been destroyed, so that "the earth was waste and void," and a higher order was introduced and a new arrangement of the forces of nature was correlated, we cannot tell. The only point that troubles me in the matter is:

there exists at this time some of the lower order of animals that seem to have existed from "the beginning." Did some survive the change when the six days' work was done; or did God, in the new replenishing of the earth, recreate some of the lower order that had existed before? Could we adopt the idea that the six days were long periods of time, we could reconcile it all; but this seems a forced and unnatural meaning of the Bible statement, and I greatly object to these. The statement seems to contemplate our ordinary days. So I say there are some things here that we do not understand.

I studied these questions in my younger days, willing to receive truth on any subject from any source. I tried to look at them from a just and practical standpoint. My study of these things has caused me to revise my conceptions of the teaching of the Bible, but the comparison of the facts and truths of the natural world with those of the Bible long since banished all apprehension of the least contradiction between them. So far from it, I am sure every additional truth learned in science will enlarge and strengthen our conceptions of biblical truth. One-sided enthusiasts in the study of nature, as in the study of the Bible, form conclusions that are not well founded and substitute conjecture and speculation for the approved truths of science.

The Bible is all true. Many of the facts and theories of geology are true. What is true in this agrees with what is true in the Bible. Men in this field, as in others, anxious to attack the Bible, distort facts and theories to try to bring the Bible into disrepute; but Christians may possess their souls in patience. The Bible is true, it is of God, and every discovery of science will, in the end, vindicate it and strengthen faith in it and in God. So far as the facts of nature have been determined, they are in accord with and support the teachings of the Bible. All who study these questions should do so with modesty and reverence, ready to examine anew preconceptions of what the Bible teaches and see that we do not misconceive them, resting assured that so far the facts of nature, as understood, corroborate the truth of the Bible record, and that, as both are rightly understood, they will confirm each other unto the end.

CHAPTER XIX.

REWARDS AND PUNISHMENTS.

From the beginning of time God dealt with man upon the principle of placing rewards and punishments before him. He promised blessings, favor, and honor to the obedient, and disfavor, infamy, disgrace, and evil to the disobedient. To Adam in Eden he promised perpetual freedom from pain, suffering, and woe, and constant plenty, the gratification of all wants, and the enjoyment of all desires of the soul, if he was obedient. If his will was limited by submission to the law of God, no good thing should be withheld from him. On the other hand, if he refused to obey God, he should die. In that term *death* is embodied not only the act of dying, but all that precedes, accompanies, and succeeds it. It carries with it the idea of weakness, decay, suffering, weariness, want, sorrow, distress of soul, disappointment, and final separation of soul and body and the disintegration of body into Mother Dust. These results come truly as the reward of the good and the punishment of the evil. But they come not as the result of partiality, on the one hand, nor of vindictive spite, on the other. They come as the result of fixed and unchangeable laws—laws that lie at the very foundation of God's government of the universe; laws that are essential to the dignity, honor, authority, and even the existence of God himself. Indeed, they are, beyond all question, laws and principles developed in the existence of God himself. It means that in harmony and unison with God and the laws of his being are blessing and favor. From this all good to man from God comes. It means that out of harmony with God, out of unison with his law and the principles that rule in his own being, come all evil, confusion, shame, sorrow, ruin, and destruction. The necessity of this must appear on a moment's clear reflection. In harmony

with God there is union with him. In obeying his law, in making his will our will, we conform our character to his character; we link our destinies to his destiny, and make his fate, character, and destiny ours. We become his liege, loyal subjects, and link our destiny to the destiny, honor, integrity, and glory of his throne. From such no honor or glory or good thing that pertains to God will be withheld.

On the other hand, the being that disobeys God, walks by some other rule than God's, obeys another being; he follows the law, the will of another being that is a rival of God in seeking the control of man. God does seek the rule of man. He created man—nay, the universe—for his own purposes, for his own uses. He created the world and all that in it is, from man down to the inanimate dust of the earth, to serve his own purposes, his own uses. He placed man as the ruler over this world to control and manage it for God. When man, then, rebels against God, it is not alone a rebellion of himself as an individual, but it is the rebellion of man as the ruler of this world. He governs, controls the world in the interest of another than God, in the interest of God's rival. Whoever aspires to rule man is a rival of God. If man chooses to go his own way, it is a ruling in his own interest; it is making himself God, the ruler; it is usurping for himself that which was intrusted to him for another.

The Consequences of Adam's Disobedience to God.

Hence the wicked one did not suggest to man that he should obey the evil one and make him the ruler. The suggestion was more subtle—that man himself might be as God, knowing good and evil, knowing what was right instead of depending upon God; hence might rule the world by his own knowledge and wisdom and in his own name and for his own honor and glory, and not as the servant of another. Hence to walk in his own ways, to disobey God, was, and is, to exalt himself to the position of supreme ruler, to the throne of God himself. So it appeared to man. It really was to transfer the honor due God to this artful deceiver, who, through flattering his vain, weak pride, led man to enthrone the wicked one as the ruler of the world instead

of God. Hence the wicked one is called "the prince of this world," "the prince of the powers of the air," "the ruler of this world," and is the rival of God. The rule of this world being delivered by God to man in trust for God, that trust was betrayed and the dominion of the world delivered over to Satan. The kingdoms of this world, formed and operated under the rule and dominion of the wicked one, are all operated in his interest and are recognized in the Bible, both by the devil and by the Son of God, as the devil's kingdoms and possessions. In the temptation of Jesus, "the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4: 8, 9.) As reported by Luke, "he led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine." (Luke 4: 5-7.) The wicked one says that all the kingdoms of the earth and the power connected with them had been delivered unto him. They were delivered by man, to whom God had intrusted the government of the world for God's own benefit.

Then the question involved in man's obedience to God is: Who shall rule in the world—God or the devil? In whose service shall the world be operated? If another being wrests *this world* from its rightful submission to the rule of God, why not *another world*, and another, until God be left without a kingdom or dominion in which to rule? If he surrenders the dominion of the world, his prestige as God, the invincible, the ruler and creator of all things, is destroyed. His power, authority, throne, is gone. In a word, he is dethroned; he is reduced from the position of the ruler of the universe to a dependent and helpless subject of his enemy and man's enemy. All this is involved in the disobedience of man. It is the devil, the enemy of God and man, fighting against God through man.

These far-reaching and weighty interests are involved in simple obedience or disobedience. The fealty of the universe of God or the devil is the question. It is a battle, if you please, of self-preservation on the part of God. If he tolerates sin, he nurses rebellion against his own authority. If he blesses the sinner in his work of sin, he gives a premium to disloyalty. If he permits other laws of life, other principles of being, than his own to bring good to man, he still exalts the author of these laws and principles into an equality with himself and divides the rule and dominion of the universe with a rival and invites disobedience.

But God does not do these things. He is God, and he alone. He is the Creator and Ruler—the only Creator, the only Ruler—in heaven and earth. He is a jealous God. He is jealous of the honor, dignity, sovereignty, of his own throne. He can permit nothing in the universe to exist undisturbed that is not in perfect harmony with his will, that is not wholly subservient to his law. He cannot do it without destroying himself as God. Then a necessary law of his own existence is that rebellion against him must be punished. The rebel must be destroyed as a rebel. His disposition or ability to rebel must be taken away. The whole of it eventuates in this simple, but powerful, truth: Whatever harmonizes with God is preserved and blessed, shares the peace, prosperity, freedom from suffering and immunity from evil, of God himself, forever and forever. Whatever is out of harmony with God, and so remains, must share that sorrow, shame, and destruction that await the great instigator of all rebellion against God—sorrow, suffering, death, forever and forever. When man obeys God, he harmonizes with God, assimilates himself to God, and links his destiny with God forever.

Whenever man rebels against God, he obeys the wicked one; he serves, honors, exalts, and endeavors to operate the world in the interests of the wicked one. He assimilates his character to the character of the wicked one and unites his destiny to the destiny of the wicked one forever. He simply for himself chooses fellowship with the wicked one instead of with the God of heaven. In choosing his fellow-

ship, he chooses to share his character and destiny. All beings of similar characters must share similar destinies, find common habitations. We thus choose our own destinies under fixed and unchangeable principles growing out of the laws of God's own being. He could not enact a law or give a command, save in harmony with his own being and the laws through which that being manifests itself. He is a being so perfect in his order and so harmonious and uniform in his existence that every manifestation of being is the very essence of perfect and never-changing law. God changes not. God is a God of order.

It is not God spitefully inflicting this punishment or with weak partiality bestowing that favor. It is ourselves working out our own destiny in accordance with the inexorable laws of God's existence as he has made those laws known to us. Hence, Adam's sin, though seemingly trivial in itself, was a choosing the dominion and rule of the evil one rather than that of God, was a transfer of his allegiance and the allegiance of the world, the government of which had been committed in trust to man, from God to the wicked one. Adam's sin made the devil the ruler of this world, brought ruin to the whole human family and the under creation by making it subject to the rule and dominion of the evil one.

This act of Adam, the ruler, supplanted the reign of God's Spirit in the world with the rule or inspiration of the spirit of the evil one, caused man to be born into this kingdom of the evil one. It could not change his nature, but subjected him in his frailty from earliest infancy to the temptations to sin that exist in the kingdom of the evil one, causes all his labor and toil to be done in the kingdom of the evil one, and so subjects him to just such wages or rewards as the evil one is able and disposed to bestow upon his subjects. God did not immediately annihilate the world, sold under sin, betrayed, perverted by its head—man. Indeed, is annihilation possible? I mean, is it possible consistent with the character of God? If not consistent with that character, with the laws of his being, it is impossible. God created the world for his own purposes. Is it consistent with

his character and being to annihilate that world, unfit it for the end for which it was created? If not, he cannot annihilate it or one particle of created matter. Can he annihilate, then, a soul? Souls were given existence to promote his honor and glory. Can he annihilate them without a confession that his creation failed in the thing for which it was created? If not, annihilation is an impossibility.

How God's Rule is Restored.

God proposed to rescue the world from the usurpation of the wicked one and to bring it back to its primitive allegiance to himself, inasmuch as "the gifts and the calling of God are not repented of" (Rom. 11: 29)—that is, once having bestowed a gift or position upon a people, he never turns from it so as to take the work from them. Instead of bringing the world back to himself by depriving man of the trust that he had betrayed, he determined to bring the world back by bringing man, its head and ruler, back. So from man's first sin or act of rebellion he set before him the evil of rebellion, the blessedness of a return to God through obedience. He not only set this before him in precept, but he gave him continual practical exhibitions of it by letting the evil come upon the disobedient and by blessing the faithful and true. He let the penalty of disobedience fall on all as a fearful warning, but proposed, in spite of that penalty and even through it as a means, to raise him to a higher state of bliss than that he had forfeited, if he, while surrounded by great difficulties, should turn from the evil one and obey God.

On these principles and in accord with these purposes, God still placed before man first a blessing while on earth he should live and a blessing to his family after him through obedience or harmonizing himself with God. It is a renewal of the contest for supremacy in and over the world in circumstances somewhat changed. God is now inviting men under the dominion of the evil one to come from under that dominion so far as is possible in the world, and God would so far manifest the superiority of his power over that of the evil one as to protect his servants, bless, prosper, and

make them happy even in the kingdom given over to the evil one. His laws were made known to man; the consequences of the submission to these laws were pointed out, which consequences, happy and joyful in their character, are called "blessings." These blessings are nothing more than the natural or legitimate fruits of union and harmony with God through compliance with his law. On the other hand, the awful results of disobedience are held forth. These results are called "the curses of God." They are the fruits that separation from God bears. Separation from God means union with God's enemy, the evil one. It means choosing the part, lot, service, character, destiny of the evil one in the contest against God. These results, then, that come from rebellion are simply the fruits that service of the evil one naturally and legitimately bears. Then truly in one sense it is God's blessing and cursing through the working of the laws of his own being, yet it is ourselves working out our own good or evil in accord or discord with the great laws of God, the creator and director of the universe.

It may be asked: If God was and is so much the superior of the evil one in power, why not manifest that power to save man from his first sin? While we pretend not to know the reasons of God's permitting many things that do exist, and reverently recognize that "secret things belong unto Jehovah our God," but "things that are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29: 29), we yet suggest that God can impel the human mind and heart only by motives addressed to the mind and heart without interfering with the freedom of man's will. Constrained or forcible union with God would not be pleasing to the Heavenly Father, who accepts only the freewill offerings of loving hearts.

All True Good Comes Only Through Obedience.

All true good is harmonious—that is, whatever course will bring one true, real, permanent good to man will bring all good to him. Of what is good, man is an incompetent judge; so he must depend upon the teachings of his *Maker*, just as the child is utterly incompetent to determine what is

its good and must rely upon the parent to teach and guide it into good. That course in life that will bring true, permanent, lasting good to man will bring his eternal good. What will bring true good to one man will bring good to all men. No system or institution or practice, save submission to the will of God, can bring permanent happiness and prosperity to the human family on earth. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) Obedience to God's law on the part of individuals, families, and nations brings content, happiness, prosperity, and power to them. The same course will bring spiritual and eternal good to the human family. Disobedience to God frequently appears for a time to bring prosperity and earthly good. It is only for a time. It is only apparent good. The apparent good that comes of sinful courses works permanent evil. Never a dollar gained by dishonest, unfair means—by means that wrongs a fellow-man, that injures a community—that does not curse the man and his family unless they repent of it. The longer it remains with them, the more surely and deeply it curses. Never an honor obtained by unfairness that does not leave the thorn to pierce the heart that gained it. "This is the portion of a wicked man with God, and the heritage of oppressors, which they receive from the Almighty: if his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death, and his widows shall make no lamentation. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver." (Job 27: 13-17.) When God promises one good as the result of a course, all good is implied as coming through the same course. Good in the sight of God is the result of harmony with God. All good comes as the result of that harmony; all evil, from lack of it. The evil must continue so long as the lack of harmony exists. God in the beginning dealt with man as an untaught, unskilled child. His perceptions were not clear to perceive the unseen and spiritual good. The temporal and material good was much more

easily appreciated by man than the unseen and future. So God in the beginning brought only before his mind, as the most readily appreciated and most highly attractive to his fleshly perceptions, present, temporal good—wealth, power, largeness of family, length of years, and exaltation in the world—as the result of obedience to him. Seeking these blessings through obedience leads to all blessings that flow from obedience to God. Failing of these blessings through disobedience fails of all blessings and secures all woes that flow from separation from God and union with the evil one.

Hence to all the patriarchs, as through Moses to the Jews and through the prophets in later years, temporal blessings and cursings were held before their eyes. Spiritual and eternal blessings and curses were never brought forward as the incentives to the patriarchs or Jews to be obedient. The temporal were placed before them. But the principle of reward or blessing through obedience and punishment or curses through disobedience was never lost sight of. It was stamped on every page of God's law. In every message revealing his will was presented the idea that conformity to God's will brings good; nonconformity, evil.

Gradation of Blessing and Punishment.

There were gradations in the blessings and punishment. So long as man was not so hardened in sin and rebellion as to leave hope for his repentance, punishment was visited by measure upon him. Punishment of a limited degree, with continual warnings of greater evil, and invitations to repentance, with a promise of blessing and favor on repentance, were presented. But when the man or nation persisted in sin until the heart was fully set to do evil, so hardened that all hope of reformation of life was gone, then the inexorable decree of destruction went forth and was executed with an unfaltering hand. The sword of his wrath was whetted to destroy if the sinner turned not. To such "our God is a consuming fire." (Heb. 12: 29.) He chasteneth those not hardened in hopeless sin, as a father chasteneth his son, for correction—to turn his wayward steps from their wandering. He visits unpitying destruction on

those who are hopeless in sin. Lot was punished; the people of Sodom were destroyed. Israel was often punished; Israel's enemies were destroyed. The case of Pharaoh and the Egyptians, the Amalekites, the Canaanites, the Chaldeans, the Babylonians, emphasizes this fact. Isaiah said, "Hath he smitten them [Israel] as he smote those that smote them? or are they slain according to the slaughter of them that were slain by them?" (Isa. 27: 7)—that is, he smote Israel to correct their backslidings, but he smote the nations that smote Israel to their utter destruction.

God did not always smite immediately on the commission of sin for the punishment of sin, because he desired that the sinner should turn and live. Peter says: "One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to you-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 8, 9.) This means that God does not desire the destruction of any, if they will place themselves in a condition in which salvation is possible to them. Desiring that they should turn and not perish, he waits long and is kind, giving opportunity to repent that they may live; but refusing this, his wrath must be visited upon them, for he cannot save them in rebellion against him without destroying his character and power. He cannot bless the guilty. (See Ex. 34: 7.) He is not slack; he is simply forbearing. When that forbearance is trampled under foot and made the occasion of additional insults and continued rebellion, he executes his law in wrath and vengeance, for he can do this at the end of a thousand years as well as the day the sin was committed. An instance of this is contained in the fifteenth chapter of First Samuel, where an account of the destruction of the Amalekites is given, as only an angry God can punish sin—three hundred and fifty years after the sin was committed. Yet they and their children turned not from their evil ways till God commanded: "Utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15: 3.) He sometimes tolerates the ex-

istence of wicked nations long after all hope of reformation is lost, lest the earth be left a wild, desolate waste and become filled with wild beasts. "And Jehovah thy God will cast out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But Jehovah thy God will deliver them up before thee, and will discomfit them with a great discomfiture, until they be destroyed. . . . And thou shalt make their name to perish from under heaven." (Deut. 7: 22-24.) They are preserved thus to subdue the earth for the more faithful. They are also preserved for a time as the fitted instruments through whom he visits punishment upon his disobedient children and destruction upon his hardened enemies. "But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell. And it shall come to pass, that, as I thought to do unto them, so will I do unto you." (Num. 33: 55.) Again, Babylon was long permitted to exist as "a battle-ax" in the hand of the Lord to punish his people for their sins and to destroy nations not a few. Jeremiah says: "Behold, I will send and take all the families of the north, saith Jehovah, and I will send unto Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land [Judea], and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever." (Jer. 25: 9-12.) God preserved or permitted the kingdom of Babylon to stand, although

wicked and in its character fitted to do the work of punishing the sins of the Jews and destroying the wicked nations around. God served this purpose with them because the ambitious, bloodthirsty character of the king fitted them for it. Hence he called him "my servant." When this work was accomplished, God said to Babylon: "Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith Jehovah. . . . Babylon shall become heaps, a dwelling place for jackals, an astonishment, and a hissing, without inhabitant. . . . Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall destroyers come upon her, saith Jehovah." (Jer. 51: 25, 26, 37, 53.)

These scriptures show plainly that God punished sin—must do it, or cease to be God, ruler, sovereign of the universe. His authority is involved in the question: Shall sin be punished? And how much shall it be punished? Punished until God's honor be vindicated, his rule established beyond dispute, his law the only rule for the whole creation—punished, then, unto a complete destruction of sin. This end can be accomplished in two ways: First, by the conversion of the sinner into a servant of God—that is, to destroy sin and save the sinner. Whenever the sinner refuses to separate himself from his sins, the destruction of the sin he must share. Sin separates him from God in character and destiny, unites him to the devil in character and destiny. He then must be punished by separation from God and by union with the character, work, and destiny of the wicked one. God warns man that sin must be destroyed. He asks him to quit that sin, separate himself from his sins, that he may be saved from the fate of sin. If he refuses, the fate and destiny of sin and rebellion must be his. This cannot be changed by even God himself, because he is one—"the same yesterday, and to-day, and forever." The blessing of

the sinner, obdurate in his sins, is his own destruction as God. It must be punished then, or God ceases to be God.

Sin must be destroyed. The punishments, as we learn from the Scriptures of the Old Testament, are graduated according to the condition of the sinner. If he is not hopeless, the chastisement of a Father is laid upon him to correct him. If he is hardened to sin, joined to his idols, hopeless in his position, a fearful destruction and complete separation from the presence of God is visited upon him.

These two characters of punishment must be kept steadily in view. They are distinct, for two distinct classes of people. God never visits the punishment of final destruction on his children, no matter how weak and disobedient, so long as there is hope of reformation. This chastisement of a Father is never visited upon the hopelessly disobedient. It is well to keep these principles in memory.

The Old Testament Deals with Temporal, while the New Testament Deals with Eternal, Rewards and Punishments.

The Old Testament deals chiefly in present rewards and punishments—that is, those of a temporal nature. These temporal blessings were of a nature to cultivate a sense of responsibility to God, and develop gradually an appreciation of the spiritual and eternal rewards and punishments, which they typified. But we have learned from these that so long as there was hope of repentance, the punishment was a corrective chastisement. When the heart was fully set to do evil, the punishment was for destroying sin and rebellion, even though the sinner and rebel shared the destruction. This is the lesson plainly written upon the history of God's dealings with the people under the Old Testament dispensation.

The same lesson is taught us in the natural world. There God punishes the persistent violation of his law with unrelenting severity. Violations of law not persisted in, not too flagrant in character, repented of, may find forgiveness, as is manifested in the recuperative power of nature in the animal and vegetable world. We violate law; disease comes. But if we cease to violate the law, reform our life,

and live in harmony with the law hitherto violated, the recuperative forces of nature restore our health; we are physically pardoned—i. e., healed. But if we persist long in violating the laws of our physical being, nature refuses to heal; we are destroyed. We may safely look for the same principle of action in the spiritual world.

In the Old Testament, although the blessings were temporal as well as the curses, still the more spiritually-minded Jews looked through the earthly types to the spiritual antitypes. Job, David, and Isaiah give clear evidence of having the idea of future reward beyond the grave.

But under the tutelage of the New Testament the people are educated up to perceive and appreciate the spiritual and eternal joys rather than the temporal and fleshly blessings. So life and immortality were brought to light by Jesus Christ "through the gospel." (2 Tim. 1: 10.) While the rewards were brighter, the punishments more severe, the incentives and motives are much stronger and the helps greater under the new dispensation than under the old. Under the old the command was given and the penalty fixed without touching the heart or enlisting the feelings. It is hard to obey the commands of another, even when that other is God, without having our feelings enlisted. The service was that of slaves. But God manifested his love to us through Christ. We love him because he first loved us. Our feelings are enlisted as children. It is much easier for a child to perform the will of the father than for a servant to conform to the will of the master. In the former the feelings enter into the service. It is a labor of love for the child. God so developed his love in Christ, so exalted us as sons, and made the terms of reconciliation so merciful and easy, that it excites our love, and our service becomes that of children, not that of servants. It is a labor of love to obey the Lord. The incentives are stronger, the helps are greater, the blessings are more soul-stirring, and the feelings are more deeply aroused. The activity and zeal should be proportionately greater, and the failure to obey would indicate a more determined and settled hostility to the rule of the divine Father. The rewards are more far reach-

ing, and so are the curses. That the blessings and the curses reach beyond the world into the future, but few deny. The greater number admit that men are rewarded and punished beyond the grave. When does it cease? If they reach beyond the grave, it certainly behooves those who teach that it does not last to show how, why, and when it ceases.

Punishment Reaches Beyond the Grave.

I give some testimonies from the Bible that punishment reaches beyond the grave. In the consideration of these testimonies it behooves us to consider well the meaning and import of some words or terms. Many words are properly relative or corresponding words and necessarily correspond to certain other words or ideas. They are meaningless, save with this idea. The word *hope*, for instance, stands in antithesis to the word *fear* or *dread*. No man can hope for anything, save as he in a corresponding degree fears or dreads the opposite. He hopes for health only as he fears or dreads sickness. Were there no danger or dread of sickness, there could be no hope of health. So of life; we hope for life as we dread or fear death. We could have no appreciation of a hope of life were there no fear or danger of death.

The idea of happiness necessarily carries the idea of unhappiness; comfort, discomfort. Salvation necessarily involves the idea that there is something to be saved from. Were there no suffering or woe or ill, there could be no salvation. The moment the danger or possibility of woe is gone there can be no hope of salvation. Salvation is a preserving or rescuing that which is saved from some threatening or possible danger. Heaven itself means a place or state of happiness, joy, deliverance from ill, and would be meaningless, save in contrast with a place or state of suffering, sorrow, unrest, and woe. We could have no idea of happiness, save in contrast with suffering or misery. Without a place of misery there could be no idea of heaven. Then whenever man is said to be saved, he is saved from something or some place of evil. He is saved from suffering or

woe, the opposite of that to which he is saved. When he hopes, it is a hoping to avoid a danger or trouble that impends. The moment fear is removed, hope ceases. When suffering or ill or the possibility of it is removed, there is nothing from which to be saved. There can be no salvation. Without a place and time of woe there could be no idea of salvation from woe.

There can be no idea of reward without a corresponding idea of punishment. Where there is no punishment, no deprivation, there can possibly be no reward. Reward is a bestowal of favor for some course of action or of life. A withholding of the reward from the Lord is leaving man to the ill that his own course always brings, which is equivalent to a curse from God. Whenever one of these relative terms is used, the existence of its opposite and corresponding one is necessarily implied. The opposites must correspond exactly in nature and duration.

With these suggestions we are prepared to look into the Bible and see what is taught—first, as to future rewards and punishment. Early in the teaching of Jesus the subject was presented. He said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 3: 14-21.) Here are presented a "saving" and a "judgment," an "eternal life" and a "perishing." The one comes of faith that doeth

truth; the other, of a lack of faith that remains in evil doing. They are the opposites of each other. If the saving reaches to the eternal state, so does the perishing. If the eternal life is beyond the grave, so must be the condemnation.

The salvation, the eternal life, that comes through Christ, that is appropriated by the faith "that doeth the truth," does not pertain to this world; for the most obedient of believers die here. There is no exemption from this. Eternal life relates to the future state. The perishing placed in contrast with it, and from which the inheritor of eternal life is saved, must be in the future state. Salvation, which brings eternal life, comes through a faith in Christ which "doeth the truth." Condemnation or perishing is a result of doing evil through disbelief in Christ. Then those in that condemnation can escape from the consequences of the condemnation only by becoming obedient believers on the Lord Jesus Christ. The condemnation and the salvation refer to the spiritual and reach into the unseen state.

Again, the Savior said: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36.) Here the life which is eternal is the life which the unbeliever shall never see. The wrath of God that abides upon the unbeliever is in the future and coextensive with the eternal life, of which he is deprived by the wrath of God. John says: "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." (John 1: 12.) Here the power to become children of God was given to those only who believe on his name. Once more the Savior said: "Every one that hath heard from the Father, and hath learned, cometh unto me. . . . He that believeth hath eternal life. . . . I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever." (John 6: 45-51.) Here it is plainly intimated that none can come to Christ, save those who hear and learn of him. Only those who believe in Jesus have eternal life, and only those who eat of him shall live forever. All others shall be

deprived of this eternal life, or there is no meaning in words. The deprivation lasts as long as the eternal life, else they cannot be said to be deprived of it. Peter said to the Savior: "To whom shall we go? thou hast the words of eternal life." (John 6: 68.) The world is in sin and condemnation, and God proposes eternal life through the words of Christ. The eternal life is in the world to come. Only those who follow the words of Christ are guided out of the condemnation into the eternal life. Those not guided by the words of Christ into the eternal life must remain in condemnation without redemption. Deprivation of eternal life is the inheritance of eternal death. It is the eternal deprivation of life with God.

Death, in the Bible use of the term, does not mean nonentity, nonexistence; it means suffering, woe, decay, corruption. God said: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2: 17.) They became suffering, corrupted, decaying, in the very day they touched the forbidden fruit. Paul says, "I die daily" (1 Cor. 15: 31), referring to his daily suffering for the cause of Christ. Separation from God, deprivation of incorruptibility, suffering, woe, unrest, is the eternal death referred to in the Scriptures.

Jesus said to Martha: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11: 25, 26.) Believing on Christ is again presented as the absolute condition of enjoying life through Christ. That life is not the present life; it is the life beyond the grave. Those who refuse to believe on Christ can never be the recipients of that life that never dies. Hence all who refuse to believe on Christ shall be deprived of that life eternal; they shall die the death eternal.

Again: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17: 24.) Here Christ prays that those God had given him should be with him that they might behold his glory. His glory was exhibited

after he was glorified at his Father's right hand. He prayed that certain persons might be with him to behold that glory. This prayer was meaningless if all should be with him there. If not with him, they could not possibly enjoy the immunity from the second death which companionship and harmony with Christ alone could give.

Christ, in the Sermon on the Mount, shows conclusively that first there is a day in which the world will be judged. In that judgment, which takes place in the next world, Jesus turns many away among those that work iniquity. He tells his disciples: "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." (Matt. 10: 28.) Here there is something worse than killing the body—something that no human power can do. It comes after the killing of the body. It is the destruction of soul and body in hell. This means something beyond the grave. It does not mean a temporary affliction that will eventuate in joy and happiness. That could not be called a "destruction." A destruction is not necessarily annihilation. It is destroying the harmonious relations of an individual; the peace, quiet, and happiness of the soul and the body. That this may be a destruction, it must be final and unchanging in its inharmonious workings of discordant ruin.

Again: "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit." (Matt. 12: 31-33.) Here is a distinct declaration of a sin that shall not find forgiveness, neither in this world nor the world to come. A sin unforgiven, it ever remains to bear its fruit—suffering. And it is furthermore urged by the Savior that the fruit or the results must correspond to the tree. If the life and character are bad, the results must be evil. These

results reach to the next world as well as to this. In recording the same conversation, Mark says: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Mark 3: 29.) This is condemnation in the future state. In the same connection Luke reports Jesus as saying: "Every one who shall confess me before men, him shall the Son of man also confess before the angels must be in the future state, when we meet ence of men shall be denied in the presence of the angels of God." (Luke 12: 8, 9.) That denial and confession on the part of man is here in this world; that of Jesus Christ before the angels of God: but he that denieth me in the presthem in the spirit land. If Christ confesses us then, these holy angels will receive us as their companions to enjoy their happiness and bliss. If he denies us then, we shall be turned aside as companions for the unholy angels. Hell is the place prepared for the unholy angels, where they dwell.

Jesus, in explaining the parable of the tares, said: "He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 37-43.) Here is a distinct declaration that at the end of the world the two classes shall be separated. One shall be cast into a furnace of fire; the other shall shine "as the sun in the kingdom of their Father." These characters come to this separation at the end of the journey in this world, and each takes up its own destiny. For how long? The same truth as to the division and the destruction of the wicked in the furnace of fire is presented in the following: "Again, the kingdom of heaven is like unto a net, that was

cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth." (Matt. 13: 47-58.) This teaches plainly that there will be an end of the present state or condition of affairs. Then the angels shall come forth and separate the evil from the good, and in that future state, at the end of the world, there shall begin a state of weeping and gnashing of teeth—a state of helpless and hopeless woe.

Jesus says: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) What "the gates of Hades" are matters but little at this stage of the inquiry, further than this: Hades is a state of ruin and confusion that works misery. For "the gates of Hades" to prevail against a thing or person is for it to become encompassed in ruin that works death. When Christ says that "the gates of Hades shall not prevail against" the kingdom of his building, he clearly implies that they shall prevail against every other kingdom, institution, and organization in the world. Every other kingdom or institution shall be encompassed in ruin, shall be brought to destruction. "Every plant which my Heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) All the kingdoms of the world, then, save the kingdom established by Jesus Christ, shall be destroyed, and all that is committed to their care and keeping must share that ruin. Paul carries out the same idea when he says: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." (Heb. 12: 27-29.) All shall be shaken, moved, and destroyed, save the kingdom of Christ. It alone of all the in-

stitutions of earth can abide the fierceness of God's consuming wrath, wherewith he will visit the world of iniquity and rebellion. When this destruction comes, only that which is in this kingdom can abide in harmony and peace with the workings of God's providence.

Peter says: "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 10-13.) This clearly indicates a purification of the firmament of the world with a destruction of fire. In this ruin of fire (whether literal or figurative, it matters not) all the wicked and sinful shall be involved. Only the righteous shall dwell in the new heavens and the new earth. The sinful cannot dwell there. They are to share the fate of all the evil. It is beyond this stage of existence that these blessings and these evils are to afflict them. All these indicate beyond all doubt that there are two states of existence beyond the grave—one, of bliss; the other, of woe. The righteous, the pure, will inherit the one; the wicked, the depraved, will suffer the other.

In addition to this, we find the Savior declaring: "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." (Matt. 16: 25-27.) Here is a saving of this life and a losing of that which is to come—a losing of this present, a saving of that which is to come. Here is a saving of the soul, more important than the sav-

ing of the world. The reason of this superior value of the future to the present is that the Son of man, when he shall come in the glory of his Father with the holy angels, shall then reward every man according to his works. He shall come at the end of the world with his angels. This is repeatedly declared. He shall reward every man according to his works then. By that reward some shall save their lives; others shall lose them on account of their works. This saving or losing is of such momentous import that the whole world, gained or lost, is as nothing compared to it. It must be of far greater import than a life gained or lost here. It comes as a result of the award of Jesus Christ at the end of the world. Then the rewards and punishments in the next world are so much sorer than any punishment in this world that no comparison can be made. The deepest woes of earth end; those beyond, never. On no other ground can the infinite disparity between the evil here and hereafter be accounted for.

The Savior teaches us (see Matt. 18: 3-35) that the worst and deepest of earthly evils—death itself, in its worst form —was much preferable to a course that would bring evil beyond the grave. Better for one to have a millstone hanged about the neck and be cast into the sea than to lead one of the little ones into wrong; better pluck the eye out, cut off the foot or hand, than with two hands, feet, or eyes, to be cast into hell. "For the Son of man came to save that which was lost." No one can be saved unless there be something from which to save him. Jesus taught the young man what he must do to inherit eternal life. (See Matt. 19: 16-21.) He had this life, with all the goods and joys that wealth could bring; he was moral, faithful in all the duties to his fellow-man. Yet he must do something that he may inherit eternal life. If he failed to do it, he must fail of the inheritance—eternal life; he must inherit eternal death.

Jesus taught Peter and his fellow-apostles that the rich could hardly enter the kingdom of God; but that they who forsook all and followed him, gave up this present life, with its tender ties and pleasant associations of life, who "left houses, or brethren, or sisters, or father, or mother, or chil-

dren, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life." (Matt. 19: 29.) The clear implication is that those who fail to do these things can never inherit eternal life. The eternal life is not that which we possess here, but that which the just shall inherit hereafter. The life thus promised to those who become entitled to this eternal life is placed in contrast with both the life that now is and the life of woe beyond the grave. Christ, in the similitude of the marriage of the king's son, when he tells his servants to bind him hand and foot who had not on the wedding garment and cast him into outer darkness, where there is weeping and gnashing of teeth (see Matt. 22: 11-13), clearly teaches this. His account of the general judgment teaches clearly future rewards and punishments. He said: "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 31-46.) Here, beyond all cavil, is the picture of a final judgment at the end of the world. The wicked were to be punished with eternal punishment; the righteous, rewarded with eternal life. The eternal life of the righteous is beyond the grave. The punishment of the wicked is in the place prepared for the devil and his angels. That place is not on earth nor in time; it is in the unseen state. The wicked have chosen the service, the character of the wicked one; it is meet that they should share his destiny. Hell is the home of the devil and his angels. It becomes the home of those who do the service and form the character of the evil one. "Depart from me, ye cursed,

into the eternal fire which is prepared for the devil and his angels." Who can doubt that it is in the unseen world beyond the grave? Will the devil and his angels ever be delivered from those dreary realms of woe? If so, those who choose his service and companionship may be delivered; otherwise, never. The kingdom prepared for the righteous from the foundation of the world is future; the corresponding place of woe for the devil and his angels is beyond the grave.

The very truth that there is a judgment at the end of the world is clear evidence that there are future rewards and punishments. Why judge, if not to appoint every one his place in the future state according to the deeds done in the body? Paul says: "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9: 27.) God places man here in this world; gives him time and opportunity to choose his own character, associates, and companions; by many proofs of goodness and love invites him to the service and companionship of himself; and then at the end of his journey through this world appoints him the destiny—the associates which he has deliberately chosen and for which he has through life endeavored to qualify himself. What is more reasonable than this? Indeed, how could a just and merciful God deal otherwise with man? In mercy and love he tenderly invites man to a life of trusting service to him, with all the good. Man refuses and chooses the evil—chooses the service of the evil one. God in justice appoints him a place with him he chooses to serve.

Not only is the truth of a judgment to come taught, but the results of that judgment are most clearly and specifically set forth from the very beginning of the ministry of Christ. He says: "Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good,

unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5: 25-29.) Paul, in perfect harmony with this teaching of the Savior, said: "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged [condemned] by the law; . . . in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." (Rom. 2: 4-16.)

Then, beyond all doubt, after the resurrection comes a judgment. Those who have done good shall obtain the reward of their good deeds; those who have done evil, indignation and wrath, in the day of wrath.

But not only are these distinct statements given, but the whole New Testament is full of allusions to the subject. Jesus says: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal." (John 12: 48-50.) That is, the keeping of his commandment is everlasting life. The failure to keep it is the opposite. Paul says: "What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin

and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6: 21-23.) Then he who continues in sin must die beyond the grave. The gift of God to those in Christ Jesus is eternal life. The gift of eternal life is only through Jesus. Those not in him, then, to enjoy it, cannot receive the gift. Again: "We shall all stand before the judgment seat of God. . . . So then each one of us shall give account of himself to God." (Rom. 14: 10-12.) Once more: "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. Knowing therefore the fear of the Lord, we persuade men." (2 Cor. 5: 10, 11.) God is a terror to those not reconciled to him. Paul said to the Ephesians: "For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience." (Eph. 5: 5, 6.) To the Galatians he said: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6: 7-9.) The corruption we reap is after death. All who follow the flesh, and not the Spirit, inherit this corruption in the spirit land. To the Philippians he said: "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is

perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." (Phil. 3: 18, 19.) The destruction is their end when they pass from the earth. Again he said: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience." (Col. 3: 5, 6.) Paul said to the Thessalonians: "Because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 10-12.) To the Hebrews he said: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 4-6.) "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10: 26-31.) Here is a sinning without any sacrifice for sin, the punishment for which is much sorer than the direst form of temporal death known by the Jewish people. What punishment can be so much worse than death, save a spiritual one beyond the grave?

Again, in chapter 12 the apostle brings to our view the

truth that all institutions of earth shall perish, save the kingdom of God. "For our God is a consuming fire." James, Peter, John, Jude, all use language quite as strong in reference to the certainty of future punishment to the wicked. John, in Revelation, pictures often the destruction of the wicked in hell. He closes it with the solemn language: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) He who has no part in the promises of this book nor in the holy city, the new Jerusalem, and of the things written in this book, is left helpless and hopeless in the hands of the evil one, to share his destiny and receive his wages forever.

I have thus grouped together these scriptures, which might have been multiplied indefinitely, to show beyond all dispute that future rewards and punishments constitute a leading and important article of the revelation of God to man. The truth of it stands or falls with the truth of the Bible itself. It is stamped upon every page and is completely interwoven with every truth of the Christian religion. If it is not true, there is no truth in the Bible.

Is There a Possibility of Repentance Beyond the Grave?

I have, beyond all doubt, established from the Scriptures that rewards for well doing and punishment for ill doing reach beyond this world into the future state. I could greatly multiply Scriptures bearing on this subject; but, taken in their plain, common-sense meaning, those already presented teach, beyond all doubt, the truth, not only that they reach into the future state, but that there will be a judgment at the end of time to appoint each his portion or inheritance beyond the grave.

The idea is plainly set forth in the sacred Scriptures that this is a life of preparation, of probation, of trial or choice, in which we make our choice, undergo our schooling, de-

velop the character that will decide our destiny and work out our fate in the world to come. The wicked do their wicked deeds here; and while they bring some of the consequences of evil upon themselves in this world, they reap the full rewards only after death. The good do their righteous acts here and receive some of the legitimate fruits of their lives of union with God, but they enter into the perfected fruits of that harmony with God only in the world to come. Here the righteous have an earnest of the Spirit, a foretaste of the heavenly joy, through doing the will of God; but there, only the joy unalloyed. The wicked, in perpetual discord with the laws of God, hereafter have harassment, sorrow, and hopeless woe. There pleasures all end; and the eternal unrest of the soul, the never-ending death, "where their worm dieth not, and the fire is not quenched" (Mark 9: 48), is the ripened fruit of rejecting God and choosing the evil one, with his character and destiny, as their ruler.

While these foretastes of joy and woe come in this world, yet, on the whole, it is true, so far as this life is concerned, that "all things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil in all that is done under the sun, that there is one event unto all: yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." (Eccles. 9: 2, 3.) God "sendeth rain on the just and the unjust." Job suffered here, while many wicked prospered, were in great power, and spread themselves "like a green tree in its native soil." Paul, in view of his sufferings, persecutions, constant and unceasing, and the deprivation of all temporal joys, said: "If we have only hoped in Christ in this life, we are of all men most pitiable." (1 Cor. 15: 19.) The difference here is greatly that the righteous have that assurance and that hope which extracts the sting from the direst of earthly woes. When misfortune and sorrow fall upon the wicked, there are no

antidotes for the sorrow, no hope to the distresses of dark, gloomy, and helpless woe.

But the day of judgment will come, when the wrongs of life here will be righted by an unerring hand. "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25: 31-41.) Or, as Paul says: "But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek." (Rom. 2: 5-9.) According to the deeds done here is the destiny hereafter. As a man lives, he dies; as he dies, he is raised. The character he forms here shapes his destiny there.

In the grave there is no change of character. Job says: "But man dieth, and is laid low: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the river wasteth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep." (Job. 14: 10-12.) Solomon says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (Eccles. 9: 10.) Till the heavens that now are pass away and there be new heavens and a new earth there will be no change. In the

grave there is no knowledge, nor device, nor work, nor wisdom. In the grave there can be no change or renewal of character. Without a renewal of character, without the education and discipline which obedience to God's law gives, there can be no reconciliation or peace with God. Without a trusting harmony, reconciliation with his laws, there can be no good to man. To allow man to enjoy good or attain to good while in disobedience to God would be to encourage disobedience. To disobey God is to follow one who is a rival and an enemy of God. To tolerate disobedience is to build up a rival as the rightful and supreme ruler of the world, and hence to destroy God's own authority and existence as the only true and living God and the creator, preserver, and sole ruler of the world.

Man is given the privilege of changing here in this world, but can he change beyond the grave? In the grave he cannot, I have found. I believe he cannot beyond the grave. This life and this world are given him as the time and place of probation. I do not believe another time or opportunity will be given. In this world man chooses his master, his companionship, his associates, the principles that must control him and shape his destiny forever. God fairly warns, he tenderly entreats him, he invites him to confidence and trust, he opens the way to reconciliation and peace through Christ's love. But, with all this, he gives him the privilege to choose his own way. That choice is final. I believe this, first, from the clearly revealed truth that even in this world there is a line beyond which man cannot change. Solomon says: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccles. 12: 1.) Here Solomon expressly declares the days will come that are evil days and the years when the person shall say: "I have no pleasure in them." He is warned against postponing the surrendering of the heart to these days. Christ says: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven, . . . neither in this world, nor in that which is to come." (Matt. 12: 31, 32.) Paul says: "For as touch-

ing those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 4-6.) He again says: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." (Heb. 10: 26, 27.) And again he says: "For this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 11, 12.) John says: "There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin not unto death." (1 John 5: 16, 17.)

All these scriptures teach plainly that a point in courses of sin can be reached, even while living, beyond which there is no pardon. No pardon, because there can be no repentance. They teach the simple lesson that men who willfully sin against light and truth, who believe and love not the truth, who, knowing the truth, practice falsehood and wickedness, have pleasure in unrighteousness—that these cannot change. They have no moral point or foundation on which to build a character for holiness or truthfulness. All honesty of heart is destroyed, so there is no soil suited to receive and germinate the seed of the kingdom which produces the true fruit in the kingdom of God. Hence, Paul says: "For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life." (2 Cor. 2: 15, 16.) Christ says that the person with an honest and good heart alone receives the word of God and keeps it and brings forth fruit with patience. (See Luke 8: 15.) Paul says: "I obtained mercy, because I did it [blasphemed and persecuted] ignorantly in unbelief." (1 Tim. 1: 13.) All of these scriptures prove conclusively that men can sin

against light until even in this world they pass a line beyond which the heart becomes so hardened, the moral sensibilities so blunted, that repentance, and consequently salvation, are impossible.

Is the Punishment Eternal?

If some persons pass the line while yet in the probationary state, I conclude that all cross it when they pass out of that state into the final judgment state which they have chosen and for which their life has fitted and prepared them. But we are not left to this just inference. The testimony is positive. The scriptures I have hitherto quoted show that at judgment the wicked are turned aside "into the eternal fire which is prepared for the devil and his angels" (Matt. 25: 41); that as "the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth" (Matt. 13: 40-43).

The division takes place at the end of the world, at the judgment. Will the punishment have an end? If so, it devolves on those who affirm it to prove it. We prove them separated from God, in a state of union with the wicked one, whose part they have chosen. If they ever are delivered from that union, it behooves those who affirm it to show how, when, and by what means this deliverance will be effected. Christ made provision to deliver them from this unholy union in this world. He shed his own precious blood to open a way for this deliverance. If they spurned these provisions, trod under foot the sacred blood of the Son of God, and refused his entreaties of divine love here before that union was so complete and that destiny was so fixed, what greater power can be brought to bear to rescue them from that fixed and final union beyond the grave?

It will require more power to deliver men from the prison house of hell, in the undisputed domains of the devil, than it would here where his power is curtailed and his rule is

disputed. Whence is that higher power to come? By whom is it to be exerted? I am utterly unable to comprehend how one who here refuses to free himself, through the provisions of God, from the grasp of the wicked one, can hope to be freed from the stronger grasp in the world to come. Especially are we assured of this when we consider that this closer union in destiny with the wicked one is called an "eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 9.) A temporary separation from the presence of God cannot be called a "destruction." To be a "destruction from the face of the Lord," it must be a final, complete separation from him—a breaking down of all possibility of coming into his presence forever. Yet Paul expressly declares: "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (1 Thess. 1: 7-9.) Here and in various other places it is said to be a *destruction*, the broad way "that leadeth to destruction" (Matt. 7: 13), "whose end is perdition" (Phil. 3: 19). "The heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." (2 Pet. 3: 8.) But *destruction* is not annihilation. We have found that God cannot, consistently with his own character and being, annihilate inanimate matter, much less a living soul. To annihilate is to confess a failure of accomplishing the end whereunto it was created.

God created matter and spirits to honor him and subserve his ends. He gives thinking, living souls the privilege of cheerfully honoring him, fulfilling their destiny, and enjoying the blessings of his protection, favor, and honor, on the one hand, or of disobeying his commands, going their own ways, and still honoring him by paying the penalty of the broken law and the insulted honor in their own destruction. There are two ways of honoring law, exalting majesty, glo-

rifying rule. One is in complying with the law as good, law-abiding citizens, receiving and enjoying the protection, the honors, and the blessings of the law through submitting to it; the other is shown in rejecting the law, insulting its authority, despising its majesty, yet paying the penalty of the broken law in suffering dishonor and destruction through the workings of the law. The thief or murderer who suffers the penalties of the law in the jail, the penitentiary, or upon the gallows, declares the supremacy of law, the majesty of law, the glory and power of the lawmaker, as much as the law-abiding citizen who complies with all the requirements of the law. The one enjoys the protection and blessing of the law while honoring it; the other suffers the penalties of the law in honoring it. The one is blessed, the other cursed, in honoring. This is the only choice given man. God says: "Will you so honor the law as to be blessed in honoring it, or will you so act as to bring the curse of the law upon you while I still compel you to honor this law?" In the name of Jesus every knee shall bow and every tongue shall confess. (See Phil. 2: 10.)

The law is not the arbitrary enactment of God to wreak a spite or vindictive hate upon man. The laws of God are such as grow out of the existence of Jehovah, as emanate from his own being, and are necessary to preserve his honor, integrity, and existence as the creator and sole ruler of the universe.

The destruction of a being is not annihilation. It is a permanent destroying of the harmony of its relations toward the laws of the universe and toward everything in accord with these laws; so that its well-being is not promoted by the laws of the universe, but by coming in conflict with them. Its peace and well-being are continually and perpetually destroyed. The destruction is the permanent disarrangement of the relations, is a perpetual conflict with the laws of the universe, is an everlasting separation from God, an unchangeable union with the enemy of man. The choice that is made here becomes permanent and enduring there.

But, in addition to the force of the word *destruction*, the Holy Spirit says that it is an "eternal destruction from the

face of the Lord and from the glory of his might." (2 Thess. 1: 9.) *Eternal* certainly indicates that it shall be without end. I know that it is sometimes contended that the word here translated *eternal* does not always mean without end, or endless. It does mean sometimes the entire future of the period or age specified or spoken of. It probably in the Old Testament sometimes referred to the period of the Jewish dispensation. When spoken of things in this world, it may refer to the full duration of the present state or order of things. This is all freely and cheerfully admitted and maintained. But what then? *Eternal,* then, may refer to the full period of the age or dispensation in reference to which it is used. When a thing in this world and of the nature of this material world is said to be eternal, it may mean only that it will endure while this material world endures in its present order. But when we say that a thing spiritual, or anything pertaining to a spirit or the spiritual world, is eternal, it is meant that it will endure while the spirit abides or while the spiritual world remains. These promises and curses vouchsafed concerning the individuals refer to their spirits, their spiritual existence, and are in the spiritual realm. They mean, then, that the pains and penalties, the favors and blessings, of the law are as enduring as the spirits themselves and as the spiritual world.

But, more than this, these terms are applied equally to the joys of the blessed and the woes of the accursed. The eternal life and the eternal damnation were expressed by the Savior with precisely the same word. They are precisely equal in duration, because they refer to the same spiritual time or being and cover the same institution. Then if there be an end to the woe of the damned, there will likewise be an end to the bliss of the saved at the same time.

But these promises and threatenings apply not only to spiritual beings in the spiritual world, but they have direct reference to the state after the resurrection, beyond the judgment, into which they are assigned at the last day. Then, granting that *eternal* refers only to the limit of the state to which it is applied, it follows that it covers the whole duration of the period after the resurrection. When an in-

dividual is said to be raised to the resurrection of life and that life is said to be eternal, it means that life will endure throughout the entire period of the resurrection state. When it is said that those who do wickedly shall be raised to the resurrection of damnation and that damnation is said to be eternal, it means that the damnation shall endure throughout the entire period of the resurrection state. Then if the resurrection state is final and permanent, the salvation and damnation of the resurrection state must likewise be final and permanent. If any are disposed to merely guess that there may be an end to that state, that the judgment of God is not final, that it needs revision and readjustment, I have not a word for such triflers with the eternal interests of man and mockers at the judgment of the Almighty. I know that God has never given an intimation of such a change in the future state, and he who exalts his wisdom and imagination above the revealed will of God deserves the unquenchable wrath of God for his wicked presumption. If there is an end to that future state, a change of the destinies to which God assigns them at the judgment; if there is a readjustment of the relations of the spirits after judgment, the Bible is as silent as the grave in reference to it. God has given us no intimation thereof. The man who respects his Maker will not attempt to be wise above that which is written, or strive to counteract and destroy influences God has purposely set at work, with the idle, foolish, and wicked imaginations of his own heart.

But a change in man's condition could possibly take place only through changed relationships to his Maker. Those relationships can be changed only when man's character is changed. Does death change a character? We have found, beyond doubt, that it does not. It fixes it. It makes it permanent—"*sets it*," as the dyers term the process. Does punishment in hell change the character? Punishment in this world is used as a father uses the chasteniug rod—in love, to check the wayward course of a child. But God never visits destructive punishment upon those of whom there is hope. On such he tempers his punishment with mercy and inflicts it in love. When he appoints the por-

tion of the sinner with the demons in hell, it is done, not in love, not in mercy. Love has been trifled with, mercy has been insulted and reviled, till God, in wrath and fiery indignation, executes vengeance upon those who obey not the gospel of his beloved Son.

Punishment in itself never changed the heart or character of a single individual. Punishment mingled with love often does. Jesus Christ first came as a sin offering to take away the sins of the world. To those who reject the sin offering, and thus refuse to take away their sins, he cometh the second time without a sin offering to execute wrath in the day of wrath. God's love was exhausted in the gift of his Son. His mercy found full expression in the provision through Christ made for the salvation of the world. Whoever rejects that love and mercy rejects the sacrifice of Christ, tramples on his shed blood, and counts the blood of the covenant an unholy thing. Every one who rejects the gospel practically does this. To such Paul says: "There remaineth no more a sacrifice for sins." (Heb. 10: 26.) If there be no more sacrifice for sins, no more overtures of mercy, how can a change of character or of life be anticipated? When the blood of Christ fails to save, what can save?

Again, in the economy of God's dealings with man, the association with goodness has much to do with saving man. A little leaven of righteousness, cherished, leavens the whole lump. In this world that leaven has been constantly kept to do its leavening work. Christ himself came as a leaven of righteousness to work the redemption of the world. Men in this world, especially in Bible lands, come more or less in contact with the Bible and Bible influences, which are a part of the divine leaven to purify the world. When they have passed through the world and have gone into the place prepared for the devil and his angels, they pass out of reach of all contact with good; all the leaven of righteousness is removed; and, in constant association only with the abominable and corrupt, the depraved and degraded of earth and hell, the leaven is all evil. In a word, they are totally excluded from contact and association with any good, and are brought into direct contact and association with all the evil

of earth and hell. When did such influences and such associations ever work a reformation of character? "Be not deceived: Evil companionships corrupt good morals" (1 Cor. 15: 33), is as true of the other world as of this. Then whence comes the influence for change? The associations and influences there, all work a deeper depravity, a greater conformity to the prince of darkness.

"Evil men and impostors shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13.) How, then, can a community of spirits, seething in depravity and corruption and sin, cut off from all good, under the complete control of the author of all evil, in intimate union with the devil and his angels, and in the dark pit of hell itself, work out reformation and elevation of themselves? That change is possible there is the veriest dream of a presumptuous and self-blinded rejecter of the teachings of the living God. When man deliberately rejects God's authority, God withdraws the provisions and influences of his mercy and leaves him hopeless and helpless in his presumptuous woe. He does this even in this world to those who reject his law. Paul says: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this

cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them." (Rom. 1: 18-32.) Then there are no provisions for man's redemption from that world of darkness, no sacrifice that can reach man's conscience there; there are no influences to elevate him, no associations to make him better. That state is but the result of the choice he makes here and persists in, in spite of the warnings, entreaties, and provisions of God to save him from it. He receives it as his final doom, his settled, fixed destiny, into which he has deliberately entered. It is the full, free, and complete union in character and destiny with those whom he chose in this life. That state is final, as the following scriptures plainly attest: "And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire." (Matt. 18: 8.) "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25: 41.) "These shall go away into eternal punishment: but the righteous into eternal life." (Verse 46.) The punishment and the salvation here are described by the same word and are as enduring as the state to which they pertain. "All their sins shall be forgiven unto the sons of men, and

their blasphemies wherewithsoever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Mark 3: 28, 29.) Or, as Matthew gives it, "whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matt. 12: 32.)

Without the forgiveness of sin there can be no peace with God. Sin must be destroyed. If the sinner is unseparated from his sins—unpardoned—he must be destroyed with his sin. Sin is rebellion against God, is service to another, is the exaltation of that other into the stead and place of God. Sin must be destroyed or God cease to be God. Jesus said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 41-43.) "And if thine eye cause thee to stumble [tempts thee to sin], cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched." (Mark 9: 47, 48.) "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of judgment." (John 5: 28, 29.) Paul said: "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil.

. . . For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged [condemned] by the law; . . . in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." (Rom. 2: 4-16.) Thus we see that he who sins, who is not in harmony with God, whether without or with the law, shall perish. Sin must be destroyed. Every intelligence in the universe must be harmonized with God or suffer forever that lack of harmony. To punish rebellion is "the righteous judgment of God" on the wicked. Again: "It is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believed . . . in that day." (2 Thess. 1: 6-10.)

I have quoted the passages from Heb. 6 and 10 in which it is expressly declared that there can be no repentance from sin in certain emergencies, no more sacrifices for sin, when one turns willfully away from the provisions made through Christ Jesus. Peter says: "The heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." (2 Pet. 3: 7.) John says: "There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin not unto death." (1 John 5: 16, 17.) The sin unto death is a sin unto spiritual, eternal death.

I might multiply passages on this subject, for every sentence that speaks of salvation implies something from which persons are saved. Saved unto eternal life indicates a death eternal from which they are saved. Hence that very passage of Holy Writ which says: "Whosoever believeth may in him have eternal life." (John 3: 15.) "He that believ-

eth on him is not judged: he that believeth not hath been judged already." (Verse 18.) "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (Verse 36.) One and all of this class of scriptures teach as plainly as language can teach, either by express declaration or necessary implication, that all who do not believe or comply with the conditions are condemned with a condemnation as deep and enduring as the salvation offered in contrast with it.

It seems to me that had the God of heaven intended specifically to teach endless punishment in the future state, he could not have used language more definitely and clearly conveying the idea of it than he has used. The references to the punishments and all the principles controlling God's dealings with the human family and their sins indicate fully and clearly that the punishment is permanent; the state or condition, fixed and final.

Is Eternal Punishment Compatible with God's Goodness and Mercy?

But some think that the eternal punishment of the wicked is incompatible with the goodness and mercy of God. But where does that idea come from? Does it come from any of God's revelations concerning himself? He has revealed himself as a being that hates sin with a thorough and holy hatred. He looks upon sin with no allowance. He is angry with the sinner every day. He whets the sword of his wrath to destroy the wicked. "Our God is a consuming fire." He will execute wrath and vengeance. He says: "Vengeance belongeth unto me, I will recompense." His destructions are fearful, are complete. His hatred of sin is perfect." (Ps. 139: 22.) He has punished sin in all ages past; he does it now; why should he not do it in ages to come? The moment he ceases to punish sin he ceases to be God, the great "I am that I am." "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3: 9), because only through repentance can sinful man avoid

the perishing. But when he forbears long, is kind and tender to man, invites him to repentance that he may be saved, and man refuses all the invitations of his love and mercy, spurns his kindness, takes advantage of his forbearance to add insult to injury and iniquity to iniquity, and shows himself wholly wedded to his sins, then God remembers and punishes sin as only an angry, insulted, and outraged God can punish sin and the willful, ungrateful sinner. It is a part of the righteous judgment of God to punish the sinner. "It is a righteous thing with God to recompense affliction to them that afflict you." (2 Thess. 1: 6.) Man forms a sickly, sentimental idea of what God ought to be, and then concludes from his unmanly imagination of God what God will do, in direct contradiction of God's own word and in violation of the examples he has given the world of his dealings with men. It is just as often said in the Bible that God is a God of *wrath,* that he execntes wrath with *fiery indignation,* as it is said that he is a God of love. In making up its estimate of God the world never takes into account those expressions and actions indicating that characteristic; it only dwells on those of love. The character the world forms for God, in a man, could not command the respect of the world for a day. A man of that character could not maintain his existence one day. God, with the characteristics of slackness concerning his promises and the weak indulgence toward the infraction of his laws, as man esteems, could not maintain his position as ruler of the universe one day. He is not slack concerning his promises; he is not indulgent in the violation of his laws. As evidence of the truth of this, his own Son must suffer and die, drink the cup of bitterness and woe presented in the cross, rather than the honor of his law be sacrificed. God forbears long, is merciful; but his mercy was exhausted in the formation of mild and gentle laws and the giving of provisions easy to be complied with. There will be no slackness in the execution of those laws. They will be executed in wrath and vengeance upon all who refuse to obey the merciful laws. Inasmuch as they are more merciful in their character, more easy to be complied with, by so much the more will there be

no mercy shown to him who refuses the mercy offered in them. They leave him more without excuse who rejects them. "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2: 2, 3.)

Any true idea of God must embody his holy hatred of sin, which is transferred from sin to the sinner so soon as he is wholly joined to his sins, and the absolute necessity that rests on him to destroy sin or render it forever hateful by the fruits that it bears in hell as well as by the love wherewith he loves and blesses man. He is just as much a God of hate as he is a God of love. He loves the humble, penitent sinner, no matter how frail or weak, no matter how often he blunders and stumbles and falls, so long as he trustingly strives to obey God and be guided by him. But the obdurate, stiff-necked, willful sinner God hates, God will destroy with the fierceness of his unquenchable wrath.

It is, then, in perfect harmony with all that God has revealed concerning himself; with all of his dealings with the patriarchs, the Jews, and the wicked nations that rejected him; with the principles laid down in the New Testament through Jesus our Lord; with what we know of his dealings in the material world; with what he has revealed concerning his dealings with his own beloved Son, that he should punish sin and the incorrigible sinner with a destruction complete and final forever and forever.

Again, the same law that secured salvation to the believer made certain the condemnation of the unbeliever. The same law that said, "He that believeth and is baptized shall be saved," said, "He that disbelieveth shall be condemned." (Mark 16: 16.) The blood that seals and makes sure the promise of salvation seals and secures the sentence of condemnation. The efficacy of the blood is as far reaching in the sentence of damnation as in the promise of salvation. The promise of salvation is just as liable to fail as the sentence of damnation. They are parts of the same law, is-

sued by the same Lawgiver, sealed by the same blood, confirmed by the same oath. The one must be as sure, as lasting, and as far reaching as the other. "*Shall be saved*" remains true and sure so long as there is efficacy in the blood of Christ, as there is truth in the oath of Jehovah. "*Shall be condemned*" is made sure by the same blood, the same oath.

But, to seal it beyond all doubt, Jesus Christ decides the question in the case of the rich man and Lazarus. Abraham's bosom represents heaven. Abraham himself is the type of the divine Father. The sinner in hell prays: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us." (Luke 16: 24-26.) Then none in that state can pass from one place to the other. Their doom is fixed irrevocably. Even were we to admit, as some without warrant contend, that this is a type of the intermediate state, it still would be true that the farther each proceeded in his respective course, the greater the gulf between, the less the chance of changing or aiding one another. This shows not only that no change in the spirit land is possible, but also that those in hell are utterly beyond all help from without to aid them to change if it were possible to ameliorate their condition.

What is Hell?

Is hell literal fire and brimstone? This I have for a long time regarded as an unimportant inquiry. We doubt if hell means a literal fire, in which the flesh of the sinner will fry and broil and crackle as the meat upon the griddle. The expressions, "fire and brimstone;" "unquenchable fire;" "where their worm dieth not and the fire is not quenched;" "in outer darkness. where there is the weeping and the

gnashing of teeth," may all be figurative; possibly they are; but they are figures of something real; and if they are figurative, they were used by the inspired teacher because they conveyed to the mind of man a truer conception of the sore distresses of the soul, a truer idea of the contortions and afflictions of the soul, than any other expressions that could be used. Hence, if they are figurative, and not literal, the reality of spiritual woe is best conveyed to the mind by these awful images of deepest physical suffering. If not a literal fire and brimstone, it is something as torturing to the soul as these things are to the body; hence more to be dreaded, as the anguish of the soul is more harrowing and harder to endure than the most acute pains of the body. The body and soul are both out of harmony with God's laws, both are in harmony with the wicked one, both are brought into conflict and antagonism with the great guiding spirit and Ruler of the universe; hence both suffer the penalties of this rebellion against God and his rule, both share the sufferings of the devil.

I then conclude that hell is a place where soul and body are in a perpetual state of unrest, are out of harmonious relations with all the controlling forces of the universe; so both are in a state of perpetual suffering, woe, and unrest. Both are undergoing the sorrows and woes of the devil and his angels.

Summary.

But these reflections, it seems to me, must suffice. To sum the matter in few words, God is the creator and rightful ruler of the universe. He created all things for purposes of his own rule and service. He intrusted man with the rule of this world in the interest of and for the honor and glory of God. The wicked one (whence and how he came, we know not) aspires to the rule of the world likewise. He seduced man from his fealty to God. Man, yielding to the seduction, betrayed the trust God had reposed in him and transferred the allegiance of himself and of the world intrusted to his care to the wicked one.

God determined to rescue the world and to do it through man by bringing man back to his primitive and pristine al-

legiance to God, both in his individual capacity and as ruler of the world. As means to this end God introduced punishment here—the punishment of mortality, suffering, and death. I say that God introduced it in accordance with the laws of his being. Whatever serves the wicked one is stricken with mortality and death. Hence when the reign of the wicked one was inagurated on earth, the dark shadow of death passed upon every living thing on the earth. Then all go down to death, must do it, until the rule of the wicked one is overthrown on earth. When that rule is overthrown, death has no more dominion over the world. But death must rule until man ceases to sin. When death ceases to rule, loses its power, those in the imprisoning grave will come forth—those who have obeyed the commands of God, to the resurrection of a new and holy life with God. Those who have done evil, who persistently resist the will of God, who have not repented of sin and rebellion against him, cannot come where he is, cannot see his face in peace. They must find a home eternal with him whom they choose to serve—the devil himself, with his angels, in hell.

God, in his desire to save man, has warned him of his danger; sent his Son to manifest his love, to open the way, to make the terms of reconciliation with God easy to man. He has told him that the devil is his enemy; that service to him is deceptive; that obedience to the wicked one is rebellion against God. It makes the individual like the evil one, qualifies him for his companionship, and secures the destiny of the evil one in his own home forever. God invites man to his own service, which harmonizes him with the universe, with the laws of God, with all the spirits and seraphic hosts that are subject to God, qualifies for association and union with God and his heavenly hosts, which gradually molds his character after God's and makes him like the spirits of the just made perfect and the angels of the throne of the Father, which fits him for the high and holy companionship of heaven and brings to him every good that the God of heaven can bestow. He tells man, fairly warned, to choose for himself whom he will trust, whom he will serve, who shall be his Lord and Master, whom he

will trust for good and for happiness, whose destiny and home he will make his own—God's or the evil one's. Man chooses. If he chooses the evil, God forbears with him, suffers long, is merciful, is kind, is tender and loving as a father, lets him taste for a time the disappointment, the shallowness of the promises of the evil one here. He presents to him his own love and the love of the Son of God; his descent into the grave; his struggle in the grave with death and hell, with the devil; his triumph over them; his victory over them; his victory over the devil; his resurrection, ascension, and coronation as "King of kings, and Lord of lords." He brings to bear on his mind the influence of good examples and holy associations here. If, with all these invitations, entreaties, influences, to call him away from sin, away from rebellion against God, away from union with and service to the devil, he is still wedded to his sins, joined to his rebellion; if he hugs the devil to his embrace, is determined to follow him, to serve him, to trust him—God simply gives him his choice and appoints him to the destiny he has chosen in hell forever.

God only lets man travel the way he chooses for himself. If man will not repent, will not turn from his sins, God cannot save him in his sins. To do this would be to destroy his own power and authority. He cannot accept of forced service from intelligent beings. Then into hell impenitent men go as the result of their own choice under the working of the laws of the universe—the laws which emanate from the action of God himself. Hell is where the devil reigns supreme, where all good influences are withdrawn, where everything is under the complete control, guidance, and influence of the devil and his voluntary associates. When all the powers of God's love, the influences of good in this world, and the leaven of righteousness fail to turn man from his love of sin, his love of rebellion, how can he be changed when God's appeals are withdrawn, when all the instrumentalities of good are withdrawn, when he is left wholly to wicked thoughts and devices, breathing only the atmosphere of hell, impregnated with the unrestrained spirit of the devil and his furies?

Friends, God is God. He is the Ruler; he is gentle, tender, and kind, long-bearing and long-suffering to us-ward, desiring us to repent that we may be saved. He is a God whose dignity, authority, majesty, and power must be maintained. He cannot be God without punishing sin, without destroying rebellion in the universe. He is a jealous God. We must serve him, and him alone. He accepts no divided service, no doubtful allegiance. We must obey him; we must turn at his command; we must not serve his enemy nor encourage and promote rebellion in his domain. We must humbly make him our all, choose him as our part and lot; and if we fail to turn and serve him when he has done so much—has been so loving, kind, and forbearing, has given us so great inducements to serve him and so many opportunities to repent—if we refuse, we shall be lost, and of right ought to be, without mercy forever and forever.

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