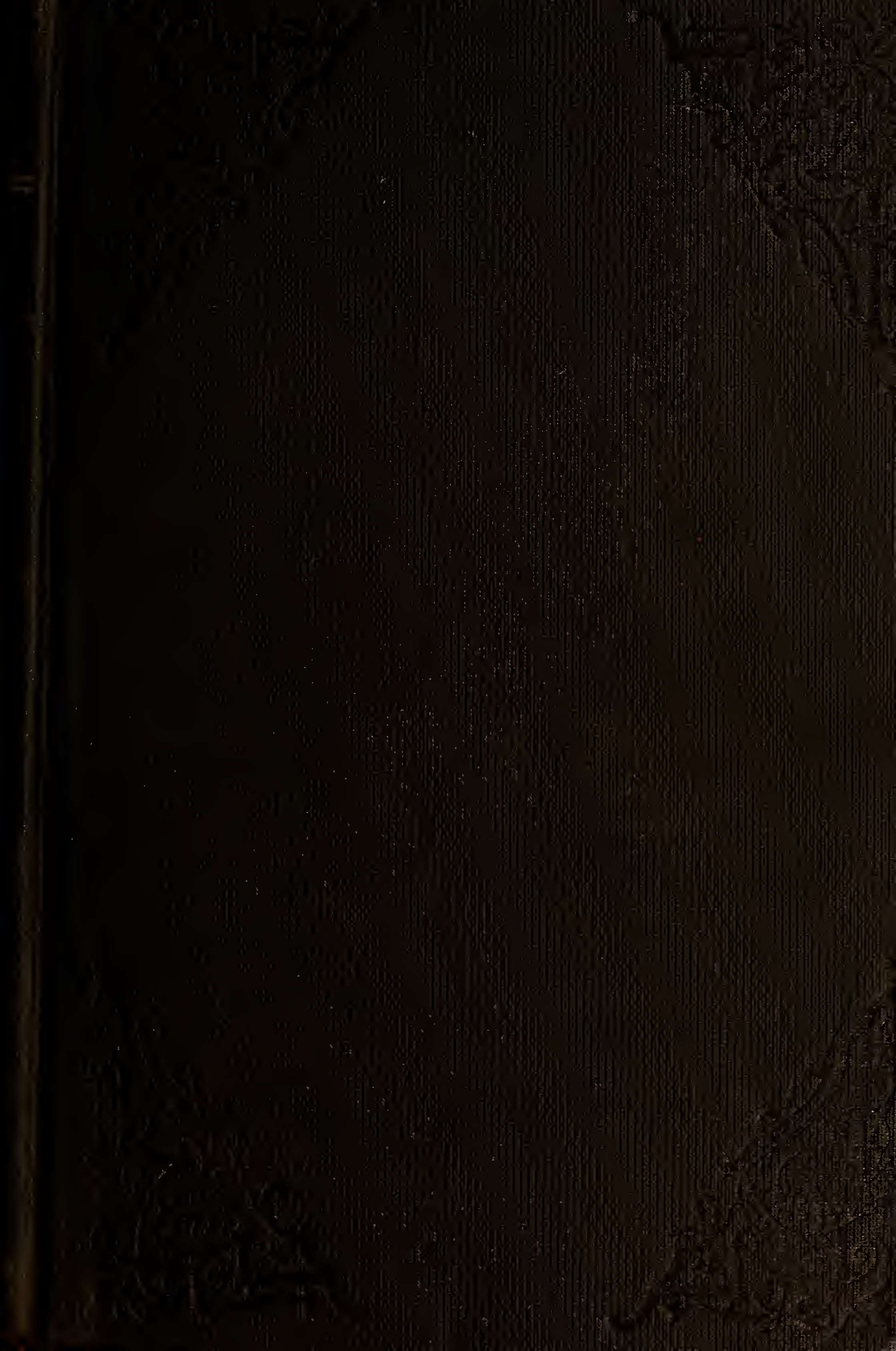

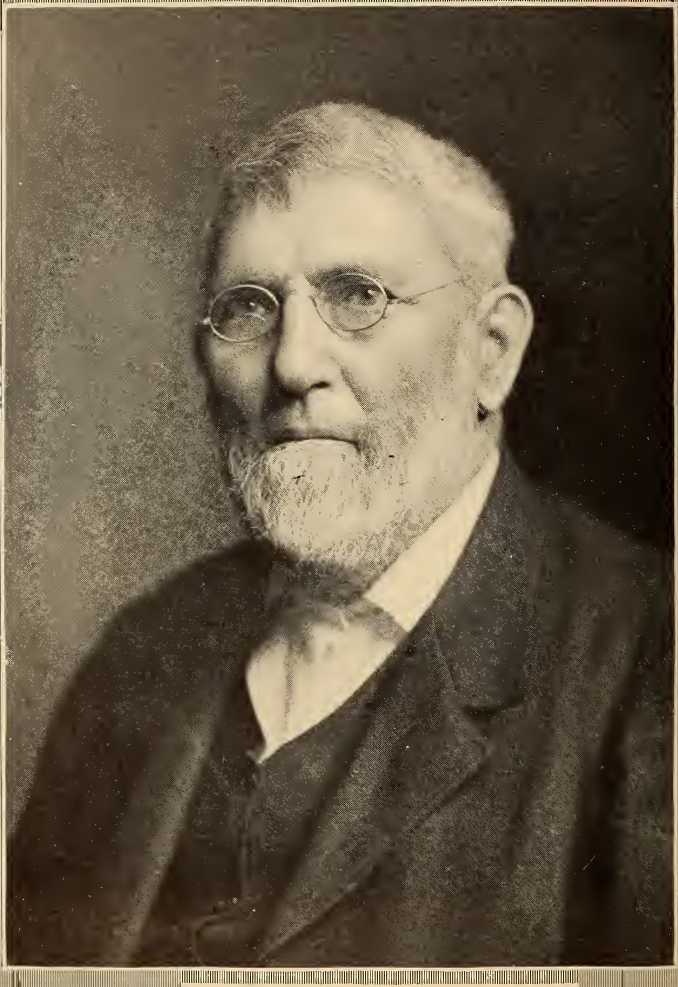

David Lipscomb

"I will ask of you one question, and answer me."

QUERIES AND ANSWERS.

BY
DAVID LIPSCOMB,
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GOSPEL ADVOCATE.

EDITED BY
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PREFACE.

David Lipscomb began his editorial work on the Gospel Advocate, January 1, 1866; and from that time to the present not many issues, if any, have been published that did not contain something from his pen. During all these years the cardinal thought that he has always held and faithfully maintained has been to follow the will of God as expressed in precept or approved example. Guided by this principle, he took his position in favor of following the approved examples of the Scriptures as to how to get into Christ, worship God, and spread the gospel, and urged it with a zeal worthy of a faithful servant of the Lord. Through the working of this principle he has maintained an unwavering fidelity to his convictions of right in the face of the greatest opposition.

The matter contained in this volume has been gleaned from his answers to questions that have largely grown out of the maintenance of these convictions. After months of diligent work, I gathered a complete file of the Advocates, arranged them in order, went over them issue by issue, clipped the questions and answers, and filed them under proper topical headings. Having done this, I found an arduous task before me; for in numerous instances the same question had been answered many times, and in order to make the proper selection it was necessary to read them all very carefully. Sometimes it became necessary to select one answer and add to it several items from others to make it as full as he had given it.

The names of none of the querists are given, because the same question had been asked by different persons so many times in almost the same words that it would be disappointing to many who had asked the question to find the name of some one else signed to it. In such cases justice could not be done without giving the names of all who had asked the question, which in some instances would require the giving of as many as fifty names.

In regard to arrangement, I have been very careful to put the matter in such a form as to make it easy for the reader to locate any information given. To this end, it was decided, after much thought, to put it in the form of an encyclopedia, transposing the headings so as to put the leading word first; then, in order to make it more convenient, a topical heading is frequently inserted, under which there is no discussion, but a cross reference is given to the subject under which it is discussed. And again, at the end of many articles I have given references **in black type** to other articles of a kindred nature to enable those desiring to more thoroughly study the subject to find the required information. Finally, in order to complete the arrangement for convenience, a scriptural index is added, giving a complete list of all scriptures explained, enabling one to readily turn to the page on which the desired information is given.

The scripture quotations are from both the Common Version and the American Revised Version. No credit is given except in rare instances, leaving the reader to ascertain which is used.

This book will do good only in proportion to the number of readers and the disposition to receive correction, instruction, consolation, and encouragement from one of God's noblest servants; and I send it forth with an earnest prayer that it may tend to the promotion of pure and undefiled religion, help extend the knowledge of God, and be instrumental in aiding the glorious work of converting and edifying all who seek a habitation in "the city which hath the foundations, whose builder and maker is God."

Should this book meet with a hearty reception, it is my intention to publish another, containing his valuable editorials; and also his commentary on the Gospel of John and on all of the Epistles.

Nashville, Tenn., April 6, 1910.

J. W. Shepherd.

QUERIES AND ANSWERS.

ABRAHAM, GOD'S COVENANT WITH.

Was God's covenant with Abraham taken out of the way with the law and ordinances?

The covenant was twofold in its character. First, God said to Abraham: " In thy seed shall all the nations of the earth be blessed." This promise certainly has never been taken out of the way, but in his seed, Christ, all the nations of the earth are being blessed. Secondly, God covenanted with Abraham to give him the land of Canaan for an everlasting inheritance for his children. His children are not in possession of the land of Canaan. This covenant was dependent upon the children of Abraham obeying God. They refused to do this. God's covenant clearly implied if they would not do this, he would drive them out of the land of Canaan and make of them an enslaved and scattered people. When they disobeyed him, the terms of the covenant obligated him to drive them out, to enslave, to disperse and scatter them. They refused to obey him; he has performed his covenant by driving them from the promised land, by scattering them among the nations. The wicked are the sword of the Lord. He used the wicked nations in driving them out of the promised land.

The law and the ordinances constituted no part of the covenant. The wickedness of the children of Abraham prevented the immediate coming of Christ and fulfillment of the promise. On account of these transgressions and the consequent postponement of the promised blessing, the law and ordinances were added as a schoolmaster to train them and make ready a people for the Lord. The law and ordinances were no part of the original covenant with Abraham. (Gal. 3: 17-19.) They grew out of the violation of the covenant by the children of Israel, and had to be taken out of the way before the covenant based on the promise of the blessing to all nations could be fulfilled. I do not see that the removal of the law and ordinances in any way affected the force of the covenants, otherwise than to give to this one immediate effect.

The covenant guaranteeing the land of Canaan to the family for a perpetual inheritance has been broken—was broken by the transgressions that necessitated the giving of the law and the ordinances. Whether the break has been final and complete, I cannot tell. Many think yet there will be a return of the Jews to the land of Canaan, and every few years there is a talk of the hold the wealthy Jews are getting on the land by loans to the government controlling the land. If they ever return, it will be after they have turned to the Lord. They were driven from it on account of their transgressions, and until their transgressions cease they cannot return to it. From the general purport of scripture, and from the fact of the preservation of the Jews as a distinct people, I think God has a work for them as a people to fill in the world's history; but whether there will be a literal return to Jerusalem or whether they will come into the inheritance of spiritual Israel, with its blessings and favors, I pretend not to decide. An earnest effort ought to be made to bring the Jews to Christ.

ADAM, WHAT DEATH DID, DIE?

God said to Adam: "For in the day that thou eatest thereof thou shalt surely die." What kind of death did he mean?

There are two theories that are plausible, and I sometimes find myself holding to the one, then again cherishing the other. One is that man was sentenced to die, and Jesus Christ offered his life to redeem him, so obtained a respite and gave him an opportunity to live in Christ and as his servant. In accordance with this, Christ is said to be "the Lamb slain from the foundation of the world," and "was foreordained before the foundation of the world, but was manifest in these last times." The other idea is that he did become a dying, suffering, perishing being, cut off from the tree of life the day he sinned. Possibly they are both true. The death was both physical and spiritual; it affected the whole man.

ADDED TO THE CHURCH, HOW?

The senior elder of our congregation takes the following position, which we wish to submit to your consideration: That faith, repentance, confession, and baptism prepare a person for addition to the church; or, in other words, when a person submits to all these, then God adds him to the church or translates him into the kingdom of God's dear Son. I argued with him that these conditions put a man into the church, or kingdom, of God. In proof of his position he cites Acts 2: 47; 5: 14; 11: 24; Col. 1: 12, 13.

God has two ways of doing things—one, directly by his own unseen power; the other, by or through persons as his servants, agents, or instrumentalities. When he works through the former manner, man has nothing to do, save to stand still and see the salvation of the Lord. In the latter way of work, God directs and man obeys. We can see and understand what is done. Now if God adds persons to the church by the former manner, no man can do anything in the matter. God decrees it by the fiat of his will without act on the part of the person added or of others. If by the second method, then he must give directions to somebody what and how to do it. Has he given any directions as to when or how this shall be done, save the things commanded them to bring them into Christ? If so, what are the directions and where are they found? God works through his own appointments, and not through man's. If he adds persons to the church by other means than those that bring them into Christ, he has not directed how it is done. If we add them by means of our cwn appointment, God does not do it. When a man is in Christ and a member of his body, he is such wherever he goes. The different congregations are manifestations of one and the same church. When a man goes to a congregation, he is entitled to the privileges and incurs the responsibilities, because he is a member of the body of Christ. Letters of commendation neither dismiss from nor add to a congregation. They certify the person is a member of the body of Christ and to be received as such. There is such a thing as the hand of fellowship. It is nowhere used to add to a congregation. It was given by the apostles at Jerusalem to Paul and Barnabas, who lived in a distant country, when leaving Jerusalem for their work. It was given as an approval and Godspeed in their work. (Gal. 2: 9.) I can give a Christian the hand of fellowship who belongs to a different congregation as freely as if he worshiped at the same congregation with me. I can give the hand of fellowship when he comes among us or when he leaves us, if he is a Christian. But this is not to add him to the church. If he is a Christian, he is a member of the body of Christ wherever he goes. See **Letters of Commendation.**

ADDING TO OR TAKING FROM GOD'S WORD.

Rotherham translates the last clause of Rev. 22: 19, "things which are written in this scroll." Does that mean the book of Revelation only, or does it refer to the New Testament?

I think it probable that only the book of Revelation is referred to in this passage. This shows that this book was made equally sacred with other scriptures. This prohibition to add to or take from the word of God was given to all the commands of God. It was often repeated in the law of Moses. "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you." (Deut. 4: 2, American Revised Version.) "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32, American Revised Version.) These are general declarations showing these prohibitions to be true of all scriptures of God. This is often repeated under various forms in the Old Testament. He tells them the laws of the New Testament are much more sacred than those of the Old Testament. "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12: 25; see also Heb. 2: 2, 3.) The same warning is given: "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.) "Every plant, which my Heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Verses 13, 14; see also Col. 2: 20-22.) The supreme authority and inviolable sanctity of the word of God in all its parts are taught of all parts of that word, especially of that dedicated by the blood of Christ.

ALTAR, LEAVE THY GIFT BEFORE THE.

Please give us a full explanation of Matt. 5: 23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Does this scripture apply to the children of God now or not? If so, what is the gift that we are to offer? It is denied by some that this is applicable to the people of God now, because they say we have no altar on which to make our offerings, nor gifts or sacrifices or offerings to make.

An altar is the place where God meets man. No one can approach God save through an altar. The earthly altars of the patriarchal and Jewish ages all typified and pointed forward to Jesus Christ, who is our altar. "We have an altar, whereof they have no right to eat which serve the tabernacle. . . . By him [Jesus, our altar] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13: 10-15.) Jesus Christ is our altar, and we can meet God only in coming to him as our altar; and all the offerings of prayer, praise, and service of every and all kinds that we bring to God must be in and through our altar, Jesus Christ. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1.) "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. 4: 18.) "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13: 15.) In these the thanksgiving and praise of the lips, to do good, and all service to God are called "sacrifice." "Ye [Christians] also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2: 5.) All the service we render is sacrifice, and must be offered upon our altar, Jesus Christ. In this passage (Matt. 5: 23, 24) the gifts offered at the altar of God under the Jewish law are used to illustrate a principle held sacred and required by Jesus Christ. It clearly means that you cannot make acceptable offerings to God when you have wronged your brother until you go and correct that wrong so far as you are able to do it. If you have cheated or defrauded him, go and restore the wrong, or, if you are not able to do this, confess the wrong and ask his forgiveness—be reconciled to him. If you have slandered, insulted, or in any way wronged him, go and confess and undo the wrong to the extent of your ability. Ask his forgiveness and be reconciled to him. Until you do this, God will not accept an offering at your hand. He will not accept your gifts, your prayers, your thanksgivings, or any service you bring him. A sister recently put the question to me: "Will God accept the service of a person while he is guilty of one unforgiven sin?" Why should any being rest with even one unforgiven sin? Repent of it, turn from it, undo the wrong, clear your conscience, and then God will accept your service. So long as we refuse to repent and seek forgiveness for every sin, God refuses to accept our service. This, of course, means a conscious sin. "He that offends in one point is guilty of all." Solomon says: "To do justice and judgment is more acceptable to the Lord than sacrifice." (Prov. 21: 3.) While he failed to do justice to his fellow-man, no one could make an acceptable sacrifice to God. Hence, when an offering was made for a trespass against a fellow-man, it must be preceded by a restitution for the wrong done, with a fifth added thereto. "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering." (Lev. 6: 2-5; read also the following verses.) This passage of scripture clearly teaches that there is no forgiveness without restitution, and that God required a fifth part added thereto. Of the same meaning is this passage: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." (Prov. 15: 8.) God cannot hear a man's prayers or accept of any offering that he brings, so long as he leaves a wrong against a fellow-man uncorrected. (Read Isa. 1: 11-20; also, 6, 7, and 8.) Jesus Christ demands holiness with increased emphasis. With what measure you mete, God will measure to you. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 40.) Then this passage under consideration clearly says that if you bring the gift unto the altar (Christ; we can approach God only through him as our altar) and there remember that you have wronged your brother or that he has aught against you, leave there thy gift, be reconciled to thy brother by undoing the wrong thou hast done him; then come and offer thy gift of prayer, praise, supplication, or contribution of money or personal service to God, and he will accept the offering through Christ, our altar. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Love, as used in the Bible, is not a mere sentiment, but a practical doing good and serving. No man loves his brother who refuses to correct a wrong done his brother. So he says that he that claims to love God and serve God while he is doing wrong to his brother is a liar. As long as a man refuses to rectify a wrong done to another, he hates, instead of loves, him. God will not, cannot, accept service from a man that has wronged another and refuses to correct that wrong.

AMUSEMENTS.

What does the Bible teach us as parents about letting our children go to play parties and candy breakings? Can a member of the church find any scripture that will bear him out in giving a candy breaking at his house? If so, please give chapter and verse. As for myself, I do not believe that there is one verse that will bear him out in giving one. If there is, I never have been able to see it that way. I ask you these questions that I may get all the light on them that the Bible gives and that it may do good here in this world and also in the world to come.

The Scriptures say nothing about play parties or candy breakings (whatever that is). But the Scriptures nowhere deny all amusement and recreation to children. It is not anticipated this should be done. Paul said to Christians: "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question." (1 Cor. 10: 27.) This clearly intimates that feasts at the houses of idolaters may be attended if care be taken not to encourage the idolatry. To deprive children of all amusements is not wise. It is much better that parents furnish and attend the amusements to see they are kept within proper bounds than to let the children go where they will be led into excesses. A Christian parent may attend and hold at his house any parties it is proper for his children to attend. In saying this, we recognize the danger of these statements being used to justify excesses that are wrong.

ANGELS, FALLEN.

Please give an explanation of 2 Pet. 2: 4: "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment."

Three words are translated **hell** in the Bible—**Hades, Gehenna,** and **Tartarus. Hades** refers to the unseen state generally. This unseen state was supposed to contain two apartments, or conditions—the good and the bad. Paradise was supposed to represent the good state; Tartarus, the evil. The good spirits were supposed to go into paradise; the evil, into Tartarus—to await the final sentence. Then the good went to heaven; the evil, to hell—the final abode of the two classes. The word **Tartarus** is used in this passage in 2 Pet. This would indicate the fallen angels occupy the condition of the evil spirits until the final separation. Bloomfield says: "Tartarus being a part of Hades, in which criminals were supposed to be confined till the day of judgment. Now they are not represented as being in actual torments, but only adjudged to them, and in the meantime committed to the security of chains of darkness—i. e., to places where utter darkness holds them, as it were, enchained." The idea seems to be that some angels in heaven sinned. They were cast down from heaven to earth. (See Rev. 12.) They are as disembodied spirits in this world, which is the state of the dead. Many think these angels cast down from heaven constitute the demons of the time of Jesus. While adjudged unworthy of heaven and cast out into the outer darkness, they have not yet been assigned to the last final punishment of the wicked. At the judgment they will enter into the final state of woe. This accords with the language of the demons to Jesus: "Art thou come hither to torment us before the time?" (Matt. 8: 29.) They knew the day of torment would be in the day of judgment; and when Jesus cast them out, they seemed to think he would torment them before that time. Jude states the same truth: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." (Verse 6.) Heaven was their own principality. They sinned, and did not keep it; so they are kept in bonds under darkness, the darkness of the unseen world, unto the last, final judgment, when they, with the spirits of the finally impenitent, will enter the final state of the lost. There was rebellion in heaven, as there now is on earth. The rebellion was suppressed. The devil and his angels were cast out. They came to earth, and will be cast out from it and find their home in the place prepared for the devil and his angels. See **Satan.**

ANGELS, GUARDIAN.

Is the idea that men are attended by guardian angels in this world taught in the Scriptures?

We do not know of any passage that so teaches, yet many excellent brethren think they find this taught in the Scriptures. The passage most confidently relied on to teach this idea is: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14.) This is construed to mean that angels are sent into this world to guard and watch over and hold back from sin the children of God. Many maintain that each Christian has his guardian angel, that accompanies him and guards him, holds him back from paths of evil and leads him in the ways of righteousness. If we examine the scope and connection of this passage, I think we will see it does not teach this. It is a part of the contrast between the Jewish and the Christian dispensations. The one came through the hands of angels, the other was introduced by the Son of God. God shows the superiority of Christ to the angels: "To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Jesus was to sit on the right hand of God until his enemies were put under his feet. The angels were to minister to, or serve, those who are heirs of salvation. But when and how did they so serve? The next verses show this: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" (Heb. 2: 1-4.) Then, in verse 5, he returns to his superiority to the angels. The context seems to place it beyond doubt that the angels ministered to the heirs of salvation in bringing and administering the Mosaic law. That law was the schoolmaster to train the Jews for Christ, and the angels served them in administering that law. This is all that this passage teaches.

" Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18: 10.) This is relied on to prove it; but for this to have any bearing on the subject, it must be first assumed that persons have guardian angels—the question under investigation. It may be the spirits of persons after death become angels, and those who humble themselves as little children in the future state become angels and stand nearest the throne of God. This would be more consoling than the other idea. Is there any ground for supposing the redeemed spirits become angels? Jesus said: " In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." This does not say they become angels, but it does say they become **as** angels —are conformed to their state in important particulars.

" For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." (Acts 23: 8.) Jesus and the apostles seem to accept the idea of the Pharisees as the true one. This resurrection of the angel seems to mean that when resurrected they were angels.

"And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel." (Acts 12: 15.) This was when Peter was imprisoned. The disciples prayed for his safety, and Rhoda told them he was at the door. Many think this meant his guardian angel assumed his likeness and they thought the angel appeared in his place. This is again assuming the point in question without any proof of its truth. It seems to me these people thought Peter had been slain in prison, and his spirit, as an angel, had appeared.

" Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25: 41.) This tells the destiny of the spirits of the wicked after death is a home in the place prepared for the devil and his angels. If their home is with the devil and his angels, it is probable that they become angels of the devil. If the wicked become angels of the devil, is it not probable the righteous become angels of God?

These are the only scriptures that occur to me as having any bearing on the subject I do not think, when properly construed, they even suggest the idea; hence I find no proof whatever of the idea. If Christians or others have guardian angels, what do they do for them? Do they suggest thoughts? When a thought comes into the mind, how can we tell whether it was suggested by an angel or not? Are we not liable to accept evil suggestions as made by the angels? Who is responsible for our actions, ourselves or our guardian angels? It seems to be fraught with the same danger that direct spiritual influence is. We are liable to attribute our fleshly emotions and desires to the guardian angel. Does the angel make suggestions or exert an influence and give us no rule by which to test when the influence is from the angel or from something else? When man sins, who is responsible—the man or the angel? In the parable of the man who sowed good seed and evil plants grew in the field (Matt. 13: 24-30), the servants, who were the angels, asked: Shall we gather up the evil plants? He said: No; let them grow together until the harvest; then the reapers will separate them. This seems to me to teach that there will be no superhuman interference with men until the judgment. I do not find the idea taught. It seems attended with some evil. It is best not to teach it.

ANNIHILATION.

Is the following argument, used by those who teach that the wicked shall be annihilated, scriptural? If not, how would you answer it? God planted the tree of life in the midst of the garden, giving him (Adam) the right to eat of it and all the trees of the garden, save one. (See Gen. 2: 9.) "In the day that thou eatest thereof [of the tree of knowledge] thou shalt surely die." (Gen. 2: 17.) "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3: 6.) "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3: 22-24.) Thus we find old Father Adam outside the garden, with his wife, without a taste of the fruit of the tree of life, which God, in his mercy, guarded with a flaming sword, lest they should eat thereof and live forever. Nothing was left them but toil and sorrow and death (the opposite of life), save the one ray of hope found in Gen. 3: 15—the only hope for the now fallen, dying race—viz., the dim outline of a promise of a ransom, a Redeemer, who said: "I am the way, the truth, and the life." (John 14: 6.) Let us look at a few of the "exceeding great and precious promises" to the righteous—those who love God and obey his commands, taking Christ as their Ransomer, Redeemer, High Priest, and Judge. (John 3: 16, 17; 1 John 5: 12, 13; Ps. 37: 18, 19; Matt. 18: 14; John 11: 22-30.) See the latter clause of Rom. 6: 23—God's best gift to man—"eternal life through Jesus Christ our Lord"—the only name under heaven, or among men, whereby sinful man may attain to eternal life. (Isa. 35: 10; 51: 11; Matt. 19: 29; Luke 18: 28-30; John 20: 30, 31; 4: 14; 5: 24, 25; Rom. 6: 22.) Every promise ever made to mankind of life eternal, or life everlasting, was made through Christ, who was the promised ransom who should redeem his people from their sins. This accomplished, what will become of those who finally reject him and turn their faces away from the only hope ever given to the fallen race—redemption through Christ? Let us see if God has made us a revelation, and left us in the dark on this point. We read: "The soul that sinneth, it shall die." (Ezek. 18: 4; see also Acts 3: 22, 23; 1 John 3: 8; 3: 15; Ps. 1: 6; 37: 10, 18-20; 49; Luke 13: 3-5; 2 Pet. 3: 9, 10; Nah. 1; Mal. 4: 1-3.) From Rom. 6: 23 we learn that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Prov. 10: 25; John 3: 36.) See Acts 13: 46, where the Jews counted themselves unworthy of everlasting life, and Paul turned from them to the Gentiles. (Gal. 6: 7, 8; 2 Thess. 1: 8, 9; Rev. 21: 6-8.)

The scriptures quoted prove men will die away from the tree of life, which is found in Christ. Most certainly they do. But is death annihilation? The writer assumes it is, and assumes when persons die they are annihilated—that is, he assumes the very point he undertakes to prove. Where is death in the Bible or by God represented as annihilation? If death means annihilation, all who die are annihilated. Christ died. Was he annihilated? Moses and Elijah died. Were they annihilated? If not, death cannot mean annihilation. If it means annihilation, every one who dies must be annihilated. If any one dies who is not annihilated, then death does not mean annihilation, and that people die dies not prove they are annihilated. This shows beyond doubt that the assertion that they die does not prove they are annihilated. If people are annihilated, cease to exist, they cannot be raised or resurrected. If they cease to be, or are annihilated, there is no body, no person, nothing to resurrect. If once they are annihilated, they must be created again, if they ever exist. But they are nowhere said to be created again if they once die. They are said to be raised. The same person that dies is raised; it is changed, but the same person.

The rich man and Lazarus both died. One was good; the other, wicked. Neither was annihilated by death. They both existed after death in the spirit land—one in bliss, the other in torment. The death of the righteous translated him into a state of bliss; the death of the wicked translated him into a state of torment. "I am tormented in this flame" was his piteous cry. He was not annihilated. Some may say they are annihilated by the second death. How is this proved? The first death does not annihilate; why should the second? The second death is a repetition of the first, only it adds another degree, and is hopeless, since from it there is no resurrection. If death does not annihilate, a thousand deaths could not annihilate a single soul.

The truth is, death does not mean annihilation, does not lead to annihilation, has no connection with it, and the fact that persons die does not have the least bearing on the question as to whether they are annihilated or not.

Christ said: "The hour is coming, in the which all that are in the graves 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 damnation." (John 5: 28, 29.) Both the just and the unjust will be raised from the dead. Then death did not annihilate either. The unjust are raised to damnation. Damnation means condemnation to the second death. But if they existed after the first death, why not after the second? The second death is a state of punishment. Into this they go finally and forever by the second death. That state into which they go by the second death is described by the Savior: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . These shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 41-46.) It is the same word translated **everlasting** describing the punishment that is translated **eternal** with life. The second death passes the wicked into a state that lasts as long as the state into which the righteous go. The same word describes the duration of both. Again Christ says: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13: 41, 42.) Again he says: "Where their worm dieth not, and the fire is not quenched." (Mark 9: 44.)

There is nothing in that that looks like annihilation. John said: "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14: 11.) And in the last chapter, after describing the future joys of the good around the throne of God, he says: " For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22: 15.)

We are unable to find a remote allusion to annihilation in connection with the future of the wicked.

Paul says of the wicked: " Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." (2 Thess. 1: 9, 10.) That does not say the man himself shall be destroyed; it says when Christ shall come to be glorified of his saints, these wicked persons shall be punished with a destruction from his presence that shall be everlasting. The thing that shall be destroyed is not the man, but his presence with God shall be destroyed. His presence with God will be destroyed forever. The destruction of this presence with God will be his punishment from God's presence forever. Destruction does not mean annihilation. To destroy means to pull down or demolish, so that as a structure it no longer exists. To destroy man from the presence of God means to destroy the arrangement by which his presence with God was maintained.

The whole trouble arises over a misconception of the meaning of death. Death does not mean annihilation. It means the separation of the spirit, the vital principle, from the body.

Temporal death is the separation of the spirit or living principle from the body. Spiritual death means the separation of soul and body from God, the vitalizing principle of spiritual life. Eternal death is the final and everlasting separation of soul and body from the presence and glory of God. Thus separated, it is not annihilated. It is subject to perpetual and eternal suffering. Nothing looking toward annihilation is found in the Bible when we rightly use terms. This idea is not found in the Bible. Whence does it come? It comes from a disposition to mitigate rebellion against God and to find a softer punishment than God has prescribed. Why should this be done? Is man too fearful of sinning against God? Lighten the sin and ameliorate the suffering, and will it make men dread sin and rebellion more? We may well suspect our position and our spirit when we find ourselves excusing sin or ameliorating the woes that come from sin against God. See **Future Punishment.**

ANOINTING WITH OIL. See **Divine Healing; Mormon Pretensions (5, 6).**

ANTITYPES.

Aaron typified Christ. Who did his sons typify, and who did the Levites typify? The sons were priests, the Levites were servants to the priests; but whom did each typify? Again, I find nothing in regard to the age at which the priests should begin to serve; yet Christ, the antitype of Aaron, began at the age of thirty. How is this? Next, we find that the Levites were to be numbered for service, under the priests, from the age of twenty-five up to fifty. (Num. 8: 24.) In Num. 4 it is stipulated that the Kohathites, Gershonites, and Merarites were to serve from thirty years old to fifty. Why this difference?

I do not think our brother will ever be able to make out what he is trying—an antitype in the Christian dispensation for every person, character, and office in the Jewish dispensation. Indeed, it is not safe to rely with certainty on these types, except where the Holy Spirit has pointed them out as existing. No one person in Jewish order typified in all points its antitype of the Christian institution. Aaron typified Christ as a priest; Moses, as a lawgiver and mediator; David, as a king. I sometimes think each prophet, priest, and king of Judaism typified some one quality or character of Christ, but I never could make many of them out.

The priests typify Christians, so do the kings. "Ye are a royal nation, a holy priesthood." "Royal nation" means a nation of kings. But if the priests and kings, the highest orders of the Jewish people, typify the lowest order of the Christian kingdom, how can the lower orders of Judaism typify anything in the church of Christ?

The priests were from infancy raised in the temple service. They inherited the succession from their fathers. At what period they performed the priestly functions is not told. Possibly there was no specific age, but they were competent at any time, and the necessities of the case determined the time. From 1 Chron. *23*: *27* it appears that they served at twenty.

APOCRYPHAL WRITINGS.

The following paragraph is a part of an article published in the Bakerville Review:

"Some days ago I chanced to be reading Cain's 'Tennessee Justice,' when at Section 880 I found reference to the foundation of the practice of putting witnesses 'under rule,' as it is termed in lawsuits. He (Cain) referred to Dan. 13. As I was anxious to know something of the origin of this practice, I got my Bible, and, turning to the book of Daniel, found that it has only twelve chapters, neither of which gives the desired information. I went to a Catholic neighbor and asked permission to examine his Bible, which he readily granted. Turning to the book of Daniel, I found fourteen chapters, chapter 13 giving the information as stated by Mr Cain. For my own satisfaction, I then examined the number of books in the Old Testament (Catholic), and found that it contains forty-six books, with ten hundred and seventy-three chapters; while our Old Testament (Holman) contains only thirty-nine books, and not so many chapters as the Catholic Old Testament. Now, in compiling what is known as the Protestant Bible from the original, or Catholic, Bible, why should not all of it have been taken instead of only a part? If a part of it was good, why was it not all good? Why should Dan. 13 and 14 be left out, while the other twelve chapters are put in? Why should 3 Kings and 4 Kings be refused, while 1 Kings and 2 Kings are taken? Why should 1 Maccabees and 2 Maccabees be rejected entirely, as were others? In view of all this, has anything been added to or taken from the word of God? I do not know. Verily, man knows little."

Now, as I know that you are competent to explain this, I ask you to do so, and shall await with interest your answer.

The Protestant, or common, Bible was not derived from the Catholic one; it is the translation from an older text than the Catholic is. The Old Testament was written in Hebrew; the latter portions of it, in a later form of the Hebrew, the Aramaic. The Hebrew greatly went out of use about two centuries before Christ. A version in the Greek, the then current language of Western Asia, Europe, and Northern Africa, was made. This was called the "Septuagint," from the number of persons engaged in the translation. This Greek version was used generally by the Greek-speaking people until the beginning of the fifth century A.D. Then a Latin version of both the Old Testament and the New Testament was compiled by Jerome. This version is commonly known as the "Vulgate," and is the basis of the present Catholic version of the New Testament. When God first gave the law, he required it to be placed in the side of the ark, and it was watched over and guarded by the Jews with jealous care. Additions were made to these writings by Joshua and Samuel and David and Solomon, and the records of the kingdom of Judah and Israel were kept by the kings, and from these were compiled, as is believed, by Jeremiah, the two books of Samuel and two books of Kings. The four books of Kings of the Catholic version are the same as the two books of Samuel and the two books of Kings of our Common Version. Then Ezra doubtless translated these into the Chaldee (or Aramaic) language. and compiled the books of Chronicles, Ezra, and Nehemiah, with the later prophecies. These were regarded as the sacred, inspired, and canonical books of the Old Testament by the Jews. This collection, as made by Ezra, is given as the list of sacred books by Josephus and all Jewish writers. They constituted the Old Testament as we have it in the Common Version.

None of the additions of the Catholic version were in the Hebrew text, nor are they yet regarded by the Jews as part of the sacred text. These added books and the added chapters to Daniel and Esther are sometimes published in the common Bibles, but are always separated and called " The Apocrypha." These writings of the Apocrypha were written in Greek by Jews, and some of the writings are regarded as fairly correct histories of the efforts of the Jews to maintain their independence after the close of the Old Testament writings, before the coming of Christ. There were a number of these writings, and they were regarded as helpful as histories and for example, but were not regarded inspired. The Greek version of the Old Testament was used until the beginning of the fifth century A.D. During the ages from the birth of Christ to the compiling of this version a number of writings had been made by prominent Christians, that some claimed as sacred. It was a period of ignorance and darkness. Jerome compiled out of the mass the true inspired Scriptures of the New Testament, that from the beginning all Christians regarded as inspired, and rejected all others. This was, no doubt, at the time, the best and purest collection of the New Testament Scriptures.

There arose a dispute in the churches as to the text of the Old Testament. None doubted what is now embraced in our common Bible, but how this mass of writings known as " The Apocrypha " should be regarded was a question of discussion for several hundred years. The undisputed portions were called the "proto-canonical;" the Apocrypha, the "deutero-canonical" Scriptures. None regarded them as equally inspired. Finally the Catholic Church, by a vote of its council (A.D. 1546), ordered them all to be published in the book and to be regarded as canonical. Up to this time their own scholars rejected this, as scholars among them still do, but submit to the decree of the council.

The Protestants cling to the old Hebrew text and reject all these apocryphal additions to the Old Testament. If any one will carefully read these apocryphal additions, he will see the difference in style between them and the inspired writings. In the inspired writings an elevated and impartial style of writing is preserved even in telling the simplest matters; only the essential points are given in few words. The style of the apocryphal writings lacks this elevated style of impartiality, and, like merely human production of a dark age, indulges in nonessential particulars. The additions to the Catholic Bible are of recent date and apocryphal.

APOSTATIZE, CAN THE CHILD OF GOD?

Please explain Matt. 24: 24; John 10: 28, 29; 1 John 2: 19. Do these scriptures teach the impossibility of the child of God falling? There are some Baptists here that say they do so teach.

I do not think they do. The reason I think so is that these passages are not very clear as to their teaching, while other passages very clearly and plainly teach that the child of God can sin and fall away and be lost. Jesus says false Christs and false prophets shall arise and do wonders and signs, so as to deceive, if possible, even the very elect. (Matt. 24: 24.) That does not say a child of God cannot fall away. Many children of God may fall away and not be counted among the elect. "No man is able to pluck them out of my Father's hand." (John 10: 29.) The Bible teaches everywhere that if a man is faithful no power can snatch him from the protection of God, but that is very different from saying a child of God cannot be unfaithful to God. Then God will thrust him away, spew him out of his mouth, and reject him. In 1 John 2: 19 it is said certain ones went out from them because they were not the true disciples, or the persevering disciples. They lacked steadfastness, and their going out showed this lack of steadfastness before the day of judgment. This does not say they were never believers. "If a man abide not in me, he is cast forth as a branch, and is withered; . . . and they are burned." (John 15: 6.) Paul labored to keep under his body, lest he "should be a castaway." (1 Cor. 9: 27.) Read Gal. 5: 4; 2 Tim. 2: 13; Heb. 6: 4-6; 10: 26-29; 2 Pet. 2: 20-22. Individuals fell; whole churches (Rev. 2: 4, 5; 3: 15-18), whole nations (Ezek. 18: 21-28), fell from their steadfastness. Indeed, the whole Bible is a warning of God to his people of the danger of turning into sin, falling away from God, and being rejected by him. Just read some of these passages and ask these people to harmonize their teaching with them. Adam and Eve are both examples of falling away from God. A theory that cannot be harmonized with the plain teaching of the Bible is false. See **Falling Away, Danger Of.**

APOSTLES, WERE THE, BAPTIZED?

Were the apostles ever baptized in the name of the Lord Jesus? If so, when? We understand that this does not excuse us in any way from being baptized.

There is no doubt but what the apostles of the Lord were baptized by John the Baptist. John baptized that he might make manifest Jesus as the Christ. "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.) In John 1 we find that Jesus selected disciples from among those of John. In verses 35-42, two of John's disciples followed Jesus. Andrew and Peter became his disciples. On the next day two others, Philip and Nathanael, followed Jesus. Jesus chose all of the twelve from among those baptized by John. Peter, after the resurrection, said one who took the place of Judas must have been with them from the baptism of John to the ascension of Jesus. Peter asked, Which of these two men which have journeyed with us from the baptism of John hast thou chosen? showing they all began with the baptism of John. (Acts 1: 21-26.) They were not baptized in the name of Jesus, because they were baptized before he began his public ministry or had been recognized as the Son of God. But of the disciples of John it was said: "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.) There can be no doubt that the apostles were baptized of John. But it is hardly probable that John was ever baptized. But this does not mean others could be saved without baptism. Before Christ, men were saved without believing on Christ; but after he came it is true that he that believes not in Christ is condemned already, because he believes not in him.

APOSTLES, DOES THE TESTIMONY OF THE GOSPELS APPLY TO ANY BUT?

There are members of the church of Christ at this place who claim that the teaching of Christ, as recorded by Matthew, Mark, Luke, and John, applies only to the apostles, and not one word of it applies to us in this age. Will you kindly give your views on the subject?

I have once or twice in life heard that idea suggested, but am entirely at a loss to know from what it is drawn or why it should be held. Very little of the teaching of Jesus was addressed to the apostles alone. Usually Jesus taught the apostles and others with them. Then he told the apostles they were to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19, 20.) Here he commands the apostles to teach others who were baptized to observe all that he taught them. Then, to carry out this part of the commission, he told them the Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) Then the apostles, in teaching others, did command others to follow all that Jesus commanded them to do, unless it was some incidental commands given to them in telling them to tarry at Jerusalem or directing them how to act when the Spirit came. I know of no principle of action or manner of life given by Jesus to the apostles that is not repeated by them to other disciples; I know of not one duty laid on the apostles that was not repeated to the disciples. Paul told them to follow him as he followed Christ. Christ was the great Example, not for the apostles alone, but for all Christians in all ages and countries of the world. Does any one know why an apostle should be a better Christian than any other follower of Christ? I do not. The aim was to fit all the followers of Christ to dwell with him. The idea that he had one set of rulers for one class and another set of rulers for a different class is contrary to the teaching of the Bible, and without reason, so far as I know. We are to be governed by the same moral and spiritual truths that his personal followers were, and it is important that we be schooled to the same standard of likeness to the character of Jesus as his apostles were. He schools and trains us here that we may be fitted to dwell with him there. If we are not schooled as they were, we are not fitted to dwell with him and enjoy the home and blessings as they were; and we are so much the worse off by the lack of training. That would be to treat us worse than he treated them. But he is no respecter of persons. The idea is hurtful to man. It is put forward to excuse men of this age from faithful obedience to God's will, from full conformity to his character, which would leave them unfitted for his highest blessings, and it makes a false and unjust impression concerning God.

ASK, AND IT SHALL BE GIVEN.

What is meant by saying: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you?" (Matt. 7: 7.) To whom is he talking?

It seems to me three plainer sentences cannot be found in the Bible. They mean exactly what they say, meaning always, as Christ so often declares, that we shall ask according to God's will, seek where he has directed, and knock at his appointed door, and the blessings asked, sought, and knocked for shall be obtained. There is nothing mysterious or singular or difficult to understand that I can see. This is laid down as a general principle. Many specific directions involving this same principle with the modifications are presented in the Bible.

"If we ask anything according to his will, he heareth us." (1 John 5: 14.) "Ye ask, and receive not, because ye ask amiss." (James 4: 3.) "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. . . . Ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." (Luke 13: 24, 25.) These show that the asking, seeking, and knocking must be done according to the will of God, else they cannot meet the promise.

ASSISTING OTHERS TO DO WRONG.

We have a young woman in the church here who left her husband without a Bible reason. She is now seeking a divorce. Her lawyer is an elder in the church. Can he find any scriptural reason for this act? And is he worthy the place of elder if he persists in carrying this matter to a finish?

Jesus said: "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." (Luke 17: 1, 2; read also Matt. 18: 7, 8; Mark 9: 42.) These passages clearly mean that a Christian had better directly disobey the command of God than to help or encourage another, and especially a weak and erring member, to do it. If it is wrong for this sister to separate from her husband or to marry again, the brother who encourages or helps her to do it is more guilty in the sight of God than she is. Let us understand, a lawyer may be consulted by a Christian man or woman in such cases, but he ought to advise to follow the law of God. The law of God with every Christian should stand higher and above all other laws. Sometimes conditions may be such that it is necessary for married people to live apart, but the Christian should do nothing to separate them or to hinder a union if it becomes practical. Paul says: "Unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." (1 Cor. 7: 10, 11.) This passage undoubtedly teaches that the believer is to take no steps to hinder the restoration of the marriage relations, but to be ready and to seek to restore them. Divorce is intended to make the separation permanent and to make unlawful marriages possible. No married Christian can do this, and it is a greater sin for another Christian to urge this on one troubled with evil surroundings. It seems to me none can fail to see the Scriptures teach this. A lawyer is no more at liberty to recommend a sinful course than a preacher or other Christian. The question frequently arises: Can a Christian practice law? As lawyers usually practice, it is difficult to say he can. I know lawyers who have great trouble along these lines. If a lawyer will be governed by principles of right and make it a rule to ask or insist on that which is right, and refuse to go farther, then the practice of law would be elevating and purifying. When a lawyer asks all he can get for his client, regardless of right or wrong, he works evil. He is a corrupter of both himself and the public morals. The tendency with lawyers in their practice is to run into this evil. And God will punish all violations of right by lawyers as rigidly as if the wrong was done personally for themselves. A Christian must be governed by the love of Christ in all he says or does. See **Marriage and Divorce.**

ASSOCIATING WITH SINNERS IN BUSINESS.

How far can we as Christians associate with sinners in our business without doing violence to our Christian profession? That you may fully understand the point I am driving at, I will specify a little. Brother A is running an express wagon for a living. Is it right for him to haul intoxicating liquor to and from the liquor house? Brother B's business is selling sewing machines. Can he afford to go among that low class of women to sell his machines? Or can Brother C, who makes his living with his dray, afford to move these women from house to house? And is it right for me, as a carpenter, to build a house that I know will be occupied by them or for a saloon? As these are practical, everyday affairs, with which we have to deal, we would like to have your opinion concerning them.

Paul says: "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without?" (1 Cor. 5: 9-12.)

Paul makes a classification of sins here. I would not know how to single them out and say one is worse than another. If it is right to build a house for a railer, an extortioner, a covetous man, or an idolator, I do not see why it would not be for any other of the classes. All corporations, as a rule, greatly extort. When they catch a poor, oppressed fellow, they are merciless. The man that buys whisky of the saloon keeper is as bad as the saloon keeper. When I am justified in buying whisky of him, he is justified in selling it to me. It is just as much sin to build a house for the one that buys it as for the one that sells it. Railroads carry whisky, bad women, and worse men. The wealthy men that grow rich through inducing poor men to put their money into corporations and then squeeze and freeze them out are no better in the sight of God than saloon keepers or bad women. Officers of companies who grow rich while the stockholders grow poorer are not honest men. They may act according to business principles, but the principles are dishonest. They may stand high in church, but they are no better in the sight of God than the saloon keepers or the bad women. So there is just as much sin in working for these corporations or the men that run them, in building offices, roads, and making machinery to build them up, as there is in building houses for whisky or whisky sellers. There is just as much sin in moving them, in hauling around their goods and the means by which they build up their business to oppress others, as there is in doing the same for the saloon keepers and the bad women.

The Savior preferred associating with those publicans and sinners that made no pretense to religion than with the pretentious religionists that devoured widows' houses. These fashionable women that sell themselves to lecherous men for the sake of money to make a display in the world are just as great sinners before God as the abandoned women who sell their virtue for a living. The Savior had more sympathy for the plain, unvarnished sinner than he did for those with a religious veneering.

Once when the cholera was raging in Nashville and I was at work with others to relieve the suffering, I gave a poor woman an order on a public store for a little flour, bacon, and coffee. The keeper of the store, very pretentious for morality, told me that the woman to whom I had given the order was a bad woman and he could not fill it. I told him I hoped I had given orders to a number of bad women.

It is folly and sin to talk of condemning one class of sinners because other sinners as wicked in the sight of God turn up their noses at them. These poor women are no worse sinners than many of the men with whom we associate. As Paul says, if we refuse to associate or deal with sinners of the world, we must needs go out of the world. If we follow a legitimate business, if others pervert it to bad ends, the sin is theirs. I would as soon sell a machine to the bad women or move them as to sell a horse to or move a rich extortioner and idolator. If we refuse to sell a machine to or move bad women, what about the men who seduce them? Jesus thought as well of the poor woman caught in sin as he did of her accusers, every one guilty of the same sin. Let us be kind and just to them and ask them to sin no more. See **Yoked Together with Unbelievers.**

BAPTISM, ACT PERFORMED IN.

There is a Methodist preacher in our midst trying to prove by the expression, "divers baptisms" (Heb. 6: 2), that any mode of baptism is valid, laying stress on the fact that baptism is in the plural. He tries to show the fallacy of the arguments in favor of immersion, depending chiefly on Paul's statement with reference to the baptism of the Israelites in the following passage: "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10: 1, 2.) He says immersion would have been impossible in this case, since they all went over "dry-shod." Please give the two subjects your attention.

It is a bad sign for the truth of a proposition when its advocates go to doubtful passages to prove them when there are so many plain and clear ones.

The persons who passed through the Red Sea did not have water sprinkled or poured upon them. The cloud was not a rain cloud, but one of smoke, that presented at night an appearance of fire and by day a cloud to guide the children of Israel. (See Ex. 13: 21-25.) The water from the sea did not wet them, for a strong east wind blew the waters back and congealed them, and they went over on dry land. (Ex. 15: 8.) The baptism was: they had a wall of the sea on each side and the clouds covered them. So they were covered and overwhelmed with the two.

The baptisms spoken of (Heb. 6: 2) have been matters of doubt in the minds of Bible students—not the act, but the occasions. Some think they refer to the baptisms of John and of Jesus; some, to the baptism of the Holy Spirit and water baptism, by which the church of God was introduced; some, to the divers washings and purifications of the Jews; while others think they refer to the baptism of the many different persons, as the three thousand baptisms on the day of Pentecost. But the word cannot refer to different modes of performing this one baptism; for if the act is indifferent, it would be the one baptism, no matter how performed. Paul says (Eph. 4: 5) there is one baptism, and the baptisms cannot mean different modes of baptism, but the different occasions of persons or things baptized.

No reputable lexicon ever defined **baptism** to sprinkle or pour; always to dip, plunge, or immerse, to overwhelm. All the uses of it in both sacred and profane literature correspond to this meaning. Here are the definitions from a Greek lexicon: "**Baptizo**—to dip, immerse; to cleanse or purify by washing." "**Baptisis**—a dipping, a bathing, a washing." "**Baptisma**—that which is dipped;" or, "**immersion**—baptism, ordinance of baptism." "**Baptismos**—an act of dipping or immersing; a baptism." "**Baptistees**—one that dips." "**Baptisterio**—a bathing place, a swimming place." "**Baptos**—dipped, dyed." "**Bapto**—to dip, to dip under, to dye." The word, in all of its variations and kindred words, means the same thing. No dictionary defines these words differently. It will be noted sometimes, as a secondary meaning, "to wash, to purify, to dip, to dye," are given. In all such cases the secondary meaning grows out of the first and fundamental meaning and conforms to it—that is, it means the dyeing, washing, wetting, is done by dipping or immersion. **Rantizo** means "to sprinkle, besprinkle, to wet, cleanse, purify." Notice these are given as secondary meanings of **rantizo**; it means this wetting and cleansing is done by sprinkling. In all such cases the secondary meaning follows the primary and grows out of it. No candid scholar ever doubts this, or that baptism, as commanded in the Bible, is an immersion.

The places it was performed indicate immersion. They "were baptized of him in Jordan, confessing their sins." (Matt. 3: 6.) "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Verse 16.) "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1: 5.) "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." (Verse 9.) "And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized." (John 3: 23.) "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? . . . And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8: 36-39.) "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Acts 16: 13-15.)

Paul and Silas were brought out of the jail by the jailer, who "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16: 33, 34.) They went out of the jail and out of his house to find water sufficient to wash their stripes and for his baptism. Saul was in the house in Damascus believing and sorrowing over his sins when Ananias said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) He had to arise, that he might be baptized. This would not have been necessary to have water poured or sprinkled upon him, but was necessary in order to be immersed. Then his baptism was a washing; neither sprinkling nor pouring could be regarded as a washing. Immersion must be a washing or bathing. Inasmuch as immersion is the act of faith in which God forgives sins, and it is a washing, it is called a "washing away of sins." The facts all make immersion sure. Then Paul says: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4, 5.)

These show that not only the circumstances connected with the places of baptism indicate immersion, but that the terms used as equivalents of baptism show it was immersion. Paul and those Roman Christians were buried in their baptism and raised again; were planted in the likeness of Christ's death and then arose in the likeness of his resurrection. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) To be "born of water" is to come forth from it after having been enveloped in it. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.) Then the Israelites "were all baptized unto Moses in the cloud and in the sea," as explained already. Jesus said to his disciples: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20: 22, 23.) This baptism of suffering that Jesus endured was not a mere sprinkling, but an overwhelming of suffering that pressed his soul down to death. The baptism of the Holy Spirit was a complete overwhelming of them with the power of God. All the facts and circumstances connected with baptism, all the figures used to illustrate it, forbid the idea of anything save the immersion, the overwhelming, the burial of the person baptized. It seems to me nothing could be plainer. What is more reasonable than that when one is dead to sin he should be buried out of the body of sin and raised in Christ Jesus?

The founders of all the churches say that baptism, as taught in the Scriptures, was immersion. Luther says: "The term **baptism** is a Greek word; it may be rendered into Latin by **mersio**; when we immerse anything in water, that it may be entirely covered with it. . . . It were proper those should be deeply immersed who are baptized." John Calvin, the founder of the Presbyterian Church, says: "It is evident that the term **baptize** means to immerse, and that this was the form used by the ancient church." ("Institutes," Book IV., Chapter 15, Section 19.) Zwingli, the leader of the Swiss reformers, says: "When ye were immersed into the water of baptism, ye were ingrafted into the death of Christ." ("Commentary"—Rom. 6: 3.) John Wesley says: "'We were buried with him'—alluding to the ancient manner of baptizing by immersion." ("Notes on New Testament"—Rom. 6: 4.) Mr. Wesley so wrote and published, but this sentence has been dropped out of some editions by the Methodist publishers.

Mr. Wesley was asked to baptize a child of Mr. Parker, in Savannah, Ga., on May 5, 1736. He refused to do it, because they would not certify it was sickly. They indicted him before the grand jury. He was tried and found guilty for refusing to sprinkle a baby; he believed it ought to be immersed.

There is not a respectable scholar in the world that does not admit baptism is immersion, and was so practiced in apostolic times.

If the preacher is correct, and any way will do, it is both a folly and a sin to do anything else than be immersed. All persons acknowledge immersion is baptism; many believe sprinkling or pouring is not. The first is certain and safe; the latter is doubtful. It is only a foolish man that will risk the uncertain and doubtful while he can have the certain and the safe way, especially in a matter of so great moment as obedience to God and the salvation of the soul, and in which a wrong course cannot be corrected after we reach the judgment.

Again, it is a sin to divide the church and people of God. All can unite on immersion, since all believe it acceptable baptism; all cannot unite on affusion, since some believe it sets aside the law of God. None believe it essential to baptism. To divide the people of God on a nonessential is sinful; hence to insist on affusion is sinful. No excuse exists from any standpoint for advocating affusion, save to sustain a practice received from Rome in the Dark Ages, to sustain a party. To make and keep up parties and divisions in the church is the highest crime against God and man.

BAPTISM ESSENTIAL TO SALVATION.

Will you please show one the necessity of baptism, if, indeed, it is essential to salvation? I am convinced that immersion is the best mode, and, if I could see that baptism is essential to salvation, would be immersed immediately. I wish to get right if I am in the wrong. I am desirous to know the truth and to do it.

God commanded, through John the Baptist, baptism as a starting point to a new life with God. Jesus submitted to it as a duty he owed to God. God recognized him as his Son before the world when he submitted to it and bestowed on him the fullness of his Spirit. Christ himself ordained baptism as the act in which he would be confessed. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) The believing is par-amount to accepting Christ in the act of baptism as the leader and the Savior. The Holy Spirit came to guide man into the remission of sins. He commanded those who believed in Christ to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) From that time forward every one—Jew, Samaritan, Gentile, rich and poor, prince and beggar—who came to Christ believing on him was required to be baptized as a condition of acceptance with God. Cornelius, the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always," was told to be baptized as a means of his salvation. (Acts 10: 48.) No one from that time forward was ever recognized as a child of God or in a saved state until he had believed, repented, and had been baptized into the names of the Father and the Son and the Holy Spirit.

God requires this of every mortal that would come to him and receive his blessing. We know of no higher, better, or stronger reason that any man can have for doing anything. If he cannot do it because God requires and commands it, he ought not to do it at all. Acts submitted to or works done in religion on any other ground are presumptuous, and presumption is the highest of sins in the sight of God. The human family has sinned against God and has rebelled against his authority. God demands every one should take this oath of loyalty, thus expressing abnegation and denial of self and thus putting on Christ as his Lord and Master, before he will accept any service from him.

We suspect from the tenor of this letter that our friend does not feel himself a sinner, lost and ruined, dependent on God for salvation. The tendency of the philosophy of this age is in the direction of the sufficiency of humanity to discover and work out its own salvation without the guidance of God. If one thinks so, no service is acceptable to God. The weakness, sinfulness, the lost and ruined condition of humanity, must be realized before man can come to God in an acceptable frame of mind. If man was not lost, ruined, undone, doomed, the death of Christ was a meaningless farce. It takes but little knowledge of the world's past history and present condition to see that without Christ and the revelation of God to man that man is lost, degraded, worse than brutal, tending continually downward, and that the knowledge of God and his word is the only influence that has ever lifted him up, elevated him, given tone and vigor to his moral and spiritual nature, quickened his intellect, and given him character as a moral and spiritual being.

If he was and is thus dead in trespasses and sins, without the knowledge of God, and God through Christ alone can quicken him, he must accept Christ as his helper and his Savior on Christ's own terms; and it is not whether immersion is the best way of being baptized, but is it what God has commanded? If it is, man must accept it. For him to do what God commands is merely to accept God's help on God's own terms. This he must do or God will not accept him. If God refuses to give help, man must be lost. He may by the influences and institutions of the religion of Christ remain a respectably moral man in this world, while defaming the influences that lifted him up; but when he passes beyond this world and all these helpful influences are withdrawn, he must sink down into the degradation and ruin prepared for the devil and his angels. Our only hope is to do just what God tells us, and he said: " Be baptized every one of you." See **Baptized into Christ.**

BAPTISM IN FIRE.

What is meant by baptism in fire in Matt. 3: 11; Luke 3: 16?

To baptize in water is to overwhelm in water; to baptize in the Spirit is to overwhelm in the Spirit, to bring under the control of the Spirit; to baptize in suffering is to overwhelm in suffering. These are the scriptural uses of the term **baptize.** Analogy and the meaning of the word would say baptism in fire is to overwhelm in fire, to consume and destroy in fire. The connection in which the expression is used also requires this meaning. " But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3: 7-12.) He is speaking to the Pharisees and Sadducees. He calls them a "generation of vipers." He tells them to repent, not to rely on being fleshly children of Abraham to save them. The ax is at the root of the trees. Every one of the children of Abraham that does not bear good fruit will be cut down and cast into the fire. In this figure the evil are to be destroyed in fire. He gives another illustration of the same truth: I baptize with water; he that comes after me will baptize with the Holy Spirit, and with fire. The baptism of the Holy Spirit in this figure is for those of the last verse, who bring forth good fruit; the baptism of fire is for those who do not bring forth good fruit, and are cast into the fire. Then he gives still another illustration of the same truth: He will gather the wheat into the garner; he will destroy the chaff—the tree that does not bear fruit, that is baptized with fire—with fire unquenchable. The connection will allow no other possible meaning than this. The baptism of the Holy Spirit embraces all the blessings and favors of earth, ending in the salvation in heaven of those who repent and bring forth good fruits meet for repentance; the baptism of fire embraces the destruction that would come upon the unbelieving Jews, the "generation of vipers," ending in their eternal ruin in hell. These are three statements and illustrations of the same truth: the good will be saved, the wicked will be destroyed in fire.

BAPTISM IN THE HOLY SPIRIT.

You say that persons baptized with the Holy Spirit were overwhelmed by the Spirit, so that the human spirit was overpowered and brought fully under control of the Holy Spirit. Now is that not the case in conversion to-day? You say that not only was the human spirit brought under control of the Holy Spirit, but it was endued with the power and strength of the Holy Spirit. Is the power and strength of the Holy Spirit not imparted to the "new creature" in conversion to-day? Jesus says: "For John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." (Acts 1: 5.) You seem to think this promise was only to the apostles; but it is called "the promise of the Father" (Acts 1: 4), and in Acts 2: 16-21 we find "the promise of the Father" was to "all flesh." John says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." (Matt. 3: 11.) Now, I think the promise of the baptism of the Holy Spirit is clearly promised there to all that John baptized with water, and it is said: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 5, 6.) Peter says: "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit." (Acts 11: 16.) Now the promise of Acts 1: 5 included Cornelius and his kinsmen and near friends, and it is the same promise of Matt. 3: 11; and both of these promises being the fulfilling of Joel 2: 28, I believe that every one that John baptized had the promise of being baptized by Christ with the Holy Spirit.

All the different gifts and manifestations of the Spirit are fulfillments of the prophecy of Joel; but all these gifts and manifestations are not the same. "There are diversities of gifts, but the same Spirit. . . . To one is given through the Spirit the word of wisdom," and the different gifts and manifestations. (1 Cor. 12: 4-11.) To say all the gifts and manifestations of the Spirit are in fulfillment of the prophecy of Joel determines nothing as to the order of the different measures, manifestations, and gifts of the Spirit.

I do not think it is true that when one is converted he is brought fully and completely under the control of the Holy Spirit. I have never seen a person so converted, brought completely and fully under the power of the Holy Spirit or enabled to manifest the power of the Spirit's presence. Nor do I believe the ordinary conversions mentioned in the New Testament show such presence and power.

Where were the apostles baptized in the Holy Spirit? When they were sent out as apostles, they were endowed with miraculous gifts of the Spirit that enabled them to work miracles. "He called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." (Matt. 10: 1.) Yet, with all this power of the Spirit to preach, to heal, and to cast out demons, they were not yet baptized in the Spirit. After the resurrection of Jesus Christ, he said: "John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1: 5.) They were believers in and followers of Christ, endowed with gifts of the Spirit, but not yet baptized in the Spirit. This was to occur " not many days hence." A baptism is an overwhelming.

The baptism in the Spirit is an overwhelming of the Spirit. On the day of Pentecost the apostles were overwhelmed by the wonderful outpouring of the Spirit. They were filled with the Holy Spirit, so that their own spirits were subject to the Holy Spirit, and their bodies were moved and controlled by the Spirit of God instead of by their own spirits.

The apostles were subject to the Spirit when baptized by the Spirit. When the miraculous gifts of the Spirit were bestowed upon the different characters as recorded in 1 Cor. 12, 13, 14, the spirits of the prophets (the highest of these gifted persons) were subject to the prophets; but when they were baptized in the Spirit, they were subject to the Spirit. At the house of Cornelius, " as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit." (Acts 11: 15, 16.) Without doubt these are the only two cases in which it is said that the Holy Spirit was poured out, which means it was sent directly from heaven by God, and the only cases that are called baptisms in the Spirit. In all other cases it came through the intervention of men; and while miraculous gifts were bestowed, these gifts were only partial—that is, revealed special truths and enabled each to perform special kind of works. The overwhelmings or baptisms of the Spirit led into the fullness of all truth and enabled those endued with the power to work all miracles. There is this difference in the bestowment of gifts: The Scriptures call one the baptism of the Spirit—a baptism performed by God; the other is called " the gift of the Holy Spirit," or the gifts of the Spirit which come through man. I accept the names given in the Scriptures to distinguish the different measures of the Spirit.

After the Holy Spirit had been poured out on Peter and the other apostles, they, guided by the Spirit, told the people who sought terms of forgiveness to " repent, and be baptized . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise [of the Holy Spirit] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38, 39.) This did not mean the people would always receive the Spirit in this miraculous manner by an outpouring, but that those who hearken to the call of the gospel would receive the Holy Spirit, that in obeying the truth they would drink into the Spirit of God and become obedient to God in life and like him in character. The same Spirit comes to us that came to the apostles, but with a different manifestation. All Christians are begotten by the Spirit—quickened, made alive, by the Spirit. This is done through the word of God, just as the Holy Spirit was poured out on the apostles and caused them to give the terms of salvation to the people and promise them that all who heard these laws should receive the Holy Spirit in obeying the words commanded; and not only they, but all who would obey these words would likewise receive the blessing. It is to be observed in the study of this question there was to be a gift of the Spirit—the Spirit would be given; and there were also gifts of the Spirit, or spiritual gifts, bestowed on individuals to guide the early church in its work until the perfect will of God was made known to guide them. See this as discussed in 1 Cor. 12, 13, 14.

John the Baptist says: "He shall baptize you in the Holy Spirit and in fire." (Matt. 3: 11.) The context undoubtedly shows that he meant: You who hear me shall be saved in heaven or destroyed in hell; you shall as the barren tree be burned up, or as the chaff and the wheat be saved or destroyed. This most likely means: You as subjects of my baptism in water will either be brought finally under the complete influence of the Holy Spirit in heaven or will be finally and completely destroyed by fire in hell. Or it may mean: You shall receive the full benefits of the outpouring of the Spirit—of the salvation in heaven of the obedient, in hell of the disobedient. But there can be no mistake as to the distinction of the baptism and gifts of the Spirit. To ignore it brings confusion.

BAPTISM OF CHILDREN, VALIDITY OF.

There are a great many persons who went into the church when they were young—say, ten or twelve years old—who, when they get older, have doubts about their baptism being valid. Their doubts are not as to the mode of baptism which was used in their cases, but as to whether they were sufficiently instructed in the Scriptures and were penitent believers. What would you advise such persons to do?

All are sinners, and need to repent; but the different conditions in which people are who believe and repent must affect the intensity of their sense of sin when they repent. On the day of Pentecost the masses spoken to had crucified the Lord Jesus. Their sense of guilt when they believed him to be the Son of God must have been more intense than that of Cornelius, who had been living up to the best light he had and was devout in the service of God according to his surroundings. So, too, Saul had been " breathing out threatenings and slaughter against the disciples " (Acts 9: 1), and with a mad fury casting them into prison and giving his voice for their death (Acts 26: 10). He must have felt a more intense sense of guilt when he was convinced that Jesus was the Christ and the risen Lord than the twelve at Ephesus, who had obeyed the Lord according to their knowledge in John's baptism, could have done. (Acts 19: 1-7.) This much is said to suggest that a child ten or twelve years old, reared to do the best it knows, and while the heart is still uncontaminated with gross or heinous sins, cannot feel the sense of sin that an older person, sinning through years against light and knowledge, feels. This goes without saying. In after years children are liable to look back and see that their sense of guilt, and consequently the depth of feeling of penitence, was not as deep and pungent as it would be in later years, and they, forgetting that they were then children, conclude that it was not what it should have been. Another reason is that there has of late been undue stress laid upon the knowledge that baptism is for the remission of sins. They remember that this thought was not before their minds, and it causes fear. Again, there are no doubt cases in which young children act from sympathetic feelings, without faith and a proper appreciation of their duties to God. In the first two cases they ought to be reminded of these conditions; and if they fall under either case, it will satisfy them. If they come under the last, they should be baptized into Christ. Care should be taken that children understand why they act.

BAPTISM UNTO REPENTANCE.

Please explain Matt. 3: 11. Does **unto** mean **because of** or **in order to?**

It means **into.** Repentance is a life work of turning to God. Baptism is the act in which one enters into that life work. Hence, John baptized them into this life of repentance. Luke (3: 8) says that he told them to " bring forth therefore fruits [do works] worthy of repentance." This means the same. You are baptized into a life of repentance; act so as to show your repentance in your life. There is another expression like this: The Ninevites "repented at [eis] the preaching of Jonas." (Luke 11: 32.) The meaning is: they repented into this preaching of Jonah, they turned into the practice of what Jonah preached.

BAPTIST CHURCHES, ARE, CHURCHES OF CHRIST?

(1) Our claim is that the Missionary Baptist is not the old party, but has departed, using new and unscriptural departures; and hence we claim we are the original people. I suppose you claim to be identified with A. Campbell, in the main, on doctrine and order.

The dispute between the Primitive and Missionary Baptists, as to which is the old and which the new party, is not a very profitable one, since all parties among Christians, old or new, are sinful. An old party is no better than a new one, nor is a new one worse than an old one. "Baptists" as a party among the followers of Christ was unknown for fifteen hundred years after Christ died. A party three hundred years old is no more approved by God than one fifty years old. Both Primitive and Missionary and all other Baptist Churches are parties, schisms, divisions among the children of God, and are sinful.

Those claimed as ancestors of the Baptists, for fifteen hundred years after Christ, called themselves Christians, or disciples of Christ, and refused to be known by any other name. Then they all taught baptism was the act in which God forgives sins. Our Missionary friends, in hunting up testimony that persons were immersed before 1640, to prove Whitsitt wrong, find they baptized into the remission of sins.

Our querist is mistaken. We claim no identity with A. Campbell or any one else, save the writers of the Scriptures. We seek identity in teaching, in faith and practice, with Jesus and the apostles. We never seek identity with others. It rejoices us greatly to find A. Campbell or any one else identical with Jesus and the apostles. All who are identical or in harmony with Jesus and the apostles are identical or in harmony with each other. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) If we would cease to strive to be identical with others and all seek identity with Christ Jesus, we would be united one with another by virtue of this union with Christ. That would be union in Christ Jesus. No other union is desirable or pleasing to God.

(2) Do you believe that the kingdom was with the Baptists till Campbell's day?

The expression, "the kingdom was with the Baptists," is ambiguous. I do not believe that the church of Christ ever called itself the Baptist Church. To do so would be disloyal to Christ. A church of Christ is a congregation of believers in Christ, governed in all things by his law, or the New Testament. This is a definition to which none will object. But no church ever lived perfectly up to the law of Christ; no person ever perfectly lived up to the requirements of the Bible. This is just as true of the churches of the apostolic age as of churches of this age; but they were churches of Christ. So churches not living fully up to the law of Christ may be churches of Christ. Where can any one draw the line? A church that consciously sets aside the law of God is disloyal to God, or it may unconsciously so far depart from God's order as to cease to be a church of Christ. God alone can make laws for his church or kingdom. A church that forms organizations and enacts laws for itself, legislates for itself, and sets aside God as the only lawmaker of his church. To make laws or consciously to change his laws or order is to reject God as the lawmaker. Small things, as well as large ones, test loyalty. God chose the eating of the apple as the test of the loyalty of our first parents. The failure to obey God in this was a rejection of God that he should not rule over them. This was a small thing, to eat the apple, but it tested the loyalty and brought death on the whole world. If one is not faithful in little things, who will trust him in great things? To consciously claim or exercise the right to change the law of God is to prove itself not a church of God. Do Baptist Churches do this? They have set aside God's law in calling churches by a name that God never gave to his people or churches. This is a legislative act; even if not formally done, still it is a change of God's order that tests whether we are loyal to him or not. They change the order of the churches in that in all the churches of the New Testament there was a plurality of elders; the Baptists have one elder to a number of churches.

The New Testament churches met to observe the Lord's Supper upon the first day of the week, and all Christians observed it. The Baptists changed the order in both these respects. They do not meet upon the first day of the week to observe the Lord's Supper. When they do observe it, they forbid some they admit to be Christians from observing it. In apostolic times no one was recognized as a Christian until he had believed in Christ, turned from his sins, and been baptized into Christ. Baptists teach that men are Christians while not complying with this order. The apostles left the churches without organization other than simple churches of Christ. The Baptists have formed organizations over and above the churches that sit in judgment on their faith and decide their orthodoxy or heterodoxy. These points in which they displace the order of God with their legislation might be multiplied. Churches, even though they adopted these unscriptural practices thinking they were doing God's service, cannot be properly called churches of God, and no one should remain in affiliation with them who seeks true loyalty to Christ. While all these things are true, Baptists do preach Christ as the Son of God, the Savior of sinners; that they must repent of sin, be baptized by the authority of Christ into Jesus Christ, and in so doing become Christians or servants of the Lord Jesus Christ. After obeying God, they do wrong in remaining where God's law is set aside. The Baptist Church is not and never was the church of Christ. Christians may be in it, as they are in other places they ought not to be; but they ought to change the church to accord with the law of God, or they ought to get out of it.

Many persons among the disciples, since the separation from the Baptists, have thought they ought to be rebaptized; many persons from the beginning have been baptized again. When it was done simply because the persons did not understand baptism was in order to the remission of sins, when they had been baptized to put on Christ, to fulfill the divine righteousness, or to obey God, they did wrong. Such persons mistake. God ordained the baptism of one who believes in Christ with all his heart as the condition on which he would accept and forgive him. For the remission of sins is what God promises and obligates himself to do. To enter into Christ, to fulfill the divine righteousness, to seek a good conscience, is to take obligations on ourselves. It is not reasonable; it cannot be more important that man should understand what God obligates himself to do than it is to understand what man obligates himself to do in coming to Christ. The brethren have made a mistake in this matter that they will not continue in longer than the party feeling excited in the discussion subsides.

BAPTIZE, DO WE, A SINNER?

(1) I would like to have your views as to whether or not a person is a sinner after ceasing from sin. If a person is a sinner after believing and repenting, do we baptize a sinner into Christ? If a person in this condition is not a sinner—that is, after turning away from sin and doing God's will—will such a one's prayers be heard and answered?

Certainly a man is not a sinner after he ceases to sin; but when does he cease to sin? I am afraid very few of us cease to sin while we live in the flesh. There are different classes of sins—sins of weakness and sins of presumption. When we think we are strongest, then we are often in greatest danger. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) When a man feels most confidence in himself, then there is the greatest danger that he will be presumptuous and commit the greatest sin. Poor in spirit, contrite and humble in heart, are qualities that God loves in man. With such he dwells to lift up and comfort. We sin in deed, in word, and in thought. Not often do we pass a day without sinning in some one of these ways. It is easier to control the acts than the words; it is easier to control the words than the thoughts. Then to bring the thoughts into captivity to the will of God is the highest attainment in the divine life. Hence Paul says: "Though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full." (2 Cor. 10: 3-6.) The perfection is attained when the thoughts have been all brought into perfect obedience to the will of Jesus Christ. I think there are but few of us that can keep our thoughts for one day in captivity to the obedience of Christ. Sins are of two kinds—sins of commission and sins of omission. If we commit no positive sin, we omit some positive good. This is sin. Do any of us pass a day without omitting some opportunity or means of learning more of God's will or of doing some good to our fellow-men? I have never passed the day when at its close I felt I had used every opportunity and means in my power to bring myself into closer union with God, to become more like him in my life and character, to benefit and help my fellow-men, and to honor God. That means I never, at the close of a day, felt that I had passed the day free from sin, and I have but little faith in the truthfulness of the man who claims he has passed a day without sins of omission or commission in word, thought, or deed. That sinless life would be equal to the life of the Son of God. He lived a sinless life. Who else attains to this? When a person ceases to sin, he is not a sinner; but Solomon, in his dedicatory prayer to God, says: "There is no man that sinneth not." (1 Kings 8: 46.) Only Jesus lived a sinless life, and he refused to be called good until the sinful propensities had been purged out by suffering; so that he was made perfect and became the author of eternal salvation to all them that obey him. (Heb. 5: 8, 9.) Paul said: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." (Phil. 3: 12.) He continually pressed forward toward the mark for the prize of the high calling in Christ Jesus.

(2) Whom do you baptize—a child of God or a child of the devil? I have heard some brethren illustrate in this way: That when one has repented or made the good confession, he passes into a transitional state; and when he is in that state, he is neither a child of God nor a child of the devil. I do not understand the Bible to teach that a man can get into a state in which he is serving neither God nor the devil.

This question grows out of an effort to make an illustration intended to present one point in the work of conversion apply in all its parts to conversion. It is as if a man were to ask how Herod had four feet like a fox, since Jesus called him a "fox." (Luke 13: 32.) I baptize one who believes in Christ and shows his faith by demanding baptism into Christ. The Bible plainly requires this. This is the plain, literal requirement, about which there can be no mistake. To these, and not to the figurative, illustrations we must go for clear definition of duty. The birth of the water and the Spirit is a figure illustrating relations, but does not plainly state duties. An illustration is not an argument; it may make plain and enforce an argument, but it is not one. Paul says: " We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 2-4.) This seems to me to illustrate the man dies to sin, and then the old man of sin is buried, and the new man is raised to walk in a new state—in Christ. That is about as plain as I can make it. To make things used to illustrate one point in a figure apply to every feature will result in confusion.

These questions have come up as puzzles and quibbles by those who insist persons are children of God without baptism. They insist that a man is an accepted child of God before baptism; but they involve themselves in burying a living, active child of God. But there are plain scriptures defining duty without going to figures and puzzles.

BAPTIZE, PAUL NOT SENT TO.

Can any one preach Jesus without preaching baptism? A brother here claims he can, and quotes the language of Paul: " Christ sent me not to baptize, but to preach the gospel." (1 Cor. 1: 17.)

An inspired man could not preach Christ without preaching baptism. None ever did. Paul was not sent to baptize. He usually had some one with him to do the baptizing; but when no one was present, he did it himself. Read the preceding verses to that quoted. Of those claiming to be followers of Paul, he said: " I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other." Paul preached, and " many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) This shows, while Paul did not baptize, he preached the necessity of baptism, and it was so important that there were others with him whose special mission it was to baptize those to whom he preached. This certainly indicates that it was necessary, in that they had special persons to do the baptizing. When they were not present to do it, he did it himself. To preach Christ is to preach him as the ruler and representative of God, and no one can preach Christ as he is presented in the Scriptures without preaching all the teaching of Christ. Paul could only claim to be free from the blood of all men by declaring "the whole counsel of God." (Acts 20: 26, 27.)

BAPTIZE, WHO HAS A RIGHT TO?

Have I the scriptural right to baptize? I have been trying to live the life of a Christian for ten years, having accepted Christ when I was eighteen years of age, and am so situated that if one should desire baptism at this place I would have to do it or send for a brother.

In scripture times the disciples of Christ were scattered from Jerusalem and went everywhere, preaching as they went. (Acts 8: 1, 4.) I am constrained to believe that no one preached the gospel unless he accepted in Christ those who believed. To do this was to baptize them. Ananias, who baptized Saul, is called "a certain disciple." (Acts 9: 10.) This, together with the fact that baptism is nowhere restricted to any class, constrains me to believe it is the privilege of any Christian to teach the way of righteousness and baptize those who desire baptism. While this is true, good order demands that when there is an established church, it is better that the elders or some one appointed by the church should do this work. But where one brother is off to himself, I am sure it is his duty to teach and baptize any who will hear and believe in Christ and ask baptism at his hands.

BAPTIZE WITH WATER.

Please give an exegesis of this scripture: "I indeed baptize you with water." (Matt. 3: 11; Mark 1: 8; Luke 3: 16; Acts 1: 5.) This language was used three times by John (Matt. 3: 11; Mark 1: 8; Luke 3: 16); it was used once by our Savior (Acts 1: 5). One of our brethren thinks that the pedobaptists have a good argument in this scripture. If in the action of baptism the water is used, the New Testament is a mystery indeed. I hope that you will give a full explanation, especially of the words **with water**.

Baptize with water does not imply sprinkling or pouring; it only leaves the act undefined. It is common to say that one cloth was dyed with blue; another, with black or brown; leather is tanned with ooze—in all of which we mean that the thing dyed or tanned was dipped in the dye. When we tell the substance in which the baptism was performed, it is legitimate to use **with.** We are baptized **with water, with the**

argue with a crazy man. So I do not argue much with such persons. Tell them God requires them to teach and train their children in the practice of the word of God.

As suggested, if it is not right to require children to study and learn the Bible, still less is it right to require them to practice what the Bible teaches—"Thou shalt not lie," "Thou shalt not steal," "Thou shalt not kill."

For a parent to require a child to wash its face and keep its body clean, and not require it to learn and obey the Bible, is to teach it that the body is worth more than the soul, cleanness of body is worth more than a pure heart and a clean and holy spirit. For a parent to require a child to learn spelling and reading and arithmetic, and not require it to study the Bible, is to teach it, by a forcible object lesson, that it is much more important to be qualified to live in this world than to be fitted to live in heaven. There is no evading these simple truths. The parent that so treats and impresses his child is the worst enemy that child has. He will be made to feel this when he meets that child at the judgment of God. It is better to face the question honestly now.

This all applies to the family and the school. It is just as much the duty of the parent to see that his child is taught the Bible when away from home, at school, as it is to require it at home. The teachers in the school occupy the position of the parents to the child, and are under the same obligation to require the children to study the Bible and to teach the Bible to the children that the parents are. I very much doubt the right of any Christian to teach a school in which he does not teach the Bible. He is to teach "every creature" in "all the world." How can he excuse himself from teaching children with and under him from day to day and from month to month? While I am sure it is the lawyer's crazy spot that leads to the conclusion that it is wrong to require children to study the Bible at home and at school, this craze is excited by the desire of the parent to shirk his duty, and with school-teachers and managers it is greatly intensified by the fear that it will hurt the popularity of the school and cut off its patronage and pay.

But it is wrong, it is deception both of the school and family and the public, to call a family or a school a Bible or Christian family or school which requires children to wash their faces or study arithmetic, and does not require them to study the Bible. The Bible places the study and teaching of the word of God above everything else, and he is not a true friend to the Bible, to God, or to man, who gives it a secondary or inferior place. A Bible or Christian family or school is that which places the study and practice of the Bible above everything else.

BIRTH OF THE SPIRIT BEFORE OR AFTER THE RESURRECTION, IS?

Some of our preachers in this part of the country have been preaching, and are yet, that there is no birth of the Spirit in this life; that we are born of water in this life and of the Spirit at the resurrection. They quote, "That which is born of the Spirit is spirit," and then say: "How could I be born of the Spirit unless I was a spirit?"

I know of no law, human or divine, to keep men from believing and teaching unreasonable and unscriptural things if they desire to do so. There is no ground for such a position, I am sure, but many scriptures that flatly contradict it. "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: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12, 13.) These people that believed on his name became his sons—were born of God in this world. Paul says: "I write not these things to shame you, but to admonish you as my beloved children. 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: 14, 15.) He calls them his children, for he had begotten them through the gospel. Are they addressed as children before they are born? 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." (James 1: 18.) Were they not born of God—begotten by the word of truth through the Spirit? "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Pet. 1: 23.) Every Christian is a child of God. How could he become a child unless he had been begotten and brought forth into the family of God? To deny this is absurd.

BLASPHEMY AGAINST THE HOLY SPIRIT. See **Sin Against the Holy Spirit.**

BLOOD OF CHRIST, HOW DO SINNERS REACH THE MERITS OF THE?

How do sinners reach the benefits of the blood of Christ in their cleansing from sin?

No material, or earthly, type perfectly represents the spiritual church, or antitype. The letter to the Hebrews is very greatly devoted to showing the superiority of the church of Christ in all of its parts to the earthly type. "For the law [of Moses] having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Heb. 10: 1.) While the representation is not perfect, the points of comparison give true ideas of the spiritual temple.

The blood of Christ, shed for the remission of sins, means that the life of Christ was given for the sins of the world. He gave his life for our lives that had been forfeited through sin. Man sinned and was under sentence of death. Jesus interposed and gave his life to secure a respite from the sentence and to open a way by which man might return to the favor of God and enjoy eternal life. The privilege of enjoying this favor depended upon man's accepting this favor in faith and submitting himself to the conditions imposed by Jesus, who had given his life to redeem man from eternal death. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God." (1 Pet. 1: 20, 21.) Before the manifestation of the death of Jesus this sacrifice and the acceptance and appropriation of the sacrifice was set forth in type by the death and shedding the blood of animals. The blood was placed upon the book of the law to show it was dedicated, made sacred, as the law of God; it was placed on the tabernacle or temple, after the temple was built, to show it was made sacred as the dwelling place of God, or the place where God would meet man to forgive his sins; the people were sprinkled with the blood to show they were made sacred, or dedicated to God, and could approach him in his dwelling place and at his mercy seat and receive the forgiveness of sins, so far as they could be forgiven by the blood of animals. This blood could not secure final forgiveness. There was a remembrance of sin every year, which required the continual shedding of blood.

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation [the coming of Christ]." (Heb. 9:9, 10.) Sins were forgiven only typically and temporarily under this law through the typical blood until Christ came and by the shedding of his blood took away these sins forever.

Not only were the law, the people, and the tabernacle dedicated with blood, but all the vessels of service in the tabernacle were dedicated with blood. The blood on them marked them as purchased and made sacred to the service of God by the blood. Once dedicated to God, they could no more be used for common and profane purposes. "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book [of the law], and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. . . . It was therefore necessary that the patterns of things in the heavens should be purified with these [bloods of animals]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Verses 18-26.) In this the points of likeness and of unlikeness between the types and the antitypes are pointed out.

The blood of the animals typified the blood of Jesus as "the Lamb of God, which taketh away the sin of the world;" the tabernacle typified the church of God, dedicated by the blood of Christ; the holy place, the church on earth; the most holy, the dwelling place of God in heaven. The law of Moses, dedicated with the blood of animals, typified the law of Christ, dedicated with his blood; and the vessels of service, all sprinkled with blood, typified the ordinances and services of the church of God, dedicated and confirmed to us by the blood of Jesus Christ, our Lord.

No Jew could come to God unless he was purified with blood; no person can come to God acceptably until he is purified from his sins by the blood of Christ. To meet God, he must come to the spiritual temple in which God dwells and in which he will meet to bless those who trust him.

Under the law of Moses they had the material blood of the animals. It was sprinkled upon the material bodies of the persons and things dedicated to God. It was typical of this blood of Christ. But we do not have the material blood of Christ; nor, if we had it, could we apply it to our immaterial, spiritual being, our hearts and our consciences, that need the cleansing. So Jesus, once for all, in the end of his ministry, shed his blood and dedicated with it all the laws, ordinances, and institutions of the new covenant; and the only way man can come to or appropriate the cleansing efficacy of the blood of the Son of God is to come to and by faith take these laws into the heart and let them control and govern the life. No man can reach or be cleansed by the blood of Christ so long as he refuses to come to the spiritual temple—the church of the living God, sealed with the blood of Christ—and refuses to take into his heart and follow the laws and ordinances sealed by his blood. So the Holy Spirit tells the Hebrew Christians: " But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12: 22-24.) In coming to the church of God, they came to all these things, including the blood of Christ.

Then, Peter says, " Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ " (1 Pet. 1: 2), showing they came to the blood of Christ in the obedience of God. John says: " But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) As we "walk in the light," do the will of God, dedicated by the blood of Jesus, we are cleansed from all sin. Again: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 13, 14.) The redemption that is purchased by the blood is in Christ; and into him, his spiritual body, one must enter to reach this redemption of the blood.

There are other passages of scripture, but they all point to the same truth: Man can reach the cleansing efficacy of the blood of Christ only by taking into his heart the blood-sealed truths and obeying the blood-sealed laws and ordinances dedicated by the blood of Christ. Whoever turns from these laws turns from and rejects the blood of Christ. And whoever brings a service not ordained by God into the service or church of God brings the unclean and the unholy into it; defiles the temple of God; treads "under foot the Son of God;" counts the blood of the Son of God, "wherewith he was sanctified, an unholy thing," and does "despite unto the Spirit of grace." (Heb. 10: 29.)

While Jesus, as our great High Priest in the holiest, in the presence of God, does not have his material blood to offer, he does plead the sacrifice that he made to redeem men as the ground for the justification of every penitent sinner that comes seeking mercy through the blood of Christ.

BONDAGE IN EGYPT.

(1) How long were the Israelites in Egyptian bondage?

They were in Egypt probably not over two hundred and fifty years. Before they went to Egypt they were sojourners and wanderers in a land not theirs. From the time of the promise to Abraham until the return from Egypt was four hundred and thirty years.

(2) What is intended to be taught in Gen. 15: 13; Ex. 12: 40; Gal. 3: 17?

Gal. 3: 17 tells that the giving of the law at Sinai was four hundred and thirty years after the promise was made to Abraham in the gift of Isaac; and as they were in a land not their own, pilgrims and sojourners, it is all counted as part of their bondage. Gen. 15: 13 is a general statement of the same truth, only it is spoken of in general terms as "four hundred years," not the exact number. Verse 14 means that God would afterwards punish the Egyptians who held them in bondage. He did this in the destruction of Pharaoh and his army in the Red Sea and the after evils that were brought upon them. The Israelites, notwithstanding their bondage, came out of Egypt with much substance. Ex. 12: 40 gives the exact time of the sojourn in Egypt, counting from the sojourn in Canaan as pilgrims. The Bible sometimes speaks in general terms, as people do.

BORN AGAIN.

(1) What is it to be "born again?" (John 3: 1-8.)

A birth, as a begun and completed process, is the impartation of a principle of life to matter and a bringing forth of the material being into a state suited to its perpetuation and growth. Jesus, in this illustration, likens the change that takes place in one becoming a Christian to a birth. He says that he "must be born again;" he was once born of his fleshly parents, but he must now be born of the Spirit in order to see or become a citizen of the kingdom of heaven. Nicodemus did not understand, and asks: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Jesus replies: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What was born of your fleshly mother is your flesh; it is your spirit that must be born of the Spirit. So this is to be a spiritual birth, as the former one was a fleshly birth. Verse 8, which has been made the ground of much controversy, is but a continuance of the illustration that the new birth affects the unseen spiritual part of man. That which is affected by the Spirit in the birth is the spirit of man, unseen, like the wind that blows.

The essential elements of a birth are a begettal and deliverance. These necessitate a father and a mother. The father begets, imparts to the mother the seed, the life germs, that under favorable conditions are quickened and grow into a new being. The mother's womb furnishes these conditions that nurse the seed into life. The life comes from the father

his blessings and glories with us forever, because we are the sons and daughters of the living God.

(2) Were John's disciples and those made by Jesus born again? If not, why not?

The kingdom of God was preached from the days of John the Baptist, and men pressed into it. The disciples of John and of Jesus were so begotten of the word as to believe in Christ. While all claiming to be his disciples were not so begotten as to believe in Christ, only those that were so brought to believe were begotten, and only those are embraced in this question, and they were born into the kingdom, then only partially completed, perfected, and furnished. The kingdom, by the mission of Christ and the Spirit, was perfected and completed. Many who, seemingly, were disciples of John rejected it in its perfected state. Those who accepted it and fed upon this teaching under the personal teachings of Jesus and his disciples became fitted to enjoy it in its completed and perfected state.

This growth and adaptation could not be called a birth. If so, the Jew was first begotten and born into the kingdom in its preparatory state, then was again begotten and born into it in its perfected state. The birth fitted and brought the one born to the remission of sins. Its purpose was and is at once to secure remission of sins and to bring the purified soul into the state suited for its growth when its sins are forgiven.

John's baptism, and certainly that of Jesus, brought the soul to the remission of sins and introduced it into that state in which it could find favorable surroundings and divine help for maintaining freedom from sin and growth in a holy life.

Now if a man was in a state of forgiveness, why should he be born again? Into what new state is he to be introduced? He, by fidelity in the privileges granted in the preparatory state, was schooled and educated for enjoying the privileges and opportunities of the perfected kingdom, but he was not born into a new state or kingdom. See **Water, Born Of.**

BORN, HE THAT IS, OF GOD CANNOT SIN.

Please explain 1 John 3: 9. Does this passage teach that it is impossible for those who have been born of God to commit sin?

It is a passage that there is always difficulty over. We answer it, on an average, every three months, I think. It cannot mean that it is impossible for a man to sin. That contradicts too many other passages of scripture. The greatest sin is to think a man cannot sin. That is the presumptuous sin. The best construction I can put on it is that so long as the word of God, which is the seed of the kingdom, remains in his heart, he cannot intentionally live in a course of sin. John, in this Epistle, has been discussing those who claim to have no sin, and so need not the blood of Christ to take away their sin, in contrast with those who are cleansed by his blood through walking in the light as Jesus is in the light. This contrast he keeps up here, and speaks of those who accept the word of God and cannot live in that course of sin that denies they need the blood of Christ to cleanse them from sin. God warns, " Let him that thinketh he standeth take heed lest he fall " (1 Cor. 10: 12)—that is, when he becomes confident he cannot sin, he is in greatest danger of committing the presumptuous sin. Man in the flesh never gets above the weaknesses of mortality. To live free from sin of omission or commission is to be equal with Christ Jesus the Lord.

BRANCHES, WHO ARE THE?

(1) Please explain John 15: 2-5: " Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . I am the vine, ye are the branches." To whom did Jesus refer as " the branches? "

This language was spoken directly to the apostles. They were the branches that received life from him, and they bore the clusters of fruit in the churches planted. Judas was a branch that bore no fruit, and he took him away, severed his connection with the vine, and he went to his own place. Peter and the other apostles were tried, pruned, and disciplined; and by the trials through which they passed they were fitted to do more and better work for the Lord. While these illustrations applied primarily to the apostles, I do not doubt but they in a secondary sense apply to all Christians. All Christians receive life from Christ, as the branch from the vine. Those who do nothing and bear no fruit in his service will be lopped off and burned up; those who are active and alive are trained, pruned, their evil habits cut off, so they come to bear more fruit.

land of Nod. Among these, Cain no doubt found his wife, and these might kill him.

"The sons of God" were probably the sons of the families that remained faithful to God. The sons of men were of the rebellious families, like Cain. The families generally had become wicked. The members of the faithful families married the daughters of those unfaithful, and so all were corrupted, and God brought the flood of destruction upon them.

No one knows or can know anything of these matters, save what is written in the book of Genesis. Only fools build theories on what no man can know. Speculations about the things of which we can know nothing are unprofitable. Men who make these things of which there can be nothing known a ground for objecting to the word of God will never make Christians. Christians are not made of people who reject God's statements with theories based on their ignorance.

CAPITAL PUNISHMENT.

Some think that the Bible teaches it is right to hang people. I, for one, do not believe it right under the law of Christ. Can the advocates of capital punishment sustain their position by the New Testament teachings?

I have no doubt but that God intends, in the present sinful condition of men, that they should hang and kill and destroy one another until they learn to trust and obey him. War and capital punishment are the same in principle. War is the effort of a nation to execute capital punishment upon a multitude of offenders. Executing a criminal is society or the government waging war upon one who has offended against society. God says that the human government is his minister to execute wrath on the evil doer. (Read Rom. 12: 19-21; 13: 1-7.) I do not think society is in a condition that the world can get along yet without war and bloodshed and executing criminals, but the Christian should have no part in it.

The New Testament gives no rule regulating civil governments or civil officers. It gives rules and regulations to govern Christians. Christians cannot take vengeance or execute wrath. The weapons of the Christian's warfare are not carnal, but spiritual, and "mighty before God to the casting down of strongholds." (2 Cor. 10: 4.) Christians cannot use carnal weapons. But the civil ruler is God's minister "to execute wrath upon him that doeth evil" (Rom. 13: 4), which shows

Christians cannot become rulers. So Christians cannot execute capital punishment, and nothing is taught on the subject in the New Testament. There is not a word in the New Testament telling how persons as civil rulers shall act. This is the best evidence that no Christian should participate in managing human governments. The Scriptures tell how a Christian should act as father, son, brother, sister, neighbor, stranger, friend, enemy, toward the poor and the rich, and how he should act as a subject of human government, but not a word as to how he should act as a ruler or active participant in human government. What does such a condition mean?

CARD PLAYING AT HOME.

Is there any harm in a church members' playing social games of cards at home? Does the Bible condemn such?

Playing cards under such or under any circumstances is undoubtedly wrong. Christians are commanded to avoid the very appearance of evil. " Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of. . . . So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. . . . It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." (Rom. 14: 15-21.) "And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8: 12, 13.) Certainly card playing comes under the condemnation of these scriptures, with a number of others. Card playing is the commonest method of gambling, stands associated with it, and leads to it. People learn to play cards and are then continually tempted to gamble. This is especially so with the young. I do not see how a man could encourage gambling more effectively than by encouraging them to play cards. It would be more effective than to encourage gambling directly. If this were done, men would see the evil and draw back; but they are encouraged to play cards as an innocent pastime, and then they are brought under the influence of the gambler. Many youths are tempted and led into gambling by virtue of having learned to play cards. No Christian can set an example that so certainly leads into the most ruinous sins and practices that carry so many down to ruin. The Christian is to set examples of good, not of evil; examples that draw men away from the paths of ruin, not those that drag them down. The social game of cards, the social dance, and the social dram are all of a class that lead to much evil and no good. It would be hard to tell whether gambling or drunkenness or lewdness is the more corrupting and widespread evil. They go hand in hand, and the young are led into the temptation by these social games in which they engage, and to which they are encouraged at the homes of professed Christians. But no one whose heart is under the influence of the Spirit of God can encourage in these practices that bring evil. A man cannot do this and maintain the respect of his fellow-man as a Christian. See **Race Course, Christians at The.**

CHILDBEARING.

Is it not rebellion against God when it comes to parents' refusing to rear a family—to increase? I know a sister who says that she had rather die than give birth to another child. I know mothers who advise their children not to allow their families to grow larger. Could you state if parents can "overdo" the matter—rear more children than they can properly look after and educate?

A woman that is not willing to bear children ought not to marry. It is too late to come to this conclusion after marriage. People marry to gratify the lusts of each other, and Paul says: "Because of [or to avoid] fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency." (1 Cor. 7: 2-5.) This defines that the husband and the wife are to seek to gratify each other, and not themselves, in the relations, lest through inability of one or the other to restrain the lusts they be led into fornication. This, with healthy people, usually leads to childbearing. The effort to avoid childbearing while in the marriage relation is to fight against the order of God. It destroys a living, though

It was a sin of this character that Saul committed in changing the order of God to slay the fatlings in the land of Amalek. It is this character of sin that James condemns: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2: 10, 11.) The setting aside the law in one point was the presumptuous turning from God's commandment to the wisdom of men. This is a sin that rejects God, and he who does it in the least commandments of God is not a true servant of God. He is not worthy to be called a "Christian."

There is much meaningless and hurtful talk of Christians that depart from the order of God. All talk of men who change the order, or law, of God in the slightest particular being Christians, or children of God, is vain and misleading. It deceives them; it deceives and misleads the public. Men who consciously change, or modify, add to or take from, the law of God in the slightest particulars are not Christians; it is misleading to call them so. Churches that change, add to, or take from the commandments of God are not churches of Christ; it is sinful to so call them. There ought to be a clear and wide distinction between those who follow God's laws and those who depart from them. He who is not for God in such issues is against him. Be true to God.

CHRISTMAS.

(1) Please answer the following question: Give an account of the true origin of Christmas. Has it any connection with the church of Christ?

McClintock and Strong's "Encyclopedia" says: "The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity." It grew up in the latter part of the third century and the earlier years of the fourth century. The "Encyclopedia" further says: "The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Savior's history, which had already been marked by a distinct celebration, may naturally have pointed out the propriety of marking his nativity with the same honorable distinction." There has never been agreement as to the day or month of his birth; it has been fixed by different writers for every month in the year. The churches of Western Europe finally settled on December 25. It was at the end of the year, the time of festivity and giving of gifts among the heathen nations, and it has grown into use by the Catholic Church and the Episcopal Church, and gradually by all the Protestant churches.

(2) Should any true Christian recognize and reverence this day above any other?

There is no authority for its observance, and its observance is no more binding than that of any other day; indeed, it is a misfortune to have a day of this kind observed religiously that is not appointed by God. It has a tendency to destroy the distinction between things human and divine. There is no sin in observing it as a day of thanksgiving and for giving gifts as thanks for the blessings of the year, but it is a sin to observe it as consecrated to God.

CHURCH AND SUNDAY SCHOOL.

I want you to tell me the difference, if any, between the church and. Sunday school as organized bodies. Should they be run separately, or should the church control the school—I mean literally?

It is the privilege and duty of every Christian to use every opportunity that offers to teach the word of God to others. This teaching may be done to one alone, to a class, or a promiscuous audience, as the qualifications of the teacher and the surroundings may suggest is best. This is all to be done in accordance with the laws of Christ, in violation of no law laid down. It is to be done in the name of Christ, as a member of his body. We cannot do a thing in the name of Christ when it is done as a member of a body not authorized by him. Christ never ordained any organization except his churches. In these, as members of his body, his children must work. No Sunday school or missionary or charitable organization outside of his church has ever been authorized. No Christian has a right to work in any of these human organizations. He must do what he does as a member of the body of Christ. Acting as a member of that body, he must do it with a proper regard for the members of that body. The elders are made the rulers, to see God's laws carried out.

Work ought to be done in harmony with this position of the elders. This does not mean that they should never work save as the elders direct, or that they should wait for the elders to tell them before they work. Unfortunately, some get in as elders who never direct or advise work. In the church the elders should see all work is done as the Bible directs, teach the Bible, do all in the name of Christ. But when men are away from the church and opportunity offers, they should teach—teach individuals and classes as opportunity offers. They should do it as members of the church, and not as members of some human organization. Paul and Barnabas preached thus, and then reported their work to the church. It is a good example to follow. These inspired men of God honored God's church, and, notwithstanding their inspiration, they honored the elders of the churches. We would do well to follow their examples and in all things honor the church of God, and do all that we do as members of that church, and all in the name of Christ Jesus. Then no one should work as a member of any association save the church of Christ. All should be under the direction or oversight of the elders. A Sunday school should be nothing more than the church through its members teaching the word of God.

CHURCH, THE, COMPARED TO THE HUMAN BODY.

An apologist for the innovations that are being pressed into the churches compared the church to the human body in this way. He said: "The human body is composed of different organs and members. Some of these organs, or members, are vital, necessary to the life of the body—such as the heart, the liver, the lungs, and the stomach. Without these the body cannot live or exist. Then there are other members—as the hands, the feet, and the eyes—that are not vital organs; they are not necessary to the life or existence of the body. The body may exist and live without these. So the church, as the body of Christ, is composed of parts, or organs. Some of these are vital, necessary to the existence of the church—such as faith, repentance, and baptism. Others are not vital or necessary to the life or sustenance of the church—such as the organ, societies, etc." Is this illustration an apt one?

The illustration is an apt one if rightly applied. In the first place, every organ or member set in the human body by God is vital or necessary to the performance of the work God appointed it to perform. The foot is essential to walking; the eye, to seeing; and the hand, to doing the work of the hand.

one by one, that all may learn, and all may be exhorted." (1 Cor. 14: 30, 31.) This applied to inspired teachers receiving and revealing messages direct from God. If they failed to hear what he said, they would be deprived of what God had revealed to them. Such a condition of affairs cannot exist now, since no one receives direct revelations from God. All have his full revelation in the Scriptures, and no one will be deprived of a knowledge of God's will by failing to hear the speaker now. He can read the whole will in the New Testament; so the reason for one speaking at a time then cannot exist now. "The spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace [or order]." (Verses 32, 33.) This is a case in which a number were trying to speak to the same persons at the same time. This would be confusion now as then, but it cannot refer to persons in different parts of the house speaking each to his own class. This does not create confusion, and is only one speaking at a time to the same persons. It violates no law of God of which I have any knowledge.

CLEANLINESS OF THE BODY.

Does Christ enjoin bodily or physical cleanliness in Matt. 23, as he does the tithing of anise and cummin (verse 23)—that is, does he mean to teach that we are to be clean both within and without? Does Paul enjoin bodily cleanliness as well as spiritual cleanliness in 2 Cor. 7: 1? If either or both of the above questions are answered in the affirmative, could these passages be urged against filthy bodies, clothes, homes, and filthy habits, such as tobacco using, etc.?

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." (Matt. 23: 25, 26.) This is intended to teach that both the body and the heart should be kept clean and pure. The law of Moses laid great stress on bodily cleanliness. Much bathing and washing of the hands and the body were required of the Jews. They were required to wash the hands before eating, so it grew into a religious practice, condemned as such by Jesus. (Matt. 15: 1-20.) The Jews laid stress on the external in bodily cleanliness, to the neglect of the cleanliness of heart and purity of spirit. The external without the spiritual is of no avail in Christ. So he urged the conjoining of the internal purity with the external bodily cleanliness, or that the bodily should be the outgrowth of spiritual purity. Paul seems to work the two as inseparable. (2 Cor. 7: 1.) True spiritual purity will work bodily cleanliness. "Laying aside all filthiness" (James 1:21) seems to me another admonition indicating that the two must go together. "Yes" to all your questions. Moses taught the most complete system of bodily cleanliness that is to be found in the world. As the Jewish dispensation was the material and earthly type of the spiritual kingdom, this bodily cleanliness no doubt typifies the spiritual purity and cleanliness of heart that was to prevail in the spiritual kingdom of God. Dr. W. K. Bowling, the founder of the first medical school in Nashville, said to me more than once: "The system of hygiene given by Moses surpasses all others found in the world to this day." He said with all the discoveries and deductions of science and the experience of the world of these later centuries, nothing to compare with this has been presented. He said he was inclined to skepticism; but when he asked himself where these isolated, provincial people, not noted for their learning or scientific investigations, obtained such a system in those dark ages of the world, he was compelled to answer: "They obtained it from a wisdom above that of man." And he claimed this consideration saved him from skepticism and unbelief. The Bible, if obeyed, will bless man both fleshly and spiritually, will bring good upon him both in this world and in that to come.

COMMUNITY OF GOODS.

Please explain Acts 2: 44-46: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

That language telling what was done is about as plain as words can make it. I suppose it is not to explain what was done that is wanted, but to know why we do not urge Christians to do the same thing now. The reason is it is clear that this example was not followed in other churches mentioned in the New Testament. In chiding Ananias for his lying to the Holy Spirit, Peter asks: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?

sion was to warn them to repent, turn from their sins, that they might avoid the wrath of God. These Pharisees came to John anxious to escape the coming wrath impending over the Jewish people. He asked them who warned them. Then, having baptized them, he warned them to bring forth fruit worthy of the repentance they had professed, and not continue in the life of indifference to godliness, and not to rely upon their fleshly descent from Abraham for the blessing of God. Then he told them that the ax is laid at the root of the tree ready to hew down "every tree which bringeth not forth good fruit." That is, Abraham's fleshly family will henceforth be judged, and all that do not bring good fruit, or fruit worthy of the repentance, will be destroyed as other nations. Notwithstanding I believe John baptized these persons on the assurance that they would bring forth fruit worthy of repentance, I do not think a Christian ought to baptize a man living in adultery, or any other known and habitual sin, without the assurance that he will bring forth fruit worthy of repentance—that is, that he will turn from his sin and live a righteous life. The shame of the church is that it receives men and women living in open defiance of the laws of God, without assurance of bringing forth the fruits of repentance. Every preacher and every Christian and every church that receives and encourages those guilty of known sins, without requiring them to cease to sin and to bring forth fruits worthy of repentance, becomes partaker of their sins. He who encourages another in a sin by countenancing him in the sin becomes a partaker with him in the guilt of his sin. "If any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity." That is, a man who conceals the sin of another when called on as a witness shall be as guilty and bear the same punishment as he who committed the crime. See **Assisting Others to Do Wrong.**

COUNTING THE COST.

What is meant by "counteth the cost" and "he sendeth an ambassage, and desireth conditions of peace?" (Luke 14: 28, 32.) Has not any individual who has come to the years of maturity, is sane, and has heard the gospel, the power or ability to become and live a Christian? Will it ever be necessary for the humble and prayerful Christian, who has forsaken all, made a complete surrender of himself and all that he

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forget. They did forget, and God issued an ouster and dispossessed them of the land he had deeded to them, because they forgot the creed, and to-day the Jews are murdered by the thousands in Russia as the result of their forgetting the creed that was written in the deed made by God.

God has also given to his children a deed to the heavenly Canaan. But the creed is written in that deed in letters of blood—the blood, too, of God's beloved Son. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely. 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. He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus." (Rev. 22: 17-21.)

God never made a deed without writing the creed in it; and a failure to observe the creed was the forfeiture of the deed. Christians ought never to write a deed for themselves without writing the creed in it; and the oftener it is written, the better, "lest they forget." Write God's creed in every deed you can. He will bless.

CREEDS, DO HUMAN, MAKE CHRISTIANS?

Is there a creed of the Christians published other than the Bible? If so, who is the author, and where may the book be found?

I never heard of any creed of the Christians, save the Bible; indeed, if they had any other creed, save the Bible, they would not be Christians. The Bible is the only creed that can make Christians.

I take it that the above answer is from the pen of Brother Lipscomb. The Methodists have "a creed, save the Bible;" and as those who have "a creed, save the Bible," are not Christians, the Methodists are not Christians. The Baptists have "a creed, save the Bible;" hence it follows as a logical conclusion that the Methodists, Baptists, and all others who have "a creed, save the Bible," are not Christians. How, then, can Brother Lipscomb receive such into God's church without baptism, since those who have "a creed, save the Bible," are not Christians? Can we receive into the church those who are not Christians? What is the difference between receiving a man into the church on his immersion who has "a creed, save the Bible," and is not a Christian, and receiving a man who is sprinkled and has "a creed, save the Bible," and who is not a Christian? Those who have "a creed, save the Bible," have a conversion which must be "wholly of men;" hence, how can we receive such without baptism?

It is singular to me that a teacher of the Christian religion, of experience and biblical knowledge, should ask such a question as that. It is undoubtedly true that nothing can make a Christian, save belief in Christ and obedience to the teachings of the Bible. Even if the very acts the Bible requires are performed because taught in some creed or by some church or person, that service is not acceptable to God and cannot make a man a Christian. Fear of the Lord "taught by the precept of men" is displeasing to God. (Isa. 29: 13.) Whatever is believed or practiced because it is taught in the Methodist, Baptist, or Rebaptist creed injures a man and separates him from God instead of drawing him to God. There are unwritten creeds as well as written ones, and whatever man believes or practices because some men or set of men teach it will not help that man religiously; indeed, it will injure him. "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) "Whatsoever is not of faith is sin" (Rom. 14: 23), and the faith must be in God. I believe this as firmly as I believe the Bible.

The Baptists generally deny that they have any creed, save the Bible; and it is true that not one in five hundred of them have ever seen the creed or know what is in it, and many do not believe it. I remember while I was in debate with Griffin in 1870, in Gallatin, J. R. Graves stated before the audience that he had never seen or read the "Philadelphia Confession of Faith," and for some years I could not get a copy; it was out of print. But the Baptists do use, read, and preach from the Bible; they teach that God requires people to believe and obey the things taught in the Bible. If some under Baptist preaching hear or read the Bible and do the things commanded in the Bible because God requires them, without any knowledge or thought of what the creed teaches, why is not that obedience acceptable to God? The obedience that was rendered to God among the ten tribes after they had ceased to go up to Jerusalem to worship was accepted of God when they returned and united with the Jews in the full service; they were accepted of God and were not required to be again circumcised. See Hezekiah's invitation to all to return to Jerusalem and keep the passover. (2 Chron. 30: 1-21.) God accepted them and made special allowance for those who had been unfavorably situated for knowing and doing his will. There is nothing of the Godlike spirit in proscribing those who seek to do his will because they have been unfavorably situated for learning and doing it.

What is true of the Baptists, as stated above, is also true of other denominations to a greater or less extent. What is done to comply with any human creed or to please any church or any human being is sinful; but obedience rendered to God among these sects will not be rejected because they are unfavorably situated for knowing and obeying God's will, when they seek the more perfect worship of God. These sects are usually counted spiritual Babylon. Christians are commanded to come out of Babylon. (Rev. 18: 4.) A. Campbell said: " Christians cannot come out of Babylon unless there be Christians in Babylon." God requires us to encourage, and not repel, all striving to do his will, even if they are unfavorably situated for knowing and doing his will. As we judge and treat them in their trials and misconceptions, so God will treat us in our weaknesses and mistakes. If any man thinks he understands and does the full will of God, he deceives himself, and needs to repent of his self-righteousness. (See **Rebaptism.**

CUPS, HOW MANY, SHOULD BE USED?

Where I have been preaching recently the two leading brethren disagree as to how many cups should be used in the Lord's Supper, and they desire to hear from you on the subject. One brother contends that we ought to use but one cup, and that to use more than one is sinful; while the rest of the brethren think that the cup sustains the same relation to the wine that the plate does to the bread, and hence it is not the cup, but what it contains, that should be considered, though, out of deference to him, they use only one cup.

It is difficult to tell how to treat those who exalt such whims into matters of faith. They, as a rule, are good, morbidly conscientious men, who, to say the least, are like some of whom the Savior speaks, who " tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith." But these do not pertain to the law of God at all. God teaches nothing on the subject of whether there should be one loaf or cup or more. Matthew says: "As they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26: 26-29.) When Jesus speaks of this cup, " this fruit of the vine," he does not mean that special cup before him, but the wine used for the same purpose even till he comes again; he will drink of this cup when he comes again, which shows he means by this that which is like this and used for the same end.

The abuses that grow out of the Supper show that they did not all drink of one cup. One ate and drank before another, and each seems to have brought his own bread and wine and plates and cups; and, then, some got drunk, which they could not have done if all drank from the same cup of wine; there would not have been enough in one cup to make them drunk. This was an abuse of the Supper, of course, but an abuse that could not have grown up if all had to partake of one cup. The truth is, this Supper was instituted at the passover, and the passover was a feast. Out of this feasting the abuses grew, and Paul (1 Cor. 11) corrects the idea of its being a feast to eat and drink, and makes it a memorial service to refresh our memory of the kindness and love of Jesus in dying for the world.

There is nothing taught as to whether one cup or more, or one loaf or more, was used. This cup or this loaf did not confine the Savior's language to the one cup or loaf he had in his hand, but it meant: This cup or this loaf used to commemorate my sufferings, whenever and wherever it be, till I come again. All efforts to make laws and restrictions where God has made none are as sinful as to annul those he has made. Both displace God's authority with man's. To bring in these untaught questions is to disturb the peace of the church, and falls under the law. " Him that is weak in the faith receive ye, but not to doubtful disputations." Disputations over these questions are forbidden, and he who occupies his mind with these untaught questions cannot find time for the great and important work of saving a lost and ruined world.

God with zeal and pathos, with earnestness and deep feeling, and yet despise him. A man who prefers his own wisdom to the wisdom of God, a man who thinks the provisions of God in any respect inefficient, lightly esteems that wisdom. When he turns from God's appointments to the ways of man, he despises the wisdom of God; and when he despises the ways of God, he despises God. At best, we approach God only in his ways and in his appointments. To turn from these or to reject them is to dishonor and despise God.

Jesus gives us an example of these: "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?" (Matt. 7: 21, 22.) These persons are zealous and devoted worshipers of God. They are so full of zeal and devotion, of earnestness and consecration, that they think they are able to prophesy in his name, to cast out devils in his name, and in his name do many wonderful works. Yet they were despisers of God. They did not follow his will, but substituted their own ways of worship; were eloquent, devoted, zealous, and pathetic in their service, but they despised God. They showed it in failing to do his will. Paul says, "Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you" (1 Thess. 4: 8)—that is, God had given to the apostles his Holy Spirit that they might know the mind of God. The apostles delivered this mind, or will, of God to men; and when they rejected or set aside the teachings of the apostles for the wisdom of man, they did not despise man, but God. All the efforts to exalt human wisdom and experience to a rule of action for man is to despise the wisdom of God, is to despise God himself; and those who despise God, God will despise and condemn them with an everlasting destruction.

It is folly for men to go forward worshiping God, it matters not how great the zeal and devotion, while they are failing to do his will and are exalting any other rule or standard of right and justice. "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

tions of this character will destroy the harmony and zeal of any congregation, and Paul told the church in Rome that they were not to permit it. On these untaught questions he says, "Hast thou faith? have it to thyself before God" (verse 22)—that is, if one has faith, as he esteems it, let him keep that faith to himself before God, not disturb the peace of the church with it. It was wrong for the church to let a man teach and argue and lead astray the weak and destroy the harmony and zeal of the church with such questions. He who persisted in it was a factionist, and was to be dealt with as a disturber of the peace of the church. These questions mentioned are only examples of many of the present day.

The questions that oftener disturb the peace of congregations are untaught questions. The order of worship, whether Christians should build meetinghouses, what hour of the day they should engage in the worship, the effort to prescribe how and where the Scriptures should be taught, are all efforts to enforce a rule where God has made none. Such questions are untaught, and it is a sign of weak faith and morbid conscience, and none should be permitted to destroy the harmony and zeal of Christians by doubtful disputations over them. Paul does not pretend to decide which party to either of these questions is right. He decides the questions are untaught, and there is no profit, but much harm, to Christians in discussing them; so Christians ought to treat such questions in this age. The churches, from the beginning, have been divided and weakened over such questions. We are sometimes blamed for refusing to permit endless controversies over such questions in the Gospel Advocate. We have always given room for the fair statement of what a brother thinks is right, with his reasons. We have objected to continued repetition of the same impracticable and divisive thoughts. My conscience has hurt me much more for what I have admitted than for what I have excluded on these questions. Let us study and urge things clearly taught, and then we will be on safe ground. See **Day, He that Regardeth The.**

EAGLES GATHERED TOGETHER.

Please explain Matt. 24: 28. What are the eagles that will be gathered together?

The usual meaning of the expression is that, as the eagle or vulture is a bird of prey, wherever a carcass or body of an animal is, there they will gather. It is used to illustrate when a nation has run its course and lost its energy and activity, the other more vigorous nations are ready to destroy it and divide its effects. At or before the coming of Christ nation will destroy nation, the stronger will destroy the weaker, and his coming will destroy the last and strongest of all the kingdoms of earth.

EARTHQUAKES AND CYCLONES.

Are earthquakes and cyclones sent on people of this age as a punishment for their wickedness?

All disturbances in the material or moral world come as the result of sin. Unto the woman he said: " I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." To the man he said: " Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 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: 16-19.) All the sufferings of men, all the disorders of earth, all disturbances of the harmony of the universe, come from sin, violation of God's law. How man's sin affects the workings of God's law in the physical universe, I cannot tell; but I am sure, from the statement of the Bible and the workings of the laws of the physical world, it does. When man sinned under Moses' law, the rains were withheld or came in harvest time. It was so that physical evil came as the result of the violation of the moral laws. There is a close relation and interweaving of the moral and physical laws of God. They both emanate from one source and are enforced by the same authority. All evils in the material world come as the results of sin; and when sin ceases, all physical evil will pass away. Jesus said: " Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13: 4, 5.) This does not

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. . . . 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.) Again, Jesus said: "Every plant which my Heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) God's wrath at changing his appointments and order is unappeasable.

FASTING.

Is fasting enjoined on Christians now? Please give all the information on the subject you can.

Fasting is nowhere commanded. It is spoken of as a service acceptable to God and helpful to men. It is certainly, too, spoken of as though God expected it to be observed. Jesus tells them when they fast, how it is to be done. (Matt. 6: 16-18; 9: 14; Mark 2: 18; Luke 5: 33; Acts 13: 2; 14: 23; 1 Cor. 7: 5; 2 Cor. 6: 5; 11: 27.) If Christ, the apostles, and the early Christians needed to fast, why do we not need it now? The teaching of the Bible is that fasting connected with prayer and humiliation is intended to draw us nearer to God, that we may be fitted to receive a fuller measure of God's blessing. The fullness of his blessing depends upon our fitness to receive and properly use the blessings bestowed. Fasting humbles us, makes us feel our dependence upon God, and causes us to earnestly and faithfully seek his help. When we are in distress and sorrow, it does us good to fast and pray. When we grow cold and indifferent, when the fleshly appetites and lusts and the selfish ambitions get the mastery over us, we should fast and pray, humble ourselves and draw near to God, that he may draw near to us, find a home in our hearts, and bless and strengthen us. There are no commands given as to when or how long we should fast and pray; but I do not think the apostolic and primitive order of fasting and prayer was a mere matter of form, as it usually is at this day. The fasting now, when observed at all, is to miss one meal and call it "fasting." They usually miss breakfast, attend church at eleven o'clock, and go home and eat a hearty dinner at one. Not much spiritual strength is gained by missing one meal. I am satisfied that the fasting of primitive times extended over several days, eating but little and abstaining from fleshly indulgence during the season. Missing but one meal requires little self-denial and makes us feel but little humility or excites no great feeling of dependence. To miss one meal and call it "fasting" is very much to make an empty form of it. I think the season of fasting and prayer extended over several days, and during this time but little was eaten. The length of time, however, depends upon our condition, our needs, and our desire to serve God. Fasting is a means of grace to enable us to overcome the flesh and to be filled with and led by the Spirit of God. But fasting, whether of one or more, should never be done with ostentation or display; it should be done quietly, as a service rendered to God, not to be seen of men.

FIRST DAY OF THE WEEK.

(1) How may we know from the Scriptures which day is the first day of the week?

The Bible does not tell which is the first day of the week. It tells that we are to do certain things on the first day of the week, taking it for granted that every accountable being knows which is the first day of the week. If the meaning be, How do we know the day we call the first day is the same as was called the first day in the Scriptures? the proof is on the man who says it has been changed. But this question arises only with persons who have not studied the question. Suppose some men were to undertake to change the first day in the week, how would they go about it? How could they get all the peoples and families of all the earth to agree to such a change? Could it be done, if done at all, without world-wide controversy and persuasion? Could it be done at once? When did such occur? As well undertake to make the sun spread abroad darkness. World-wide practices cannot be changed without world-wide commotions that leave their marks in history. Astronomers can tell of the changes of the sun, moon, and stars for a million of years to come. They can calculate the times of those that occurred thousands of years past. The passover or the day of resurrection is regulated by the movements of the moon. The passover day for every year since time began can be fixed just as easy as Easter day ten years from now can be told.

But ask the next man who tells you we do not know whether we keep the same day for the first day that was kept nineteen hundred years ago to try to change a day now, and see that he will have to change the records—political, religious, and social—of every nation and family under the sun. This is as impossible to do without leaving clear signs as it is to blot the sun out of existence.

(2) Is there a positive command anywhere in the New Testament to observe the first day of the week?

"Not forsaking our own assembling together, as the custom of some is." (Heb. 10: 25.) Is that a positive command? What assembly has been established, and for what purpose? There are very few positive commands in the New Testament. It is not a system of slavery, but one of voluntary service from the heart, and God touches the heart of man by the gift of his Son, so that man desires to know and do the will of God. He loves God, and because he loves him he desires to do what will please him. He does not need a positive command; he only needs to know what will please God, and as a loving and dutiful child he is anxious to do it, whether there is a positive command to do it or not. God will never save a man because he did this or that, and so brought God under obligation to him. He will bless and save because man so loves God as to conform his life and character to the will and character of God; and obedience to the commands of God is the test, the only test and discipline of man's love for his Maker. A man who does what he knows will please God only because there is a positive command to do it is a poor sample of a true child of God.

A man who desires to do God's will, who will study the references to the meeting on the first day of the week, will see that the apostles and early Christians met on every first day. He who does not desire to obey God, but wishes the day as a day for visiting, pleasure, and fleshly gratification, will find no authority for it. God purposely leaves things thus. Whenever any man will find authority for meeting on any first day, he will find it for meeting every first day. The authority that requires me to meet the first Sunday in the month requires me to meet every Sunday in the month and of every month and of every year. God nowhere tells us to meet or says that the disciples met on one Sunday or another, but on the first day. If there is authority for neglecting the meeting on any first day, the same authority will permit us to neglect it

holiness of God; lessens the magnitude and the grace of Christ and the importance of his death. It derogates from man and makes him only a brute; it destroys the difference between virtue and vice, sin and holiness, in men. The Bible affords no ground for such a position and leads to no such conclusions. If men would study to avoid sin instead of trying to excuse it, it would be much better for men. See **Annihilation.**

FUTURES, DEALING IN.

Is dealing in futures gambling? Should a Christian deal in futures?

All trade or business with others that is legitimate for Christians is that which helps both parties to the trade; the trade which helps me, but injures another, is not lawful for a Christian. Only that business is legitimate for a Christian which benefits and helps both parties or all parties affected by it. What injures or wrongs any one, a Christian cannot engage in. All gambling schemes or games by which one gains and another loses are sinful. One gains without any adequate or just returns; another loses all, gets nothing in return. No Christian can engage in such games. Men are led into such by the love of money. They love money better than they love justice, fairness, uprightness; better than they love God. Under this head of gambling come all speculation and buying of futures. This is gambling upon what may be the price of goods or values of any kind in the future. In this trading, you get or lose money without any compensating good. Selling and buying wheat or cotton is legitimate business. The owner needs the price of his wheat or cotton and is accommodated by the sale. The man buys for use or to hold and sell to another when he needs it, and accommodates him by buying and holding until he is ready to use it. He is entitled to pay for taking and holding it. All parties trading are accommodated and benefited by this trading; but when a person "buys a future," he buys nothing that accommodates any one, has nothing to sell that will benefit any one. He stakes his money on what the price of the article will be in the future. What he makes, some one else loses, without anything in return; or, if he loses, some one gets it without giving a consideration in return. It is in all essential features gambling, getting something for nothing; and this is not honest, tested by Bible principles. That the others agree to take the chances does not change the moral character of the transaction. If a dozen men were to agree that they would engage in stealing one from another, and they would not prosecute one another, and he who succeeded in stealing the most could hold it, this would not prevent it being stealing or change its moral character in the sight of God. Nothing of value is bought or sold in buying and selling futures; no one is profited, save he who gets his fellow-man's money for naught, and they who lose are injured. This is gambling; it is getting another's goods for naught; it is dishonesty. This is more hurtful than other forms of gambling or dishonest gains, because it is regarded as more respectable and honorable than these. Men are led into this kind of business by the love of money. Let all such heed the exhortation: "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4: 28.) It is injurious and hurtful to the man engaging in it in many ways. He is badly injured in his moral and spiritual character when he becomes willing to make a living for himself and family out of the losses of others, for which they get nothing in return. The gains are generally from the most needy and helpless classes. The habit of making a living by these futures begets a feverish state of mind that disqualifies the person for regular productive business of any kind that will bring good to all; it unfits him for the regular habits of worship and for attendance upon the services of God; it violates the laws of the land, and so violates the law of God, which commands Christians to "obey the powers that be;" it sets a bad example to others, young and old, especially the excitable and the young, to lead them to seek to make a living by chance or gambling, that injures all and helps none, and unfits them for regular habits of industry in that which is good; it is not only sinful, but it is supreme folly from a business standpoint. Where one succeeds, a thousand fail—spend their all and become pecuniary wrecks. A man is a fool to engage in a business where the chances of success are so few; those of failure, so many. No sensible man would think of engaging in any industrial calling with the chances of success so few. It is only the gambling mania that leads them to risk so in dealing in futures.

GAMBLING. See **Card Playing at Home; Futures, Dealing In.**

GATES OF HELL SHALL NOT PREVAIL.

Please answer the following question: What was it that the gates of hell should not prevail against? (Matt. 16: 18.) We have this up in our Bible class, and we want some light on the subject.

There has been substantial agreement among students of the Bible that Jesus meant the gates of hell should not prevail against the church. If the scripture in its context alone was looked to, no other interpretation would ever suggest itself, but the necessity of positions has suggested other theories. One of these is that the gates of hell shall not prevail against the rock, Christ, on which the church is built. This is usually extended to mean that the grave should not prevent the resurrection of Jesus Christ from the dead. Another theory is: The gates of hell shall not prevail to hinder the establishment of the church of Christ. But the meaning that an unbiased mind would naturally draw from the statement is: The gates of hell shall never prevail against the church which Jesus Christ said he would build on the truth confessed: that he is the Christ, the Son of God. The indestructibility of that church is so clearly taught elsewhere that there is no reason for refusing to accept the plain, natural meaning of the language here. Of this kingdom Daniel says it "shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The trouble is that people, in looking for this kingdom of God in the world, look for a big, general, and overshadowing organization. The kingdom of God was never to come in this form, nor has it ever existed in it. It came without outward show or display; it exists in the humble followers of Christ, without organic display. These general organizations are the perversions and corruptions of the churches of God. I do not believe that there has ever been a time when there were not true and humble followers of Christ on earth since the establishment of his kingdom, nor do I believe there ever will be. These humble followers of Christ, worshiping without display or show, constitute the church of God on earth.

cisely the question: If God foresaw it as it is, who hath resisted his will? How could it be helped? I am not called on to give a different answer from Paul's. If our faith rests on our understanding of how God does this or that, it is not acceptable. But why should not God know all things from the beginning? Did he order affairs that he did not know how they would work? Does he foreknow anything? If he sees one thing in the future, as we call it, why not everything? What hinders? Man foresees some things, but not all things. Why? Because his vision is feeble; he has only one-sided views of premises; some things are too high for him to see over them, some difficulties too dark for him to see through them. But are any of these things true of God? Is his vision feeble? Does he have to take one-sided views of things? Are hills too high for him to overlook them? Are not all the premises and conditions laid bare to him? What hinders him from seeing the results that flow from the causes he has himself set in motion? We must not attribute human weakness to God. God has foresight; he did foresee and foretell many things that would come to pass. If he could foresee one thing in the future, why could he not foresee everything? Man can foresee some things, and not others, because his vision is weak, partial, one-sided, and he understands but few of present conditions from which future results flow; but none of these weaknesses are true of God. He sees the end from the beginning, and our not seeing how to reconcile it with other things that we think are true is not sufficient ground for denying these qualities and this power. Man can see everything within the range or scope of his vision, save what imperfection or weakness of that vision hinders; God can see everything in the range or scope of his vision, time, and space, unless imperfection prevents. Is God's vision weak? If God can look down the vista of time and see one thing that will happen one thousand years hence, what can hinder his seeing everything that can happen during that thousand years? But God is an eternal I Am. Time and space with him are nothing. Study these things, and do not measure the perfection of God by our frail and weak senses and imperfect reasonings. See **Mercy.**

GOLDEN RULE.

Is the Golden Rule (Matt. 7: 12; Luke 6: 31) the standard by which Christians may measure, judge, and justify themselves in matters of church discipline?

The Golden Rule, properly understood, is a rule for settling all difficulties and matters in the church or out of it, if a Christian can have a difficulty not a matter of church discipline. That law does not require us to do what our fleshly impulses and passions would prompt us to desire one would do to us. It means to do to others as we, enlightened by the word of God, desirous of doing his will, would desire them to do to us. This would lead us to do what would promote the spiritual good of the other. Certainly this is what should be done in discipline.

GOSPEL AND GRACE, DIFFERENCE BETWEEN.

What is the difference in meaning between **gospel** and **grace?**

Grace means **favor.** Grace prompts all the favors of a material or spiritual nature that God shows to man. The highest and greatest act of favor God ever bestowed on man was to send Christ on his mission to man. This mission constituted the gospel. The gospel is the highest manifestation of the grace, or favor, of God to man. Hence, it is called "the grace of God." (Tit. 2: 11.) Luke (2: 40) says that the grace of God was upon the child Jesus. God's favor rested upon him. Christians are said to be "good stewards of the manifold grace of God" (1 Pet. 4: 10)—that is, they are to dispense the various boons and trusts bestowed on them for the good of others. **Grace** properly means the disposition to do kindness and to favor others. The acts which grow out of this disposition are acts of grace. **Gospel,** by itself, means **good news.** The gospel of Christ is the good news that he came to earth to save the world. This was an act prompted by his and his Father's love for man, and hence an act of grace.

GOSPEL, HOW REACH THE PEOPLE WITH THE?

How shall we reach the people with the claims of Jesus Christ?

Manners and customs and methods of living often change. But human nature is essentially the same in all ages and among all peoples. Jesus in the days of his flesh gave an example of true wisdom in the work he came to do, that of reaching the lost with the truth of God and so saving them. He was born among the humble and lowly; he was reared and trained to labor among the common laboring people; and after he was anointed by the Holy Spirit and began the work of preaching the gospel, he lived among the poor and humble, commingled with them in their homes, and was one of them in all his feelings and sympathies. He went among the publicans and sinners, showed sympathy for them in their weakness, temptations, and sins, and by personal contact with them showed his love for them and his desire to help them. This class learned to love him, and the common people heard him gladly. We cannot improve on his methods. Then, as now, there were self-righteous Pharisees and scribes who felt it was contamination to go near these weak, sinful classes, and even refused to countenance Jesus when he was working signs and wonders, because he went among these weak and sinning classes. It was a serious charge they made against him, that "he eateth with publicans and sinners." His response is wisdom and instruction to us if we will hear and be guided by it: "I came not to call the righteous, but sinners to repentance." Jesus did not seek the rich or the fashionable, the learned or the élite, but he came to call sinners to repentance. To those who felt and acknowledged themselves to be sinners he went, and they heard. "Many publicans and sinners" sat with him at meat. The self-righteous asked: "Why eateth your Master with publicans and sinners?" "The publicans and the harlots go into the kingdom of God before you." "The publicans and the harlots believed" on the preaching of John, while the respectable religious class refused both John and Jesus. Among his chosen twelve was a publican; among his most beloved and faithful followers was a woman out of whom seven demons had been cast. The apostles followed the example of the Master and went to the lost, the poor, the outcasts of earth, and suffered hunger and nakedness, and with tears and entreaties from house to house besought the people to serve the living God. This is God's way of reaching and converting men and women. These classes converted make the most active and faithful servants of God and are efficient in saving others. The poor and industrious of one generation are the leaders and rulers of the next. If a preacher is a true follower of Christ and the apostles, when he goes into a community to preach the gospel, he will go to the poor and the humble, and he will seek to save these, and in saving these he will save all others willing to be saved. The rich, especially those whose heart is set on riches and who pride themselves on their riches, more often than otherwise prove a hindrance and not a help to the gospel. " Not many wise after the flesh, not many mighty, not many noble, are called." (1 Cor. 1: 26.) Go to the common people. See **Evangelize, How To.**

GOSPEL, WHAT IS THE?

What is the **gospel?** Some preachers who make it clear that man should obey the gospel do not give a clear definition as to what is the **gospel.** I am greatly surprised that preachers give different answers.

It is nothing strange that persons should give answers to the questions that differ in form and in words. Possibly fifty answers may be given to the question differing in words, but meaning the same things. " God so loved the world, that he gave his only begotten Son [to die], that whosoever believeth on him should not perish, but have eternal life" (John 3: 16), is one form of telling the gospel. Another is: " Even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." (Verses 14, 15.) The gospel is often presented in a series of statements and illustrations showing that Jesus came into the world to save sinners, as in the case of the woman of Samaria. Then the Holy Spirit preached the gospel on Pentecost, the same things expressed in different words. There are many examples of the preaching of the gospel in Acts, hardly ever presented in exactly the same words, but always giving the same ideas. Paul gives a definition of the gospel. (1 Cor. 15: 1-10.) **Gospel** means **good news.** The good news is that, when man was a sinner, God so loved him as to give his Son to die to save him from his sins. In the development of that gospel the conditions on which that salvation could be enjoyed are given. The gospel can be appropriated and enjoyed in complying with the conditions laid down. All these things enter into the gospel as opened to man. So in one sense the mission of Christ to the earth with all his teachings and requirements constitute the gospel, and to fully preach the gospel is to preach Christ and all the teachings and requirements be made to save man. It would be strange if men now did not give answers differing in word and form, but agreeing in thought, when Jesus and the Holy Spirit expressed it in so many varied ways. When we restrict meanings to terms to which God has not restricted, we do violence to God's order.

GUILE.

Please give us some light on the word **guile** as found in Ps. 32: 2; 34: 13; 55: 11; John 1: 47; 1 Thess. 2: 3; 1 Pet. 2: 1, 22; 3: 10; Rev. 14: 5. Some members of the church say that the word **guile** is not here used in the sense of sin, or wickedness; so I want you to give the true definition of the word.

Webster defines **guile** thus: "Craft, deceitful cunning, artifice, duplicity, wile, deceit; used usually in a bad sense." This shows that it is sometimes used in a sense not bad. All craft, cunning, is not bad or used for bad ends, though it is most frequently used in that sense. When Paul claimed to be a Pharisee and turned the wrath of the Pharisees and Sadducees away from him and against each other, he used craft, or guile, in protecting himself; but I do not think there was any wrong in it. If two fierce dogs were after me, and I could divert their attention from me by making them fight each other over a piece of meat, I would use guile, or craft, or cunning, or artifice, in doing it; but this would be no sin. The seventh-day observers lay great stress on the apostles' attending the synagogue and preaching on the Sabbath to prove that it is the proper day to observe. In discussion with one on a Sunday afternoon, I asked him if they had preaching that morning. He said: "Yes." I then asked: "Will you have preaching again to-night?" "Yes, sir," he replied. I then asked him how many times he had services on Saturday, or the Sabbath. He replied: "Only once." I then said: "It is singular that—if you believe Saturday, instead of Sunday, the proper day for worship—you should meet for worship on Sunday so much oftener than on Saturday." He said: "We do it because the people are accustomed to meet on Sunday, and turn out to hear so much better than on Saturday." I had used guile, or craft, or cunning, to make him answer by his own argument why the apostles met on the Sabbath to teach the people—because they could get a hearing that day. Every time we set a trap with bait to entice an animal into it, we practice guile. Is it always sinful? I think not. Yet the word **guile** is used generally, as the dictionary says, in an evil sense; and while I have not examined, it may be so used in all the other passages referred to. Many think that 2 Cor. 12: 16 means: My enemies say that I was crafty and caught you with guile. Believing, as I do, that there is a good sense in which the terms **crafty** and **guile** are used, I see no necessity for straining the language to mean this.

HAND OF FELLOWSHIP. See **Right Hand of Fellowship.**

HEADS COVERED. See **Covered Heads.**

HEART, ALL SERVICE MUST BE FROM THE.

Please explain 2 Cor. 3: 3; also Heb. 8: 10; 10: 16—whether it be a fleshly heart or a heart of mind.

The word **heart,** as generally used in the Bible, means the inner, spiritual man, as distinct from the outer, fleshly one. So the different powers of thinking, perceiving, loving, hating, purposing, desiring, rejoicing, sorrowing, willing, fearing, hoping, fainting (or giving up), being courageous and persevering, or believing and understanding, are attributed to the heart. It is used to represent the whole spiritual, or inner, man, and all the faculties and powers of the inner, or spiritual, man are attributed to the heart. It occasionally refers to the fleshly heart, but the context clearly shows this, as "Joab thrust a dart through the heart of Absalom." The examples in which it is so used are few.

In 2 Cor. 3: 3 Paul tells them that instead of needing an epistle of commendation to or from them, since they had been converted by the Spirit of God through him, that their lives and work were his commendation of him that could be seen and read of all men. His work as shown in the lives of these Corinthian brethren would commend him instead of written letters on paper, and they were converted by the Spirit writing or impressing his truths upon their hearts instead of upon the tables of stone, as the Mosaic law was written. We frequently say a man's children are his best letters of commendation. The other two passages referred to are quotations of the same prophecy (Jer. 31: 33), that in the new covenant that he would make with them he would write his laws on their hearts instead of upon stone, as he had written the law of Moses. The writing it on the hearts would be to so impregnate the heart with the love of God as manifested in the death of Christ that the hearts of all believers would desire to obey God, and would love God because he first loved us. The hearts of people under Christ would be touched and aroused as they were not under the law of Moses. So all service under Christ must be from the heart—a glad, joyful service to God.

HEART, THE, PURIFIED BY FAITH.

Please explain Acts 15: 9; 1 Pet. 1: 22. Is the heart, in a Bible sense, purified by faith before obeying the truth? Some teach that faith purifies the heart, that repentance changes the life, and that baptism changes the state. Could one's heart be said to be purified by faith before he is baptized?

"Faith, if it have not works, is dead" (James 2: 17)—that is, it ceases to be faith when it dies. A dead faith will not purify the heart or work any other good. A faith that works through love purifies the heart and justifies from sin by bringing the person into Christ. Faith purifies the heart by working in the heart. It is not faith alone or faith without works, but a working faith, that purifies the heart. The same faith produces repentance. Repentance is a fruit, or development, of faith; and through repentance faith changes the life, and, changing the life, directs or controls the body and causes the person to be baptized. So baptism is the fruit, or result, of faith. But faith brings to baptism only after it has passed through repentance. Repentance and baptism are fruits of faith, marking the degrees, or growth, of faith. Baptism is the outgrowth and manifestation of faith. So is a holy life and godly walk. "For whatsoever is not of faith is sin." (Rom. 14: 23.) Faith is the great, leading, consecrating principle that connects man with his Maker. It leads to and consecrates all service to God. It might be proper, with a true understanding, to say that repentance is the change of purpose and life, and baptism is the change of state. They are all the outgrowth of faith, and mark the growth and development of faith in the heart and life of the child of God. It is difficult to separate faith, repentance, and baptism, or their fruits, because they are so intimately associated and blended in one. A man's heart must be pure when he comes to baptism. The faith that brings him to baptism purifies his heart in the bringing. There is no separation of faith from the serv-

children of Israel crossed the Red Sea, God gave them his Holy Spirit; David (Ps. 51: 11) asks God not to take the Holy Spirit from him; Luke (11: 13) says that God gives the Holy Spirit to those who ask him; Paul (Eph. 1: 13) speaks of being "sealed with that Holy Spirit of promise," and tells them (Eph. 4: 30) to "grieve not the Holy Spirit of God;" John (7: 39) says that the Holy Ghost had not yet been given; and Christ said that when the Holy Ghost should come upon the apostles they should be witnesses to him, both in Jerusalem and Judea and Samaria. Now, Philip had the Holy Ghost and went down to Samaria and testified relative to Christ. Now it seems to me that Philip had something that David did not have.

The difficulty about saying David possessed the Holy Spirit or the Spirit of God came upon persons, and then Christ saying the Holy Spirit was not yet given, arises from there being different degrees and manifestations or gifts of the Spirit. "Now there are diversities of gifts, but the same Spirit." (1 Cor. 12: 4.) Under the Jewish dispensation there were spiritual influences or gifts, including prophecy and other gifts; but when Christ ascended to his Father, he sent the Holy Spirit himself, who became henceforward the representative of God in the church. "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 gifts and influences of the Spirit were sent to them before Christ returned to the Father; but when he returned, he sent the Holy Spirit to his disciples. The Spirit in person came on the day of Pentecost, took up his abode in the church of God, and dwells in the church. We are under the ministration of the Spirit. The same Spirit dwells in the church and in the apostles that was with David, but in a different measure and manifestation; the same Spirit dwells in the church now that dwelt in the apostles, but a different measure and manifestation. The Spirit came to the apostles directly from God, as life came to Adam; the Spirit comes to us through the laws God gave to bestow the Spirit on man, just as life is given through the laws God has given to transmit and perpetuate life. The life we enjoy is the same life given to Adam that has been transmitted to us through the laws given to perpetuate that life to his descendants. The manner of bestowing it differs.

HOLY SPIRIT—HIS OFFICE.

Are the Holy Ghost and the Holy Spirit the same, and what part does he take in the conversion of a sinner?

The Holy Ghost and the Holy Spirit are one and the same.

Or like Lydia's household, composed of women, hundreds of miles from home, engaged in selling the dyes for which their native city was celebrated, who assembled on the river bank for prayer, and could hear and understand what Paul spoke to them. (Acts 16: 13.) Or like those of the jailer's house, of whom it is said: "They spake the word of the Lord unto him, with all that were in his house. And he . . . rejoiced greatly, with all his house, having believed in God." (Acts 16: 33, 34.) Or like "Crispus, the ruler of the synagogue," who "believed in the Lord with all his house." (Acts 18: 8.)

No infants were among the baptized of these households. All were believers. Then the apostles baptized, in every case mentioned in the Bible, the household with the head, because all the household believed with the head.

(9) Does the Bible anywhere teach that baptism is to be administered solely upon condition of faith and repentance? If so, where?

The commission, the only authority for baptism, says: "Make disciples of all the nations, baptizing them [the discipled] into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 16.) "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. . . . 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 were baptized." (Acts 2: 36-41.) According to the terms laid down in the New Testament, baptism was to be administered solely to those who had faith and had repented.

(10) Did Lydia's children understand what was being done when they were baptized?

Among the Jews the married woman was never recognized as the head of the household, but always the husband. Hence, Lydia was not a married woman, but an old maid, with women servants or helpers, skilled in the art of dyeing. They were over a hundred miles from home, and as unmarried women in the East were shy of mixed assemblies, they met out of the city by the riverside to worship, with no man present. She was a virtuous old maid and had no children, but her household was composed of women capable of hearing the word spoken, of understanding and obeying it. This is a much more reasonable supposition than to guess she had infants, and guess that these infants, contrary to all the teachings of scripture, were baptized, and on this guess build a practice contrary to all the teaching of the Bible on the subject of baptism.

The facts in every other case of baptism mentioned in the Scriptures render infant baptism absolutely impossible. Interpreted in the light of the only commission under which any one was ever authorized to baptize, and in the light of any or every other baptism mentioned in the Scriptures, including other household baptisms, it is absolutely certain that no unbelieving infants were included in the baptism of Lydia's household. Yet pedobaptists insist on considering this case unexplained by the commission, which alone authorizes baptism, separated from every other case of baptism recorded in the Scriptures. They build a theory that annuls and makes void the commission, and that is out of harmony with the plain facts in every other example of baptism in the Scriptures, and totally destructive of the only baptism commanded by the Savior, approved by the Spirit, or practiced by the inspired apostles—that is, believers' baptism; for if infant baptism should become universal, believers' baptism would be totally supplanted and abolished. Is it wise to build a practice so contrary to God's teaching and so destructive of his institution?

(11) Did the Philippian jailer's children understand?

Yes, beyond a doubt. "They spake the word of the Lord unto them, with all that were in his house. And he . . . set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16: 32-36.) His children certainly did understand and believe.

(12) Does God never bestow any spiritual blessing upon those who do not and cannot understand what it means at the time?

God never bestows spiritual blessings that he prepared for those who understand, believe, and repent, and that he has conditioned on the doing of these things, upon those not doing them or those not capable of doing them. Baptism is not a spiritual blessing, but a condition on which the believer may receive a blessing.

(13) Did the little infants brought by their mothers to Jesus understand what that act meant? And yet was not the blessing bestowed, nevertheless?

They did not understand, neither were they baptized. The question is: Who is a proper subject for baptism? A blessing was doubtless bestowed; but baptism is not a blessing, but the condition, when properly submitted to, of receiving a blessing. These infants did not receive the blessing conditioned on baptism—the forgiveness of sins—for they were not sinners, so needed no forgiveness.

(14) Did their being brought to Jesus, therefore, do no good? Cannot the parent understand, and does not God understand, what baptism means?

It doubtless secured a blessing to the child, but it did not fit for baptism nor secure the forgiveness of sins, conditioned to the believer on baptism, nor any of the blessings that come through faith and obedience. A man cannot believe for his child, cannot repent for his child, cannot be baptized for his child, nor impart to his child his own righteousness. "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. 18: 20.) All that the parent can do is to bring up his child in the nurture and admonition of the Lord, so that he will remember his Creator in the days of his youth, and so that the seed received into a good and honest heart may bring forth fruit unto everlasting life. God understands what man desires, and because he does understand he demands that a man should believe, repent, and be baptized. God's order cannot be changed.

(15) Does it, therefore, do no good merely because the infant cannot understand what it means?

Inasmuch as baptism is commanded only to them that believe and repent; inasmuch as no man is ever commanded to baptize or have baptized his own or the infant of another; inasmuch as none can enter the kingdom of heaven (the church) except those who believe, baptism can do no good to the unbelieving infant. It may do him great harm by preventing the voluntary obedience of faith when he comes to years of maturity; it may be a great harm to the parent for him to

did. Jacob suffered in the exile from his family and the fear and dread of meeting Esau, and the similar things he endured from Laban and his sons. The brothers of Joseph suffered terribly for their sins, as may be seen in the account of his being made known to them in Egypt. It would be difficult to conceive of a greater punishment than they endured. While they sinned, God overruled their sins to work out his own purposes and ends. He brought both Jacob and the brothers of Joseph to repentance, and in their repentance they found a blessing. Both Esau and Joseph were disciplined by the wrong they endured. Joseph accepting it in a proper spirit, it brought good to him. He was without doubt unduly puffed up with his importance, and God, through his discipline, took it out of him and made him a true and humble servant of God, anxious to return good for the evil his brothers had done him. So Jacob received his blessing in spite of his wrong, and Joseph, through the wrong of his brothers, was schooled for his work.

JEWELRY AS AN ORNAMENT.

Please tell me if it is scriptural to wear rings, watches, lockets, bracelets, and gold-rim spectacles.

Paul says: “In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works.” (1 Tim. 2: 9, 10.) Peter says: “Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.” (1 Pet. 3: 3, 4.) I do not see how any one can fail to see that wearing gold as an ornament is forbidden. I do not know how, nor do I have any desire to explain the prohibition away. I think it a mark of reckless folly for any one to disregard the command of God for the little gratification of pride found in the wearing of a little gold. There are doubtless uses for which gold serves a better purpose than anything else. But when used as an ornament, it is a sin, because it violates the law of God.

JOB AND HIS AFFLICTIONS.

Tell us how long Job was afflicted with the sores.

I know of no data for determining, with any definiteness, this question, nor did I ever see an opinion on the subject. In thinking of it, I would say that it lasted him for a season—a few months. First, it was common among the patriarchs to come up yearly with offerings to the Lord, as it became the law among the Jews. It is thought that the day when the sons of God came to present themselves before the Lord referred to this yearly gathering. On one of these gatherings God gave permission to Satan to strip Job of his property—children and all that he had. This was done. Job remained faithful. On the next annual gathering before the Lord, God delivered him to Satan to afflict his person. This was done with sores and boils very soon. He was afflicted long enough for his friends, of Teman, Shuah, and Naama, to hear of it and come to mourn with and comfort him. Life was long and people did not hurry then. They doubtless camped in tents, as most of the men of the East did, both at home and especially in traveling. They remained seven days before they approached him, and then through the period of his affliction. While it is not so said, the facts indicate that they remained until his recovery, and he made offerings for them. It is possible that this did not occur during their stay, but the facts strongly point to it. I would then say that it all occurred within the dry season of the year—three or four months.

We know nothing of the age in which he lived, save what we gather from his surroundings. His herds in different places and the marauding bands of thieves would favor an early age. He was old enough when introduced to us to have seven sons and three daughters. The eldest brother has a home and house of his own, and the other nine are all at his house feasting and drinking wine. This would show that they were all probably well grown. The children were killed; the affliction of boils came upon him. He must have been what would now be called a man well advanced in age. He was healed, seven sons and three daughters were again born to him, and he lived after he was healed one hundred and forty years, and gained riches and enjoyed prosperity greater than before.

I think the circumstances would indicate that the affliction and healing occurred within one season of the year—the dry season—within from three to six months. This is the best I can do for it.

JOHN'S BAPTISM.

Do you think John's baptism was a Christian baptism? Were the people who were baptized by John still under the law? When were the old laws repealed? What does the word **unto** in Acts 19 mean? If these disciples were rebaptized, why was not Apollos?

The old law was authoritatively taken out of the way when Jesus was crucified; he fulfilled the law, taking it out of the way, nailing it to the cross. Yet it is sure there was a gradual relaxing of the claims of the law and the introduction of the reign of the Messiah before his death. "The law and the prophets were until John: from that time the Gospel of the kingdom of God is preached, and every man entereth violently into it." (Luke 16: 16.) Then some of the ordinances of the law were observed, after the death of Jesus, until the destruction of the temple in Jerusalem. The law gradually gave way; the rule of Christ gradually came in. So it was not an abrupt ending of one jutting up against a square beginning of the other. One was spliced upon the other. Pentecost, fifty days after the resurrection of the Lord, is regarded as the time when the kingdom was opened to men.

I do not think John's baptism was the same with Christ's baptism. One was intended to introduce the other, as the author of one introduced the author of the other. I do not believe that those baptized into John's baptism, while it was in force, were required to be baptized into Christ. They constituted his own, prepared for him at his coming. (John 1: 1-12.) They were in the transition state. If the apostles and others had been rebaptized when accepting Christ, it certainly would have been mentioned. If it was common to rebaptize all of John's disciples, then the baptism of John's disciples (Acts 19) would not have been told. It is told as a peculiar case. It is supposed that Apollos was baptized while John's baptism was in force—that is, before Pentecost; the others, after John's mission had ended.

JONAH, REPENTED UNTO THE PREACHING OF.

Does **eis** ever mean because of? "They repented at the preaching of Jonah." (Luke 11: 32.) Did they repent in order to his preaching

2. "Shall the God of heaven set up a kingdom?" Again, Adventists affirm that there was nothing set up on the day of Pentecost.

To set up means to fix, place, establish, to cause to appear or exist. The first church of Christ did appear and exist on that day. The Holy Spirit on that day descended from heaven and bore testimony to it as he had descended upon Jesus at his baptism and bore testimony to him. The prophecy, "A stone was cut out of the mountain without hands" (Dan. 2: 45), shows that it originated with small beginnings, without the display of power usual in the establishment of kingdoms. The statement of Jesus, "The kingdom of God cometh not with observation" (Luke 17: 20), means the same—not with those outward displays of power usual in the establishment of earthly kingdoms; yet he told them in the next verse: "The kingdom of God is within [or among] you." The kingdom, then, in all its elements, unorganized, was in their midst. These elements were brought together by the Holy Spirit on the day of Pentecost and put into harmonious and working order. Adventists fail to see that there are two periods, or stages, of the kingdom foretold by Daniel and confirmed by Jesus—(1) when it is represented by a little stone cut out of the mountain without hands; (2) when it became a great mountain, breaking in pieces and destroying all the kingdoms of the world. The Jews made the same mistake about Jesus. He was to manifest two apparently antagonistic characters—(1) a sacrificial lamb, led as a sheep to the slaughter, not opening his mouth; (2) a conquering hero, a King on whose shoulders the government rests. The Jews looked for him as the conquering King, and did not recognize the King in "the Lamb of God, which taketh away the sin of the world." Jesus said, "The kingdom of God cometh not with observation" in its beginning. When he comes the second time: "As the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day." (Luke 17: 20, 24.) The church is as much the kingdom of God when it does not attract attention as when he comes in his power and glory. It is called "the kingdom of God" when a little stone, when it attracts no attention by outward displays of earthly power; it is called "the kingdom of God" when preached by John, when among the disciples in its elements during the life of Jesus; and all through the days of the apostles it was recognized as an established kingdom, received by them, and preached as an existing kingdom. (Matt. 12: 28; Luke 10: 9-11; 11: 20; Matt. 21: 31, 43; Mark 9: 1; 15: 43; Luke 6: 20; 7: 28; 9: 27; 12: 32; 16: 16; 17: 21; 1 Thess. 2: 12; Heb. 12: 23; Rev. 1: 9.) All these passages speak of a kingdom existing on earth when they were written.

(3) "Which shall never be destroyed." Again, they tell us that if the church is the kingdom in any sense, it was destroyed during the "Dark Ages."

Adventists are noted as manufacturers of history to suit their demands. The first day of the week was observed by the disciples from the beginning as the day of worship. When Christians had multiplied in the empire and Constantine became favorable to the Christian religion, he set apart the first day of the week as a rest day, because the Christians already observed and honored it. The Adventists now say that Constantine first set apart the day. When it suits their purpose, they say that the Roman Catholic Church changed the day. The church existed before the Dark Ages and from the days of the apostles. If it was destroyed during the Dark Ages, when was it reëstablished, and by whom? I never, with any degree of assurance, place interpretations on prophecies not clearly indicated by the Holy Spirit; but it has been usually agreed, and I think justly, that Daniel gives the history of that kingdom after it was set up. It was not a history of unbroken triumphs and victories. "I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 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. 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. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart." (Dan. 7: 21-28.) Now, this seems to declare after the kingdom was set up, opposing powers and influences would prevail against it and bring it to the very verge of destruction, to the gates of death itself; but the judgment shall sit, and the rule and dominion of the whole earth would be given to the saints of the Most High, and the opposing powers would be destroyed. The end of all the strifes and conflicts of earth would be that the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. His kingdom (that was to be prevailed against for a time) is an everlasting kingdom, and all dominions shall serve and obey him. "Here is the end of the matter." The strifes and conflicts of the kingdoms of earth will end in this final triumph of God's kingdom. If this does apply to a period of disaster and evil to the kingdom that it had been foretold God would set up, this prophecy concerning it was fulfilled in the Dark Ages, when church and State were united and used their power to destroy the true church of God. It was brought to the verge of destruction, yet lived and survived. That kingdom had to undergo that or a similar history, or the prophecy was false. Adventists make the fulfillment of the prophecy the reason for saying it was not the kingdom set up by God.

If the kingdom had to undergo that history and it is not yet set up, it will have to undergo a similar period of depression and destruction after Christ comes and sets it up, or the prophecy of Daniel will fail. The truth is that the church, or kingdom, set up by the God of heaven was during the Dark Ages, just when God said she should be, under the power of her enemies overcome, persecuted, cast down, yet never destroyed. Because she went through the trials God said she should pass through, it is denied that it was the kingdom God set up. The truth is that if the church, or kingdom, had not gone through that period, as foretold by the prophet, she would not be the true church, or kingdom, of God. The church was not destroyed during the Dark Ages. At all ages since the kingdom was set up evidences can be found of people worshiping God according to the requirements of the Scriptures. The disadvantage is all with him who seeks to find these people, because the writings were few and those of the persecuted class were destroyed by their enemies, and we are greatly left to the accounts of their enemies for reports of their teaching. We know how little this can be relied on, even when we are at liberty to reply to and retain our writings.

The very fact that the kingdom set up by the God of heaven did in its early history pass through the trials and was brought to the verge of destruction, as foretold in history, yet did not perish, is the strongest assurance that its future history of triumph and glory will be as foretold in the prophecies. But this cannot be until the citizens of his kingdom do his will on earth as it is in heaven. Do what he commands, adding nothing thereto, taking nothing from it.

KISS, HOLY.

Why is it that the disciples of Christ do not heed the command given in Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14, as they do the one given in Heb. 10: 25?

They do not believe the scriptures quoted command to kiss; but when the kissing is common, as it was in those countries, the command was that the kiss should be a holy one, not a lustful one. This is mentioned only among the salutations and incidentals of their life. No ordinance of God is so treated. All the commands or ordinances of God are commanded by Jesus Christ, repeated by the apostles, and then embodied in the main teachings of the Holy Spirit; not left simply to the salutations and greetings at the close of the letters to the churches. Take baptism: it was introduced by John, approved by Jesus during his life, commanded in the commission given by Jesus and in the first sermon by the Holy Spirit on Pentecost, is constantly presented in Acts of Apostles, then through the letters to the churches. Or, take the Lord's Supper: it was solemnly instituted by Jesus in person, with the command to the disciples to observe it in memory of his death. Then the Holy Spirit presents it (Acts 2: 42); it was observed by the apostles (Acts 20: 7, with other clear allusions to it); then it was commanded in the main body of the Epistles, to be observed by the disciples. On the other hand, Jesus did not practice or command kissing, so far as recorded. We have no example of the apostles practicing it. It is nowhere mentioned in the body of the letters, but is given at the close, among the incidentals and the salutations to the individuals.

Kissing was the salutation of the East, and the apostle cautioned that it should be a pure and holy kiss. He did not ordain kissing as a mode of salutation. He found it and cautioned that it should be pure and holy among Christians.

LAW, GOING TO.

(1) Are there circumstances under which one Christian would be justified in going to law with another Christian? There is a contention that the apostle taught the Corinthian brethren that, where competent brethren can be found in the church, Christians do wrong to resort to law; but where the brethren are incompetent or refuse to bring about a settlement, one brother has a scriptural right to sue another. Is this true?

There are no conditions connected with going to law with brethren. It is placed in strong terms. I quote: "Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? I say this to move you to shame. What, cannot there be found among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that your brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6: 1-9.)

Paul says that it is absurd that men cannot be found among Christians competent to judge in matters arising among them. Then he declares that they had better suffer wrong and be defrauded than to appeal to the courts of the unbelievers rather than to Christians to settle the difficulties. Then he intimates clearly that those who go to law before the courts do it to wrong and defraud their brethren, and warns them that such shall have no inheritance in the kingdom of God.

The prohibition is strong and positive against going to law before the courts of the country. Sometimes business in fiduciary capacities has to be settled in the courts, and involves more or less of the formalities of the law; but in a matter between brethren the prohibition is clear and unmistakable. For a man to think that Christian men cannot be found competent to decide what is right is evidence that he desires more than is just.

Christians are sometimes inclined too readily to compromise matters of difference and not decide according to strict justice, but they need to have practice in the work to make them feel the responsibility that God has laid upon them. The reading shows that competent men are to be selected to settle the difficulties, and one disposed to honor God's law will be very slow to set aside these directions of the Holy Spirit. The spirit of the instruction is that men in the church competent to decide should be selected, and that they should be strictly just and impartial in the decision.

(2) When prominent members of a congregation resort to law to settle their financial differences, refuse to speak to or in any way recognize each other, and the elders for any cause fail to settle the matter, what is the duty of the congregation to its officers, the offended parties, and to itself, and what is the duty of a congregation that has one of the parties to the lawsuit employed as its pastor?

The law of God is just as clear and distinct in directing how difficulties between brethren must be settled as it is how a man shall put on Christ. Jesus lays down the law: "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." (Matt. 18: 15-18.) The same authority is given to the church in this case that is given to Peter (Matt. 16) when he delivers the terms of entrance into the kingdom of God. It ought not to be neglected in any

I think your elder, if he is properly understood, has become wise above what is written; at least I have never found where the Scriptures say that breaking of bread was the sole object of the meeting when bread was broken. All the scriptures I know bearing on this subject show plainly that breaking bread was not the only purpose of coming together when bread was broken. Matthew (26: 30) says after partaking of the Supper, "when they had sung a hymn, they went out unto the mount of Olives." Singing, then, was attended after breaking bread. John (chapters 13-17) shows that the teaching contained in these chapters was given by the Savior after attending to the Supper, before they went out to the mount of Olives. Then, in Acts 2: 42, it is said: "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." This is universally regarded as telling what was done at the worship on Lord's day. They had the apostolic teaching, they engaged in the fellowship, in the breaking of bread, and in prayers. These were all attended to at the meeting and should still be. The apostolic teaching is as much a part of the service as the breaking of bread; and if your preacher does not give apostolic teaching, he ought not to preach at that meeting or at any other; if his teaching is apostolic, then it is one of the objects of that meeting when bread is broken. So the objection to it is contrary to scripture. In Acts 20: 7 we have this: "Upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow." In 1 Cor. 11: 17-34 is an account of their meeting to attend to the Lord's Supper. Evils that have crept in are corrected; and then the subject is continued in chapters 12-14, in which Paul defines the relative importance of the different gifts and how they were to be used in these meetings, showing that at these meetings all these gifts were used in teaching the congregation. So the preaching and teaching were done at this same meeting in which bread was broken in commemoration of the Lord's body. Every allusion to the Supper shows that teaching was connected with the service. The teaching then was not so formal sermonizing as we have now, but it was done at this meeting. They prophesied, spoke with tongues, interpreted, and engaged in all kinds of teaching that was proper at any other time. I think when a man comes to meeting only when there is preaching, and never comes to partake of the Supper, but does it when he comes to preaching, that man's partaking of the Supper is hardly acceptable. But the teaching then is apostolic.

(5) Which is the worse sin—failing to meet on the first day of the week, when a man knows his duty, or to get drunk?

I know of no rule of grading sins, as one being greater than another, save this: The spirit that prompts a sin adds intensity to it. One man's neglecting the Lord's-day meeting may be worse than another, owing to the spirit that prompts the neglect. A spirit of self-sufficient indifference to the commands of God, feeling he does not need the help of God, that leads one to neglect the weekly meeting, is worse than the one who does it through weakness of the spirit under unfavorable surroundings. So, too, one man's getting drunk may be a greater sin than another, owing to the spirit that leads to it. One feels he can drink, and goes in the way of the temptation, and invites the sin; another, through weakness of the flesh, is tempted and overcome. The former sin is the worse. So neglecting the Lord's Supper may be worse than getting drunk, owing to the influence that led to it. There are two causes of sin—human weakness and human presumption. God is more forbearing with the former.

LOT, HOW DID CASTING THE, DECIDE?

Please explain how the lot was cast in Esth. 3: 7; Matt. 27: 35; Acts 1: 26. Was it by vote or expression by word, or was it by chance, as drawing straws, or as our civil courts draw names from a hat in selecting their juries?

The lot was what man would call chance. It was not chance, but not an appeal to God to direct; so the choice would be his, not man's. "They prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one thou hast chosen." (Acts 1: 24.) In the vote, those who vote choose; in the lot, God chose. When they prayed to God and cast the lot, he directed it as he chose; when wicked men cast lots, it was chance. "The lot is cast into the lap; but the whole disposing thereof is of Jehovah." (Prov. 16: 33.)

LOVE IS THE FULFILLING OF THE LAW.

Paul says: "He that loveth his neighbor hath fulfilled the law." (Rom. 13: 8.) How is love the fulfilling of the law?

Here is a definition. Which is defined—love or the fulfilling of the law? The hidden, the more obscure, is defined by the clearer and better understood. Which of these is the clearer and more easily understood? A great many persons are ready to say that love is the clearer. Love is more easily understood. We are ready to say that everybody knows what love is. The apostle did not so regard it. He starts out to tell us what love is. Jesus, Paul, John, and Peter, all took up considerable space seeking to make the disciples of the Lord understand what love is. 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: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (Verse 21.) He then puts it in a different form, and says: "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." (Verse 23.) Jesus is here trying to get the true idea of love into the minds of his disciples—what it is, what it does. Then, by way of contrast, he adds: "He that loveth me not keepeth not my words." (Verse 24.) Following up the idea as to what constitutes love, that they may know whether they love Christ or not, he tells his disciples: "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." (John 15: 4.) "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." (Verse 6.) "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." (Verse 10.) Christ is teaching his disciples the absolute necessity of obedience in order to entering into and abiding in his love. While doing this he is telling them what love is—how we may gain it, how we may know we possess it, and how we may abide in love. The same principle that keeps love alive in our own hearts secures and retains for us the love of God. If we love God, we keep his commandments; if we continue to keep his commandments, we abide in his love and secure the perpetual presence of God with us. He that does not keep the commandments of God does not love God. God will not abide with him, and, as a withered branch, he will be cast forth to be gathered and burned. Christ, in these chap-

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to the truth and most demoralizing. Read 1 Cor. 7 and see there that the marriage between sinners is recognized as sacred. The man is sanctified to the woman, the woman to the man, else your children are unclean. It seems to me that is on a par with saying that a man might steal a fortune before he obeys the gospel. God does not deal with him then, but the civil law. He then obeys the gospel, all his sins are washed away by the blood of Christ, and he is left in the possession of his ill-gotten gains. God forgives no sin until it is repented of and undone to the extent of the ability of the penitent person.

The writer of the above, in a private note, says that he knows a preacher who married a woman while his first wife was living. He now wishes to get rid of the second one to take up with a third one. He thinks he uses the position I advocate as an excuse for this. Paul could not prevent hypocrites from perverting most sacred truths for wicked purposes. Neither can I. But the man who could use a truth for an end so base is unfit to associate with penitentiary convicts. That people could retain a man who would so act in a church shows how low their estimate of Christianity is.

MARRIAGE, FORCED.

In a certain community a young man made love to a girl. They both belonged to respectable families. The fathers of both parties and the young lady belong to the church of Christ; the young man does not belong to any church. The girl was young, and seemed to love the young man very devotedly. After they were engaged, as I gather the facts, he made improper propositions to her, and urged that, as they were engaged, there would be no harm. She finally yielded, and after this he seemed to lose interest in her and began to pay his respects to another young lady. Some time after this the injured girl moved to another county, and soon after this the young man moved to another State. The father of the girl knew nothing of her condition till a few hours before the baby was born. He then wrote to the young man, as I have been informed, saying nothing rough, but urging him to come and marry the girl. The young man at once came home. He said he did not want to marry her, as he loved another girl better; but if his folks said so, he would do it. The young man's father said it would be better to blight the life of one person than the lives of three; so he thought the proper plan would be to pay the injured girl money to satisfy her and let his son marry the other girl. He sent a man (a brother in Christ) to make the proposition, and it was rejected. Then the young man wrote the young woman that he did not intend to marry her. Her father then began to take steps to force him to do something, and he went and married her and then went back to his home; and I am told that he says he will never see her again, and is very anxious for her to give him a divorce. Now, what I want to know is: Did the father of the young man commit sin in the course he took, and did the brother whom he sent to make the money proposition commit sin? What would have been the scriptural course for all parties concerned to have taken?

The community from which our brother writes is, in many respects, one of the best communities I know. It is composed of that class of industrious people, without extremes of wealth, fashion, and idleness, or extreme poverty, want, and degradation, that produce the best results morally and religiously; yet we hear of more complaint along the line here indicated in that community than from any other. The foundation cause of the prevalence of the sin, I believe, is in the free-and-easy handling of the girls by the boys that is tolerated by the fathers and mothers. It may be accepted as a maxim that a girl, a woman, who permits herself to be handled and caressed by a man, places herself at his mercy, commits her virtue to his keeping, and in doing this so excites and inflames his lusts that she tempts him to destroy that virtue. That is the evil of the dance. The contact, the handling, and the caressing invited in the dance inflame the lust and weaken the self-control and sense of virtue, so that ruin follows. For a young man to clutch a girl by the arm and hold it through a night walk of a mile or two, continually repeated, invites familiarity that so excites the lust and weakens the self-control that they would have to be more than human not to be led frequently into lewdness. For this the fathers and mothers who tolerate the lust-exciting freedom are primarily guilty. Fathers and mothers sin against both their sons and their daughters when they tolerate customs that inflame the lusts and weaken the power of self-control.

When they have been both led into the wrong, the man ought to feel himself in honor bound to bear with the woman the guilt of that wrong; he ought to do it; for, let society view it as it may, he is as guilty as she is, and for him to shirk out of his share of the shame or refuse to shield her from shame is unmanly and dishonorable. But with the prevailing sentiment that the crime is the woman's, it is natural that he should desire to avoid marriage, lest she yield to the fascination of some other man. Women, more than men, are to blame for the different degrees of shame attached to the lewdness of men and women. They are more tolerant of the lewd man, more intolerant of their erring sister, than men are. This ought not to be so.

ing the human law in such cases, they counted it all joy to suffer for the name of Christ. Mormons claim to have received a revelation from God commanding them to practice polygamy. Mr. Roberts, before the congressional committee, testified that the revelation was mandatory, not permissive; yet when the government of the United States passed a law punishing polygamy, the Mormons, through their highest authorities, annulled it and ordered their members to disobey what they claimed to be the law of God. No true prophet or servant of God ever obeyed human law in preference to God's law. Either Mormons do not believe God commanded them to establish polygamy, or else, as a whole body, they have set at defiance the law God gave to them. This of itself brands them with treason against God.

(8) If the word of the Lord is now all written just as the Lord wanted it, and so plain that "a fool shall not err," how are we to know that he has left any place for your words, oral or written? (Ezek. 13.)

The words, oral or written, of no human being are to be accepted, save as he speaks according to the words of God. Nothing can be added to, nothing taken from. Hence we know that all added by Mormonism is false and to be condemned. Any one who adds a thing not commanded by God is guilty of presumptuous sin. No Christian is guilty of this. The whole Mormon establishment is added to the commandments of God.

(9) As the apostles baptized Jew and Gentile into one body, family, or fold nineteen hundred years ago, and as there is no wall in this field, world, or age, how do you know that the kingdoms of this age are not Christ's? (Rev. 11: 15.)

I know the nations are not the kingdoms of God, because they do not obey his laws; I know that the "nation" of Mormonism is not a kingdom of God, because they do not submit to his law, but set it aside with their own inventions, violate the spirit of his kingdom, which is one of gentleness, not force, warfare, and bloodshed, as they have shown their kingdom to be.

(10) If you are a valid teacher, can you "declare the whole counsel of God?" If so, is John's Revelation a part of the "counsel," and can you "declare" it?

I can, as I study and learn it. The "secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever." (Deut. 29: 29.) There are many truths clearly and plainly revealed in the book of Revelation. These we may understand and teach. There are many things in the book of Revelation, and to a lesser extent in all the books of the Bible, that are not revealed. These should be left to God. The things that are revealed I teach. What the different figures—the beasts and the vials, etc.—mean is not revealed. No man can reveal them. Guessing at them is not revealing them; it is doing as the Mormons do—imposing their guesses on the ignorant as the revelations of God. I try to avoid this. While we do not understand what the different figures refer to, we can easily learn the practical lessons they teach and teach them to others.

(11) If it is wrong for a Mormon to have two or three women, and to feed, clothe, and educate his children, how about those ministers of yours and the Methodists who lead women into adultery and then leave them to practice infanticide or to live a life of deception or shame?"

To ask that question is to be guilty of slander. That there are Methodists and Christians that have been and are guilty of adultery and deception, no one doubts, but that they are in any sense justified or sustained in these sins by their churches is a slander. In all ages of the world men have been led into sin by their lusts. Sometimes good men are so led. Unless they repent of the sin, they will be lost. If they repent of it, confess it, and ask forgiveness, while suffering the penalty to a certain extent, they may be forgiven and saved at last. David is an example of this. He was a good man, but was led by his lust into sin. Trying to conceal his adultery, he committed murder. He repented, confessed his sin; and although the results of that sin clung to him and his family, he was forgiven and accepted of God. He was forgiven because he confessed it was a sin and that he sinned in the matter. But suppose David, when he was reproved by the prophet, had justified the sin, insisted that he would take care of the woman and child, and that God approved the sin. Do you think that he would have found any forgiveness in so doing? To cloak his sin with the name of God would have been an infinitely more heinous sin than the one he committed. For this there could have been no forgiveness. "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: 20.) To insist that God teaches a thing he does not teach is as great a sin as to speak in the name of or worship an idol. Death without mercy was the penalty under the law of Moses. If any Christian is guilty of lewdness or adultery, he commits a sin. If he claims that God approves his sin and cloaks his sin with the name of God, he so intensifies that sin that there is no forgiveness for it. To claim that God justifies or approves the sin is to refuse to repent of it and encourage others to commit the same sin—thus to make it a deliberate, presumptuous sin, for which there is no forgiveness in this world or in that to come. To cohabit with another woman when you have a wife is adultery. For a Mormon to do this is as vile as for any one else. The Mormon sins, and, instead of acknowledging his sin, justifies it, says that God approves it, encourages others to commit the same sin. He sets aside the teaching of Jesus, which plainly says, "The two shall be one flesh;" and cohabitation with another breaks, sunders, what God has joined. He then cloaks that sin with the name of religion and claims that God approves it. This is a much more heinous sin than the sin of adultery committed and owned as a sin. Jesus Christ came into the world and found the rulers of this earth practicing and upholding polygamy. He condemned them and it. The Mormons came and found the rulers of the earth practicing and insisting on one man having one wife, and they say that God commands them to take more than one. Either Jesus or the Mormons is wrong. One is an impostor. Which is it?

I have answered these questions according to the Scriptures. Every passage referred to by Mormons condemns them and their teaching plainly. Especially it was self-destruction for them to quote the passage that commands: "Contend earnestly for the faith which was once for all delivered unto the saints." That means that it was delivered and finished, when the foundation of Mormonism is that it was not once and for all delivered, but that parts of it have been delivered in these latter days through Joseph Smith and others, who falsely claim to be prophets of God. By virtue of these later revelations they call themselves "Latter-Day Saints."

But the interpretation given to one passage or another really has but little to do with the truth or falsity of Mormonism.

The foundation stone of their fabric is that they have received revelations from God. If this is true, their interpretations of Scripture and teachings must be infallibly true. If it is not true, if their claims to receive revelations from God are not true, they, in pretending to do it and in presenting their own teachings as from God, are guilty of the highest crime possible for men to commit against God.

In the following passage we have the sinfulness of setting forth man's inventions as the commands of God: "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. . . . 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. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." (Deut. 18: 15-22.) Tested by that rule, all the Mormon prophets would die. He always enabled his prophets to give ample evidence to both friend and foe of his presence with them. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1: 8.) That "gospel," in its fullness, had already been preached to them, and could not be added to. If Mormonism is true, the Bible is false; if the Bible is true, Mormonism is false.

MOTE HUNTERS AND HOBBY RIDERS.

In my experience as a preacher I have found two classes who give much trouble and cause much confusion and contention among brethren. One is continually seeking and pointing out seeming contradictions in the Bible, while the other magnifies some truth unduly and thus overshadows other important truths. How should we treat such?

When men start to hunt difficulties and pick flaws in matters connected with the Bible, the best way is to let them alone. If you remove one, there are a thousand others for them to object to. God intends that every one who wishes to find motes and flaws and difficulties shall find them. When men wish to obey God, they will find ample ground for their faith in him and in the Bible, despite all the motes and difficulties and inability to understand a thousand quibbles that may be raised. There are a number of things that I cannot see how they can be harmonized. What of that? Am I to reject the overwhelming evidence of the truth of the Bible because some mistake has crept into the records or because I am unable to understand some statements? There are a thousand things in nature that I do not understand. Some seem to me to interfere with and contradict others. But I do not reject the good and conclude that God is not the author of the natural world because one week the sun shines and brings out the buds and the flowers, the next week the north wind blows and frost and snow come and kill them. God gives evidence enough in his word to prove to every man willing to serve him that the Bible is his word. God does not wish those to serve him who do not wish to do it. So when a man desires to find excuses for not obeying him, God gives him many such. God sends a delusion on those who do not receive the truth in the love of it, that they may believe a lie and be damned. (2 Thess. 2: 11.) Much more depends upon a man's having a good heart as to whether he believes and obeys God than on the amount of testimony he receives.

I am an old man now. I have been editing the Gospel Advocate since January 1, 1866. I have observed the workings of things carefully in some lines. A man who is hunting motes, spending his time over hobbies, criticising this ordinance of the Bible and that, never does anything in perfecting his own character or in saving his neighbors. When I get queries on this dark and difficult prophecy or another, running this hobby or another, I know without inquiry that that person is doing nothing to build up the church of God, to convert sinners or perfect saints. A man cannot serve two masters. He cannot ride two horses going in opposite directions. He cannot run side issues without losing interest in the main end of the religion of Christ—converting men to Christ and preparing them to live with God in heaven.

Any duty or secondary truth may be made a hurtful hobby. This is done when it is given undue prominence. When it is dwelled on to the exclusion of other truths equally important, evil comes out of it. Some commands of God are more important than others, because they define higher and more sacred relations. Jesus taught this when he said "the first and great commandment" is to love God; the second, to love our fellow-

most imperceptibly. To force them is to destroy them. Let the negroes and the whites cultivate kindly and Christian relations toward each other, help each other as they can, and the social conditions will adjust themselves.

NEW BIRTH, THE. See **Born Again; Water, Born Of.**

OATHS. See **Judicial Oaths.**

OBEDIENCE TO PARENTS. See **Honor Parents.**

OBEYING GOD, THE GREAT PURPOSE IN.

A is immersed because of remission; B is sprinkled for remission. One has the right act for a false design; the other has an unscriptural act for the true design. Which is the more acceptable to God? They may both have a desire to obey God; and if one is acceptable, it seems that the other would be. If not, why not?

The only assumption on which that question can be based is that I maintain that the desire to obey God renders the service acceptable to him, even if we fail to do the thing commanded. To insinuate or represent me as in any manner holding this position is to misrepresent me. I have held and frequently maintained that when a man sincerely desires to know the will of God, promptly obeying it as he learns it, God will so lead him into the knowledge of the truth as to save him. Christ did not die to save men, and then leave one desirous to know and obey his will in such ignorance of that will as to be lost. "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.)

If a man seeks to know all the reasons and wherefores of the obedience, or what blessings this service or that will bring, before he obeys God, I am not sure that he will receive the guidance into the truth that saves. God loves the soul that trusts and follows him without doubt or without questioning. "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: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (Verse 21.) "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." (Verse 23.) He will keep God's words because he loves God; and God will

tion should be, "What wrong has been done by either or both parties?" and each should be required to right his wrongs. That is the only work of the church, and when the wrongs are righted peace will come of itself. The thing for the church to have done in the beginning was to have discreet and prudent brethren examine the charges made by each against the other, approve what is right and show which is wrong in each. This yet seems to me the proper thing to do.

PERFECT, CAN A CHILD OF GOD BECOME?

Do the Scriptures teach that the children of God can become perfect while in the flesh—that is, reach a state of perfect love and a state in which they cease to sin? If so, please explain the following scriptures: "In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you." (John 16: 26.) "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.) "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." (Heb. 9: 24.) "My little children, these things write I unto you that ye may sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John 2: 1.) "And having a great high 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: 21, 22.) If the Scriptures teach that we cannot reach such a state, please explain the following scriptures: "Ye therefore shall be perfect, as your Heavenly Father is perfect." (Matt. 5: 48.) "Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ." (Col. 1: 28.) "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever. Amen." (Heb. 13: 20, 21.) "And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you." (1 Pet. 5: 10.) "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; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." (1 Pet. 4: 1, 2.)

Christ was not made perfect until he had suffered. "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." (Heb. 2: 9, 10.) "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) If it required the sufferings of the cross that Jesus, the Son of God, might learn obedience and be made perfect, that he might become "unto all them that obey him the author of eternal salvation," it seems to me hardly possible that man, frail and sinful, should be made perfect without equal suffering. I do not believe that any human being equals Jesus in this. Peter says: "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.) Jesus possessed the sinful emotions within him until they were purged out by suffering. I do not believe that the emotion and temptation to sin can be purged out of any without suffering in the flesh unto death. I think that this explains the reason of much of the suffering that good people undergo. It explains why the infant suffers. I might say more along this line, but a person that claims that he is equal to or surpasses Jesus in the elements of his character that lead to freedom from sinful desires and impulses is hardly to be reasoned with. Yet there was a perfection that Jesus attained to and cherished during his life—that is, his heart was perfect toward God. He desired with a perfect heart to do the will of God. His will to do the will of his Father was sufficiently strong to hold in check the sinful emotions of the flesh, so that he committed no sin. Man may approximate this perfection of the heart. The heart may be brought to sincerely desire to do the will of God. Does it attain the degree of power over the flesh that the man never sins in thought, word, or deed; by commission or omission? I do not believe it does. To do this would be for man in his human nature to equal Jesus with his divine nature. The thought and claim of sinless perfection in human beings savors of presumption, the worst of all sins before God. The claim of persons who really know very little of what constitutes true Christianity being sinless is well calculated to bring the religion of Jesus into contempt with thinking men. While this is true, it is right for every Christian to keep before him the example of the sinless life of Jesus, and the perfection of the heart in its sincere and earnest desire to do the will of God, and strive to emulate them.

and petitions of these enter into the workings of his laws and secure all spiritual and material blessings that they are capable of receiving. God is not absent that he needs to dodge in and out to supplement the failures and patch up the miscarriages of his provisions. The sunshine and the rain are God's provisions for bestowing his material blessings on the world. He has promised these alike to the just and the unjust. This means that God will give the benefits of both in this world to the just and unjust alike; and he, whether just or unjust, that most faithfully uses the means for obtaining these blessings will most abundantly receive them.

Where, then, the effect of prayer? The prayer must conform to the law of God. The prayer, then, must be that rain and sunshine will come alike on the just and unjust. The unjust must share the blessings bestowed on the just in this case. For a man to pray God to send rain or sunshine on the just, and not the unjust, would be to pray God to violate his own law. Such prayers will secure blessing neither to the just nor the unjust.

God honors his own laws in the material world, and he who most faithfully complies with those laws will obtain the most bountiful harvests. After the harvest is obtained, whether it proves a spiritual and eternal blessing or curse depends upon the spirit of the man who receives it. Other things might be said along these lines, but our knowledge of the operation of God's laws and of the forces that enter into them is so meager that, to us, it is true:

> God moves in a mysterious way,
> His wonders to perform.

But he answers prayer, and he does not set aside or go out of his own laws and provisions to do it. In the creative and transition ages of both the material and spiritual world manifestations of power, to show that he is God, were given. But when that which is perfect was come, the gifts and manifestations were done away; and God's perfect provisions remain to work out all good to his faithful children, and faithful prayer is one of these provisions.

PRAYER, DOES GOD HEAR THE ALIEN SINNER'S?

Will you please explain as to whether Cornelius was an alien sinner or not? If not, why not? Now, if he was an alien sinner and God heard his prayer, why will he not hear an alien sinner's prayer to-day?

I have, time and time again, said that God is just as unwilling to hear an inside sinner as he is to hear an outside sinner, or he is just as willing to hear the outside, or alien, sinner as he is to hear the sinner in the church. When the man born blind said, "God heareth not sinners" (John 9: 31), he was speaking of Jewish sinners, who were not aliens from the commonwealth of Israel, but members of the family of Abraham. The same is true of Job 27: 9; 35: 12; Ps. 66: 18; Prov. 1: 28; 15: 29; 28: 9; Isa. 1: 15; Jer. 11: 11; 14: 12; Ezek. 8: 18; Mic. 3: 4; and Zech. 7: 13. All these passages, with quite a number of others, declare that God will not hear the prayers of persons on account of their sins. In all these passages he refers to sinners in covenant relation with God. They are the class most frequently addressed. God's laws are generally given to those who claim to obey him. To those who do not own him as God, he gives one leading command: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) Until he complies with this, he gives him no other command; until the man comes to recognize him as the only true and living God, he does not care to call on him.

There are many seeming contradictions in God's dealings with man. One is that God will not hear a sinner or one that "turneth away his ear from hearing the law." Yet we pray because we are sinners. One that willfully sins, and turns his ear from hearing the law, God will not hear. Yet because we realize that we are sinners, helpless and needy, we come to God in prayer. The more we realize that we are lost and helpless, the more we will pray, and the better God is pleased with the prayer. God does not hear the prayer of the self-righteous. When a man turns his ear from God, and refuses to hear and obey him, his prayer is an abomination to the Lord. God will not hear that kind of a sinner, whether he be an alien or a citizen. But when a man realizes that he is a sinner, that he needs divine mercy and divine help, and comes to God seeking his help to turn from sin, God is pleased with the prayers of that kind of a sinner, whether he be alien or citizen. When a man believes in God and realizes that he is lost, he cannot help praying. God hears such prayers. There is no sin in such prayers. The danger is in the man relying on such prayers and failing to obey God's commands in other things. This is the point to be guarded against. Cornelius

Jeremiah in the two books of Kings gives no prominence to that which was intended to promote the earthly greatness of the kingdom. He lived at the time when the Jewish people reaped the fruits of their earthly greatness and consequent idolatry in the destruction of Jerusalem and the captivity of their people. He had no taste for the things that, under cover of earthly grandeur, brought about ruin so complete. Nothing is said in these books of Kings of the pompous temple worship, with its display and pride-inspiring influences. These books of Kings tell of the sins into which this pride led both rulers and people, God's condemnation, and the evil that comes of the course.

In Chronicles, chapter after chapter is given of the genealogies of the kings and the priests back to Abraham and Adam, of the great and pompous display of the temple, and the services of the thousands and thousands of priests and Levites in their parade and display in the temple service. This all gave them glory among the nations, but did not humble them before God. This display corrupted the service of God, destroyed the humility of the people and service, so that Jeremiah saw the destruction of the temple, the desecration of the altars of God, and he had no heart to mention even that service that had so defiled the altars of God and led to their ruin.

I would be glad if our readers would read the books of Kings and Chronicles, and note the sameness of the history and the difference in the things narrated in the light of these suggestions. It would correct many false notions and help to draw lessons that would profit. Wrong lessons are drawn from much of these teachings. We interpret examples that God gave for warning as encouragement, and are sadly misled into the same class of errors that brought ruin to the kingdoms of Israel and Judah.

PROVIDE FOR HIS OWN HOUSE.

I want your opinion on 1 Tim. 5: 8: "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." Does this mean food and raiment, or God's word—food for the soul? It is very important to have this point settled here, for our preacher says it is temporal food.

It means temporal food, raiment, and comforts, and it refers to the widows properly dependent upon the persons, not one's wife or children. Read it in its connections. See that he is telling how the widows shall be provided for. Those who have children or nephews (grandchildren) shall care for them. It tells what widows are to be supported by the church, and what not, and then says: "If any [referring back to the child and grandchild] provideth not for his own [widows, mother, or grandmother], ... he hath denied the faith, and is worse than an unbeliever." The next verse says, "Let none be enrolled as a widow [to be supported by the church] under threescore years old," and other qualifications. It is strange how any one could ever make the sentence apply to any save the widows. Of course it is right for a man to supply his wife and children with food and raiment, and spiritual instruction, too; but this passage does not refer to that matter.

PROVIDENCE, SPECIAL.

I would like to see a pointed article on special providence. Of course there is a general providence God exercises over all his works, and he will at the last day judge the world by Christ Jesus in righteousness; but do men, as a special act direct from God, receive any punishment?

The Bible draws no distinction between special and general providences, as these terms are usually understood. There is no such idea as that God changes or interferes with the operation of the laws that he has put in force to punish or bless a man in any special case. The general provision is that all the laws of God work to the end of blessing all that are in harmony with them and destroying those who violate them. The idea of a special providence outside of the general laws of God arises from a failure to see that God's laws are perfect in their operations, and meet all possible contingencies that arise, to punish and to bless, without the intervention of special laws or interferences. If there are special interferences and manifestations of power to bless or to punish, it must be because the general law fails to reach such cases. If cases arise which the general law fails to reach, it is because the law is imperfect and does not meet all the contingencies of life; it is because God failed to make his law perfect (as the Psalmist says he did): "The law of Jehovah is perfect, restoring the soul." (Ps. 19: 7.) If so, it meets all the contingencies possible to arise in life. It meets every special case that arises, and in its working reaches every case as fully as

God can reach it by special law or interference. God is always present in his laws. What is done through these laws, God does. Paul said: " God . . . is the Savior of all men, specially of them that believe." (1 Tim. 4: 10.) That means that those who believe come more fully into harmony with his laws than those that believe not, and so they receive the blessing of God more fully than others do. The answer to prayer requires no departure from the principle. The blessings of God flow through his laws to those that are in the proper state and condition. Tap the channel through which they flow, and receive just such blessings as you are fitted to receive. God is personally present in all his laws, to bless those who comply with them in spirit and in truth, and to curse those who refuse to comply with them. God is all-wise and all-powerful. He sees the end from the beginning. Eternity, past and future, is an everlasting present to him, and he provides for all contingencies that arise in the onward march of his forces. Not a sparrow falls to the ground without a father's care, and the hairs of our head are numbered. Because we fail to see and understand how the laws of the spiritual and material world interlace and harmonize with others, all composing parts of one harmonious whole, we are not to conclude that they are not such. God is in all his works.

QUALIFICATIONS OF ELDERS. See **Elders, Qualifications Of.**

RACE COURSE, CHRISTIANS AT THE.

Is it right for members of the church to attend races at a race course? Some members of the church attended the races at Cumberland Park recently. Is that in harmony with the Christian profession?

I cannot imagine a place more unfit for a Christian than the race course. The attraction at the race course is the running of the horses, enhanced by the excitement of betting and gambling. Under the plea that racing improves the stock of horses, the State government licenses the race course and the betting on the races. It is not claimed that the betting directly improves the efficiency of the horses. But the racing does, it is claimed; and interest in the raising, training, and running of horses cannot be kept up unless gambling is permitted to enhance this interest. This all proves that the interest of the occasion is in the betting on the racing. It is a doubtful question whether breeding, training, and running horses really improves them for useful purposes; but let that go. To keep alive the interest in improving the stock by racing, the betting is licensed by the civil authorities. This shows that the chief interest in the racing is the betting and gambling attending it. Is it necessary to ask and answer the question: Should a Christian encourage, by his presence, places devoted to gambling? Men play cards. The chief interest in card playing and the gambling houses is the betting on playing cards. Is it right for a Christian to encourage, by his presence in a gambling saloon, the card playing and the attendant gambling? This is universally regarded one of the greatest evils of our age and country. The horse race is patronized by a wealthier—and, hence, more worldly respectable—class of people, and the temptations to the young to gamble are correspondingly greater and the race track more dangerous and hurtful to the young and the old. No more degrading and ruinous passion can be aroused in young or old than that for gambling. It brings more persons and families to ruin than any other passion.

The race course is worse, because more exciting and respectable than card gambling. A Christian had better attend and encourage others to attend, the gambling hell than the race course. A Christian had about as well bet on the cards or the race as attend, and encourage by his example others to attend, where the excitable and the young will be tempted to bet and so led to ruin. The guilt of gambling ourselves is no greater than to lead others into influences that tempt them to gamble. I cannot see how a Christian can find any pleasure in attending such places. He must forget all Christian feeling and desire to be able to see the excitement and fascinations that draw thousands of the young, the children, the excitable, into the influences that make gamblers and wrecks of so many souls. To enjoy these things, he must forget his responsibility to God, his obligation to his fellow-men, and be willing to encourage the wreck of virtue and honor. How can a Christian close his eyes and harden his heart for the time being to such influences and countenance what brings evil to so many souls, good to none?

Many have expressed mortification and sorrow that some of the daily papers that have so earnestly urged closing the gambling rooms in the city, as a temptation and injury to the

he is not a child of God. God says, "Preach to the whole creation;" a poor, weak, selfish man says that you shall not. Christ came to break down the middle walls and separating lines and to make all who believe in him one in Christ Jesus. Man says that they shall not be one in Christ. What presumption, sin, and rebellion!

A preacher or a church that for one moment would listen to such a plea is no servant or church of God. If a Christian can reach a man with the gospel and refuses to do it, he is guilty of that man's damnation, and God will so hold him accountable. It is time that all this nursing the antichristian spirit in our hearts and in the church had ceased once and forever. Outside of Christianity, it is an exceedingly narrow and selfish ignorance that would withhold helps of advancement and improvement from any human being. Intelligent, fair-minded people seek the advancement of the whole human family; the advancement of each one promotes the elevation of the whole, and the degradation of one drags down the whole. An intelligent selfishness would seek the good, the elevation, of all.

I do not know a preacher of any religious body that would refuse to preach to the negro. I hope that such a one does not exist. I have preached to them whenever occasion offered, and have regretted constantly that I could not give more time to work with them. A man that would refuse to preach to the negroes or any other race is no true preacher of Christ, and is not fit to preach to any one. I had much rather belong to and meet with a church composed of humble and earnest negro worshipers than to a church that would refuse to preach to negroes.

I doubt if any of us are capable of discharging our duty to the negroes in the true spirit of Christ. But if we will cultivate the spirit of helping them all we can, we will grow better qualified for the work of God; but if we foster the spirit that refuses help to them, we grow more and more disqualified for any work of God. To the extent that a man in spirit grows disqualified for any work of God, to that extent he grows unfitted for receiving and enjoying the blessings of Christ. Our own good and our own salvation are just as much dependent upon our helping the negro as are the good and salvation of the negro. We cannot kick him down to hell and ourselves rise to heaven. As we treat him, God will treat

repentance," he did not tell them to wait and do this before they were baptized; but after they had been baptized they were to live a course that proved that they had repented. Then the brother may not have been to blame wholly or in part for the bad feeling existing. He could only remove the cause so far as he had done wrong, and so encourage the other to do right. But a man's faith and repentance are not genuine unless they lead him to confess all of his wrongs to his fellow-man and seek to correct them. More stress should be laid on the practical results of repentance than is done in our teaching.

REPENTANCE AND REFORMATION.

I write you to solicit your advice in regard to a sister who is in trouble about her spiritual condition. She had been thinking for several years of joining the church, but put it off from time to time, hoping her husband would go with her; but last year she was attacked with nervous trouble and with forebodings of evil, and, becoming alarmed, she confessed Christ and was baptized. She attended church several times, partaking of the Supper; but her nervousness continued, with doubts as to having acted right. Doubting her pardon and acceptance with God, she ceased to attend. Her health has improved, but she is not entirely well yet. She is still dissatisfied, and thinks that she should go now and confess and be baptized; and then she says she is certain to have a good, clear conscience. At present she thinks she did not have the faith she ought to have had, and that she did not repent as she ought, and has made herself miserable about it. I find I cannot reconcile her to her action.

This condition of mind is not uncommon among Christians of a certain temperament. They are liable to fall into a morbid state of mind, look on the dark side of things, and, forgetful to some extent of the earnestness of their faith, become distressed in conscience and feel that the work ought to be done over again from the beginning. While we may see the cause of the trouble in such cases, it is frequently difficult to deal with it.

As a rule, it arises from a failure to distinguish between repentance and reformation of life. **Repentance** is the determination of the soul to turn away from sin, to cease sin, and, with the help of God, to sin no more. Reformation of life grows out of this repentance, yet is distinct from it. Repentance is in the heart, the turning from the love of sin. **Reformation** is the correction of our evil ways. The first has a definite time and is a distinct act of the heart. The latter is a life work as we from day to day or from year to year see the evil practices into which we have fallen and strive to turn from them and correct all wrongs. This explanation understood sometimes relieves the conscience of its torments. But sometimes it fails. While I do not believe that God forgives our sins for any work we have done, or as pay for obedience rendered, but as the mercy of God to penitent and trusting hearts, manifested by submission to his will, the object of baptism on the part of the subject is to satisfy the conscience toward God. If this cannot be effected on account of the distrust of the condition of the heart in the service rendered, I would always recommend an obedience that would satisfy the conscience. This seems to me the only possible solution of the trouble, if the conscience cannot be satisfied.

RESTITUTION. See **Altar, Leave Thy Gift Before The.**

RESTORATION, TIMES OF.

What are the **times of restoration** and the **all things** spoken of by the prophets in Acts 3: 20, 21? You can perhaps help me and others to better understand.

Jesus had been to earth and returned to heaven. Heaven must receive him until "the times of restoration of all things." Then "the times of restoration of all things" must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken and destroyed when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.

RESTORATION TO FELLOWSHIP.

What is necessary to be done when a wanderer wants to be restored? Is it contrary to the Scriptures for a sister to make her own statement? Should special sins be mentioned?

"Confess therefore 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.) "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) These are but general statements of the law of pardon for one who sinned in the Old and New Testaments. He was to confess his sins—not that he is sinful or has gone astray, but the specific sin or sins of which he has been guilty—and then those to whom he confesses it must pray with and for him, that his sins may be forgiven. But in all the statements of the case, I do not remember that the person to whom the confession shall be made is mentioned, save that when the wrong is done to a person, the confession is to be made to the person wronged and the wrong corrected so far as is possible. While a person must be willing to confess the wrong at all times and places proper and tell plainly the specific sin, there is no authority or sense in requiring a woman or man to tell salacious things to an audience of members or sinners. When both parties wish to do right, there is no trouble. One desires to confess the wrong. The other does not wish to require anything to humiliate or spite the other. When one person or many desire to do anything to spite and mortify the other, they need to repent and get on the confessional to confess their sins. Let the one not be shy about confessing the wrong and the others keep clear of a desire to humiliate or spite them, and all will work well. The Bible is not a book of forms and ceremonies.

REVELATION, IS GOD'S, COMPLETE?

There is a congregation of disciples near here that have been greatly disturbed by a preacher who affirms that certain apostolic epistles have been lost, and that we do not now have God's revelation complete as given for the instruction of the church, in this way raising the inference that, did we now have the lost epistles, there would be found authority for many things not mentioned in the New Testament of the present time. The wiseacre quotes Col. 4: 16 in support of this theory. Please give what light you can concerning the grounds of such a theory.

I suppose, then, that God failed to do what he intended to do for man. He intended to give full instructions to man as to his duty to God and to his fellow-man, and did send his Holy Spirit to the apostles, and have them to write all things needed; but then, by some slip in God's arrangement to care for them, they were lost, and now man can never be supplied with this needed but lost instruction. That was a wonderful oversight in God, after he had given his Son Jesus to die, and had sent his Holy Spirit to guide his apostles into all truth, to make no provision for the preservation of that truth. So the death of Jesus and the mission of the Holy Spirit were made vain by God's oversight! God as much preserved all things needful to life and godliness through his providence as he gave them through his Spirit. It is possible that there were epistles written that are not preserved; but, if so, there was nothing in them needful for man that is not found in the writings we have, else God failed to do what he sent his Son and Holy Spirit to do. But there is no evidence that there were other letters written than those we have. No ancient history tells of such. How do we explain Paul's reference to a letter written to the Laodiceans? A number of explanations are given. One that seems plausible is that different copies of the same letter were made. He tells these Colossians to see that the Laodiceans read the letter written to them. To do this they doubtless made copies of it and sent them to the Laodiceans. They hardly sent the original letter of Paul from Colosse to Laodicea. Biblical scholars think that the letter to the Ephesians was the same as that written to the Laodiceans. Some of the old copies have it marked, "To the saints at Laodicea," instead of "To the saints at Ephesus." Laodicea and Ephesus were neighboring towns. If a letter was written to the church at Laodicea, it was copied and sent to the church at Ephesus. This was much the larger church, and gave to it the name. It will be noted how similar are the letters to Ephesus and Colosse. But suppose we do not have all, who can supply the loss? The meaning of the contention is that God failed to do his duty in preserving the revelation, and that man is to supplement what God's mistake lost. It is to justify man in taking God's place.

RICHES, THE DANGER OF.

What is meant by **the last days?** Who are the **rich** here referred to? "The coming of the Lord draweth nigh"—does this refer to what we call **Christ's second coming?** (James 5: 1-9.)

The **rich** were those bent on riches, who sacrificed right and truth to attain them. Jesus once speaks of them as those who trust in riches. These all sacrificed truth and justice to attain riches. They hoarded their riches; so the garments became moth-eaten and their gold and silver rusted from disuse, and that rust would be a witness against them and consume their own flesh. This is possibly figurative to some extent, and meant that the riches they hoarded would cause their own ruin. That class of persons oppress and defraud their laborers as well as fleece the public, and the cry of the wronged ones will be heard in heaven and avenged by God. It is thought "the coming of the Lord" refers to the destruction of Jerusalem primarily, as this occurred soon after the letter was written; but the destruction of Jerusalem was a type of the final judgment. Then the Scriptures recognize that death to each one is equal to him to the coming of the Lord, when he will be judged according to that he hath done, whether good or evil. The Holy Spirit knew that the tendency of riches and the love of riches is to oppress the laborers, the weak, the helpless. In that age the laborers were much more helpless in the hands of the rich and their employers than they are in our age and country; and wealth has a tendency to make its owners heartless toward the poor. "The love of money is a root of all kinds of evil." (1 Tim. 6: 10.) There is unjust and unfair oppression of labor in our day, when the capitalists grow rich, and the laborers, who make the wealth, remain poor and oppressed. This teaching condemns this in spirit. It is growing fashionable now for our wealthy men to make public gifts to exalt their names. This is better than hoarding it. But this scripture demands that the laborer should be dealt with justly. A library or a school built by money unjustly taken from the laborers is a monument of dishonor, not of honor. In all the walks of life men should be just and fair to the laborers.

RIGHT HAND OF FELLOWSHIP.

Please explain Gal. 2: 9, 10. What was given to Paul and Barnabas? Was it money, or was it something else? How were they to remember the poor? Were they to give them of this world's goods, or were they to preach the gospel to them, or both? One of the best congregations in this county is divided over the right hand of fellowship. They have been practicing it. A brother from Alabama, recently located here, has called on them for chapter and verse, and they say they are going to practice it. Some of the members, among them an elder, have called for letters, because they cannot afford to practice something sinful. Did they do right, or should they have remained in the congregation?

The grace of God given to Paul and Barnabas was: he committed to them the work of preaching to the Gentiles, as he had committed to Peter and the other apostles the work of preaching to the Jews. He had given to them the Holy Spirit to guide them in this work. James, Peter, and John gave to them the hand of fellowship to express their approval of the work in which they were engaged. They were to remember the poor by preaching the gospel to them and by teaching the brethren that it was their duty to help the poor. They remembered the poor when they taught the Gentiles to send help to the poor saints in Judea. I do not think that there is any wrong in the hand of fellowship when its proper purpose is taught. The hand of fellowship was given by the apostles to express hearty approval of what those who received it were doing. Paul says: "When they received the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision." (Gal. 1: 9.) That means that they wished to express an approval of what Paul and Barnabas were doing, and they gave the hand of fellowship to express this approval. If this means anything, it means that we may give the hand of fellowship to any one whose course we desire to approve. I think that we ought to give the hand of fellowship much oftener than we do. We fail to encourage and strengthen our brethren in doing right. If we did it more frequently than we do, it would encourage many a weak and fainting brother and help him to continue faithful or to persevere in a good work. That is what James and Peter and John did. The work of Paul and Barnabas among the Gentiles had been called in question, and they had been discouraged by many. These apostles, to encourage them, gave them the hand of fellowship. We are certainly on safe ground when we give the hand of fellowship to one whose course we wish to approve or to encourage him in any work which he is doing. There is nothing in it establishing a ceremony or ordinance. There is no doubt that evil has grown out of wrong conceptions on the office of the hand of fellowship. It is often done as an act of receiving a man into the fellowship of the congregation. Evil frequently grows out of this. A man lives in and worships with a congregation for years, and does something wrong, then insists that he is not a member of that congregation because he never received the hand of fellowship. Such an idea is wrong and hurtful. A man who is a member of the church of God in one place is such wherever he goes, and is entitled to the fellowship of Christians and churches by virtue of his being a child of God. The fellowship of the church is shown in administering discipline as well as in bestowing approval and help. The thing, then, is to teach correctly on the subject, and then encourage all the expressions of approval and fellowship possible. Let us not make ordinances where God made none. I do not believe that a man ought to withdraw from a congregation so long as he thinks they are willing to hear and trying to obey God, even though they make mistakes.

SABBATH DAY, THE.

(1) Very earnest efforts are being made by Seventh-Day Adventists and Seventh-Day Baptists to bring about Sabbath keeping. They claim that the Sabbath law was given at the creation of the world to all men, and that it was to be observed during all time. Their arguments are giving us much trouble, and we would like for you to answer a few questions on this subject. First, when and why did God give the Sabbath law?

The seven days as a division of time was doubtless adopted by Adam from the work of creation; but in the Bible there is no evidence that the seventh day was observed as a day of rest until after Moses led the children of Israel out of Egyptian bondage. There are allusions to the week in Genesis, where Laban said to Jacob concerning Leah: " Fulfill the week of this one, and we will give thee the other also." (Gen. 29: 27.) "And Jacob did so, and fulfilled her week." (Verse 28.) From the days of the creation the number seven became a rounded or complete number, as ten is to us. The division of time, we are told by those who investigate these questions, into the seven-day week, is common among all the old nations of the East.

In the law of the Ten Commandments, given through Moses to the Jews, is: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." (Ex. 20: 8-11.) While God blessed and hallowed, or made holy, the Sabbath day, because he finished his work and rested from his labor on the seventh day, it has been a matter of doubt and uncertainty whether it was given as a command to be observed by men previous to the exodus. The Bible gives no intimation of either a command being given or of its observance by any of the patriarchs. If it had ever been given, the Jews had lost sight of it.

The Sabbath was first given as a day of rest from labor for man and beast. In Deut. 5: 14 the command is repeated very much as in Ex. 20: 8, save that he adds: "That thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." This seems to declare that the command to them to keep the Sabbath grew out of their servitude in Egypt, which was bitter and relentless, and remembrance of what they suffered is given as a special reason why God required that its benefits of rest should be granted to their servants. They had doubtless suffered from unremitted toil, without a day of rest. It was God interposing his authority to secure for their servants and beasts the benefits of a day of rest against the greed and rapacity of masters. The Sabbath, then, was hallowed as a day of rest sacred to God; and in thus ordaining honor to God, blessings to man and beast were secured.

(2) Was the Sabbath commandment a moral or positive law?

The observance of the Sabbath seems to have been regarded as more sacred than any other of the Ten Commandments. The first and greatest was to honor God. The keeping the Sabbath was a test of fealty to God. The desecration of the Sabbath was more frequently made the ground of condemnation and punishment of the Jewish people than any other sin. Jeremiah (17: 21-27) says: "Thus saith Jehovah, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work: but hallow ye the Sabbath day, as I commanded your fathers. But they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, and might not receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the Sabbath day, but to hallow the Sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. . . . But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (See also Isa. 1: 13; 56: 4; Lam. 1: 7; 2: 6; Ezek. 20: 12; 22: 8; Hos. 2: 11; Neh. 13: 15-22.)

Is there any reason why this command concerning the Sabbath should be more sacred or its violation be a greater sin than other commands? "And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my Sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. . . . It is a sign between me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31: 12-17.)

The Sabbath is here said to be a sign between God and the Jews—a sign, or test, that they own him as God—a pledge that he would own and bless them as his people. The observance of the Sabbath was made the test of their loyalty to God. God in all dispensations has had special tests of loyalty.

Those tests of loyalty are called "positive institutions." A positive institution is one that depends wholly upon the authority of the lawmaker for its observance. A moral institution is one the doing of which brings the good, the fitness of which can be perceived by human reason, and which men might be led to perform because they see it brings good. Such institutions can never be a clear test of loyalty to God, inasmuch as the man who performs them may be unable to determine in his own mind whether he observes them from the desire to obey God or because his own wisdom approves them. An ordinance which requires self-denial on his part, which runs counter to his fleshly feelings, and in which he can see no good, and which rests solely on the authority of God, makes a direct appeal to his loyalty, and tests his confidence in and willingness to obey God. The observance of such an institution is a sign that man is loyal to God, and on the manifestation of this loyalty God pledges blessing to man. The Sabbath day was of this nature; for, while it worked good to man, as all God's appointments do, it required the denial of his fleshly appetites, renunciation of the worldly desires, and in it man's wisdom could see no good. The Sabbath was the positive ordinance of the law of Moses, the test of man's fidelity under that law. Ezekiel (20: 12) says: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." The Sabbath was a test of their loyalty, and in their loyalty were they to know that God was their God and blessed them. Ezekiel proceeds to say (verse 16): "Because they rejected mine ordinances, and walked not in my statutes, and profaned my Sabbaths: for their heart went after their idols." The polluting of the Sabbath was disloyalty to God equal to their heart going after their idols. They violated their oath of allegiance, they failed to stand the test of loyalty to God; so he says their hearts went after idols, followed their natural fleshly desires and served other gods that are no gods.

(3) Is the Sabbath law still in force, or has it been abolished?

It will be noted that it was a covenant between God and the children of Israel. "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations." "It is a sign between me and the children of Israel forever." It was not given to others. That covenant was fulfilled by and in Christ Jesus and then taken out of the way. Paul says: "If the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away." (2 Cor. 3: 7.) "For if that which passeth away was with glory, much more that which remaineth is in glory." (Verse 11; see also Gal. 4: 22-31.) The law written on stones, which was the Ten Commandments given by Moses, with all the laws and ordinances, was taken out of the way by Christ, and the new covenant in Christ was ordained. Are the Ten Commandments in force? The law of Moses, as a whole, became contrary to the good of man, and was fulfilled by Jesus and taken out of the way. Jesus took the old testament, or covenant, out of the way, and gave them the new testament, or covenant.

Jeremiah foretold: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . This is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." (Jer. 31: 31-33.) This means that the new covenant will take hold of the heart, and excite the love and enlist the feelings as the old did not. Paul says of the old covenant: "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." (Heb. 9: 19.) "It was necessary therefore that the copies of things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. . . . So Christ also, having been once offered to bear the sins of many." (Verses 23-28.) The blood of Christ sealed the new covenant. "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." (Heb. 10: 19, 20.) Paul distinguishes the two covenants as the law and the faith of Christ: "We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified." (Gal. 2: 15, 16.) Paul keeps up the difference between the two covenants through chapter 3. He says: "So then they that are of faith are blessed with faithful Abraham. [Abraham was justified by faith, not by the law of Moses, which was not given for four hundred and thirty years after Abraham.] For as many as are of the works of the law are under a curse. . . . No man is justified by the law before God. . . . The law is not of faith. . . . Christ redeemed us from the curse of the law. . . . What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made. . . . But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor." (Gal. 3: 9-25.) Jesus came to fulfill the law—take it out of the way. "God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons." Here it is expressly said that the law written on stones—the Ten Commandments—was done away, and superseded by the more glorious ministration of the Spirit.

The old was done away. All that was good for man in it was adopted into the new ministration. The Sabbath law was not adopted into the new testament. The old and the new testaments stood related to each other as an old constitution of a State after a new one has been adopted stands to the new. All that is of permanent good in the old is brought into the new. Then the new constitution is construed and applied in the light of the old. The Sabbath was never changed from the seventh to the first day of the week. The Sabbath law was repealed when the law written on stones was taken out of the way; and under the new covenant the first day of the week was instituted as the day of worship by the resurrection of Jesus Christ from the dead. There is not a command or admonition in the New Testament to observe the Sabbath.

All the Ten Commandments are reënacted by Christ, save the one to keep the Sabbath. It is not. It was a positive law. It depended wholly upon the authority of God for its observance. When that authority was withdrawn, there was no authority for its observance. There is now no law for keeping the Sabbath. The Sabbath was never changed from the seventh to the first day of the week. The Sabbath was abolished with the Jewish law. Christ Jesus, by his resurrection from the dead, ordained the first day of the week as the day of worship for his children. Smith's Bible Dictionary says: "The Epistles, it must be admitted, with the exception of one place (Heb. 4: 9), and perhaps another (Col. 2: 16, 17), are silent on the subject of the Sabbath. No rules for its observance are ever given by the apostles; its violation is never denounced by them. Sabbath breakers are never included in any list of offenders. Col. 2: 16, 17 seems a far stronger argument for the abolition of the Sabbath in the Christian dispensation than is furnished by Heb. 4: 9 for its continuance; and while the first day of the week is more than once referred to as one of religious observance, it is never identified with the Sabbath, nor are any prohibitions issued in connection with the former, while the omission of the Sabbath from the list of 'necessary things' to be observed by the Gentiles (Acts 15: 29) shows that they were regarded by the apostles as free from obligation in this matter." (Article on "Sabbath," Volume IV., page 2764.)

Christ observed the Sabbath, met with the people in the synagogues, taught them, healed them, taught that acts of mercy should be performed on this day, but from the beginning of his ministry asserted his authority over it, and clearly prepared the mind of his disciples for its being taken out of the way. Matthew says: "At that season Jesus went on the Sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the Sabbath. But he said unto them, Have ye not read what David did when he was hungry and they that were with him; how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the Sabbath." (Matt. 12: 1-8.) Many contend that Christ only corrected the extremes into which the Jews had run in the observance of the Sabbath. An examination of the law as given and executed by Moses will not sustain this view. "And while the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it had not been declared what should be done to him. And Jehovah said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses." (Num. 15: 32-36.) Surely this was a more rigid observance of it than Christ required. The Jews were not allowed to gather on the Sabbath day the manna that God sent from heaven; now Christ carries his disciples through the wheatfields, and they gather the heads, rub out the grains, and eat. He appeals to the fact that David set aside the law, and the priests by authority of God habitually cooked the showbread on the Sabbath. This shows that the Sabbath law could be set aside by divine authority. So he, as the Son of God, asserts that he is Lord of the Sabbath, and has power to set aside the laws concerning it. The Jews met on the Sabbath day in the synagogues. The apostles met with them, as they did at other assemblies, to teach them; but after the resurrection of Christ the apostles observed no day as the day of worship, save the first day of the week. See **Law of Moses and Law of Christ.**

SAMARITANS, WHO WERE THE?

Were the Samaritans Jews or Gentiles? I understand that the world was divided into two classes—Jew and Gentile. Smith's Bible Dictionary says they were Babylonians. If so, they must have been Gentiles.

In the days of Rehoboam, son of Solomon, the ten tribes broke off from the house of David. "And Jeroboam said in his heart, Now will the kingdom return to the house of David: if this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan." (1 Kings 12: 26-30.) He rejected the regular priests and made priests of the lowest of the people. These ten tribes were called "Israel" in contrast with Judah, the two tribes that remained loyal to the house of David. Israel went into apostasy earlier than Judah. They were carried into captivity. "So Israel was carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof." (2 Kings 17: 23, 24.) The strangers brought to Samaria were attacked by lions. "Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the law of the god of the land. So one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear Jehovah. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. . . . So they feared Jehovah, and made unto them from among themselves priests of the high places, who sacrificed for them in the houses of the high places. They feared Jehovah, and served their own gods, after the manner of the nations from among whom they had been carried away." (2 Kings 17: 27-33.) No doubt many of the poorer classes of Israel were left in the land. Judah more and more rebelled against God. Some commingled themselves with Israel; so they became a mongrel race with a mixed worship. Their proximity to and association with the Jews kept alive a knowledge of the true God, though his worship was corrupted and his service mingled with the service of the gods of the nations whence they came.

At the return of the Jews from captivity and the rebuilding of the temple at Jerusalem the Samaritans sought to defeat the works of the Jews. Feelings of bitterness, fostered from the original separation, were intensified by these things. The city of Samaria was the capital of the country ruled over by these people; so they were called **Samaritans**, and the land they inherited was called **Samaria.** The bounds of Samaria were regulated by the country they held. Originally all the northern section held by the ten tribes was embraced in Israel. In the days of the Savior the northern section was known as **Galilee**, and was largely inhabited by the Jews, while the middle portion (a small section) was held by the Samaritans; so that in passing from Judea to Galilee they must needs pass through Samaria. Jacob's well was there—a well on the land bought by Jacob of the sons of Hamor (Gen. 33: 19), on which was a well called **Jacob's well** because he had it dug.

SANCTIFICATION AND HOLINESS.

We have a band of Holiness people here that rely mostly on Paul's letter to the Hebrews (12: 14-18; 6: 4-7) to prove their doctrine.

Sanctified means set apart to a specific purpose or end. All Christians are sanctified in that they are set apart to the service of God. All the vessels and implements used in the service of the temple were sanctified, set apart to the service of God, although they had no moral quality. The church at Corinth were all addressed as **sanctified** or **saints**, although they had among them quite a number of unworthy saints. Read the first verses of the letters to the Romans, Corinthians, Ephesians, Philippians, and Colossians, and many other verses in these different letters, and see the terms **saint** and **sanctified** are applied to all who claimed to be Christians, regardless of their degree of consecration or perfection of character.

There are degrees of sanctification, just as there are degrees in Christian knowledge and fidelity to Christ. The growth in sanctification and holiness is to be attained by a study of, and obedience to, the word of God. An increase in knowledge and fidelity is to be gained by a constant and persistent study of God's will and a daily effort on our part to bring ourselves in obedience to that will.

The idea that religion in any of its parts, in a first or second blessing, is to be obtained otherwise than through learning the word of God and striving faithfully to do the things commanded, is a sad mistake that results in the perversion of religion from a faithful, self-denying service to a spasmodic feeling or impulse of excitement to be gotten or felt. True religion is to be felt and appreciated, not as fleshly excitement or emotion, but as the result of right thinking and doing. It is the abiding consciousness of duty performed to the best of our ability. This feeling of joy and happiness that thus comes is permanent and enduring. All excitements of the fleshly emotions are deceptive and ephemeral.

The idea of holiness or sanctification that places people beyond the temptation to sin while yet in the flesh is unscriptural and deceptive. Jesus felt all the temptations to sin that men in the flesh feel. The difference is that he resisted the temptation and did not sin. No human being does this. He "hath been in all points tempted like as we are, yet without sin." (Heb. 4: 15.) This temptation to sin continued in him until it was purged out through suffering. "For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." (Heb. 2: 10.) The emotions of sin that dwelled in the body of Jesus, as in all fleshly bodies, were purged out only by the sufferings that he endured, that ended in his death. This is the meaning of Jesus' disavowing that he was good. When called **good,** he said: "Why callest thou me good? there is none good but one, that is, God." Which means that so long as the sinful impulses raged within him he refused to be called **good.** These impulses to sin were purged out through suffering that brought death; and when he was freed from this temptation to sin, "though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) Jesus did not claim that he was free from sinful impulses until he had suffered. For a human being to claim exemption from the disposition and temptation to sin is to claim superiority to Christ. It is to commit a gross sin of assumption, if not of presumption, and is akin to sacrilege in the sight of God. It is arrogant, self-righteous, presumptuous, and cannot be pleasing to God. God was pleased with the publican who stood afar off and cried: "God be merciful to me a sinner." The self-righteous have always been offensive to God; and Jesus says that he did not come to call such, but sinners, to repentance. The thought and pretense of sinlessness is itself a sin and an evidence of gross sinfulness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.)

Hebrews, as the contents clearly show, was written to the converted Jews, or Hebrews, to show the great superiority of the law of Christ to that of Moses, and the danger of turning back from the law of Christ to that of Moses. Both the passages mentioned are warnings against this, with the fearful dangers told. Instead of going back to the law of Moses, which could never make those who came to it perfect and could not free them from sin. they must go on to perfect themselves in the law of Christ. The Christian life is a regular and continued growth in Christ from a babe unto the stature of full-grown men and women in Christ. These passages warn that if they gave up Christ and went back to Judaism, there was no hope for salvation. They would receive the penalty of forsaking Christ. It is just as sinful to give up Christ and go back to other ways of sin as to go back to Judaism. See **Perfect, Can a Child Become?**

SANCTIONING UNSCRIPTURAL THINGS IN SECTARIAN REVIVALS.

Will you do me the kindness to set me right as to my duty in reference to attending Methodist revivals here? When I attend, I am asked to "stand up" and in other ways to assent to and sanction many unscriptural "tests" and practices. Now, if I do not do as the preacher requests, he very angrily refers to certain "stumbling-blocks" that are present, etc. On the other hand, if I do not go to their meetings, they characterize my actions as full of prejudice toward them. I would be glad to hear from you as to the proper course to pursue.

The first thing a man should fix in his mind is that he will partake in no wrong and do nothing that will encourage others in wrong. If that demands that he should stay away from the Methodist or other revivals, he must do this. A Christian cannot do or encourage in religion what is contrary to the law of God. But I do not think it requires that we should stay away from their services. When I was younger, I attended their services oftener than I find time of late to do. I frequently met the difficulties our brother mentions. Once, in Maury County, Tenn., I held a meeting, preaching twice a day for ten days. A Baptist preacher attended every discourse and indorsed all I preached, he said. On Lord's day, when we attended to the Supper, he left the house. At the close of the meeting he told me that the Baptists would hold a meeting soon, near by, and insisted that I attend. I promised him that I would, and the first time I went he called on every one present who wished a revival of religion to kneel down and unite with them in prayer for it. I declined to kneel, as I did not wish the kind of revival they were seeking to arouse. He reproved me publicly for it. So soon as the services closed, I went to him and said: "You attended our meeting, and we asked you to indorse nothing that you disapproved. When we attended to the Supper, you left, although you believe it is right to partake of the Lord's Supper; but no one complained. You asked me to attend your meeting, and you ask me to do something that you know I believe wrong. When I decline doing it, you reprove me." By the time I was through, he said: "I ask your pardon; I will not so treat you again." He did not, and I think he did not ask others to do it, because of my presence. I tell this to suggest that perfect frankness in letting all know your convictions, and that you cannot violate them, is the best and only way to avoid trouble. To let them know that you cannot approve things that are not required is the only true way out of all difficulties and is the only way to bear true witness for the truth.

SATAN.

In Rev. 12: 7-9 we read: "And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." Now, there was a question sprung by reading this chapter in our Lord's-day meeting that the devil once was an angel of God in heaven and by transgression was cast out. Is there any scripture to show or prove that he was an angel?

It is generally accepted that Satan was once an angel; it is inferential, rather than positive. Peter says: "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness to be reserved unto judgment," etc. (2 Pet. 2: 4.) Jude (6) says: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." John says: "And there was war in heaven; Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." (Rev. 12: 7-9.) These, as now occur to me, constitute the scriptures which suggest the idea. Other passages would indicate that he was wicked when in heaven. John (8: 44) says: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth." (See 1 John 3: 8.) Putting these scriptures together, it seems to me that Satan was in heaven with a number of servants, or angels, who sinned, as it is now on earth, and the heaven underwent the same kind of purifying process that the earth is now undergoing. When sin is cast out of earth, it will be annexed to heaven as part of heaven. See **Angels, Fallen.**

SAUL, CONVERSION OF.

Will you give a scriptural reason why the Lord did not tell Saul, on his way to Damascus, that his sins were forgiven, as he did to many others before his ascension, and before he had said to the apostle Peter that he would give to him the keys of the kingdom?

Jesus had said to his apostles just before his ascension: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." (Matt. 28: 19.) "Go ye therefore" means, Go by the authority that has been given to me—the authority that has been given to me, or given to you, to go and teach the nations the way of life, bring them into the church of Jesus Christ, and teach them to do all things as servants of God that I have commanded you that my servants should do. These apostles were the ambassadors of Christ to the world. Hence, Paul says: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (2 Cor. 5: 18, 19.) Here he tells plainly that "the ministry of reconciliation," "the word of reconciliation," had been committed to the apostles and disciples. If he had committed it to them, he could not administer it himself without discrediting them. The outpouring of the Spirit on the day of Pentecost and all the miraculous gifts bestowed on the apostles that enabled them to work miracles were to confirm them as his apostles and to enable them to show to the world that they had the right to proclaim the words of reconciliation to the world. As they were intrusted with the words of reconciliation to the world, all can see that Jesus honored himself and his words by confirming them, and not by discrediting them. Had Jesus himself ministered the words of reconciliation after he had sent the apostles into all the world to "preach the gospel to every creature," he would have discredited them and their mission. He would have said by such an act that he had not committed it to them, or that, although he had given them some power and authority, they were not competent to do the work, so that he must necessarily himself engage in it. "The gifts and callings of God are without repentance" means that gifts and calling to a work, once bestowed on persons, he does not take them from them. Once having given this work into the hands of the apostles, he would not take it into his own hands, but would confirm them in the work by sending persons to them to learn "the word of reconciliation."

Hence, in the next verse, he says: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." (2 Cor. 5: 20.) Jesus having sent them as his ambassadors to do this work, he could not do it himself without dishonoring them and his own provisions.

Inasmuch as he desired to make Saul an apostle, to commission him as a coambassador with the other apostles, he must appear unto him for this purpose to enable him to be an apostle. Apostles must have seen the Lord and be sent by him. He had not delegated that power to others; hence there can be no apostles since the days of Jesus Christ. Paul says: "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service." (1 Tim. 1: 12.) "Whereunto I was appointed a preacher and an apostle, . . . a teacher of the Gentiles in faith and truth." (1 Tim. 2: 7.) "And last of all, as to the child untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because

I persecuted the church of God." (1 Cor. 15: 8, 9.) Which means that the appearance to him after death was as to one "untimely born" to be an apostle. But he appeared to him to qualify him to be an apostle.

Paul, speaking of the appearance of Jesus to him, says: "But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee." (Acts 26: 16, 17.) Jesus appeared to Saul to make an apostle of him, but did not take upon himself the work that he had committed to the apostles and prophets. So when Saul had seen Jesus in his glory and learned who he was, Jesus sent him to Damascus to learn from the chosen disciple what he should do to be saved.

Another reason why he did not tell him that he was saved was because he was not then saved. He must enter Christ. To enter Christ, he must be baptized. There was none with him to baptize him. Jesus did not personally baptize while on earth, much less would he do it after he had left the earth. So when Saul asked him, "What shall I do, Lord?" the Lord said unto him: "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22: 10.) "They led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink." (Acts 9: 8, 9.) "And he hath seen a man named Ananias coming in, and laying his hand on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake." (Acts 9: 12-16.)

Now Jesus, before he committed the ministry of reconciliation to the apostles when present, knowing the hearts of all men, could forgive sins as he saw fit. After he had done this, in the commission he gave the test by which men must be tried, and none could promise forgiveness without compliance with the test. That test of faith was baptism, and baptism requires the services of another. So Jesus, honoring his own law and his own ministry, sent Saul to the man of God to learn the way and receive his services in complying with the conditions.

SECRET ORDERS. See **Fraternal Orders.**

SECTARIANS IN THE WORSHIP.

Is it right or wrong to ask a sectarian to get up and read a chapter in the Bible where they take a part with us in the Sunday school, and should they offer prayer after reading?

I would say that it is wrong to encourage sectarianism in any way, if we can tell which are sectarians. But my observation is that it takes a sectarian to ferret out a sectarian, just as "it takes a rogue to catch a rogue." Unfortunately, all the sectarians are not in sectarian churches; and I hope that some in sectarian churches are not sectarians. Things get badly mixed in this world. Sometimes people who wish to obey God are born and reared in sectarian influences. A man who loves party more than he loves God is a sectarian. A man who divides the church of God for a theory or teaching not required by God is a sectarian. A person who pushes an idea or practice not required by God, to the disturbance of the peace of that church, or that exalts a human opinion or practice to an equality with the commands of God, is a sectarian and a heretic.

There are some in nonsectarian churches who are sectarians, who violate the laws of God in order to oppose sectarians. They are sectarians in their opposition to sectarians. There are some in sectarian churches who will obey God and follow him in spite of the sectarianism of the churches in which they find themselves. As examples, there are persons in the Baptist, Methodist, and Presbyterian Churches who were baptized to obey God rather than to please the sects. In this they rise above the sectarian spirit, despite the parties in which they find themselves. They ought to get out of the sectarian churches, but they see so much sectarianism in the nonsectarian churches that they think they are all alike.

Peter and John, Paul and Barnabas, all met with the sectarian Jews at their times and places of worship and participated with them, that they might find an opportunity to speak a word for the truth. I do not think it hurts any man, sectarian or sinner, to read the Bible anywhere or at any time. I do not think it hurts any one to hear the Bible read by sectarian or sinner at any time or place. The great end is to be true and faithful to the truth and at the same time kind and sympathetic with those in error. The nearer we can do these two things, the more like Jesus we will be and the more sinners and sectarians we will save.

SECURITY, GOING.

Give us some light on going security. A brother buys a piece of property and gives another brother for security on the note. Is it right for this security to pay this debt when he did not get the benefit of the property? If it is brought before the church, have not I, as elder, the right to ask this brother to release the security on the note?

It was wrong for the brother to go in debt; it was wrong for the brother to go his security. Both are clearly condemned in the Bible. "Owe no man anything, save to love one another." (Rom. 13: 8.) James says that we must not say that we will do this or that at a certain time, for we know not what a day may bring forth. The book of Proverbs is a compend of the wisdom that God gave to Solomon to guide him, and he gave it to the world for the benefit of the world. It is the wisdom of God applied to the affairs of the world. It is as true now as at any age of the world. He continually warns against suretyship. I sometimes think it a pity that every man who goes security does not have to pay it. They would all quit it then. A more senseless thing never was done. Why should I risk my property and character when I get no good of it?

But when A has a piece of property that B wishes to buy, but has not the money, and A is unwilling to trust B, C tells A: "If you will let B have that property, I will see it paid." He does this in giving security. C, as an honest man, is bound to see it paid, otherwise he has defrauded A out of his property. A trusts C, not B. Of course, if B is able to pay it, as an honest man, he is bound to do it to A first; but if C has paid it to A, then B is bound to pay it to C. But if I understand this case, C went security for B, and before it is paid he wants to get off of the note. Of course he could not get off without satisfying A, whom he had induced to sell the property. Is B bound to let him off? That depends on so many contingencies that it is difficult to answer. Possibly he is not able to satisfy A and do it. Possibly C's going his security induced him to buy the property, and there is no one else that he could ask to go his security. It takes a goodly degree of cheek to ask a man to go security, to pay my debt if I fail to pay it—at least it would in me. If C was guilty of the folly of encouraging or helping G to go in debt by going his security, he ought to bear the results of his folly like a man and do the best he can with it.

I cannot see the justice of the elder of a church or any one else asking B to ask another man to involve himself to release C, when C has voluntarily involved himself, and by this helped B to get in debt. Possibly if C had not gone security, the debt would not have been made. Of course, if B misrepresented matters or has pursued an unjust course since C went his security, he should be dealt with for it. If he tries to evade the payment of the debt or shows indifference to it, he ought to be dealt with as a dishonest man. Any man that gets the property of another and is indifferent to paying for it, or of paying any just debt, is dishonest, and should be dealt with as such. Every Christian should keep out of debt, and ought to refuse to go security; but if he does either, he ought, in an honest, manly way, to meet the obligations. Otherwise he is not honest. The church needs to be educated up to a sterling honesty in its dealings; for God loves honesty, and to fail to be honest brings much reproach on Christ and his cause. See **Debt, Paying.**

SEEING GOD.

Please harmonize John 1: 18 with Gen. 32: 30. Did Moses see God? Did not Adam see God?

God is Spirit, and no fleshly eye ever beheld a spirit. The fleshly eye can see only material things. God has made material manifestations of himself, and men have seen these and called this seeing God. Jesus said: "He that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14: 9.) When the Scriptures speak of men seeing God, they mean that they saw some material manifestation of his presence. When they say that no man hath or can see God, they refer to his real spiritual being.

SERMON ON THE MOUNT.

Can you show that it is a Christian's duty to try to obey everything taught by Christ in the sermon recorded in Matt. 5-7 and in Luke 6? While the multitudes heard him speaking, can you show that it was expected that any but the twelve chosen disciples should obey everything taught in this sermon? Should not Christians in this age go to the Epistles, rather, for teaching as to their duty?

Jesus commanded the apostles to teach those who were baptized "to observe all things whatsoever I have commanded you." (Matt. 28: 20.) This would include what was taught in the Sermon on the Mount. The Sermon on the Mount is the summing up, the announcement of the great principles that were to govern in his kingdom. The Epistles and all the teachings of the apostles are a reiteration of his teachings and the application of them to the affairs of life as they arose.

God gave the Ten Commandments, through Moses, as the constitution of the Mosaic economy; and then the books of Exodus, Leviticus, Numbers, and Deuteronomy are the laws enacted under that constitution, and the judgments formed in the application of the laws to the cases as they arose in the administration of these laws. So the Sermon on the Mount is the presentation of the great fundamental principles of the Christian dispensation, and the Epistles are the application of these principles to the conditions of life by the Holy Spirit. Then there is not a single principle taught in the Sermon on the Mount but what is reiterated and applied in the Epistles. Had the apostles failed to teach a single principle that Jesus taught them in the Sermon on the Mount or at other times, they would have violated the command to teach them "all things whatsoever I have commanded you." The Epistles are the application by the Holy Spirit of the truths and principles taught by Jesus in this sermon and at any other time to the apostles. They were to teach others what he taught them. Then these teachings of Christ were to make men like God, that they might be fitted to dwell with him. Do not all Christians need to be trained into a fitness to dwell with God as much as the apostles did?

One can find the principles and the duties of life presented in the Epistles; he can find these principles much more concisely and connectedly set forth in the Sermon on the Mount. It is like a lawyer taking the laws, and then searching the decisions of the courts construing and applying the laws.

The Sermon on the Mount is a presentation of the principles that prevail in heaven. They are given that man may practice them here and by this fit himself to live in heaven.

SHEEPFOLD, THE.

(1) Please explain John 10: 1-9. What is meant by **the sheepfold** in verse 1?

It refers to Jesus as the Shepherd coming to his fold. John the Baptist is the porter, who prepared the people for him, or opened the door and introduced him to the flock. He would not open to another coming in some other way. The basis of the illustration is said to be that in the Eastern countries flocks are gathered by the shepherds to a common fold at night and locked in, and one porter guards all. In the morning the shepherds come, to whom the porter opens the door, and they enter through the door, and each flock knows the voice of its shepherd and comes at his calling. One not coming in at the door is a thief and a robber. Any one coming who claimed to be Christ, but who did not come in the regular way, and to whom John, the porter, did not open, would be an impostor to be avoided.

(2) What do they go in and out of, and what is the pasture they find? (Verse 9.)

The sheep go out of the fold to get food, pasture, and water, and go in to find protection from beasts of prey and robbers. Because pasturage and protection are found by being led out and in, when calling his disciples his **sheep**, he calls the food and protection given them by the terms by which the sheep get these; just as he calls those who mislead his sheep for gain, **thieves** and **robbers**; just as he says our hearts are sprinkled from an evil conscience, because sprinkling the blood of purification was the method of purifying the Jews from fleshly uncleanness. The means are used to indicate the results. " Going in and out " is used to indicate the results that follow food and protection. So, giving food and protection to the children of God by Jesus is represented as leading them out and in, because that is the way sheep get food and protection.

SIGNS SHALL FOLLOW THEM.

What is meant by "these signs shall follow them that believe?" (Mark 16: 17, 18.) Does it apply to all who should believe on him for all time?

Jesus did not say that all who should believe on him would be able to perform these miracles. He said that these signs should follow those that believe. A good deed or a bad deed follows a man and his children by being told and repeated concerning him, and to the credit or shame of his family. That is what we mean by their deeds following them. The apostles, fathers, and founders of the church of God on earth performed these miracles, signs, and wonders, and did all things here enumerated. They follow as the heritage of the church of God through all ages, to strengthen it, vindicate its divine origin, and to show that the truths thus approved are sure and certain. This is all that is meant by signs following them. These miracles follow the church as the good deeds of a father follow the children, to give them honor or shame. "They shall cast out devils" refers to the apostles and prophets and inspired persons of early times. These do follow the church and give it character to-day. See **Spiritual Gifts.**

SIN AGAINST THE HOLY SPIRIT.

(1) Will you please explain for me what sinning against the Holy Spirit is? (Matt. 12: 31, 32.) Some of the brethren think it is a particular sin, and, if committed, cannot be forgiven in this world or the world to come.

There have long been differences on that subject. Many hold that those who charged Jesus with casting out devils by Beelzebub committed the sin against the Holy Spirit; the connection will bear that interpretation. Still, it will bear another construction. These persons sinned against Jesus in making this charge. He warns them: "You may sin now against me, and find opportunities to repent; but the Holy Spirit will come, and if you reject him as you now do me, there will be no forgiveness, neither here nor hereafter." The Holy Spirit was not the lawgiving and directing power at this time; it was not giving the law, so could not be sinned against. After he came as the lawgiver and ruler, then to reject his teaching would be to sin against him. Until Jesus came as the ruler and representative of God, men could not sin against or blaspheme him. They knew nothing of him; so until the

Holy Spirit came as the guide and ruler and gave laws, none could sin against the Holy Spirit. Then, until the Holy Spirit came, none could sin against him. This is contrary to the generally received idea, but it is the only interpretation that I can harmonize with the other scriptures. Those who maligned, persecuted, and murdered Jesus did find forgiveness when brought by the Holy Spirit to repentance. The facts seem to be about this: Jesus came and performed his mission; many rejected him. After he returned to his Father's throne, the Holy Spirit came to confirm the truth he taught and to add to his testimony; but when the Holy Spirit had performed his work, borne his testimony, there would be no further testimony or witness, and he who rejected his testimony then would be left to his own fate without further efforts to save. In other words, the Spirit would complete the testimony and would exhaust the provision that God had made for saving man. If man rejects these, there is nothing more to reach him. There would be no more sacrifice for sin or provisions for mercy. According to this, the rejection of the teaching of the Holy Spirit and the refusal to be led by these teachings is the sin against the Holy Spirit. It is true that, after stating it, he said: " Because they said, He hath an unclean spirit." (Mark 3: 30.) Many conclude that he meant charging him with having an unclean spirit was this sin against the Holy Spirit. I think this is not what is meant. They made this charge of acting by the power of the devil against him, and he warns them that they might do this now to him and find forgiveness; but if they so rejected and treated the Spirit when he came, there would be no forgiveness. The sin can be committed now, and it seems a persistent refusal to obey the laws of the Spirit constitutes this sin. Any disobedience persisted in will be a sin against the Spirit.

(2) What is blasphemy against the Holy Spirit? (Mark 3: 28-30.) Can any one that has never been baptized into the kingdom of Christ commit that sin?

Blasphemy means to speak evil of, to reject or refuse. I think that blasphemy against the Holy Spirit is to rail upon, reject, refuse, misrepresent, and pervert the work of the Holy Spirt. To do this in the face of the clear manifestations of spiritual power in the times of the Savior seems to have been to blaspheme against the Holy Spirit.

SIN AND EVIL.

Please explain whether or not God created all things, both good and evil. If he did not create all things, give us the origin of sin and the devil. Please, also, state the difference between sin and evil.

The Bible says that God created all things. "I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." (Isa. 45: 7.) Sin is the violation of God's law; evil is the punishment that comes on the violation of the law. God ordains that evil shall come upon the sinner; it is the penalty for violated law. James (1: 13-15) says that sin came into the world through lust. God created man with faculties and freedom to desire good and bad. He yielded to the evil desires and he violated the law of God. This is sin. Sin is not an independent entity, but is the quality of an action that sets aside the law of God. See **Evil, Does God Create?**

SIN, PRESUMPTUOUS.

The following statement from your pen is liable to be misunderstood. I think the sentiment it expresses has done, and is doing, much harm. The statement is as follows: "To substitute man's ways for God's was first instigated by Satan in Eden, and is a greater sin than neglect of duty. It is willful usurpation of God's place. The other is human weakness." The sin of neglect will be punished as severely as any sin we know anything about. "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25: 41.) Why? Neglect of duty. Read what follows. (Verses 42-44.) Again: "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: 2, 3.) Here the two sins of transgression, or going beyond, substituting man's ways for God's, and the sin of neglect are classed together as deserving the same degree of punishment. Note another passage: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. 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." (Heb. 10: 25-27.) In this passage the sin of neglect seems to be as willful a sin as the sin of presumption, and it would be hard to find severer language than that regarding it. To call such sin only a "human weakness" eases the consciences of many down the road to ruin. Unless they repent and go to work, many will be spewed out of the Lord's mouth, though "loyal" against "innovations," for the negative sin of doing nothing.

Notwithstanding all that, God does say: "But the soul that doeth aught with a high hand, whether he be home-born or a sojourner, the same blasphemeth Jehovah; and that soul shall be cut off from among his people. Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." (Num. 15: 30, 31.) For this presumptuous setting aside God's law there was no forgiveness. "And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before Jehovah thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel." (Deut. 17: 12.) " 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: 20.) Setting aside God's law and substituting something else in its stead is a higher crime before God than a neglect of his will, and for this there is no forgiveness. The person who does this assumes the place of God himself.

Then, Jesus said: " 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." (Matt. 12: 31, 32.) A sin against the Holy Spirit is a greater sin than neglect of duty. To set aside the teachings of the Holy Spirit and substitute something else in their stead is sin against the Holy Spirit. For this there is no forgiveness in this world or that to come. This is a greater sin than neglect of duty, even though the punishment in the end may be the same. One may be repented of and forgiven; the other cannot be.

A good example of this difference is found in the examples of King Saul and David. David committed, to human eyes, the greater sin in his adultery and murder of Uriah. Saul deliberately set aside the law of God and substituted a different service, with the view, too, that that would bring the greater honor to God. Both were sins that, unrepented of, would bring death and ruin. But the difference was: David's sin could be and was repented of and David saved. Saul's sin could not be forgiven; and though he sought forgiveness, he was not forgiven. If David had not repented, he may have incurred the same punishment. But it was not so great a sin in its commission, and God granted repentance to him, but none to Saul.

A failure to perform a duty may arise from presumptuously concluding that we can do better, but that is the sin of presumption. There is danger in our judging of things as they affect us for good or evil, not as God commands them. The willful sin finds no forgiveness. This substituting what affects us and what seems good to us for the law of God savors of danger. David prayed, " Keep thy servant from presumptuous sin," because for this there is no forgiveness. All substitution of our ways for God's ways savors of presumption.

SIN UNTO DEATH.

Please give your views on the following passage: " If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. 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.) " If any man see his brother sinning a sin not unto death." How are we to know? " He shall ask, and God will give **him** life for them that sin not unto death." Give who life? If to the one that **asks,** how can it help the brother who **sins?**

We have never been able to reach a conclusion as to the meaning of the scripture. Most commentators refer it to the spiritually gifted; they connect it with James' direction to the elders to anoint the sick with oil, pray over them, and they shall be healed, and refer both to the age of miracles. It has always seemed to me unnatural and strained to take two or three verses out of scriptures directed to all Christians and for all ages and apply it to a specific class in one age. This gives great license for many evils. Macknight thinks that mortal diseases were brought upon people in that age for sin. The spiritually gifted could discern it. He says: " To encourage those to repent who by their sins had brought on themselves mortal diseases, there were in the first age persons who, being endowed with the gift of healing diseases miraculously (1 Cor. 12: 9), were moved by the Holy Ghost to heal the sick, who had repented of the sins which had brought on them the diseases under which they were laboring. We may, therefore, believe that when John directed **any one** who saw his brother sinning a sin not unto death to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man who was endowed with the gift of healing diseases; and that the brother for whom the spiritual man was to ask life was not every brother who had sinned, but the brother only who had been punished for his sin with some mortal disease, but who, having repented of his sin, it was not a sin unto death; and that the life to be asked for such a brother was not eternal life, but a miraculous recovery from the mortal disease under which he was laboring." That explanation is not satisfactory to me, as I see no reason for confining this to the miraculously endowed and applying the remainder to all ages and people. To give men license to thus set aside scripture as inapplicable to us that does not seem clear and possible goes a long way toward setting aside the authority of scripture.

But I have no clear and definite idea as to the meaning of the scripture, or how we can tell which sin is unto death and which is not. Yet in that age there were clearer distinctions as to sins of this character than we have. Paul states that Christ was of none effect to those who went back to Judaism. "Ye are fallen away from grace." (Gal. 5: 4.) Again, for him that sinned willfully there was no more sacrifice for sin. These sins for which there was no forgiveness were better defined in the apostolic days than now. Our failure to keep a clear distinction comes somewhat from our altered surroundings and somewhat from loose habits of thought into which we have fallen. All sin persisted in, unrepented of, may become sin unto death. I think that the life and death referred to are spiritual, and not bodily. When he gives life to the prayer, it is the spiritual life of those who sin. They are forgiven, and are said to be given him who prayed for them, as they were forgiven in answer to his prayer.

SOCIETIES AND THE GOSPEL ADVOCATE.

Please point out the difference in principle between sending money for the societies and sending it to the Gospel Advocate for missionary purposes.

The Gospel Advocate acts only as a forwarding or shipping agent; it does not apply the money or direct the preachers. When one wishes to send money to a brother in Japan or elsewhere, and he does not know the post-office address or how to forward it, we offer to receive it and forward it to the person designated by the giver. The Advocate takes no control of the money or of the person to whom it is sent; it only forwards it as the sender wishes it sent. Sometimes when sending to foreign lands, the country postmasters or those in smaller towns do not know how to send it; at the larger offices they can always do this. So the Advocate has offered to take on itself the trouble of forwarding the money to the persons designated by the giver. The Advocate acts as a forwarding agent. It does not seek this work, but is willing to do it to help those who desire to send, but do not know how to send it. We think it better, when it can be done well, for the giver to send directly to the missionary and come into more direct communication and sympathy with him. A society collects the money from churches and Christians that its own board may employ preachers, direct their labors, their pay, and control them. It concentrates the authority and power and means of all the Christians and all the churches in a few persons, who constitute a board to employ, direct, and pay the preachers. This places all the money and all the preachers of all the churches and Christians in the hands and under the control of half a dozen men. Really, one or two men control all such boards, and it virtually puts the whole means and men of the churches in the hands of one or two men. Such men are not, as a rule, chosen for their piety, holiness, and devotion, but for their capacity to raise money. This opens temptations to money-loving men; it drives out self-sacrificing and self-devoted men. God's way is the best for conserving piety and devotion in the churches, as well as for spreading the gospel.

SONG SERVICE.

Will you give scriptures authorizing the song service?

When the Lord's Supper was instituted, Mark says: "When they had sung a hymn, they went out unto the mount of Olives." (Mark 14: 26.) Christ and the apostles sung at the first institution and observance of the Supper. **They** sung, not **one** of them. Paul and Silas, in the Philippian jail, sung at midnight. This might not be called a **public song service,** but it was a part of the worship engaged in by these two disciples in the prison. Luke says: "But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them." (Acts 16: 25.) They both sung, and the prayer and singing are associated as equally acceptable to God, each constituting an act of acceptable worship to God. Paul says: " Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) They were to speak to each other in the singing. It must have been when they were called together. Again: " 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. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 16, 17.) This singing must be done when they were together, that each might be admonished by the singing done. This is clear and distinct authority for the song service. That it should be called in question is an indication as to what extremes people will go in trying to justify practices not required by God.

SOUL AND SPIRIT.

I am a babe in Christ, and I want you to answer the following question: Are the soul and the spirit the same thing, or are they two different things?

You have a pretty tough and gristly piece of meat for a babe to masticate and digest if you undertake to define the difference between **soul** and **spirit.** **Soul** is defined " the internal spirit, but occasionally the animal life." That is its use in the Bible. So **soul** and **spirit** are sometimes used interchangeably in the Bible, sometimes they are used as distinct; which means that the soul and the spirit in part are identical, in some points they differ. The difference between the two is not set forth in the Bible; so I conclude that, however much it might gratify our curiosity, the knowledge of the difference is not needful or even helpful to our salvation, else the difference would have been plainly set forth in the Bible. It falls under the head of untaught and doubtful questions, which minister strife and create division rather than godly edifying in Christ Jesus. I suggest, then, that we postpone the study of these nonessential, impractical, and hurtful questions until we become skilled in the knowledge and practice of the questions that are taught, that are practical and helpful. If we do this, we will lose interest in the speculation as to the difference between the soul and the spirit and will let them go over into the next world, where, it may be, they will be made plain and there will be nothing in them to argue over. I am satisfied that the best way is not to argue these untaught questions on the one side or the other, not to maintain whether the one position is true or not. They constitute no part of the gospel or the divine teaching, and so have no bearing on the salvation of the soul, save the discussion of them is calculated to turn men's minds from the truth that saves and so endanger their salvation.

SPIRIT, RECEIVING THE, THROUGH THE WORD.

You ask the question, "What is meant by receiving the Spirit through the word?" and in a column or more you endeavor to give the answer. You will please pardon me when I say I have looked closely all through your answer, and utterly fail to find the question answered. Is it possible that there is a meaning in the expression, "receiving the Spirit through the word," that common minds like mine cannot grasp? In olden times persons received the Spirit **after** they received the word and had obeyed it (see Acts 8: 14-17; 19: 2, 4-6; Eph. 1: 13), not **while** hearing and obeying. Neither did they, save in a case of baptism of the Holy Spirit, receive it at all unless an apostle prayed for them and laid hands on them: "Who, when they were come down, prayed for them, **that they might** receive the Holy Spirit." (Acts 8: 15.) Where are **we** promised the Holy Spirit—i. e., gift of the Holy Spirit—to be received as an indwelling guest in fact? Is there any record of any one in apostolic times receiving the Holy Spirit other than in the personal presence of an apostle? Can a person receive the Holy Spirit and never know it? If you answer, "No," then I ask: At what particular moment of your life did you receive him? I **know** I received the word of God, and I **know** I obeyed it on August 12, 1878; but if I have ever yet received the Holy Spirit to personally abide in me, I do not know it. Paul understood that persons would **know** it when they received the Holy Spirit, for he asked: "Did ye receive the Holy Spirit when ye believed?" And at the same time he thought these twelve persons were Christians; hence Paul supposed persons could be Christians without receiving the Holy Spirit.

Our brother alone has objected to our article. No doubt the common minds understand it; his is the uncommon mind. From his article we think that he objected to what he imagined was implied in it, rather than to what it taught. But I do not believe that a man can live a Christian without the presence and help of the Spirit of God. I do not believe that a man can become a Christian without the guidance of the Spirit. I do not believe that any man can live the Christian one day without the guidance and help of the Spirit of God.

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.) This is the first direct and clear promise of the Spirit by Jesus. It is made directly to the apostles. But when he says, "whom the world cannot receive," here are two classes. One receives him, the other does not. The world, which does not see or know him, constitutes one class; all who see or know him, who receive him, constitute the other, and it shows the promise extends to all who are not **the world,** or who receive him. "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." (Verses 21-23.)

While these were addressed to the apostles, a universal proposition is laid down. He, any one, or every man that loves Jesus will keep his words, and him will the Father love, "and we will come unto him, and make our abode with him." How will the Father and the Son make their abode with any and every man that loveth him and keepeth his words? Paul says: "In whom [Christ] ye also are builded together for a habitation [dwelling place] of God in the Spirit." (Eph. 2: 22.) Since Jesus ascended, God dwells with man only in the person of his Spirit. All who are built into this temple as lively stones upon Jesus as the chief corner stone become recipients of the Holy Spirit by which God dwells in his habitation, by which Spirit they are enabled to offer up spiritual sacrifices unto the Lord. Peter says: "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2: 4, 5.) How can they be a spiritual house unless the Spirit dwells in the house? How can they offer up spiritual sacrifices if they have not the Spirit? How can they be living stones unless the Spirit be in them? The Spirit gives life in nature and grace.

But going back to the promises and the fulfillment, Peter, on Pentecost, said: "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." (Acts 2: 38, 39.) What promise but the gift of the Holy Spirit, as made in John 14: 16? He then tells that that promise was made "to you [Jews], . . . and to your children, and to all that are afar off [Gentiles], even as many as the Lord our God shall call unto him." That means that every soul, Jew or Gentile, that accepts the call of God shall receive the gift of the Holy Spirit; and this means the Holy Spirit as a gift, as you may see in Acts 10: 45-47, in which the gift of the Holy Spirit is explained to be the Holy Spirit himself. Acts 2: 39 shows that the gift of the Holy Spirit is to all, Jew and Gentile, who accept that call of God.

I know that some say that, as the apostles had received a miraculous manifestation of the Spirit, this promise must have meant a miraculous gift of the Spirit. But why should it so mean? Life was given to Adam by miracle. It was transmitted to his descendants by fixed means in accordance with law. So spiritual life was given to the apostles in the beginning by miracle, and has been transmitted by them to all others by law. All life is spirit. When the human spirit departs from the body, the body dies and crumbles into inorganic dust. When the divine spirit leaves the man, he dies as a child of God. Paul says: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8: 9-11.) Now this means that there is no spiritual life in us, save as the Spirit of Christ dwells in us. Our work is to make our bodies temples fitted for the Spirit of God to dwell in. Again: "For we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6: 16.) How does God dwell in them as a temple, save through his Spirit? "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." (1 Cor. 3: 16, 17.) "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own." (1 Cor. 6: 19.)

The church is established, as was the tabernacle and temple, as the dwelling place of God among men. He dwells in them through the Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. . . . If we live by the Spirit, by the Spirit let us also walk." (Gal. 5: 22-25.) How can the Spirit bear fruit in our heart, feeling, spirit, life, unless he dwell within us? (See also Gal. 5: 9.)

The word of God is the seed of the kingdom. (Luke 8: 11.) The seed is the material substance in which the germinal principal of life dwells. Then the word of God is the material seed in which the germinal principle, spiritual life, dwells. If the word of God is received into the heart, the Spirit of God must go with it, because the word of God is an incorruptible seed. It never can be separated from the Spirit dwelling in it. The Spirit becomes a living, working principle in the heart only as the word is believed and obeyed.

All the teachings, all the allusions, all the figures used in reference to the life of the Christian teach beyond a doubt that the Spirit of God dwells in the heart and works out into the life of men. The Spirit dwelt in all the New Testament Christians. If it does not, man is lost and ruined. Do I know when I received the Spirit? By my fleshly senses I never knew of a spirit, human or divine—my own or another's. The essence of spirit is that it is immaterial, intangible, cannot be cognized by any of the bodily senses. "A spirit hath not flesh and bones, as ye see me have," said Jesus. Spirit is not material; it cannot be seen, heard, tasted, smelled, or felt.

I never saw, felt, heard, tasted, or smelled my own spirit. How do I know that I have a spirit? By the fruits it bears. "A tree shall be known by its fruits." No one who understands the nature of spirit ever claimed to know its presence by his fleshly sense. A man who claims this does not even know the character of spirit. I know that I have a spirit by the life and warmth and vigor it imparts to my body. I know that I have the Spirit of God by the fruits it bears in my life. If my life does not bear the fruits of the Spirit, it is because the Spirit does not dwell in me. It affects my life by molding and directing my spirit; and without the Spirit of God molds and directs the spirit of man, it can never work through or bear spiritual fruit in the life.

There can be no spiritual fruit without a spiritual tree to bear the fruit; no spiritual tree without the spiritual seed, which is the word of God. The idea of a spiritual life for man, or of a spiritual man without the presence of God's Spirit in the man, would be fruit without a tree. There is one Spirit, but different manifestations; and because the same manifestation is not now presented as was in the beginning, we conclude that the Spirit is not present. But life was first imparted to Adam by miracle; it has since been transmitted through law without miracle. But it is the same life now received by the child through law that was given Adam by miracle. It is just so in the religious world. The same spiritual life that was given by miracle has since been perpetuated through law. "The law of the Spirit of life in Christ made me free from the law of sin and death." (Rom. 8: 2.) If any man have not the Spirit of Christ, he is none of his. It takes a very extraordinary mind to believe the Bible and not believe that the Spirit of God dwells in all the children of God.

SPIRITS IN PRISON.

Did Christ go down into the graves and preach to those who were dead; or, otherwise, did Christ preach to the antediluvian world, that they might have the benefit of the death of Christ? Peter says: "For this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the Spirit." (1 Pet. 4: 6.)

In the understanding of this passage, several things are to be noted. First, Christ preached. Secondly, he did not do it in person, but by or through the Spirit which raised him from the dead. The Spirit which raised him from the dead was not his own personal spirit. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8: 11.) It is clear, then, that Christ did not preach in his own person, but through the agency of the Spirit. That Spirit was the Holy Spirit. He controlled or directed that Spirit. He says: "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.) " 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." (Verse 26.) " 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: 17.)

Christ could send the Holy Spirit, and work, act, or preach by and through him. Christ did act in the preëxistent state previous to his incarnation or birth of Mary. He was present and the active agent in creating the world. " Through whom [Christ] also he made the worlds." (Heb. 1: 2.) " In him were all things created, in the heavens and upon the earth, . . . and he is before all things, and in him all things consist." (Col. 1: 16, 17; see also John 1: 1-5.) He not only acted, but he acted through the Spirit. He preached or testified by the Spirit in the prophets. " Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." (1 Pet. 1: 10, 11.) Here is the clear statement that Christ's Spirit was in the prophets before his incarnation to testify and prophesy. The manner of his preaching by the Spirit is plainly told. He sent his Spirit into the prophets, and through their mouths preached or testified to the people. Then Christ, before his birth, by his Spirit preached and testified to the world. He did it on the occasion here referred to through Noah, the preacher of righteousness. The Spirit of Christ was in Noah, the Spirit preached through Noah. Christ did, then, by his Spirit in Noah, preach to the antediluvians. The result of Christ's preaching by the Spirit was the salvation of eight souls in the ark by water, the like figure or antitype of which, baptism, doth now save us. The figure is, as Christ by the Spirit preached through Noah to the disobedient, and eight souls were saved by water in the ark, so now Christ by the Spirit is preached through Peter, and by water, in baptism, we are saved.

From whatever point we consider it, the preaching was done by the Spirit through Noah. The result of the preaching was the salvation of Noah, the destruction without excuse of the disobedient. A fanciful idea sometimes drawn from it is that Christ in person went to the spirits in Hades, and while he was separated from the body his personal spirit preached in the unseen world to the guilty spirits there. But Christ did not go in person, but preached by the Spirit; he did this by his Spirit in the prophets. He did it so as to effect their salvation by water or their condemnation by it.

Had he gone to the unseen world and preached, he doubtless would have preached to other spirits than those disobedient in the days of Noah. The preaching would not have been limited to them. " But the spirits were in prison." Even if the account said that they were in prison when preached to, it would not be conclusive that they were in the unseen world. When the preaching of Noah was done, they were under the sentence of death from the Almighty. They were prisoners, as it were, in the hands of the Almighty awaiting the execution of sentence against them. True to his character, Christ interposes, puts his Spirit in Noah, and sends a message of mercy if they will repent and turn from their wicked ways.

But the passage does not say that they were in prison when preached to. The spirits, now in the prison house of Hades, were preached to when they were disobedient in the days of Noah—" when the long-suffering of God waited in the days of Noah, while the ark was a preparing." (1 Pet. 3: 20.) The passage is susceptible of either of these explanations, but does not bear the idea that preaching was done in the unseen world. Conclusively on this subject, each of the words **went** and **preached,** and the participle indicating the **disobedience** of the people, all indicate the same time of fulfillment of each action. A literal translation would be: " By which (Spirit) he having gone and preached to the spirits in bonds, being disobedient at the time, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water." The time when God waited in the days of Noah indicates the time of the going, preaching, disobedience, and the salvation of eight souls by water as the result of the preaching. The idea of preaching in the unseen world and giving an opportunity of repenting there plainly contradicts several passages and the whole tenor of scripture on this subject.

Solomon says: " If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be." (Eccles. 11: 3.) This teaches that there shall be no change in the character or destiny after death. Again: "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.) There can be no preaching or repentance in that state if this be true. Paul says: "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." (2 Cor. 5: 10.) They are to be judged according to that done in the body, not that done out of the body. Peter's statement, "For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the Spirit," means that those now dead, while alive, had the gospel (in type, by the prophets) preached to them, that they might be judged as men living in the flesh are judged and might live as spiritual beings with God.

I know nothing of any preaching to the lost spirits in the next world. Jesus tells of one poor lost soul in hell, tormented in a flame, that begged most piteously for help and relief. He wanted water to cool his tongue. He would have gladly heard a preacher and become an easy convert. But Abraham told him: "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: 26.) Jesus gives that as the true condition of the lost. How can there be preaching to them in that state? Better teach the people to hear the gospel in this world than delude them with the idea of having a chance to hear preaching and to turn in the world to come.

SPIRITUAL AND LITERAL MEANINGS.

Are there **spiritual** and **literal** meanings to the Bible?

Words and sentences are to be understood in the Bible just as they are in any other book or writing. The meaning of the words and their context determine the meaning of the sentence. The Bible uses them in the commonest and simplest sense of the words as they were understood in the age and country in which the Bible words were given. The Bible was intended to reveal God and his will to the common people, and used their language in the sense, too, in which it was commonly understood. As in all speech, sometimes it was used figuratively. A well-known fact was used to illustrate an unknown fact. This was done through parables and figures, as is done in all speaking and writing. The parable of the sower is an illustration. The words here mean exactly what they did in common affairs of life. Then he shows that these truths concerning material and well-known things illustrate and enforce certain truths concerning spiritual things. But there are not two meanings to the words. It is also true that one who enters into the spirit of the work understands the words and the statements much better than one who has not entered into the spirit of it, just as a man familiar with farming understands the terms used and the statements made on agriculture better than one not familiar with the operations of farming. But there is no common or literal meaning and then a distinct spiritual one that only people guided by the direct influence of the Spirit can understand.

SPIRITUAL GIFTS.

"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." (1 Cor. 12: 28.) Why are not the same in the church to-day? Paul said: "When that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13: 10.) Has that perfection come, or will it come with Christ at his second coming? It seems to me that it has not yet come, for Paul says: "Whether there be knowledge, it shall be done away." (Verse 8.) Now, we are bound by reason to admit that there is knowledge yet in the world. Now, if the word of God is "that which is perfect" which is spoken of, it seems that we have never reached it; or, if we have, it seems like our eminent theologians are all the time trying to make it imperfect by new revisions of the word. If the Holy Spirit was given by the laying on of hands by the apostle Paul (Acts 19: 6), why do we not receive it the same way now? The promise was to all, to as many as the Lord should call. Again, Christ said: "These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18.) Are these signs following believers now, or did they stop with the apostles?

Spiritual gifts, faculties, or bestowments were given to the early church to guide and instruct it until the completed or perfected will of God was made known to the world. They were to serve a temporary purpose; then when their office was fulfilled, they were to pass away and give place to the perfected will, or law, of God. Their purpose was to make known the will of God; when that purpose was completed, there was no further need for them.

That perfection was completed, so far as God's work of the revealing work of the Spirit is concerned, when the full will of God was revealed, or made known, and his provisions for saving man were set in operation. Churches and Christians come to that perfection as they learn and practice the full will of God. God's work in providing the full knowledge was finished when the revelation of God was completed. The work of an apostle was to bear witness of what he saw and heard of the work and teaching of Christ. "And ye are witnesses of these things." (Luke 24: 48.) "And ye also bear witness, because ye have been with me from the beginning." (John 15: 27.) When one was chosen to take the place of Judas, he must be one that had been "with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection." (Acts 1: 21, 22.) So, too, Paul had to see Jesus after his resurrection and in his glorified state before he could be an apostle. Ananias said to Saul: "The God of our Fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard." (Acts 22: 14, 15.) "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." (Acts 26: 16.) No one could be an apostle unless he saw and heard Jesus. The work of an apostle was to bear witness of what he had heard and seen from him. For a man to claim to be an apostle at this day is to show that he either does not know what was the office of an apostle or he is a pretender.

Slight attention to the connection of 1 Cor. 13 shows that the apostle is speaking of spiritual gifts or miracle-working power, the gift of prophecy, the understanding mysteries and all knowledge, that were miraculous gifts of the Holy Spirit. These gifts of healing, prophecy, understanding mysteries and miraculously acquired knowledge shall be done away when that which is perfect, the perfect will of God, is come. Then knowledge is not to be sought through miracles, but by learning the perfect will of God. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 11-13.) This means the same thing. The gifts were to serve until the full knowledge was received to make them one in faith and to bring them to the fullness of the stature of men and women in Christ Jesus. That knowledge needed to bring men to the oneness of the faith and the fullness of the stature in Christ Jesus was given in the New Testament. If men do not measure up to this degree, it is because they will not learn this knowledge and live up to it. The knowledge revealed is sufficient. God has done his part. If man fails to receive the fullness of the blessing, it is because he will not. God never intended that knowledge should grow less, but it shall increase and spread through a study of the will of God.

There are two reasons why these gifts of the Spirit are not now imparted by the apostles. These gifts were miraculous powers. First, there are no apostles now to impart gifts. The apostles were inspired men; so they knew all truth through inspiration, and they had seen and heard Jesus. Secondly, they having revealed all truth needed to make men perfect and thoroughly furnish them to all good works, having put in operation all the provisions of God for instructing and blessing men, there is no further need for miraculous revelations. Man can now learn all truth needed for present and eternal well-being from his will revealed and recorded in the Bible, and it will lead him into all the blessings of God in this world and in that to come, if he will diligently study it to know and do the will of God. What man can learn himself, God will not work miracles to make known to him. Again, to all creations and orders of God there have been creative and procreative ages. The creative age is that in which new creatures and a new order of things are brought into being; the procreative age is that in which these beings are multiplied and developed and the order is continued. In the creative age, the age of miracles, things are miraculously formed and created, afterwards they multiply and grow through the workings of law, without miracle. Life was imparted to Adam and Eve by miracle; life, the same life that was given to them, has been passed on to their children through all the generations from them to us, by law, without miracle. The same life bestowed on Adam and Eve has been transmitted and multiplied so that every human being to-day receives of the same life given to Adam, and it has been transmitted through law, without miracle. No miracle has been needed to impart physical life since Adam and Eve were made alive. A miracle giving physical life would be a violation of the order of God. The same is true in the spiritual world. In the beginning spiritual life was imparted miraculously. Men and women were endowed with all spiritual life and knowledge the first day they were created in the spiritual kingdom. The same spiritual life bestowed then has been perpetuated and multiplied until all Christians now enjoy that life without miracle. It was given by miracle; it is perpetuated by law.

The promises that certain miraculous powers should follow those that believe do not carry the idea that all who believe should be so endowed, nor that they should last for all time. These miraculous gifts were bestowed to prove that God was in and spoke through those who wrought the miracles and that the words spoken by them were God's words. These signs followed the believers in sufficient power and numbers to convince every good and honest heart of this truth, and they come down to us with equal assurance of their being from God. When this was done, then prophecies, tongues, miraculous knowledge—all gave way to that better way that embraces faith, hope, love—believing in and trusting God, hope for his blessings in time and eternity, and the love that leads to the fulfilling of all the duties we owe to God and man.

I do not see how any one can read 1 Cor. 12, 13, and doubt the meaning of the apostle. Chapter 12 is taken up with the account of spiritual gifts—what they are, how they are given, how they stand related one to the other and to the body of Christ, and their several uses. It also tells them that while each ought to desire the best gifts, yet he would show them a more excellent way than these gifts. Chapter 13 tells how useless spiritual gifts are to save, unless associated with and ending in love. Speaking with tongues, without love, is "as sounding brass, or a clanging cymbal"—all sound, without meaning to him who possesses them. Though he has the gift of prophecy that reveals all mysteries and all knowledge and has the miracle-working faith that would enable him to remove mountains (see Matt. 17: 20; Mark 11: 22; Luke 17: 6), and has not love, they add nothing to his salvation. This shows that power to work miracles or spiritual gifts were not given to save men; that what is here called "love" alone can save him.

The knowledge given through prophecy, mentioned in verse 2, is the knowledge that shall vanish away when prophecies cease, mentioned in verse 8. In verse 3 he shows that one may give all his goods to help the poor and his own body to be burned, and yet be without the love that saves. Verses 4-7 describe the qualities of love that saves. These qualities are such as lead to humble obedience to the will of God. "Love therefore is the fulfillment of the law." (Rom. 13: 10.) The perfection of love is to fulfill the law of God in all things toward God, toward our fellow-men, and toward ourselves. The passage means that to fulfill or come up to the law of God in all things is to love, is the highest possible good to every being in the universe and is eternal in its nature, while these temporary gifts that were to endure until the perfect or completed law of God was given would then pass away. Prophecies shall cease, speaking with tongues shall be done away, and the knowledge and mysteries coming through prophecy, as told in verse 2, shall vanish away.

In verse 11 he compares this time of partial gifts in the church to childhood; that when the perfect law is completed, to manhood. While the gifts last, he would use and speak by them as he spoke when a child. When the perfect law is come, he will put away these partial gifts bestowed as helps for the childhood of the church and use the perfect law given to guide its manhood. While in the state of a child, with only these partial gifts, he sees, as in a mirror, darkly; but when the perfect law is come, they will all, face to face, look into the perfect law of liberty. While having only the gifts to guide them, they knew only in part; but when the perfect law should come, they would know as they were known. While these miraculous gifts must pass away, faith, hope, and love would remain as the perpetual heritage of the church. Without these no one can be a child of God; with them and the perfect law of liberty, gifts are no longer needed. The greatest of these is love; for it is the end, the aim, and the perfection of the others. The end and aim of faith and hope is to bring man into perfect harmony with the will of God. Complete harmony with the will of God is perfect love to every being in the universe. This love will only be perfected in the state of glory, when we shall see him as he is and be like him, and it will be eternal.

Chapter 14 continues the discussion of the relation of love to spiritual gifts, the relative importance of the different gifts, their dependence one upon the other, how and when each may be used, and the rule by which all gifts are to be tested. The passage, in its scope and connection, cannot possibly mean anything else than that the spiritual gifts were bestowed on the infant church to guide it until the perfect will of God is known, and that they revealed only parts of the will of God and must pass away when the whole will of God was given.

After we have received the better way contained in the perfect will of God, why should we go back to the partial and imperfect gifts that were bestowed to introduce the better way, the complete and perfect will of God? I do not know how God performs any of his works. I do not know how he causes the seed to germinate, grow, and bear fruit. I know that he does it, and that if we plant and cultivate, prune and water, the seed will bear fruit. I do not know how he answers prayer; but if we pray sincerely, we will work faithfully to attain the end, and in doing these we will receive the blessing.

SPRINKLE CLEAN WATER.

(1) When, where, and upon whom was the **clean water** mentioned in Ezek. 36: 25 to be sprinkled?

In Num. 19: 1-10 we have an account of the preparation of the waters of **separation**, or **purification**, or **cleansing**, as it is called: "And Jehovah spake unto Moses and unto Aaron, saying, This is the statute of the law which Jehovah hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water for impurity: it is a sin offering. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute forever." These ashes of the heifer and the cedar and hyssop were kept, and whenever a Jew or any vessel from any cause became unclean, he must take of water from a running stream, mix these ashes with it, and sprinkle himself or the vessel before he could be clean or come into the congregation of Israel. Verses 11-20 give an example of how it was used: "He that toucheth the dead body of any man shall be unclean seven days: the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth a dead person, the body of a man that hath died, and purifieth not himself, defileth the tabernacle of Jehovah; and that soul shall be cut off from Israel: because the water for impurity was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law when a man dieth in a tent: every one that cometh into the tent, and every one that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for the unclean they shall take of the ashes of the burning of the sin offering; and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of Jehovah: the water for impurity hath not been sprinkled upon him; he is unclean." This water was called **cleansing,** or **clean,** water; **purifying,** or **pure,** water. To speak of sprinkling pure water came to mean that the person or vessel was cleansed and purified, just as to bow before the Lord came to mean to pray to him, since men bowed or knelt to pray. So when it says that they were sprinkled with clean water, it meant that they had repented of their wicked ways and turned to the Lord and he had forgiven them. The Jews had gone into idolatry, had been carried into captivity, and were in a foreign land when Ezekiel told them: "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from all your uncleannesses: and I will call for the grain, and will multiply it, and lay no famine upon you." This means that when they repented he would cleanse them—he calls it sprinkling clean water upon them—so purify them and bring them back to their own land and bless them with abundance.

(2) Does this have any reference to baptism?

This all may have typified spiritual blessings to those who would be faithful in Christ, but could have had no reference to the ordinances of the New Testament or the conditions of salvation in Christ. We must come to the New Testament when we wish to learn these arguments. There we are plainly commanded to be baptized, which means to be dipped, immersed, overwhelmed, and nothing else. Neither **raino** nor any other word that means to sprinkle or pour is ever mentioned in connection with this service. God has not left any doubt as to what he commanded.

SPRINKLE MANY NATIONS.

What is the meaning of **sprinkle many nations** in Isa. 52: 15?

Isaiah, if we accept it as a correct translation, would mean that when Christ came, not only the Jewish nation, but many nations, would repent, turn to the Lord, and be cleansed. In the margin of the American Revised Version it is **startle** instead of **sprinkle.** This is in accord with the context: "Like as many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men,) so shall be sprinkle [startle] many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand." The whole context shows that wonderful afflictions of Jesus would astonish and startle the different nations of the earth. The Septuagint, the version in use among the Jews in the days of Jesus, and which he quoted, gives it: "Thus shall many nations wonder at him, and kings shall keep their mouths shut." This is the true meaning as now recognized by scholars.

SUNDAY, WORKING ON.

What will become of those who work on Sunday? Can any one please God who does work on Sunday, such as picking cantaloupes or any other daily labor?

I do not know what will become of them. God will decide that. But I am sure that it is contrary to his will in two points. First, it violates the civil law; and the Scriptures direct Christians to submit to "the powers that be," to obey those that are in authority. No one can disobey a law of the civil government, when that law does not violate the law of God, without disobeying God. In giving the Sabbath law, God said: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou." (Deut. 5:

14.) God gave as his reasons for the Sabbath that man and beast might have rest. Nothing has changed that need of rest. If the Sabbath is not kept, the rest ought to be secured on another day. Besides, I have never known a person to attend to his regular business on this day that did not come to neglect his religious duties. Cantaloupes will not be a blessing if they turn from the service of God.

SUPERSEDING GOD'S APPOINTMENTS.

Did God ever accept human substitutes for divine appointments? If so, for what end? In the first place, did God's appointments ever fail? If so, when and what caused them to fail?

In answer to this question, it must be answered that God's appointments seem often to have failed of the purpose for which they were appointed. In the garden of Eden the provisions for man's life failed through the subtlety of the devil and the lack of faithfulness of Adam and Eve. A substitute order grew out of this failure. It was the result of man's rejection of God's order. This substitute order was the rejection of God's order for man to know not the distinction between good and evil, but to be immortal in ignorance of this, and the choice of man to know the good and evil, and in this knowledge to become mortal and die. God permitted the substitute of man to supersede the order of God. Did he do it to bless man? Read the curses pronounced against Adam and Eve and their posterity on account of the substitute, and answer. The substitute became a curse to those who accepted it and used it. That God provided a greater blessing for those who, out of the worse surroundings and conditions produced by the substitute, would still be guided by his wisdom does not militate against the truth that he permitted man to use his substitute for his own hurt and destruction.

A portion of the human family would be willing to reject all human substitutes and follow God's order despite the sinful surroundings. For these, God, through Christ Jesus, made provisions for richer blessings than could have been enjoyed in the original order in Eden. God permitted the choosing of the human order for the punishment of those who chose it. We can find illustrations of this all along the line of God's dealings with man. Abraham, notwithstanding his general fidelity, sometimes showed lack of faith in God, as when he went down into Egypt without direction of God. The rejection of God's direction and following his own substitutes brought sorrow upon himself and opened the pathway to affliction and slavery, temptation and sin, to his posterity.

A notable example of the consequences of the result of man's refusal of God's order is given us in Israel. God had instituted the order of judges to rule over Israel. The sons of Samuel " walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah; and they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (1 Sam. 8: 3-5.) Here God's order was perverted by those chosen to execute it, and the people desire a change, that a different order may be substituted for this order so perverted. God permits them to make the change, to supersede or swallow up his order with one of man's choosing. But was it done as a means of blessing them? Read the whole chapter. God testifies in superseding his order even when perverted with man's: " They have rejected me, that I should not be king over them." (Verse 7.) To supersede an order of God, even when abused and perverted with an order of man's, God testifies that it is to " reject me, that I should not be king over them." God does not bless men for or in rejecting him and turning from his order. He permitted the change as a means of cursing them for superseding or swallowing up God's order with man's. To do this was to reject God as their ruler.

Every substitution of a human order for a divine one, even when the divine one is perverted and made not only inefficient for good, but an instrument of evil, is a rejection of God, that he shall not rule over them. These substitutions work evil, wean man more and more from God, and become the means of cursing man more and more for his rebellion against God. A prophet said: " It is thy destruction, O Israel, that thou art against me, against thy help. 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: 9-11.) Her king was given in anger to punish them for superseding God's order with that of man's. When the punishment failed to bring them back to God as their only king, he took away their earthly king and left them without either an earthly or heavenly head. They were as sheep without a shepherd, the prey of the heathen nations around. That God made provisions to bless those who, even in the kingly order and in spite of the more adverse influences, were faithful to him with even higher blessings does not nullify the truth that the human order was granted them to punish them for rebellion against God, and it manifests his power and determination to bless those true to him, despite the most perverted surroundings.

TEMPTATION, CANNOT RESIST.

We have some weak brethren in our congregation at this place. They claim that they want to live the Christian life, but cannot resist the great temptation to drink. We have admonished them as best we could. One of them returned, confessed his sin, and is holding out faithful; another one of them asks me to write this to you, asking what he must do.

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6: 9, 10.) A man that will not quit drink may read his eternal doom and destiny in that sentence. He is classed with the vilest of men and will share their destiny in the place prepared for the devil and his angels, "where their worm dieth not, and the fire is not quenched." "And the smoke of their torment ascendeth up forever and ever." There is no use for a man to deceive himself about the destiny he is making for himself by indulging the fleshly appetite for drink; nor need he deceive himself by saying that he cannot quit. The meaning is that he does not want to quit. He may sometimes feel like he would like to quit and be a decent man, but his desire for liquor is stronger than his desire to be a Christian and go to heaven. The strife in man is between the flesh and the spirit. The spirit seeks to lift him up; the tendency of the flesh is to drag him down. When the flesh gains the mastery, he descends lower than the brute. No brute makes itself so low as the drunkard when he drowns all of his intellectual and spiritual powers, loses all pride and love for his family, and drags himself and family down to poverty, shame, and degradation here, and to everlasting ruin in the world to come. When a man says that he cannot quit drink, he means that he prefers drunkenness and degradation here, and hell, with its horrors, in the world to come, to decency and manhood here and heaven hereafter. It is an awful and a sad thought for a man to make such a choice for himself; it is sadder still that he will drag his family, his children that he has brought into existence, down with him to the same ruin in time and eternity.

TEMPTATION, LEAD US NOT INTO.

Was it not the Spirit of the Lord that led Jesus up into the wilderness to be tempted of the devil? Is it the Spirit of the Lord or the spirit of the devil that leads Christians into temptation now? Why were the disciples taught to pray, "Lead us not into temptation," if it is the spirit of Satan that leads into temptation?

It is the devil that tempts men to evil. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." (James 1: 13, 14.) Man is tempted by his own lusts. It is the devil that tempts him to do evil, not God. Yet it is a part of the providence of God that every one shall be tempted, tried, tested. It is a help to a man to be tempted when he resists it. It gives him strength. Hence, James says: "Count it all joy, my brethren, when ye fall into manifold temptations, knowing that the proving of your faith worketh patience [or perseverance]." (James 1: 2, 3.) The meaning of it is that while God tempts no man to sin, yet it is a part of his dealings with man that he shall be tempted and tried; if he resists the temptation, he will be strengthened by the temptation and made better. Christians, as quoted above, are told to count it all joy when they fall into many temptations, yet they are required to pray: "Bring us not into temptation, but deliver us from the evil one." (Matt. 6: 13.) Then they are to avoid temptation. The meaning of it is that God in his providence intends that we shall be tempted to try and prove and strengthen us; yet we are not to go in the way of temptation, but to seek to avoid it. Despite our efforts to avoid it, we will fall into enough temptations to try and strengthen us. Because we are strengthened by temptations that we resist, when we find ourselves passing through many temptations we are to count it a joy, knowing that if we resist them they will work good to us and for us in teaching us patience and perseverance and in perfecting our characters. While temptations avoided and resisted work good to us, we are not to run into temptation nor to seek it, but to avoid it. When we seek to avoid it and resist it, God " will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 13.) If a man runs in the way of temptation, God will not provide a way of escape, but will let him eat the fruit of his own doings. But if he will strive to avoid temptation and pray God to deliver him from it, and strive to resist it when it does come, it will come, but God will provide a way of escape from it, and the temptation will prove a blessing instead of a curse. "And we know that to them that love God all things work together for good." (Rom. 8: 28.)

TEMPTING OTHERS TO SIN.

I want some scriptural information. I will state the cause of my writing. Last summer two or three of our brethren united and made up a barbecue and bran dance. Now, some of them have confessed that they did wrong and are sorry for it; but one says he cannot see where he did any wrong, but says if any one can give him scripture, chapter and verse, where he has done wrong, he will then confess the wrong. He says he did not dance himself, but he fixed everything for others to dance in order to sell his barbecued meat for the money.

The man who fixes deliberately for others to dance and drink, or sin, and so encourages them, is more guilty than the young, excitable persons he leads to sin. An old man might dance or take a dram and not have his lusts and lascivious feelings and appetites aroused greatly, when young people cannot. So he had better dance or drink than to lead others to do so. Christ said: " It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." (Luke 17: 1, 2.) In both the Old and the New Testaments the man who tempts another to drink, to steal, to any wrong, is regarded more guilty than the one who is tempted. The man who made ready for a dance and led others to dance is more wicked than the young people he led into it. He deliberately tempted them to sin for the sake of money. He led others to sin for his own gain. That is just what the chief priests did to Judas—with money tempted him to sin. They were as guilty as he. Hence, Jesus said to Pilate: "Those who delivered me to thee hath the greater sin." If those young people sinned in the dance, had their lascivious feelings aroused, the refinement of their feelings defiled, or their modesty shocked or destroyed, or were led into any sin, as all did, then he who tempted them to the course is the greater sinner. He did it deliberately and coolly, like the priests and Judas—for money. The man whose moral sense is so dull as to see no wrong in that needs very careful watching and nursing, that he may grow to appreciate the righteousness of God.

THANKS, GIVING.

I would like for you to write something concerning the expression at our tables of our gratitude to God for his providential care.

Paul tells the Ephesians to give "thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." (Eph. 5: 20.) In harmony with this admonition, we find that Jesus, before he ate, gave thanks. When he fed the thousands on seven loaves, "he took the seven loaves, and having given thanks" (Mark 8: 6), he "gave the loaves to the disciples, and the disciples to the multitude" (Matt. 14: 19; see also Mark 14: 23; John 6: 11, 23). Paul, when shipwrecked, after the long fast, having "taken bread, he gave thanks to God." (Acts 27: 35.) Then, in Rom. 14: 6, he speaks of those who eat meat giving thanks to God. It clearly was the custom among the early disciples, and probably among all the Jews, when about to partake of food, to give thanks to God for his mercy. We are required to recognize God as the Giver of all blessings and, as such, to thank him. When the disciples came to their regular meals, this was especially done.

A thankful heart should be cultivated. To do this, we must give expression to our feeling of thankfulness. Sometimes persons think that they can be just as thankful or prayerful without giving expression to their feelings. This is a mistake. To give expression to the feeling strengthens and fixes it as a part of our being. No thought or feeling enters into the formation of our characters or becomes permanent until it controls the action of our bodies and becomes part of our being. Faith itself is accepted by God only when it has molded the actions of the body and made the body subject to its control.

A feeling of the heart becomes a part of our being and enters into our character only when it prompts the body to action.

It is especially proper that thanks should be given when the family or a number of persons are about to partake together. It directs the feelings of all in the proper channel. It will have a happy effect in the family on children to direct their minds to the Giver of all good.

THEATER, IS IT WRONG TO WORSHIP IN A?

We have sold our meetinghouse to a company which has made a town hall of it and uses it as a theater. In the meantime the church holds its Lord's-day meetings in it until a new house can be built. Some of the members (and good ones, too) will not meet with us because the house is used as a theater. Are we doing wrong to meet in it?

The trouble with these good brethren is that they are more anxious to follow their prejudices than to obey God. They are willing to set at naught a command of God and forsake the assembling together, neglect the holding in memory the blood and body of the Son of God, which are plainly commanded, to gratify a whim and prejudice for which they can find no Bible authority. It is a clear case of making of none effect the commandments of God by their traditions or prejudices. We are nowhere in the Bible told that we shall not meet where theaters are held, nor that we are to meet in houses held sacred. We have the example that they met in private houses and public halls. We are told that Paul was willing and did go into the theater to speak in defense of the Christian faith and so preach the gospel in it. I have no doubt that he would equally as readily have worshiped there in any service of God. These brethren forget that Jesus said: "The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . The true worshipers shall worship the Father in spirit and truth." (John 4: 21-23.) Wherever we can worship God in spirit and in truth, with our spirits guided by the truth, we can worship him acceptably. If I could get no other place, I would meet in a saloon to worship God; and I believe that if it was done in spirit and truth, it would be as acceptable as if done in the most sacred temple ever erected by human hands. We have not yet learned the force of the truth that God dwells not in temples made with human hands, but he dwells in the spiritual temple composed of living stones—his people, his church—and wherever his disciples meet, there God is in and with them.

THIEF, THE, ON THE CROSS.

In regard to Christ and the two thieves, Matthew (27: 44) says, "And the robbers also that were crucified with him cast upon him the same reproach;" Mark says about the same thing; but Luke (23: 42) says that one of them said: "Jesus, remember me when thou comest into thy kingdom." Considering the latter statement with the statements of Matthew and Mark, does it not apppear to have been said in derision? Jesus said to him: "To-day shalt thou be with me in paradise." Where is paradise? What is it? Is it the same place spoken of by Luke in Acts 22: 6? How did Christ conquer death, hell, and the grave? Did his soul go to hell and return? When Christ and the thief were together in paradise, were they in a place where the saved go after death? Do the saved and the wicked go to different places after death, or do both go to the same place, to await the judgment day? If the apostles did not understand the nature of Christ's kingdom at that time, how could the thief understand it? A preacher here said that a sinner (meaning an alien) could be saved in his dying hour, and to prove it he referred to the thief on the cross.

There are different theories given in explanation of the different statements made concerning the thieves. The common one is that both thieves ridiculed Jesus, but one repented and was forgiven. I think the Scriptures give no ground for this idea, since the writers give the same conversation; there is no reference to any repentance, and nothing at this time occurred to produce repentance.

The second theory is that Matthew and Mark tell what was done by the thieves, without specifying what one or both did, just as we say sometimes, "The boys did this," meaning that it was done by a company of boys, without specifying whether all engaged in it or not. This would be the reasonable conclusion had there been more than two. To attribute it to both, when only two were present and only one engaged in what was done, hardly comports with the style of the New Testament.

The third theory is that what Luke tells the second thief said was said in derision of Jesus' claim to be a King. One ridiculed his claim to be the Son of God, able to save people; the other was spoken in derision of his claim to be a King. The reproof the second one administered to the first one seems out of harmony with this idea, but not necessarily so.

Paradise literally means a quiet, pleasant garden. and was used to refer to the garden of Eden. It then came to refer to the state of the dead—the happy state; and sometimes to heaven itself, as in 2 Cor. 12: 4. The meaning attached to this word determines the interpretation we make of the promise to the thief. Those who think that paradise is heaven adopt the first theory—that one thief repented and Christ promised that he should be with him that day in heaven. Against this, it is argued that Christ, after three days, after he had been raised, said, " I am not yet ascended to my Father," and that David foretold that his soul should not remain in Hades (the grave), which implies that it was in Hades during the stay of the body in the grave, but was raised. Those who claim that it was in ridicule of Jesus' claim to be a King give paradise the meaning of being at rest in the grave: " You and I will both be at rest in the grave this day." The first position is untenable. I have held to the third one much of the time, though I sometimes think the second one is the more probable. I would not say that a man cannot repent in his dying hour and be saved, if he had not neglected other opportunities; but for a man to postpone obedience, trusting to repentance in a dying hour, there is no hope. This preaching of salvation from deathbed repentance has the tendency to encourage men to postpone, put off, these things during life, and it is without any warrant in the Scriptures. Man ought to be warned of the danger of hardening the heart and postponing acceptance of Christ. " To-day if ye will hear his voice, harden not your hearts." The man who hardens his heart against the warnings of God can find no place for repentance in a dying hour, even though he should seek it " carefully with tears."

TITHING.

Which is the oldest, the law of tithing or the law of Moses? Was tithing a law? If so, when was it established? If it was a law, and in force before the law of Moses, did the giving of the law of Moses in any way change or affect the law of giving or tithing? Seeing Christ nailed Moses' law to the cross, did he nail the law of giving to the cross? When Christ gave Peter " the keys of the kingdom," saying, " Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," did he condemn the law of tithing? If so, how much should we give now? Should we give less than they did? How are we to determine how much to give, if the law of tithing is ended, seeing that there is no amount stated in the New Testament, only " as we are prospered? "

Abraham paid tithes to Melchisedec long before the law was given, yet tithing in the Jewish age rested on the law of Moses for its authority. When God gave the law of Moses, he repealed all former laws. When he gave " the law of the Spirit of life in Christ Jesus," he repealed all former laws. The different dispensations of God stand to each other as the different constitutions and laws of a State stand to each other. One in some of its features becomes unsuited to the conditions and needs of the people. A new one is adopted. The adoption of the new one repeals the old in all of its parts. What of the old is good to be perpetuated is brought into the new constitution. When the old patriarchal dispensation gave way to the law of Moses, all that was good of the old was brought into the new. When Christ took the law of Moses out of the way, he brought all of the good of it into the new covenant. Nothing is binding on Christians, save what is found in the new covenant. All that was good in former dispensations was brought into this. We may use the old dispensation and the decisions under it to see how to interpret the laws of the new covenant, just as the courts go back to laws and decisions under the old constitutions as examples to interpret under the new constitution. No specific amount is required under the new, because God only desires that which is willingly given from the heart. We may safely reason, as God required one-tenth under Moses, when he did so much more for us in Christ, he would expect more from us; but if we cannot do it willingly, he does not wish any of it. I know of no way of determining how much we must give, except for every one to study these examples and the gospel of the Son of God, and give what he can do cheerfully and gladly. This does not suit us sometimes, but it seems to have suited God, and we had best conform our views of what is best to his law and order.

TOBACCO GROWING AND USING.

You claim that cigarette smoking is ruinous to body and soul. Now, I am a tobacco grower and user; and, of course, by both using and growing, I am guilty of injuring the youth of my country. I am in a strictly tobacco section; it is our money crop; yet you will not allow my boy in your school if he uses tobacco. If it is not right for men to use tobacco; if it is "ruinous to soul and body," I have no right to raise it. In fact, if the above be true, is it not a sin?

If the general use of tobacco is evil, it is wrong to raise, sell, or use it in a general way. I say " in a general way," because there may be uses of it that are not hurtful and in which it may serve useful purposes. In such cases the raising, sale, and use of it are not wrong. I believe that the general use of tobacco is hurtful and wrong. It does much harm and no good in a general way. I believe that the school does right to prohibit its use in school, because, if tolerated, it not only fastens an evil habit on those who use it, but the use of it in the school would encourage others to use it and make it a place for spreading evil habits among the young, and the school would be an influence for evil, not for good. Public sentiment recognizes the use of tobacco as an evil, so the legislatures prohibit the sale of it in the form most attractive to youth. Many railroads and manufacturers are refusing to employ those who use tobacco. They wish cool brains and steady nerves to direct and operate their machinery. Whatever affects the nerves weakens the brains. Many business houses are coming to refuse employees who use tobacco. The sentiment is growing. The school board of Davidson County, Tenn., has passed a resolution that no teacher or pupil be allowed to use tobacco on the school grounds. The next step will be to refuse to employ users of tobacco as teachers. These changes of sentiment grow rapidly. I can recollect when preachers ran distilleries and church members sold and bought whisky, and it was a rare thing to find a Christian man who did not keep his bottle and set it out for a neighbor that called to see him. Church members made, sold, bought, and used whisky as a beverage. The use of tobacco will go through the same experience. The young ought to be warned and guarded against becoming slaves of evil habits. To the extent that it is wrong to use it, it is wrong to raise, handle, or sell tobacco, or to encourage it in any way. These principles, I am sure, are true; and while the amount of money involved in the tobacco business has much bearing on public sentiment and on the action of legislatures, it should have no influence on the moral and religious principle involved.

Yet in the application of this principle discretion ought to be used. I mean this: It is a greater sin now to manufacture, sell, and use whisky than it was when I was a boy. The reason is that our sense of right has been cultivated along these lines and we see the evil more clearly, and our accountability is correspondingly greater. It is true morally and spiritually, as it is in the material world, that as we rise higher our horizon is enlarged and our vision is clearer. So, as we see the right, we are under stronger and higher obligations to do it. This principle applies to individuals as well as to different generations. A man eighty years old told me only a few days ago that he had used tobacco for fifty years. He determined its use was wrong and he quit it; and in a few weeks he was feeling better, with no strong inclination to return to its use. It would be a sin to him to use it. But a good wife of a tobacco user, who persuaded him to quit, told me that after he had tried faithfully for some months she asked him to return to its use. It made him so cross and ill toward her, the children, the stock, when he seemed to be doing the best he could to control himself, that she thought it better for him to use the tobacco. I could not say that she was wrong. A Christian's influence should always be on the right side. He should enforce the abstract principle of right where it is possible. But we should forbear with human weakness and human infirmities and realize that man grows gradually to the stature of manhood morally and spiritually as well as bodily. If we do our duty to the young, fifty years hence the use, sale, and raising of tobacco will be regarded as an evil to be avoided by Christians.

TRANSGRESSION, DISOBEDIENCE, AND SIN.

What is the difference between **transgression, disobedience,** and **sin?**

There is a very simple and plain distinction in the Bible between different sins that Christian men seem to ignore. One sin is **transgression.** The other is called **disobedience** in the New Testament; in the Old Testament, simply **sin,** in its milder form. The distinction is kept up between them all through the Bible. It represents God as "forgiving iniquity and transgression and sin." (Ex. 34: 7.) "Israel hath sinned; yea, they have even transgressed my covenant." (Josh. 7: 11.) "Blessed is he whose transgression is forgiven, whose sin is covered." (Ps. 32: 1; see Amos 4: 4; Mic. 1: 5; 6: 7.)

Sin is a generic term that applies to all failure to please God, to walk in his law. But there is a distinction made in the Bible between the different kinds of sin. "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward." (Heb. 2: 2.) This shows the distinction. That which in the Old Testament is called **sin,** as distinguished from **transgression,** is here called **disobedience.** Webster defines as follows: "**Transgress**—(1) To pass over or beyond; to surpass. (2) Hence, to overpass, as any rule prescribed as the limit of duty; to break or violate, as a law, civil or moral." "**Transgression**—The act of transgressing, or of passing over or beyond any law or rule of moral duty." It is derived from two words—**trans,** across or beyond, and **grado,** to pass, which would mean "to pass across or beyond the law." Trans-Atlantic is across or beyond the Atlantic; transparent is to appear beyond the glass or intervening substance.

"**Disobedient**—Neglecting or refusing to obey;" not to obey; to transgress. While the words do not always retain these distinctions in the Bible, they generally do.

The Greek words carry the same distinction. In Greek, the words translated **disobedience** means "an erroneous or imperfect hearing; disobedience"—indicating that the disobedience comes from imperfect hearing, misunderstanding, or is not purposely done, or through neglect rather than wicked design.

Dr. Adam Clarke says, on this passage (Heb. 2: 2): "Inflicted punishment on every act of **transgression,** every case in which the **bounds** laid down by the law were **passed over;** and every act of **disobedience** in respect to **duties** enjoined." Dr. Macknight says: "**Transgression** is the leaping over the bounds which the law has set by doing the things it forbids. **Disobedience** is the refusing to do the things it enjoins." Everything not commanded is forbidden. (Deut. 12: 8-32; Matt. 7: 21, 22; 15: 3-9; Rev. 22: 18, 19.)

Jesus gives an example of transgression in Matt. 15: 3. The elders transgressed, set aside, passed over, the law of God to honor parents by giving a different rule in lieu of it. The same word in Greek is used in Rom. 2: 23: "Thou who gloriest in the law, through thy transgression of the law dishonorest thou God?" Jews, while boasting of the law, set it aside by their traditions. (Rom. 4: 15.)

To **transgress** is to pass over or beyond the law given by God, and to do something else in lieu of it, or to add to it as insufficient or so inferior that it may be amended or improved. To **transgress** is to consciously add to or set aside the appointments of the Lord for other ways. This is always based on the assumption of insufficiency or inferiority in the appointments of God that can be improved. Isaiah (24: 5) says: " The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant." This shows that the transgression was to violate the statutes, and to change or add to this law is to break the everlasting covenant. The everlasting covenant is: You shall not add to nor take from the laws of God. Transgression—going beyond the law of God—is condemned in the Bible a hundred times, where the disobedience, or sin of neglect, is condemned once. It leads out in the direction of the presumptuous sin, for which there is no forgiveness. To transgress is to set aside, despise, reject, the law of God and to obey something that man regards as better.

Paul, in arguing that the Jews were under the law, says, " Where there is no law, neither is there transgression," which is evident that where no law is given, there is no stepping outside of, going beyond, or setting aside the law. This means to say that if God had never given to man a law, then he could not transgress it; but as God had given him law, he did transgress the law, and in the transgression brought wrath upon himself. This passage is often misapplied. It is interpreted to mean that where God has not given a specific command prohibiting a thing, that thing may be done in religious service; that man is authorized to do anything or use anything in the service of God not specially prohibited in the Scriptures. This principle directly contradicts the whole teaching of the Bible. 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; for ye are not as yet come to the rest and to the inheritance, which Jehovah thy God giveth thee." (Deut. 12: 8, 9.) Again he says: " What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Verse 32.) This illustrates, " Where there is no law, neither is there transgression." At this time the law was not in force. They were left very much to do whatsoever seemed right in their own eyes. Some general truths had been taught them, and they were left to show their love to God in their own way. But when the law should be given, then they could no longer be left to do what was right in their own eyes, but must conform to the will of God. To go outside of it was to sin and to call down God's wrath upon them.

Jesus said: " In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) For men to go beyond the law of God to follow the precepts of men was to render their worship vain. The same truth is emphasized in Matt. 7: 21. Paul says: " If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?" (Col. 2: 20-22.) He warns them to touch not, taste not, handle not, the things which are after the doctrines and commandments of men. He tells them that these are all to perish with the using. They can bring no good to man. Indeed, the truth that man can serve God acceptably only in the appointments of God without human addition or subtraction is written more or less plainly on every page of revelation from God to man. If this be not true, then man is permitted to add in morals, in work, in worship, whatever is not prohibited directly in the Scriptures. He can gamble, for this is not specially prohibited, and the churches that act fully on this principle do gamble. The Roman Catholics notably do this. They can add meat to the Lord's Supper; it is not prohibited. According to the argument that to oppose things not specially prohibited is to violate the law of God and to add to it, those who add the meat do not add to the law of God, but those who oppose it do. It will be seen at once that this opens the flood gates for all errors and immoral practices, and must lead to the subversion of the whole order of God.

God now has a law of service, and this passage is not now applicable. Whoever oversteps, sets aside, adds to, or takes from the law of God transgresses that law and incurs the wrath of God. Sin is the transgression—overstepping, or going beyond the law of God. It is the great, the grievous, sin, David prayed: " Save me from the great transgression." Isaiah said: " The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." If this principle be true, that man is at liberty to add whatever is not specifically condemned, then man devises the way of salvation, not God. The principle destroys the authority of the Bible and makes man's own wishes his supreme law. It dethrones God and enthrones man. Disobedience is sin, but to transgress is the sin of rebellion, and leads to danger. Let us not be led into transgression.

UNCLEAN SPIRIT, THE.

Please explain Matt. 12: 43-45, especially the following: "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not."

It means that there were evil spirits in those days who took possession of men's hearts. When cast out, they were supposed to inhabit dry, desert places. One was cast out, and he "passeth through waterless places, seeking rest, and findeth it not." He said: "I will return into my house"—the heart whence he was cast out. He did so, found it empty, swept, fitted for the abode of a spirit, but none inhabiting it. When the evil spirit had been cast out, he did not take in a good spirit as he should have done. The evil spirit, finding it unoccupied by a good spirit, entered in and took with him seven other spirits more wicked than himself, and the last state of that man is worse than the first—all, too, because he did not fill his heart with good when the evil was cast out. Jesus said that it should be so with that evil generation. He had come and by his teaching checked the evil tendency; but as they failed to take him as their guiding spirit, it would end in evil. They would be the worse for having known and rejected Jesus. The principle applies to men now. If we know the truth and fail to practice and obey it, the heart is hardened. We are the worse for having known it. The gospel is a "savor of life unto life, or of death unto death."

UNCONDITIONAL SALVATION.

I would be glad if you would tell us what the following scriptures teach (they were used in a debate by a Primitive Baptist as proof texts that salvation is unconditional): Jer. 13: 23; John 3: 27; 6: 37, 65; 8: 43, 47; 10: 26; 12: 39, 40.

Honesty in construing the writings of any author to determine what he teaches on a subject demands that all he says on that subject should be collated and compared and deductions be drawn from the whole. It is not fair or honest dealing with an author to take one class of his sentences that will bear one construction and ignore another class that will not bear the construction he places on these. Fairness and honesty demand an effort to harmonize all scriptures, and the truth is where they harmonize. The ultra Calvinist seeks out passages of scripture that can be construed to favor his theory, parades these in proof of it, and ignores quite a number of scriptures that clearly contradict the construction he puts on these. This is not fair nor honest dealing, either with himself or the Scriptures.

There can be no doubt that there are many precepts and examples that show that spirits and men were once in the favor of God by faith in him, that fell from fidelity to him and lost the favor of God. The devil was once an angel in heaven, and fell from his high estate because he did not abide or remain in the truth of God. (Rev. 12: 7-9.) A number of angels sinned and fell from their high estate. " God spared not the angels that sinned, but cast them down to hell." (2 Pet. 2: 4.) Adam was the son of God; was a part of the creation that God saw " was very good " (Gen. 1: 31); was a citizen of the paradise of God, with whom God walked and talked; yet he fell into sin and forfeited the favor of God. King Saul was chosen king of God's people when he was little in his own eyes. God's Spirit dwelt in and guided him; but he so sinned that God's Spirit forsook him and Samuel came no more to him, and he died forsaken of God. God loved Solomon in the days of his youth; but, as he grew older, he married strange women, who led him into idolatry, and he is never classed in his old age with the saints and faithful servants of God. " 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.) Here Paul speaks of those who, after being partakers of the heavenly gift and the powers of the world to come, had fallen away; and he says that it was impossible to renew them to life again. " 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." (Heb. 10: 26.) " 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?" (Verse 29.) This falling away was of those who had been sanctified and had the Spirit of grace, to which they had done despite. "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them." (2 Pet. 2: 20, 21.)

There are many such passages. Christ, in the parable of the sower, shows that the word of God, the seed of the kingdom, is received by many, but from various causes with many it brings forth no fruit. The plant that sprang up was the same, from the same seed; but owing to its treatment in many hearts it perished and brought forth no fruit. In the parable of the talents the talents were all from God, but the talent was taken from him who failed to use it. Paul had to watch himself, lest after he had preached the gospel to others he should be a castaway.

Now these are all Scripture truths, as well as those referred to by our brother. What do our Calvinistic friends do with these? As honest students of the Bible, they cannot ignore them. Will they make God contradict himself? All the scriptures of God, taken in their proper connection and rightly interpreted, agree perfectly. When we find this agreement, we come to the truth. These passages referred to do not contradict those that I have quoted. John the Baptist said: "A man can receive nothing, except it have been given him from heaven." (John 3: 27.) This is a general truth. In the material world all we receive is from God, or heaven, yet we receive it by complying with his laws for obtaining it. So all spiritual good comes from God, but it can be obtained only by complying with God's conditions for bestowing it. John is here especially speaking of his gifts and mission as distinct from that of Christ. He had no calling or gifts, save such as God bestowed on him. The same explanation applies to John 6: 65. "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." (John 6: 37.) This clearly means that the Father gave to him those who desired to honor God. These are described: "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.) Those he gives to Jesus are they who believe on his name, and Jesus says that he will not cast them out. The same truth is told: "He that believeth and is baptized shall be saved." (Mark 16: 16.) "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.) Jesus says that he will not cast off any of this class which the Father gives him. This does not say that such may not depart from him, sin against him, and so cut themselves off from him. Beyond all doubt it is true that Jesus will not cast out those who believe in him.

"Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do." (John 8: 43, 44.) The last sentence explains the first. The devil was their father because they desired to do his will; and while desiring to do his will, they could not understand the teachings of Jesus. No man can understand or serve God who desires to follow the devil. "He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." This states the same truth in a different way. Those who desire to do the lusts of the devil are the children of the devil; those who desire to do God's will are God's people.

There is a certain election, or predestination, taught in the Bible. Jesus said: "Other sheep I have, which are not of this fold." (John 10: 16.) This means that there were persons among the Gentiles that would receive Jesus when they learned of him. These he calls his sheep not of the Jewish fold. Then God said to Paul at Corinth, "I have much people in this city" (Acts 18: 10), before they believed. This means that God recognized those as his people who were of such mind as to receive him when they would hear the truth. That class of people God called his people, speaking prospectively. Then he says, "Ye believe not, because ye are not of my sheep"—ye are not of that class who are willing to receive the truth. He had tried them. (See John 12: 39, 40.) Read Matt. 13: 14, 15, where the same passage is quoted: "By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them." He states that they had hardened their own hearts and closed their own eyes, did not wish to hear him. They had sinned away their day of grace, and God gave them over to hardness of heart, that they should believe a lie and be damned. That is taught often in the Bible, but is a wholly different thing from saying that God so predestined that they could not believe and turn if they desired. Jeremiah (13: 23) says: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The latter clause explains the former. They had been so accustomed to do evil, had so given themselves over to do evil, had so sinned against the warnings of God, that their day of grace had ended; and then they could no more change than the Ethiopian could change his skin.

Texts taken out of their context can be made to mean almost anything; but if we will study them in their connections and take all the scriptures as true and harmonize them, we can reach the truth. One-sided and extreme views lead astray.

UNITY OF THE SPIRIT.

Is the Savior's prayer (John 17), after nineteen centuries, yet unanswered? What is meant by **unity of the Spirit?** Do you teach that **all** Christians in the days of the apostles were **in** the unity of the Spirit? Were the Corinthians in the unity of the Spirit? They were taught to "be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) If not in the unity of the Spirit, in whose mind were they to be joined together? Peter wrote to scattered Christians, or sojourners of the dispersion, and taught them to be of one mind, likeminded. How could they, unless in the unity of the Spirit? And if they were, was not the **one mind** the mind of the Holy Spirit? If so, then the oneness or unity resulted from the expressed mind or teaching of the Holy Spirit. If unity of the Spirit is not possible except through the teaching of the Spirit, will not all who accept this teaching in good faith and in humbleness of mind obey the teaching be in the unity of the Spirit? When a person is brought into the unity of the Spirit, is not such person in the church of God? Can any one be in the church of God, in the body of Christ, and not be in the unity of the Spirit? The saints at Ephesus were taught "to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) They were not taught to seek it, but to keep it—keep the peace; and they were told (verses 4-6) what that unity of the Spirit was: the items as to man, and the wondrous unity of Father, Son, and Holy Spirit—meeting man in the "one body." They were in the unity of the Spirit, in the church, and were taught to so live in the bond of peace that Christ "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.) "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: 4-6.) Is unity of the Spirit **possible with any one of these wanting?** Are there any persons in the "one body" capable of exercising the "one faith," rejoicing in the "one hope," quickened by the "one Spirit," **that have neglected the "one baptism?"** I am not asking about final salvation—all things are possible with God. But are there any persons in the "one body," or kingdom of God, here upon the earth, that are capable of believing, repenting, and being immersed, and who, though believing and repenting, have not been immersed? Remission of sins and gift of the Holy Spirit are promised after repentance and baptism. (Acts 2: 38.) Can, then, the unity of the Spirit be enjoyed prior to baptism? If unity of the Spirit cannot be realized before baptism, and only immersion is baptism, then it is an impossible thing for the immersed to keep the peace with unimmersed persons of any and every creed. Did the Savior pray for any union or unity except that secured to all through faith, repentance, and baptism? If he did not, then all in the unity of the Spirit should endeavor to keep the peace in that unity and cease trying to bring about a different so-called "Christian union." This determination to keep the peace would lead all immersed persons to withdraw from all ecclesiastical and congregational relationship with the unimmersed on the ground that the unimmersed are not in the unity of the Spirit, and hence cannot keep the peace in a relationship into which they have not entered. Do not all persons born from above, born of water and of the Spirit, enter the kingdom of God, and thus enter into the unity of the Spirit? If in the kingdom of God, in the unity of the Spirit, in the "one body," in the church of Christ, can there possibly be any other union? Churches of Christ, then, must be in congregational relationship. But is not the subject of unity always taught with reference to individuals, and not churches? God is no respecter of persons; all born into his family must of necessity be born in the same way; and in their relationship to one another there can be but one question, and that is, how to live in peace and harmony in that family. Men cannot be united in the minds of other men. Unity and peace are possible only in the mind of the Holy Spirit. Where that is expressed, all can walk thereby; and where not revealed, man must be silent.

The idea presented in the questions is undoubtedly the correct one. Christ in various forms presented the necessity of oneness, or unity, in the body of Christ. He presented the necessity of it in the statement: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12: 25.) In his prayer Jesus said: "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: 20-23.)

The fatal, direful consequences, plainly told by the Savior as a warning to the disciples, is that his kingdom divided against itself cannot stand. It must fall and come to naught. As the Savior is true, unless his followers can be one, the kingdom cannot stand. Great efforts are now being made to convert the heathen nations. The weakness is the divisions and strifes among professed Christians at home. To avoid the baneful influence of the evil, an effort is made to divide the heathen land into sections, each having its own section, so that they will not come in direct contact, and the divisions will not be so apparent and so hurtful in influence. But this is only deceiving the heathen, and will finally result in making many of them infidels when the full truth is known. To cure the evil is the only help for the condition. To conceal it only postpones the result, and makes it even more hurtful. The only hopeful indication about apportioning the field among the different parties is that it shows that they begin to see and feel the evil and are becoming ashamed of it.

I remember when the different parties in religion were almost universally defended as good and right—a condition desirable in itself. This position is now seldom maintained by intelligent men and women. Now the plea is for union, federation, consolidation of different parties into one, regardless of their faith. The method proposed is for the compromise of principles and of scripture truths, ignoring the teaching of the Bible, to work together to build upon a foundation and along lines not laid down or marked out by God. A man cannot compromise his own convictions and adopt things that he believes to be wrong without loss of moral power and without dishonoring his own true spiritual manhood. A man cannot compromise and set aside what he believes to be a command of God without dishonoring God before the world, without destroying his own reverence for God and usefulness for his service. To set aside a law of God for the sake of union with others is to prefer union with them to union with God—is to hold their teaching above the word of God. If we sacrifice God's word to please others, it is because we wish to please them rather than to please God. When we agree to set aside a command of God, we agree to separate from God.

Jesus Christ says: "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. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." (John 7: 17, 18.) Here the declaration is clear that when a man speaks from himself—that is, his own convictions, ways, thoughts, and purposes—he seeks his own glory. When he seeks to know and do the will of God, he seeks God's honor; when he speaks from his own will, he seeks his own honor. Christ says, again: "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." (John 14: 21.) God regards all willingness to set aside his words as a declaration that he does not love him. To set aside God's words for the words of another is to declare that we love and honor the other more than we love and honor God. God is a jealous God, and will not permit this. Christ also says: "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do." (Verse 31.) Christ could give no higher evidence of his love to God than to do his will. Let us be warned against setting aside the words or will of God to please any beings, few or many, in the universe. Unity in faith and life among the children of God is essential. But that unity among Christians can be maintained only by first obtaining and maintaining unity with God. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) The unity of those cleansed and cemented by the blood of Christ can be obtained only by walking in the light as God gave that light, as Jesus walked in it by keeping the words of God. But Jesus prayed that those who believe in him "may be one, even as we are one." Christ says that he remained in the love of the Father by doing the words of the Father. We can be one with him only by keeping his words, which are the words of the Father. A unity with one another that does not grow out of a unity with God is not a helpful unity. God will not bless it, and it brings no good, but only evil.

No union is acceptable to God unless it is effected by and based upon the word of God. Christ, in this prayer for the union of those who believe on him, prayed: " Sanctify them in thy truth: thy word is truth." (John 17: 17.) **Sanctify** means **to set apart.** The prayer was: Separate them, and set them apart (from the world) to God through the truth. Lest men should misapprehend what he regards as truth, he adds: " Thy word is truth." No one can be separated from the world, or sanctified to God by the truth, save as he makes that truth the rule of his life and is led away from all other paths into the path marked out by this truth. "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." (Verse 19.) The only way of sanctification is through the truth of God. The only union possible is in the truth as God has delivered it. He who turns from the truth of God—sets aside any of that truth for the sake of union with others—not only sets at naught the authority of God, but he places himself on ground upon which union is impossible. Union is not only undesirable, but impossible, save as men are sanctified by the word of God. A union in any other way, save as we are sanctified by and in the truth, would be a union out of and against God. If this were possible, it would only be the presage of swift and widespread destruction from God.

" I praised and honored him that liveth forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation; 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: 34, 35.) A union or combination of all the inhabitants of the earth into one body that did not grow out of and is not guided by faithful adherence to and love for the word of God would be the signal for the Lord's destroying them with a tornado of divine wrath. When the children of men sought a means of maintaining their own unity by building a tower, God wrote on it **Babel**—that is, **confusion.** " 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."

(Gen. 11:7, 8.) This was typical. The religious world seeks a union of their own, not of God's. God confounds their language that they do not understand each other, and confusion and strife reign. God will tolerate union among his people only as they are sanctified by and through his truth. Hundreds of millions of souls, or all the world save one such, united on any other basis save fidelity to the word of God, are advocates of division, discord, and strife among the people of God. One soul standing alone, firm and true to the word of God, insisting that all should come to it, with the whole world besides against him, is the only advocate and promoter of union in the world.

The unity of the Spirit for which Christ prayed is illustrated by the union between him and his Father. "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." (John 17:21.) "I in them, and thou in me, that they may be perfected into one." (Verse 23.) The oneness was a oneness in purpose and work, as it existed between Jesus and his Father. The oneness between Christ and his Father was effected by "the Father being in Christ, and Christ being in the Father." This union was maintained in this way: "For I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) "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.) Here is what God being in Christ and Christ being in God produced in Christ. Christ 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.) The Father was in him, remained with him, because he always did the Father's will, not his own. The unity between the two was manifested in this way. He then adds: "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." (Verses 31, 32.) Freedom from sin is obtained only when we are in Christ and he is in us. This is gained by continuing in his word.

Again, Christ says: "As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." (John 17:18, 19.) He says to them: "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.) There can be no doubt as to what the union was between Christ and his Father, and how it was maintained. I can see no possible doubt as to what was the unity of the Spirit between the children of God or as to how it can be maintained—a perfect unity in purpose, end, and aim among the disciples. It can be gained only by treating Christ as he treated his Father—have no will but his will. Let it be our meat and drink to do his will, as it was his meat and drink to do the will of his Father. Then, in doing his will, Christ will dwell in us, his Spirit will be with us, and we will be in Christ and he in us. But if we refuse to hear his words, if we have ends and ways of our own to accomplish, Christ will not abide with us, nor will his Spirit dwell in us. This union prayed for by Jesus could be attained and maintained only by their being sanctified by the truth.

The degree of their fidelity to the word of God is the measure of their attaining to the unity of the Spirit. If one man is faithful to God, he has attained to the unity of the Spirit in Christ Jesus. If every man in the universe save this one is united, but not on the words of the Bible, they are heretics and schismatics before God. The unity must first be with and in Christ, that he may be in us and we in him—that we may be one in him. Without him we can do nothing. He who turns from the words of God turns from Christ and God. Since the unity of the Spirit must be in Christ, and must be through the sanctification of the word of God, it can be found and formulated only by receiving the word in all things and by being guided by it. The only way to seek it is to seek a closer walk with God by a more hearty reception of his word and by a closer adherence to that word. "Sanctify them in thy truth; thy word is truth." To the extent that we turn from the plain, simple order of God to anything else, we turn from God and destroy the unity of the Spirit. The Spirit whose unity we must maintain is from God and dwells in the words that God has given. The unity of the Spirit did not exist in its purity and perfection in the days of Christ or the apostles. All who were fully governed by the word of God were in the unity of the Spirit. None others were. The prayer is answered now only in those who keep his word and are faithful to it, rejecting all else save the word of God. The man who accepts the word of God as the only rule and guide, rejecting everything else, if alone (he is never alone; Jesus is with him), maintains the unity of the Spirit in Christ Jesus. The admonition is addressed to individuals composing the church. If the individuals keep the unity of the faith, the church will do it.

The letters to the churches reproving them for divisions and strife show that the true standard of unity was not attained by all the early Christians. A few may have attained it; the many did not. "Many are called, but few are chosen." Only a small proportion of church members at any time in the world's history have faithfully followed Christ. Divisions and strifes exist, because all are not satisfied to follow Christ and do his will, as he did the will of his Father. The admonition to unity is given in one form or another to all Christians in every congregation. The union is to be in Christ, in maintaining his truth, and the means to maintain it are always the same. "That ye all speak the same thing; . . . that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Always following the reproof for division comes the condemnation of human wisdom, called, in these latter days, **sanctified common sense.** All are warned against depending upon their own wisdom; all are admonished that God has laid the foundation, and we should take heed how we build thereon. Christ said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one." (John 17: 20, 21.) "Sanctify them in thy truth: thy word is truth."

The word of God is given to guide men in the pathway of God. It seems to me that nothing can be plainer than the way to union. It is by all taking the word of God, and each one being guided by it, adding nothing thereto, taking nothing therefrom. Men thus walking cannot avoid walking together. When there is the slightest departure from the word of God, then division must begin; and were the whole world, save one man, to add a single institution or make the slightest change from the divine order, they would be dividers of the church and people of God. Were one man to stand firm for the divine order, he would be the true promoter of union and harmony. Any union that is not brought about by adherence to the word of God is sinful, and is rebellion against God. God stands pledged to curse and destroy such union. There is only one path to union: that is that every one accept the order of God as he gives it. Follow it, and it will bring union among the people of God in Christ Jesus and in his Father. Instead of studying and formulating plans of union, the one thing to do is for all to seek the way that God has marked out, follow it, and union will come of itself.

"If we walk in the light, as he is in the light, we have fellowship one with another." All that we have to do to have fellowship with Jesus Christ, with God, and with every other being in the universe that is in fellowship with God, is to walk in the light as Jesus Christ walked in it and shed it abroad in his teachings and life. The plan is too simple in its divine wisdom for man to walk in it.

UNJUST, THE, STEWARD.

Please explain Luke 16: 1-12. What I want to know is: Why did the lord of the unjust steward commend his wrong dealing? How are the children of this world wiser than "the sons of the light?" Why should the disciples make to themselves "friends by means of the mammon [or riches] of unrighteousness?" Where have they an everlasting habitation into which they may receive them? To what do **another** and **your own** apply in this verse?

The lord of the unjust steward did not commend the injustice of the steward, but his wisdom, or shrewdness, in using present opportunities to secure future good. Money, property, is here called **the unrighteous mammon.** He condemns Christians because they do not act with the forethought that this unjust steward did. They do not use their means while opportunities present themselves for securing future good. Not the injustice, but the wise foresight in preparing for the future, is what the servant's master commended and what Jesus commends to his servants. In this the wisdom of the children of this world is seen to be superior to that of the children of light. He adds, as showing the principles on which God deals with men and the necessity of the faithful use of present opportunities, that we may enjoy higher privileges in the future: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?" The **little** and the **much** here refer to the temporal good and opportunities and the spiritual and eternal. The same is true of **the unrighteous mammon** and **the true riches.** Then the idea is presented that what we here have is not our own. The means and opportunities that we now have are not our own; they are loaned or intrusted to us by God to see whether he can bestow upon us eternal riches. Here we are using God's blessing as a loan intrusted to us, in the use of which our worthiness to use blessings will be proved. The future blessings or curses will be eternal and our own. If we fail to rightly use that loaned to us for a time, how can we expect God to give us higher and greater ones as our own for eternity?

USURY AND BANKING.

Is it wrong for a Christian to be a stockholder in a banking institution which charges more than the legal rate of interest? Is it wrong for a Christian to be a bookkeeper or a cashier in a bank of this description? Is it wrong for a Christian to deposit money in a bank of this kind?

Usury, as we call it, is unlawful interest. As it is used in the Bible, it means any increase or pay for the use of anything. Hire for a horse or rent for land is as much usury as pay for the use of money. The law of Moses forbade the charging of any increase "to any of my people with thee that is poor." (Ex. 22: 25; see Lev. 25: 35.) It says not a word about charging usury to the well to do. They were not a trading, speculative people, and probably borrowed only for necessity. It forbade the taking of any increase from the poor. Nothing is said directly on the subject in the New Testament; but principles are laid down that would forbid taking increase from a poor brother in Christ. Nothing is said about lending to speculate on and make money. There is no more sin in taking increase for money than for the use of other property. The law of the land fixes a rate, and Christians must "be in subjection to the higher powers." The civil authorities are "the higher powers." The laws of Tennessee say that you shall not charge over six per cent per annum. To violate the law of the land is to violate the law of God and is sin, and any participation in or encouragement of this is sin. All business with a man or an institution that does wrong is not wrong. If so, you must go out of this world. In trading with them, it may profit them; but if it is not done to help it on, it is not necessarily sinful. If a man borrows money and pays usurious interest to pay a debt he owes, I do not think he sins, although it may profit the usurious lender. So if a man deposits with a bank for his own good, although it may profit the bank, it is not necessarily a sin on his part. So I would say that it is sinful to violate the laws by charging more than lawful interest. His doing it through a company or corporation does not lessen the sin. It is sinful to any way so participate in it as to encourage and partake of the wrong. It is not wrong to deal with one who does wrong for our own good, even if it incidentally helps the usurious lender. I think these are correct principles, and each can apply it to himself and his course.

VINEYARD, PARABLE OF THE.

In the parable of the vineyard (Matt. 20), what do you understand the Savior to teach by the expressions, **early in the morning** (verse 1); **the third hour** (verse 3); **the sixth and ninth hour** (verse 5); and **the eleventh hour** (verse 6)? This came up in one of our talks recently. One brother thinks the **eleventh-hour** people means the coming in of the Gentiles.

Early in the morning refers to the time to begin labor—six o'clock, or when they usually began labor; **the third hour** meant nine o'clock, **the sixth hour** meant twelve o'clock, **the ninth hour** meant three o'clock P.M., and **the eleventh hour** meant five o'clock P.M. They quit work at six o'clock; so these last have worked but one hour, while the first that began had borne the burden and heat of the day. I have heard these scriptures applied to represent the calling of the Gentiles, but the calling of the Gentiles had not come up then. If those who came at the eleventh hour meant the calling of the Gentiles, who was meant by those called at other hours? These referred to similar classes. It seems to me to represent a feature of God's dealings with man that may be applied to any and all conditions of life. A man who promptly responds when he hears the call of God will be blessed, no matter at what period of his life it be. There is no promise to those called at the third, sixth, or ninth hour that do not respond to the call when it is made. This was to encourage all to heed his call when made and to warn them against refusing the call when it is made. It teaches, too, that men do not earn the rewards bestowed; they are given as a matter of favor. And often those called late become better fitted to enjoy the blessings than those called early. God's blessings are bestowed according to fitness to enjoy, and that fitness is according to the heartiness of the service rendered to God.

WASHING OF REGENERATION.

Please explain Tit. 3: 5: "He saved us, through the washing of regeneration and renewing of the Holy Spirit." What is **washing of regeneration,** and when was (or is) the Holy Spirit renewed?

The **washing of regeneration** is almost universally applied to baptism by commentators. Dr. Clarke, the well-known Methodist commentator, says: "Undoubtedly the apostle here means baptism." Macknight, the Presbyterian commentator, and Hovey, the Baptist commentator, so apply it. I do not know a commentator that does not. It is called **the washing of regeneration. Regeneration** is used but one other time in the New Testament. It means there the new kingdom. Here some think that it means the renewed state—the washing connected with the renewal, or the new kingdom, as we interpret it. The renewing of the spirit is frequently attributed to the begettal by the Spirit; but after one is baptized into Christ, if he does his duty as a Christian, times of renewal or refreshing from the presence of God will come to him. These are renewals, strengthening and building him up. He grows through these renewals of the Spirit from one degree of likeness to the Son of God to another. To these I think reference is made as the renewing of the Spirit after one is baptized into Christ.

This scripture settles two points: (1) Baptism is not a work of self-righteousness, righteousness by our own work. It is placed in contrast with it. It is a work of God's righteousness. The Savior's language to John, "Thus it becometh us to fulfill all righteousness," settles that. Baptism is not our work; it is God's work. It is not a work we do; it is a work done on or to us by God, through the servant of God who baptizes us. (2) Being saved by "the washing of regeneration [or baptism] and renewing of the Holy Spirit," and being justified by the grace of God, are one and the same thing. "By grace have ye been saved, through faith" (Eph. 2: 8), and being saved by "the washing of regeneration and renewing of the Holy Spirit" are just the same. Baptism to the penitent believer for remission of sins and saved by grace through faith are one and the same thing.

WATER, BORN OF.

Please explain John 3: 5. Explain what the **water** and **Spirit** each mean. Please make this as plain as you can. I have heard several different meanings given the above passage. The Methodist preacher at this place says **water** means the natural birth. What was John Wesley's explanation?

Some things are so plain that it is difficult to explain them. It is difficult to explain **water.** We cannot put it in plainer terms. So of **Spirit.** A rule of interpretation is that words must be taken in their plain and literal meaning unless the context requires a figurative one to be used. There is nothing here that requires another than the literal meaning to be used; there is nothing that requires it to refer to childbirth; there is nothing about the birth of the child that is like this. No child is born of water at its birth. Whatever of water is connected with the birth of the child is itself brought forth from the womb, and is born with the child. The child is not born or brought forth from the water. There never was a more nonsensical, ridiculous, and hypocritical interpretation given to a passage than this; hypocritical because a mere pretext to avoid the truth. Jesus said that the fleshly child was born of the flesh. "That which is born of flesh is flesh." This could not be true if the child was born of water in its natural birth. The inspired interpreters and commentators apply this to baptism. Whenever one of them speaks of entrance into Christ or his kingdom, he requires them to believe in the Lord Jesus Christ with the whole heart and to be baptized into his name. The only safe commentators on the teachings of Jesus are the inspired men he sent. They say that we are baptized into Christ. "For 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.) Men who prefer the interpretations of foolish men to those of the inspired writers do not truly believe in Jesus. Wesley says: "Except he experience that great inward change by the Spirit and be baptized (wherever baptism can be had) as the outward sign and means of it." Wall, in his history, on infant baptism, says: "There is not one Christian writer of any antiquity in any language but what understands it of baptism; and, if it is not so understood, it is difficult to give an account how a person is born of water any more than born of wood." Every known commentator applies this to baptism.

Jesus, under the figure of a birth, tells how people enter into the kingdom of heaven: they are born into it. The elements of which they are born are water and Spirit. Led and guided by the Spirit, they are brought forth from the water. We certainly may learn what constituted that birth by seeing what Jesus and the Holy Spirit require to be done when they are led into the kingdom. "He that believeth and is baptized shall be saved." (Mark 16: 16.) "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.) "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. . . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." In taking these steps that led them into the kingdom, they were born of water and the Spirit.

WEAK IN THE FAITH. See **Doubtful Disputation.**

WEDDING GARMENT.

What is the **wedding garment** spoken of in Matt. 22: 11, and when is it put on?

The **wedding garment,** the lack of which caused the servant to be cast out of the wedding chamber, was the character gained by a righteous and holy life. It is put on by a faithful continuance in obeying the commands of God unto the end of life. A similar idea is found in Rev. 19: 8: "It was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints."

WICKED. See **Annihilation; Future Punishment.**

WIFE'S, A, DUTY.

How far should a wife be controlled by her husband when she believes it is her duty to do otherwise than as he demands she shall do? For instance, when a wife believes that it is her duty to meet with the saints on Lord's day and her husband will not allow her to do so, what is her duty under the circumstances? Suppose that such a husband will not give his wife money to spend in the good cause, but has his life heavily insured, and spends his money freely for worldly things, and thinks it a great hardship to go with his family to Lord's-day worship regularly, thus depriving the children of the benefits of scriptural teaching, etc. Do you think a wife should forsake husband and children if she cannot stay with them and obey the Master or get them to do so?

I do not think that a Christian woman ought to separate from her husband, so long as it is possible for her to live with him. I know of nothing that exerts a more demoralizing and degrading influence on the country than the loose views of marriage and divorce that prevail among the people. While this is true, a Christian woman ought not to marry an unchristian man to start with. " But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband) ; and that the husband leave not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband." (1 Cor. 7: 10-13.) But it is the wife's duty to obey God, and not permit her husband to hinder the performance of her duties to God. This can be done in almost all cases by a firm, but prudent and kind, course of life. The wife's object should be to win her husband to Christ. She can never do this when she permits him to hinder her obeying God. She can win him only by an earnest fidelity in obeying God. Kindly, firmly tell your husband that you must attend to your religious duties. Be doubly attentive to his comfort and wants and your duties as his wife, but do not neglect your duty to God. Be firm in the performance of these, and he will soon learn to respect and honor you for your Christian character, and will respect and honor your religion because you honor it. Very few men are so depraved that they will not respect the wife's religion, if she respects and honors it herself; but when she does not, they cannot.

The evil usually grows out of a wrong start. The wife begins by neglecting her Christian duties until the husband loses his respect for her religion, and things grow from bad to worse until she realizes that she is giving up God and going to perdition; then she undertakes to change things, but does not always start right. She ought to be frank and candid with her husband, tell him that she has been doing wrong, let him know her feelings, and show him that she is determined to change her course and for the future do her duty as a Christian. Do it all kindly, but be firm and earnest, and the chances are that he will help her.

I heard of a case, recently, in which a woman had married a man of a denominational church. They lived close to his church. She began yielding to him and never going to her own church. When she proposed to go, he would tell her that the horses were tired, and that he did not think it right to ride them off three or four miles on Sunday when they had worked hard all the week. It went on so for some years. She did not attend church. At last she felt that she was sinning against God and resolved to do her duty. So she told him that she wished to attend a meeting that was coming on, but he paid no attention to it until the time came to start. She prepared dinner for him and for all his comforts, and, with bonnet on, told him that she was going to church. He asked her how she would go. She asked him: "Have you provided a way for me?" He said: "No." She quietly and pleasantly said: "Then I will walk. I have been neglecting my duty too long." So she started off. He looked at her for a moment or two, went and caught a horse, overtook her, and accompanied her to the meeting. She never afterwards lacked opportunity to go. Firmness, a determination to serve God, with a kind, gentle, forbearing spirit toward those who hinder, is needed. With these God will remove the difficulties and provide a way of serving him.

The relation of husband and wife is sacred. Do not think of breaking it up, save under absolute necessity; but be firm in your obedience to God and kind to the husband. If he does not let you have money to use for God, God will not hold you responsible. Study the Bible, pray earnestly and faithfully, and the worst husband may be converted to an earnest and devoted Christian. "How knowest thou, O wife, whether thou shalt save thy husband?" (1 Cor. 7: 16.) Set your heart to saving your husband and children. It is right to actually leave them only when they will not live with you on account of your being a Christian. Live the Christian, then leave results with them and with God.

WILL FOR THE DEED, THE.

Did God ever in any age or at any time take **the will for the deed?** Sectarians often say this, and use the case of Abraham offering up Isaac to prove it. Did God accept the will of Abraham for the deed?

God requires both the will and the deed. He requires the will to express itself in the deed or the doing before he accepts it as pleasing to him. The will is first influenced. But God demands the will or the spiritual power in man to control the fleshly feelings and passions. Until it desires and is able to do this it does not effect or mold the character of man; the spirit is not able to control the flesh, which lusteth against the spirit. Until it shows its power to do this it does not meet the requirements of God. So he does not take the will for the deed as service to him. I do not know an example in the Scriptures of God blessing a person in response to faith until that faith manifested or declared itself in obedience or in outward act, showing that the feelings of the heart and the decisions of the will must cause the body to act before God accepts it as service. Abraham did exactly what God commanded him. He went to the appointed place, bound Isaac, laid him on the altar, took the knife to slay him, when God commanded him to stop, and not lay his hand upon the lad. There was no taking of the will for the deed, but he went forward when God commanded and stopped when God commanded. No case could be farther from taking the will for the deed than this.

WOMAN'S WORK.

Can you not tell us just what work you think, according to the Bible, women may be permitted to do for the church as such? Once in a while you admit that there is work for women to do, but just what it is you never tell us. Of course we understand about home duties and rearing children, and all that, of which I, one of your "strong-minded women," certainly do my share. But what may we do for the church as such, besides?

The question as asked betrays one of the strongest, yet most common, widespread, and most difficult to be uprooted errors, concerning church work—to wit, that it is all done in public and by public speaking. There was very little set speaking and speeches in the days of Christ or the apostles. They talked to those they met—one or a hundred—concerning the things of the kingdom. A very small part of the work was done by public speaking. Whatever is done by a Christian under divine direction is church work. Christ "is the head of the body, the church." "Now ye are the body of Christ, and members in particular." Christ dwells in the body and works through the members, as the soul dwells in the body and works through the hands, feet, eyes, ears, etc. What the hand does, the body does; so, too, of all the members.

Paul, after telling the men what they should do, says: "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobriety." (1 Tim. 2: 9-15.) Following both these negative and positive requirements is church work, because the work of Christ, and must be observed by women if they be faithful members of the church.

Paul gives the works a widow must have done to entitle her to the support of the church: "Well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. . . . I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling." (1 Tim. 2: 10-14.) That is church work. The church has no more important work than bearing children and training them for service to God. Women must do that work.

Paul tells Titus to teach sound doctrine. That doctrine, as it refers to women, is: "That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-5.) That is church work—the old women to teach the young women good things; to be sober; to love their husbands, their children; to be discreet, chaste, good housekeepers, obedient to their husbands. A Christian woman is doing church work when she keeps house well—when she properly loves her husband, her children. The word of God is blasphemed when a woman does not keep house well, when she fails to love and honor her husband, when she fails to love her children and guide the house.

Peter says: "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear." (1 Pet. 3: 1, 2.) He gives the adornment that they are to practice. All this is church work performed by women as members of the church, as members of the body of Christ. I am not quoting these passages because they admonish obedience to husbands, but all the passages on woman's work contain this caution. In these general admonitions that might be multiplied it is stated that women must guide the house and relieve the afflicted. This imposes on her the necessity of teaching her children the way of the Lord, of visiting the sick, and in these ministrations it is her duty to teach the word of God. Then women are to engage in all the prayers of the church; she is not to lead in prayer. Paul asks, "Is it seemly that a woman pray unto God unveiled?" showing plainly how she should appear before God when she prays, how she should approach God. It applies as much to her approach to God in the closet as in the public assembly. It has no bearing whatever on the question as to whether she should lead in prayer or not. Every Christian should bear a part in the public prayer, as well as the leader. There is no sense in any one bowing or making a pretense of prayer if only the leader prays.

In Rom. 16: 1, Paul commends unto them "Phoebe our sister, who is a servant of the church that is at Cenchrea." This shows that she devoted herself to the service of the church. This service was in looking after the needy and sick of their own members, then of the world. The theory now is that the public teachers should do this work. In the apostolic days it was said: "It is not fit that we should forsake the word of God to serve tables." Men who are teaching the word of God should not be hindered in this work to serve tables. Men were appointed to distribute to these families; but there is always work of looking after the sick and needy men, women, and children that women can do much better than men. Phoebe did this work. In doing this, she taught the word of God to all who came into contact with her. Verse 3 adds: "Salute Prisca and Aquila my fellow-workers in Christ

Jesus." One way they helped was when they found a young man mighty and eloquent in the Scriptures, knowing only a part of the counsel of God, and "they took him unto them, and expounded unto him the way of God more accurately." (Acts 18: 26.) Prisca and Aquila did this in taking **him unto them** and privately teaching him. They also helped Paul by giving him a home and employment when he needed it.

Paul says: "Help these women, for they labored with me in the gospel." (Phil. 4: 3.) This shows that women did work with Paul in spreading the gospel, and the record shows, I think, that his missionary company generally embraced a number of godly women who could reach their own sex and teach them the word of truth. At Cesarea, Paul and his companions found daughters of Philip, the evangelist, who were inspired and prophesied; but all was done modestly and in private. (Acts 21: 8, 9.) At Philippi they went out to where they "supposed there was a place of prayer," "and spake unto the women that were come together." (Acts 16: 13.)

As I take it, this teaches that women met together by themselves and instructed each other and worshiped together. Paul teaches that the same order in reference to women was continued under Christ that prevailed under the Mosaic law. Other scriptures and examples might be found, but these suffice to show that women must teach their own children; must visit the sick, the afflicted, the needy, and, in these quiet ministrations, teach them the word of truth. She may teach men in private; she may teach her sisters, one by one or together. The Scriptures give full authority to the Christian women to teach those misguided women who refuse to bear children. It can be more effectively done in private, by tender, personal admonition. She can teach her servants, employees, and others about her house. She can teach her neighbors in private—the most effective teaching ever done. She can gather her neighbors' children together, if they will come, and teach them. It is no violation of these restraints thrown around woman for her to take a class of children or old persons and quietly, in the Bible school, teach them. There is privacy in publicity. When all sing, there is no publicity attached to one singing. When one sings alone, there is publicity. So, for a woman to teach a class in a meetinghouse, when all others are teaching around, it is not publicity. It would be wrong for her to get up as the only teacher of all who attend. This would be inviting publicity.

There is no trouble in finding labor. The field is wide enough. It is large enough to satisfy all demands, save "a prurient desire to assail Paul's teaching as narrow." I have known men—and women, too—who devoted their whole time to teaching the Bible from house to house that never made public speeches. They are successful laborers for God. There is ample room for the full home talent and energies of all the sisters without once violating Paul's order, and their services are greatly needed. There is not an ungodly home; there is not an ill-kept house, a badly cooked meal; there is not a discordant home, a family of children untrained in the nurture and admonition of the Lord; there is not a wayward girl threatened with ruin, or a boy that looks on the wine; there is not a negro hut nor a princely mansion, where the people are not religious, that is not an inviting field pleading for missionary labor on the part of the faithful Christian woman, where all of her gentle ministrations, her "tender, tearful, heartfelt talks," may not be freely made to the salvation of men and women and the honor and glory of God. The magnitude of the field, the multiplicity of the openings at our own doors that plead for her ministrations are oppressive, and without earnest trust in God would be discouraging. The field at your doors, my dear sister, is white for the harvest, but the laborers in this vineyard are few. Why is it?

WOMEN PREACHERS.

Is there any scripture authorizing women to preach? Paul says that it is a shame for a woman to speak in the church. (1 Cor. 14: 34.) Please give all the light you can on the subject.

All the teaching of the Bible is against women speaking in public. Paul said: "The spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace. As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for women to speak in the church. . . . 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: 31-37.) If that passage of scripture can be reasoned away so as not to mean that women should not speak in the churches, I do not know what command of God may not be set aside. First, it is spoken of those spiritually endowed. Those possessed of spiritual powers are under discussion. They are told how to behave themselves in church. The **spirits of the prophets,** the spirits with which the prophets are endowed, are subject to the prophets. This was no doubt said in view of the claim frequently made that, as they were under the guidance of the Spirit, they could not restrain themselves, but produced a scene of disorder. Paul tells them that they can so restrain the Spirit as to one speak at a time, " for God is not a God of confusion, but of peace," or order, in " all the churches." Then he says: " Let the women keep silence in the churches." He is still speaking of the spiritually endowed. Hence he means: Let the women gifted with the Spirit " keep silence in the churches." What churches? " In all the churches of the saints." He is disapproving disorder and confusion, and says that God is the author of peace " in all the churches of the saints." As a means to this, let the women, although spiritually endowed, " keep silence in the churches." Why? " For it is not permitted unto them to speak; but let them be in subjection, as also saith the law." Here he shows that it had been the order of God under the law, and this order is brought over into the gospel reign so as to make it perpetual. "And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church."

That is a general proposition. It could not be expressed in terms more general and universal in application. Here Paul speaks of **all the churches, the churches,** and **the church,** showing the universal application of the principle. It was spoken with reference to spiritually endowed women, too, for he 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." Then, in verse 39: " Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues." The apostle could not have well used language that could make it more universal in application. There were spiritually endowed women; but their spiritual endowment did not authorize them to overstep the bounds of womanly modesty and publicly speak in the churches. God not only respected womanly modesty wherever it existed, as he had inculcated it in the law; but he was careful to preserve and cultivate it "in all the churches of the saints."

The command to Timothy was given him to guide him in setting in order the churches of Christ. "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." (1 Tim. 2: 11-14.) Here are two reasons given: (1) Adam was first created, and the precedence, the right to rule and lead, was given him; (2) the woman was deceived and led in the transgression. Both reasons are universal in their bearing, showing clearly that the rule is universal. I do not see how God could have made it clearer and more certain than he has done. The reasons given for this command apply to every woman in the world alike; the command must reach all alike. There is not the least difficulty in explaining all the passages in harmony with these, if we will recognize what is true—that God intended the great burden of prayer, teaching, exhortation, and admonition to be done in private, not in public. Woman has free access to this great field. We have perverted this order; we do all of our preaching, teaching, exhortation, and, I fear, praying often, in public; so interpret the Scriptures by our practices, and not by the will of God.

If these commands can be set aside, I do not see what command of the Bible may not be set aside. The great majority of those who set them aside openly adopt the infidel rule; they are not to be governed by Paul. Sam Jones said, "God has blessed women's preaching; and if God does this, who cares what Paul says?"—that is, he sees that women's speaking has stirred up a religious excitement. He takes that to be a sign that God has blessed their speaking, and on that judgment of his he denounces Paul as unworthy of credence. Paul, furthermore, in direct connection with this, 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." Paul not only insists that these are God's commandments, but for a person to refuse to acknowledge them as such is to show that they were not spiritual. Many things arouse a temporary excitement in religion that produce evil results in the end. Faith is intended to make us trust God for the future, rather than judge by immediate results. That woman's speaking, preaching, and engaging in public affairs would degrade society, I have no doubt. It would destroy the domestic life of our people and lead to anything else than good results. The practice involves a rejection of the word of God. Professor Harper, late president of Chicago University, used this language: "A great denomination of the Christian church is to-day searching to know the mind of an apostle who, in the first century, made some suggestions concerning the women in public worship in one of the little churches of Christ planted at Corinth. Men are not going to perpetuate a foolish custom, even if an apostle himself advised it." On which the Journal and Messenger wisely comments: "The question is not one pertaining to the conduct of women in the churches, but concerning the methods of dealing with the word of God, the writings of men of common sense under the influence of the Holy Spirit." Then the Western Recorder says: "Of course Baptists in Chicago have a right to believe and teach what seems good in their own eyes; but Southern Baptists, to a man, deny that an apostle in his inspired, infallible writing could advise a foolish custom, and they propose to perpetuate to the least jot and tittle all that Paul advised in his letters."

The truth of the whole matter is that many of the churches are infected more or less with a spirit of rationalistic infidelity that does not hesitate to set aside any order of God that does not suit their ideas of things. Reason—or, as it is called now, **sanctified common sense**—is put on equality with the revelation of God, and sets aside the Scripture whenever it stands in the way of their fancies. The habit of women preaching originated in the same hotbed with easy divorce, free love, and the repugnance to childbearing.

The experience of the world shows the wisdom of God's orders. Where women most freely take part in public worship a much smaller portion of the people are religious than where they remain silent. There is a great complaint that the men are forsaking the church. One chief reason is that the church has been given up to the rule of the pastor and the women; and they run it in channels that drive men from it. We will never succeed in the church until we follow God's order. Then "God will work in us to will and to do of his good pleasure." The time to check an evil is in its beginning, before it gathers strength and momentum. Let us be wise.

WORDS. See **Idle Words.**

YOKED WITH UNBELIEVERS.

Please give a weak brother some light on 2 Cor. 6: 14-18. While verse 14 is generally understood and construed so as to apply in a matrimonial sense, does it not equally—and, in fact, more forcibly—apply to a partnership in any and all business dealings with an unbeliever? Please give your views, or what you understand the Scriptures to teach, on this chapter.

I believe the command covers all relations in which the Christian is controlled by the actions of those not Christians. That is what **yoked together** means—so connected that the actions and course of one not a Christian control the actions of the Christian. This general rule is laid down; then it is pointed out that a neglect of it leads, first, to destroy the distinction between righteousness and unrighteousness, then between light and darkness, then it leads into idolatry. The safe ground is to avoid the association that weans from Christ and leads to idolatry. As a precaution against that, the command is: "Be not unequally yoked with unbelievers." We have no formal idolatry, but a great amount of informal idolatry—real idolatry without the forms of idol worship. Whatever a man esteems above service to God is idolatry. Covetousness is idolatry, because a covetous man is more eager to gain money than he is to honor God or to gain his favor. Whatever man holds above service to God is his idol. This scripture tells Christians to avoid the complications and alliances that lead into idolatry. All that wean man from God are embraced. He tells them to come out from among them, from this idol worship, and to withdraw as far as possible from the associations that lead to them. Some associations, like marriage, cannot be broken without violation of other laws of God; and 1 Cor. 7 gives the rules regulating those so circumstanced. See **Associating with Sinners in Business.**

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