

The
GOSPEL X-RAY

By J. D. TANT

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was God's law to Moses to lead Israel out of Egypt, yet none of these commands must we obey to be saved.

When the Son of God walked among the children of men, we had no New Testament. When he referred to the Old Bible he divided it into three divisions and said that all things written in the law of Moses, and in the prophets, and in the psalms, concerning himself were true (Luke 24:44).

Then, I would say, the Bible contains sixty-six books, commencing with Genesis in the Old Testament and ending with Revelation in the New. A period of 1,600 years was embraced in writing the entire Bible. There are thirty-six writers in all—twenty-eight in the Old Testament, and eight in the New Testament.

As Jesus subdivided the Old Bible into three divisions, I now call attention to the diagram at the beginning of this subject. The cross represents the death of Christ. The three shelves on the left contain the thirty-nine books of the Old Testament, located respectively under the heads of law, psalms, and prophets where Jesus located them while here. Let the diagram represent the library of law in lawyer's office. One book will give the law controlling the governor, one our county judge, another our county clerk, and so on until all official positions have their duties laid down. On another shelf is a book that treats of murder, another of marriage, and another of good roads. In this manner, different subjects are tabulated, so that any man seeking information on any principle in law can go to that part of the law that treats on any particular point, and gain information on the same.

Again let the diagram represent a doctor's library. One book treats on fever, one on small-pox, and one on tooth-ache. The man suffering with any of these diseases can go to the book which treats of said disease and find the remedy for the same. If the young man wanting information on marriage will read the book on good roads, or the man with a tooth-ache will read the book that treats of fevers, such would derive little benefit from their studies. Such is true of the word of God.

When I was a boy, the preachers I knew then had no conception of a proper division of the Bible, and would as soon go to the book of Genesis to find the plan of salvation as to Acts of Apostles.

The sinner wants to know what to do to be saved. I tell him to study the Bible, and do what it says. He reads about Samson catching three hundred foxes and tying fire brands to their tails and setting them on fire that they might burn up the shocks of corn. The sinner is not benefitted by my instruction. If the child of God wants to live right I tell him to read the Bible and do like it tells him. He reads about Solomon marrying seven hundred women, and he thinks he must do the same to live a Christian life. I misdirect him. So calling attention to the statement of Christ I ask myself, what is “law” ? The answer comes, a rule of action. Then I go to the Old Bible and locate all the books that come under the head of “law.” Commencing at Genesis, I learn there are at least seventeen books of law. I locate them on the top shelf and read them carefully. Yet no one at the present time is required to do the things those people did in order to be saved. No one can find the plan of salvation in them.

I then turn to Psalms, or sacred poetry, and find at least six books of the Old Bible coming under that head. I read them carefully, and learn of the many grand lessons they teach concerning God and his people. Yet I do not find the spiritual law of life in Christ that makes me free.

I then examine the next sixteen books on the bottom shelf. These books are all prophecy, looking to a coming Christ, and telling me how they worshipped God. Yet I can read them all carefully, and close with Malachi 400 years before Christ, and hear him telling the people to remember the law of Moses (Mal. 4:4).

This closes the Old Bible, and no one this side of Christ can go back to the Old Bible and learn what he must do to be saved.

This confines us to the New Testament as our guide from earth to heaven. Then I start in the New Testament and read Matthew, Mark, Luke and John. I find all prophecies in the Old Testament concerning Christ fulfilled and read John's statement that these things were written that we might believe, that Jesus is the Christ, the Son of God; and that believing we might have life through his name (John 20:31).

If a man wants faith—and faith is the belief of testimony—it is not necessary to pray for faith as many do; but study

carefully the testimony of the four witnesses who were with Christ while here on earth and see if their testimony is sufficient to give him faith.

As soon as I learn what I must believe to be saved, it is then time for me to learn what I must do to be saved.

I take up the next book, Acts Of Apostles, and I find the apostles, waiting at Jerusalem as Jesus had told them to do. In the second chapter of Acts I find the Holy Ghost coming upon them, guiding them into all truth, and telling them what they must preach to all the world. Then it looks reasonable that we can go back to their work, and teach the same things they did, teach people to obey the same commands they did, and God will save the people just like he did those people. If not, why not?

But many good people claim they cannot understand Acts as the apostles did not give the same answer to men and women seeking salvation. They tell us that Peter, on Pentecost, said "Repent and be baptized . . . for the remission Of sins" (Acts 2:38). Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Ananias said, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). If all were teaching the plan of salvation, why give different answers to men wanting to know the way? This question is easily answered by an illustration. A starts to town and meets B. and asks how far to town. B says, "Thirty miles." A continues the road ten miles and meets C, and asks the same question, "How far to town?" C says, "Twenty miles." A goes ten miles farther and meets D). He asks, "How far to town?" D says, "Ten miles." So it is that each tells the truth, yet each gave a different answer. So it is in the plan of salvation. Paul says "Believe on the Lord Jesus Christ and thou shalt be saved," and in the next verse it says he spake unto them the word of the Lord. So I turn back to Acts 2:38 where Peter preached the word of the Lord, and read that Peter told them to repent and be baptized for the remission of sins. Putting Paul's and Peter's instructions together, I have faith, repentance, and baptism. Result: Salvation, or remission of sins. But I turn to Acts 22:16. Ananias did not tell Paul to believe, because he already believed. He did not tell him to repent; because he

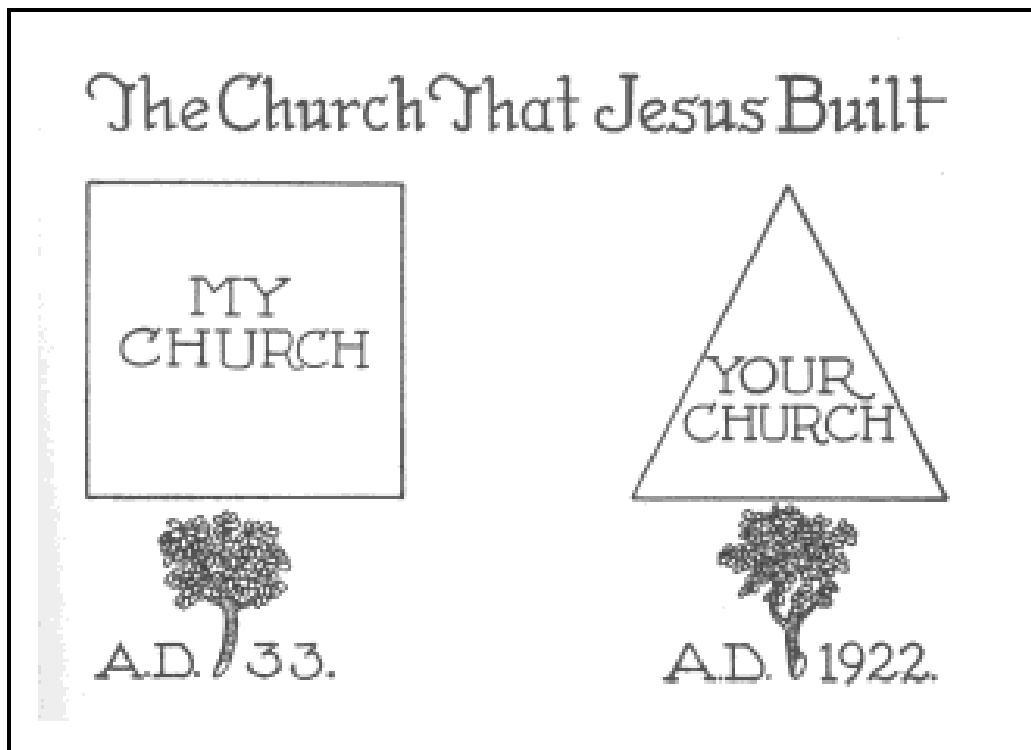
had repented. But like the third man who told A he was ten miles from town when he had gone twenty miles, Ananias gave him the last answer and said, “Be baptized and wash away your sins, calling on the name of the Lord.” I can turn to Acts of Apostles and find the complete plan of salvation, but not wholly mentioned in any single case of conversion; but each item mentioned in the different conversions. I find when summed up: All had to (1) “hear” the gospel (Acts 15:7), (2) have “faith” (Acts 16:31), (3) “repent” (Acts 17:30), (4) “confess” the Son of God (Acts 8:37), and (5) be baptized for the remission of sins (Acts 2:38). When these commands were obeyed, the Lord added to the church daily those who would obey these commands, and they continued steadfastly in the work of the Lord (Acts 2:41, 42).

When the church became established and began to work, we find Paul writing fourteen letters to churches and preachers telling them how to live. James wrote one letter, Peter two, John three, and Jude one. These are all letters of church discipline and church government; telling church members how to live. The last book in the New Testament was written by John. The Revelation not only tells us of the past and present, but crosses the river of death and tells us of the future home God has prepared for those who love him and do his commandments. He tells us that on the other side of the river of death there is no night, but one eternal day; no sickness, sorrow, pain, nor death, but God will wipe away all tears from our eyes. The river of life and the tree of life are found there. So the New Testament properly divided, read and understood, and obeyed is a safe guide to lead us into the city whose builder and maker is God.

Summarizing now, we find twenty-seven books in the New Testament. Matthew, Mark, Luke, and John tell me what I must believe to be saved. Acts of Apostles tells me what I must do to be saved. The twenty-one letters of Christian instruction tell me how I must live and work after I am saved that I may finally reach the heavenly home we read about in the last book of the Bible.

My brethren are often condemned for preaching so much in Acts of Apostles, but this will be our leading book as long as we teach salvation to a dying world; for this is where we

find plan of salvation first taught by the apostles after they had Holy Ghost baptism, which qualified them to preach the gospel to all the world. As long as we teach the same things the apostles taught, and beg men and women to do the same things the apostles taught them to do, we are sure we are teaching the word of God, and are also sure we will be rewarded for so doing at the last day. So let all be satisfied with the simple word of God, to teach and fight it out along that line, knowing, ii' we do this, heaven will be our home.



SERMON 2

There have been two families on earth with a divine origin. God was the maker and founder of one at the beginning when he made Adam and Eve, and called their name Adam (Gen. 5:2) . This was God's family upon the earth. From this family all nations came. Had these people lived up to the law of God, there would have been no necessity of the confounding of languages and scattering the people over the earth as was done at the tower of Babel when they tried to reach heaven by their works (Gen. 11:5-10).

When this family had fulfilled the work God ordained it should do, we are introduced to another person, Jesus, the Son of God, who came, lived, died, and lived again in order to save his people from their sins.

While Jesus was here perfecting his work, on one occasion when Peter confessed that Jesus was the Son of God, Christ pronounced a blessing upon him and said, "Upon this rock (Peter's confession that He was the Son of God) I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Paul called attention to this church and said it was purchased by the blood of Christ (Acts 20:28).

Paul refers to it as being a bride and being married to the Son of God (Rom. 7:1-4). Also he represents it as being the body of Christ (Col. 1:18), and represents Christ as being the Savior of the same (Eph. 5:23).

Seeing the importance that the word of God attaches to the church of Christ, claiming it was built by him, that it was purchased with his blood, and that he is married to it, and promises to save it as his body, it is then sad to see how much the religious world under-rates its value, claiming a connection with the church has nothing to do with the salvation of man.

Often it is said that a man can be saved just as well in one church as in another. Why not argue that when the flood came a man could have kept out of the water just as well in some other ark as in the one Noah built ?

When God told the bitten Israelites to look at the snake Moses hung up in the wilderness would it have done just as well for Sam Jones or Bill Smith each to have made snakes and hung them up for the people to look at when bitten by the fiery serpent ?

The charge is often made that my brethren teach that all will be lost who do not belong to "your church." While the Bible says nothing about "your church," yet the Son of God did say, "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). He also says, "In vain do they worship me teaching for doctrines the commandments of men" (Matt. 15:9).

The question is often asked, "Don't you think there are just as good people in one church as in another?" Most assuredly that is true. But it is also true that God never promised to save any man on account of his goodness. There are just as good people outside the Masonic lodge as belong to it, but no outsider is ever buried with Masonic honors.

There are as good people in France and England as we have in America, yet they have not the protection of our government because they are not American citizens. So it is in becoming a child of God, or a member of the church of Christ.

Jesus says in John 3:5, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Inasmuch as the church of Christ is a spiritual institution, en-

tered by spiritual law, not moral law, it matters not how good a man is he has no spiritual connection with Christ, the head of his church, unless he obeys from the heart said spiritual law as taught in Roman, 6:17, and is made free by the law of the spirit in Christ Jesus, as taught by Paul in Romans 8:2. This is the kind of a good life many lead here, working all the time in what they call “your church” instead of the church of Christ, doing, as they claim, many things in his name which he has not commanded. I am sure this will come under the head of their works of righteousness at the last day instead of doing the righteousness of God as taught in Romans 10:3 and will be found building on the sand.

Then, as the Bible teaches that Jesus has a church, purchased with his blood, we conclude it is not only a divine institution, but is separated from all human churches. Salvation is promised only through the name of the founder (Acts 4:12). This salvation includes those only who build on the rock (Matt. 7:24). As those who build on the rock, or in the church, are said to be members of his body, of his flesh, and of his bones (Eph. 5:30), it should then be a question of great importance that we know more of this church, and of the spiritual law that makes us members of it, and of the power by which we are kept alive after we get into this church.

First. When the prophet foretold the laying of the corner stone in Zion, he said this should be laid after the trial of the Son of God (Isa. 28:14-16).

Second. Jesus told the apostles they should commence work at Jerusalem after the Holy Ghost came upon them (Luke 24:4-9).

Third. We are taught in Acts 2, that the Holy Ghost came upon the apostles on the first day of Pentecost after the death of Christ, giving them not only spiritual life, but a spiritual law, by which, and through which men and women become members of the church of Christ. But how did they become members? Peter taught they became members by “hearing” the gospel (Acts 15:7).

Paul taught them they must “believe” the gospel (Acts 16:31).

The Jews rejoiced when God granted unto the Gentiles “repentance” unto life (Acts 11:18). Philip taught they must

“confess” the Son of God (Acts 8:38). The Holy Ghost taught they must be “baptized” the remission of sins (Acts 2:38). Those people who gladly received said teaching were baptized and the Lord added to the church daily such as should be saved. (Acts 2:47). This church continued in the apostles' doctrine, fellowship, and in prayer (Acts 2:41-45). A leading act of their worship was to meet upon the first day of the week to break bread, as my brethren teach and practice today (Acts 20:7). If this was the church of Christ then, and if we teach and practice the same things, why are we not the church of Christ today ?

If the seed of a peach tree was planted A. D. 33 it grew and produced peaches. If the same kind of seed is planted today will it not grow and produce peaches as it did then? If not, why not? So if we have a peach seed that was planted and produced peaches 1,900 years ago, and we plant the same kind of seed today, it only remains to sow the seed and it will produce peaches. If not, why not?

That man who would argue that we can not tell whether or not they are peaches today unless we can produce an account of each tree that has borne the same kind of fruit from now back to the apostles, would be illogical. So it is with the word of God. We have the same gospel they had then which is the word of God, or the seed of the kingdom. If it produced nothing but Christians then, who were members of the church of Christ, it will produce nothing less nor more now. So if in any community we find something besides a Christian, and find a church which is not the church of Christ, we are forced to believe the word of God was not sown in that community, and said church, whether it be “your church” or “my” church is not the church of Christ.

As Jesus taught that all plants or churches not planted by His Father should be rooted up, we should be careful lest it may turn out we are working in some human church and will be rooted up at the last day.

SERMON 3

WILL THE OLD BOOK STAND

(1 Peter 1:25.)

No grander subject ever engaged the mind of man than the one we have before us now. The question of the inspiration of the Bible is not one of minor importance, asked by a few men only, but the ablest men of all ages have taught on all sides of the question. More has been written, said, and thought of this Book than all other books given to the children of men.

It is the Book, alone, that deals with men as they are. All human-made books are made either by friends or enemies. When written by a friend, virtues are extolled and faults covered up; when by an enemy faults are magnified and virtues unknown. This Book is different from all these for it claims to come from God. Written by friends, yet it shuns not to tell the whole truth, and represents men as they are. It tells of Solomon wandering off after strange women, of David ruining Uriah's wife, and of Peter cursing and denying his Lord. Yet not one of these books was written by an enemy of the transgressors, and how strange to see the facts told as they are!

The Book claims to be the word of the Lord, and upon the truthfulness of this statement it must stand or fall. If it is the word of the Lord its statements are true, and it will finally lead us to heaven when we die. If it is not the word of the Lord it is false, its teachings are deceptive, and no one can hope to be benefitted in being governed by it. But one says, "The Bible is a good book. Its lessons of moral instruction are grand, and Jesus was a great reformer and a good man, but that is all. He is not the Son of God—only a good man—and there have been many other men good besides him. Christ said, "I came forth from the Father, and am come into this world." Again He says, "Oh, Father, glorify Thou me with the glory which I had with Thee before the world was!" Do you say He was a good man, yet He told lies, and

built up His religion on a false book? What is your idea of a good man!

Suppose a man comes to your country, claims to be a son of your old friend you have known days, makes you a long visit, has a good time generally, leaves, then you find out all he said was false—that he was only the friend of your greatest enemy. Would you call him a good man ?

You say the Bible will do for old women and children, but it will not stand public criticism. Certainly not. But did you know that every few years some man comes along, upsets the Bible, entirely demolishes it, proves that it is all untrue, and explodes the whole thing from every standpoint; but that every piece of the exploded Book comes together again and runs faster than ever before?

Voltaire demolished the whole Bible, then wrote over its ruins, “In less than a hundred years Christianity will have been swept from existence, and will have passed into history. Voltaire has gone, the hundred years have gone; yet it is said that his old printing press, used to print his infidel literature, has since been used to print the word of God; and even the very house in which he lived has since been used as a depot by the General Bible Society in which to store the word of God.

Next came Tom Paine, and demolished the Bible again, and even buried, its ruins; but after Paine crawled into a drunkard's grave in 1809, the Bible took a greater leap than ever known before.

Ingersoll comes upon the stage of action and overthrows the Bible again; counts many mistakes of Moses—provided he is paid \$200 a night for the job. Perhaps it would be amusing to bear Moses on the mistakes of Ingersoll. Moses was a military leader; so was Ingersoll. Moses, though, was a man of God, and after he was eighty years old commanded, for forty years, an army of six hundred thousand men, freed them from Egyptian bondage, and gave them a law that has bound them together as a separate nation for almost thirty-five hundred years. Nations, once prosperous, have gone down; kings, great leaders, have been forgotten; cities, once populous, have been vacated; temples and buildings of magnificence have given way to the ravages of time; yet the law that Moses gave binds the nation of Israel together today.

This is the military life of Moses, a man of God. What would he have to say of the mistakes of Ingersoll, who was a colonel, and whose fighting career consisted of one engagement only? He was then run down by a sixteen-year-old boy and captured in a hog-yard. Certainly the contrast is great.

Certainly the Book is great, its character is great, and it has come to stay. If all the books that have been written against this Book could be gathered, no building is large enough to contain them; yet every time the Bible is demolished it is only a few years till some other man has to rise up and demolish it again.

But still its enemies tell us that it is untrue in history, contradictory in statements, unsafe in morals, and is a great mountain in the way of progress and true development. Why do they not demonstrate their faith by their works? It is much easier to build a house on a smooth foundation than it is to work for fifty or a thousand years, tearing- away old tottering buildings, in order to get to build your house there. If the Bible represents these old buildings in the way of true infidelity, why do not infidels go to those countries where the Bible is not known, and its principles are not taught? There are many places of that kind. Did you ever hear of an infidel going to a heathen country to build up an orphan school, or to erect an asylum for the needy? No. *To* those countries he does not go. Why ? Because in some of them the natives kill and eat men, and the infidel is not willing to be made into sausage meat to be fed to his infidel heathen who do not believe the Bible.

It is said that in New York City there is a rogues' museum,—a place where all kinds of tools, keys, and rogues' weapons are found; but in the number not a single New Testament can be found. If it is such a bad book, why is it not placed there?

This Book, to my mind' bears marks of divinity in that it foretells things that shall come to pass. This Book tells things that will come to pass next week, or next year. You can not do that. You may tell of the past, but you must guess at the future. But turn to this Book and thirty-five hundred years have not been able to fulfill all things that have been predicted there.

A few lessons along the line of prophecy may do us good (Isa. 13:19-22; 14; Jer. 1).

“Prophecy concerning Babylon:

1. It was to be overthrown as Sodom and Gomorrah.
2. It should never be re-inhabited from generation to generation.
3. The Arab should not pitch his tent there.
4. The shepherds should not make their folds there.
5. Wild beasts of the desert should be there. Owls and doleful creatures should infest it.
6. It should become the possession of the bittern and pools of water.
7. It should be a target for the nations. All who plundered it should be satisfied.
8. Her walls and foundations should be overturned.
9. The sower and the harvester should be cut off.
10. Those who passed by should be astonished at her plagues.

Babylon was built twenty-two hundred years before Christ. Its walls were 350 feet high, 87 feet thick; it had 100 gates with as many roads from all the world leading into it; had the rich valley of the Euphrates to support it and there was no sign of decay. Yet this prophecy was spoken nearly one thousand years before destruction came. Now many centuries have looked down on its ruins, and every prophecy has been literally fulfilled.

Moses concerning Israel prophesied (Deut. 28):

1. That God would bring against the Jews a nation from afar, whose language they could not understand.
2. This nation should be of fierce countenance, not caring for the person of the old, and showing no mercy to the young.
3. That this nation should besiege Jerusalem in all her gates till all the walls should fall, and the last hope of Israel's escape perish.
4. That in this siege they should suffer untold horrors; that a man's eye should be evil against his own child or his wife; that they should eat human flesh, and that the delicate woman, who would not so much as put her foot on the ground, would secretly kill and eat her child.

5. That great numbers of the Jews should perish in the siege.
6. That multitudes would be carried into Egypt and sold, till no purchaser could be found.
7. That the Jews should be plucked off their own land which God had given them.
8. That the conquered Jews should be carried throughout all nations.
9. That among these nations they should find no rest, neither should the soles of their feet find rest.
10. That they should be oppressed and despoiled evermore.
11. That they should become an astonishment, a byword, and a proverb to all nations.
12. That their plagues should be wonderful and of a long continuance.
13. That, notwithstanding all these, God would not destroy them utterly, nor cast them entirely away.

So well is this destruction of Jerusalem known that I need not write of it. 1,240,000 were slain; 99,000 were carried to Egypt and sold as long as purchasers could be found. Women killed and ate their children in the siege. They could not understand the talk of the Romans and from then till now the Jews have been scattered in all nations of the earth.

These are only samples of some things said in the Bible. I look upon this book as being divine from the effect it produces upon men.

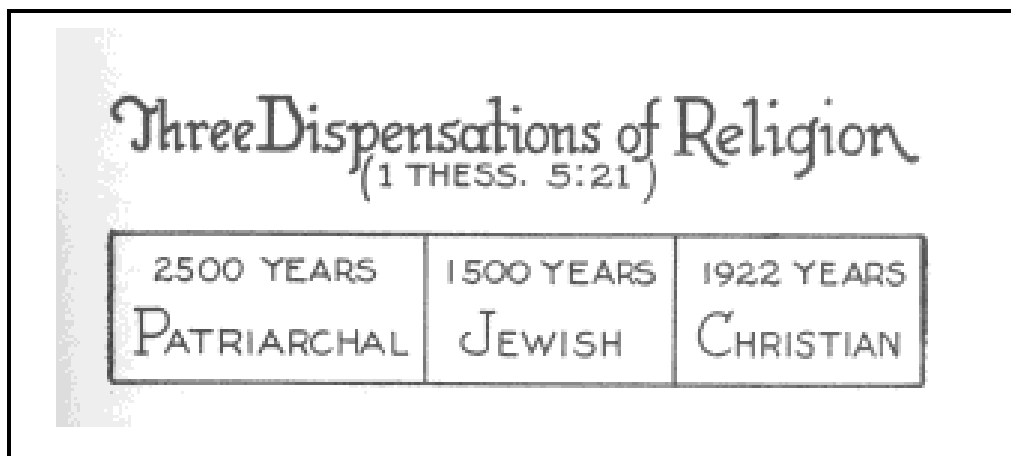
Did you ever hear a man say, "I used to steal, He, swindle, get drunk, abuse my wife, provide not for my children, was a terror to my community; but I studied geography, philosophy, astronomy; and then after studying geology for a while it worked a revolution in me. I now sing all the day, work hard to have plenty, love my wife, treat my children kindly, go to church, all my neighbors love me, and I am respected as a leader in my community?" A thousand times, no! But that is the way this old Book serves those who obey it.

Suppose all the people of some town should say, "We will commence on New Years morning, and practice the teaching of the Bible for one year." What would be the result?

There would be no Lying, no stealing, no selling whiskey,

no tattling, no hungry, unclothed children, no vice, no debauchery, and no innocent ones ruined. Every man would be a good man, every woman a good woman, every father a good father, every mother a good mother. Hard times would trouble no more, jails would be converted into church houses, court rooms into places of learning; judges would have -to go- to farming, and lawyers to some other work; for their services would end. Land would advance in value, hard times be past, and all would be happy.

Finally, so long as the Bible tells the end from the beginning, so long as Babylon is in heaps, so long as Nineveh lies empty, void and waste, so long as Tyre is a place for- the spreading of nets, so long as the Jews remain scattered among all nations, so long as Jerusalem remains trodden under foot of the Gentiles, so-long as the meanest men on earth are made good men by obeying the word of God—I must conclude from these things that the Bible is from God, and am sure the old Book will stand.



SERMON 4

The word “religion” is indefinite when stated alone, and always needs some word or words to tell what kind of religion is meant. In the Bible the word religion is found five times— once, meaning Pharisee's religion (Acts 26:5); twice, Jewish religion (Gal. 1:12, 13); once, a vain religion (James 1:26); and last, a pure and undefiled religion before God (James 1:27). From these scriptures, man is forced to the conclusion that religion means “any system of faith and practice,” and must always be prefixed by some word, or words to tell what kind of religion is meant.

Every religion has a standard by which its adherents become religious, and when they are measured by another standard they are not religious. To illustrate: a Mormon preacher preaches the Mormon doctrine. One hundred people accept his teaching and become religious. No one can say they are not religious; for every time they are measured by the Mormon standard of religion they are found to be a religious people, for that is the standard by which they became religious. But let a Baptist measure them by the eighteen articles of faith as the system of Baptist religion, and not one of them is found to be religious because they are measured by a different standard from the one they accept, or live by. A Methodist minister preaches the doctrine of Methodism, or twenty-five articles of religion. Let one hundred accept his teaching and they become religious. They are certainly religious every time they are measured by the standard of Methodism. But let a Christian measure them by the Bible; or let a Baptist measure them by the eighteen articles of faith; or

a Mormon measure them by the Book of Mormon and in no sense will they be proven religious, because they are measured by different standards.

If it is true that (loaf has ordained a standard of religion by which the world must become religious, and by which it must be judged at the last day, it certainly behooves the religious world to think seriously. If becoming religious by one standard never makes a man religious when measured by another standard, we greatly fear those becoming religious by human standards will be weighed and found wanting when measured by the divine standard at the last day.

Not only is this true of the religions of our time, but we find the same thought true in regard to the different ages of religion spoken of in the Bible. What was required of man at one time as an act of religious faith and practice may not be required of man at a different time. If we do not understand the different religious ages of the Bible—when one ceased and the other began—we may find ourselves practicing things in our time, under the head of religion, which do not belong to us; neither are they binding on us nor required at our hands.

To help the student understand this matter we call attention to our diagram, representing the three great religious dispensations under which man has lived

The first we call the Patriarchal dispensation, which lasted for about 2,500 years—from Adam to the giving of the law of Moses. Under this dispensation each father, controlling and directing the worship of his family, was properly designated prophet, priest, and king. He was the priest of the family, so far as the worship and offering sacrifices were concerned. He was allowed to erect altars and worship God at any place where he chose to pitch his tent. He was the prophet of the family in foretelling the future of the family and the things that were to come. He was the king. He was the king in control and government—in directing aright the affairs of his family, both religiously and politically. This could properly be called the age of family religion, as each family seemed to be independent in directing affairs pertaining to themselves.

But when the families of the earth became so numerous,

God, desiring to preserve a pure seed from Abraham, through which Christ, according to promise, should come, separated the Jews as a peculiar people, a separate nation, and around them was thrown a line of protection which separated them from the rest of the world. The law of Moses was given them, and their religion became national, and differed from the religion of the patriarchs, so far as their worship was concerned. This dispensation lasted till the coming of Christ, or for about 1,500 years, and is properly designated the Mosaical age, or a dispensation in which the religion was a national instead of a family religion. It differed from the Patriarchal dispensation (1) in that the Jews erected one altar and that at Jerusalem and all Jews once a year had to go there; for God had recorded His name there, and had promised to meet with and bless them at that place. (2) Instead of each father being a king or ruler, there was a certain tribe from which the rulers of the people were selected, to whom the administration of government was committed. (3) Instead of each father being the priest to offer up sacrifices for his family, one tribe was selected to whom the office of priesthood was given, and it was the duty of this tribe to devote their time to this service. (4) We find that this people had a law—the Ten Commandments—written upon two tables of stone, given specially to them, which did not belong to the former, or Patriarchal age. This was properly a religious age; for every man's religion was measured by the Mosaic standard of religion, by which the Patriarchs were not governed.

Passing from the two preceding ages, we now come to examine the Christian dispensation, which was established by Christ and the apostles, and which is in existence at the present time. This religion is properly called a universal religion, as it is given to all men, in all nations, and is to last till Christ comes again. In this dispensation we find the standard of religious government differing materially from the standard that governed the people in the former dispensations. In this dispensation we are (1) to hear Christ in all things (Acts 3:22, 23). In the one preceding they heard Moses in all things. (2) In this the law is written in our hearts; in the former on tables of stones. (3) In this all must be taught before they become religious. In the former children were accepted,

heathens were bought with money, and afterwards taught to know the Lord. (4) In this the law of God is written in our hearts, in the former on tables of stone. (5) In this we are taught, "He that believeth and is baptized shall be saved." No such was ever taught in any former dispensation. (6) In this, Christians are taught to meet on the first day of the week and attend to the ordinances of the Lord's house in memory of the Son of God. No such was required in any former age.

Thus far we have only been examining the different religious ages in which man has lived. What the people had to do to serve God during the Patriarchal and Jewish ages should not be a matter of much concern to us, as we do not live under those dispensations. But as we live under a different dispensation, and are required to do certain things in order to our salvation that were never required before Christ, the question we should consider above all others is, what must I do to be saved ?

Knowing that the Christian religion is that system of faith and practice which was introduced by the Son of God, I turn to that system and find what I am required to believe, and what I am commanded to do in order to my salvation. All people who believe the things Christ teaches US to believe, and practice the things He commands us to practice can claim the Christian religion as their standard. In that faith I find that I am required to believe with all my heart that Jesus is the Christ, the Son of God (John 20:30, 31). In the obedience I find that I am commanded to repent or turn from my sins (Luke 24:47), confess the Son of God (Matt. 10:32), and be baptized for the remission of sins (Acts 2:38). When a man does these things he can claim to be a Christian. If he continues to practice, or live righteously, godly, and soberly in this world he will finally enter into that rest that remains to the people of God (Tit. 2:11, 12; 2 Peter 1:6-12).

It may be well here to explode a false theory often raised by the religious (not Christian) world. It is claimed that if baptism is essential to salvation, then Moses, Joshua, Israel Daniel, and many others were lost, as they were not baptized. The objection looks plausible to those not acquainted with the Bible, but when we turn to the word of God, and find that baptism, by the authority of Christ, belongs only to the Chris-

tian dispensation; did not belong to the Jewish age, and was not a command during the time of Moses and Daniel, then the objection vanishes. The same people seem not to think that by their reasoning I can prove condemnation to all the Christian world in our day. Instead of taking an item— baptism—as they do, out of the Christian age and binding it in the Mosaic age where it does not belong, I can take an item out of the Jewish age and apply it to our age. In that age I find that the people of God were, by the law, required to go up to Jerusalem every year to worship God. I can apply that to our time, and prove that all who do not go up to Jerusalem every year ~ according to that law are openly violating God's word. While it is not true, (because we are not commanded to go up to Jerusalem as they were) yet it is a parallel case with the objection raised about baptism. I might go back to the Jewish law and take one item, the fourth commandment, and prove by it, if I misapply it like the case of baptism mentioned, that almost all American citizens should be stoned today; for that law plainly teaches that if a man go more than two miles, or build a fire on the Sabbath day, he shall be stoned to death. If I apply that command to this age very few people would be living on earth today, for nearly all violate that law. Yet when each law is applied to the age to which it was given, We find no trouble understanding these things.

Then, dear reader, we commend to you this lesson, realizing that sooner or later you and I will be called before the Judge of the living and the dead. If we are to be judged of all things we have done by the Christian standard, let us be careful not to become religious by the Patriarchal standard, nor by the Jewish, neither by any human creed or standard of our time, knowing we are not to be judged by them, neither will they do us good when we come to die.

SERMON 5

HOLY GHOST BAPTISM

Was	Is not
a promise (Joel 2:28; Matt. 3:11),	a command
to certain individuals (Acts 1:5, 11:3) .	for all men
in a few days (Acts 1:5).	for all time
to make witnesses (Acts 1:8).	to regenerate
miraculous (Acts 2:1-8).	for good feelings
seen and heard (Acts 2:33).	better felt than told
to confirm the word (Heb. 2:1-4).	to save from sin

Perhaps no other subject in the Bible is preached upon and talked about so much as Holy Ghost Baptism. Yet no other subject is less understood.

Many times preachers, in meetings, will earnestly pray for Holy Ghost baptism, when they don't know what Holy Ghost baptism is, nor what it is for. Neither do they expect God to answer their prayers. Should it be possible for God to answer their prayer, and should Holy Ghost baptism put them to speaking with different tongues, or languages, as it did in the days of the apostles, or should it enable them to perform miracles as it once did, few would be left at their big meeting after their prayer to perform the miraculous demonstrations that followed those who had it in the long ago.

If you will notice the diagram you will see that Holy Ghost baptism was a promise, and not a command. In as much as water baptism is a command that must be obeyed, and Holy Ghost baptism a promise given, we see the difference between the two. We also notice that Holy Ghost baptism was to certain individuals, and water baptism is to all the world. "Teach all nations baptizing them:" so taught the Son of God (Matt. 28:19).

Holy Ghost baptism was limited to a few days. Water baptism is for all time. Holy Ghost baptism was to make witnesses, was not to regenerate. But water baptism is called the washing of regeneration (Tit. 3:3-5). Holy Ghost baptism is miraculous, and is not for good feelings. Water baptism

is administrated by the preacher and is not miraculous. Holy Ghost baptism was both seen and heard, and is not better felt than told. Holy Ghost baptism was to confirm the truth, and never to save people from their sins; for the apostles, on Pentecost got Holy Ghost baptism long after their salvation and Cornelius got it before Peter told him what he must do to be saved. Peter was convinced that God had accepted the Gentiles when the Holy Ghost fell on the home of Cornelius. He then told him words whereby he and all his house should be saved (Acts 11:14). We conclude, the Bible being our guide, that Holy Ghost baptism was never given at any time, nor to any people to teach them what they must do to be saved.

During the period in which Holy Ghost baptism was given we had no New Testament written. All that was known of the plan of salvation was in the living apostles. But the Spirit was to guide them into all truth, and bring all things to their remembrance that Christ had taught them. The Spirit was not only to work through the truth in convincing the world of sin and judgment (John 16:7-12), but the Spirit was also to confirm the truth when it was spoken and written, by signs following (See Mark 16:16-20; Heb. 2:1-4). Since the truth was fully preached, and as much preached as God deemed proper, and was confirmed by miraculous power which was the result of Holy Ghost baptism, there has been no Holy Ghost baptism from that day to the present time.

I am writing a deed. I can continue to reveal and write on that deed until it is complete. After deed is completed it is confirmed by the seal of the state, and no one can add to or take from said deed. I can write another deed and put the seal of the state on it, but cannot put the seal of the state the second time on the same deed. So it is of the word of God. It was written and the seal of heaven was placed on it by miraculous power resulting from Holy Ghost baptism. Those who claim to get Holy Ghost baptism in our time must get it to confirm another deed, or gospel, as God's gospel is already confirmed. But if they preach another gospel Paul says let them be accursed (Gal. 1:7). So we are forced to conclude that all the so called Holy Ghost baptism, and the performing

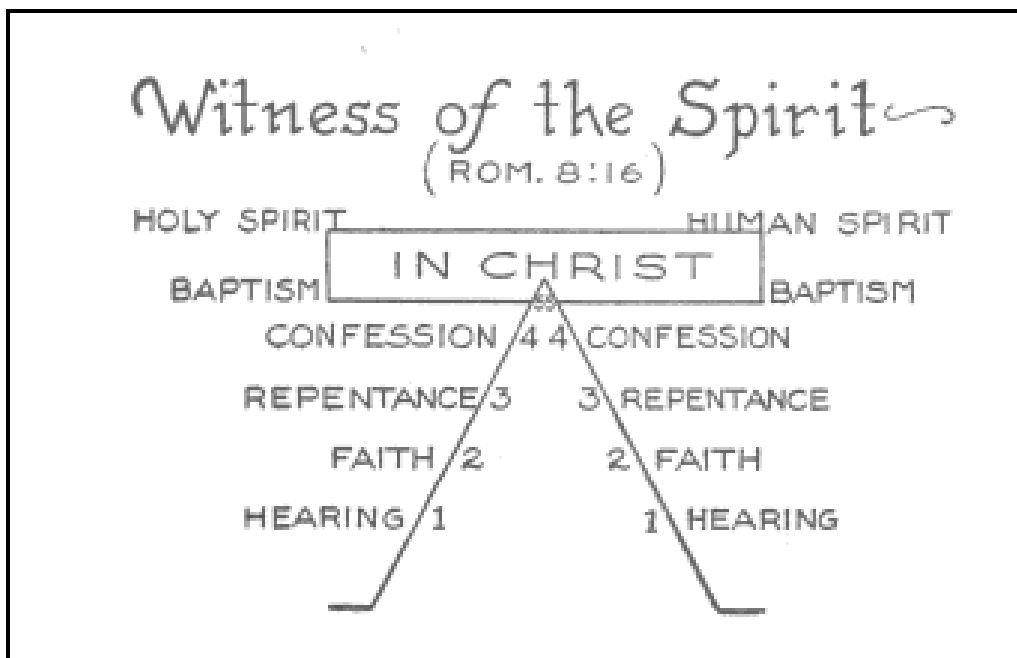
of miracles, and speaking with tongues in our time, are deceptive and come from the devil, as we have no promise of such coming from God.

All of God's laws in the past have been established and confirmed by miraculous power, but as soon as said miraculous power had filled its mission it was then set aside and God's law of perpetuation continued. When God created Adam and Eve it required miraculous power, but after creation God gave them the natural law of reproduction, and said, "Multiply and fill the earth." So all children are brought into this world by God's law of reproduction, not by miraculous power. When God created the first grain of corn it required miraculous power; but he placed in that grain the germ of vegetable life, and now all corn comes according to God's law of vegetation, not according to miraculous power. So it is with the church. On the day of Pentecost the church was brought into spiritual existence by Holy Ghost baptism, and the truth was confirmed by miraculous power. But after the truth was established and continues, the confirmation remains, and every time we preach the same gospel which has been confirmed by miraculous power it is not necessary to confirm it again by Holy Ghost baptism.

In the early age of the church where the truth was being revealed and taught, the Holy Spirit had power and gave gifts to men. In the twelfth chapter of First Corinthians Paul mentions nine different gifts that were given to men by the Holy Ghost. In the thirty-first verse of same chapter he taught them to covet earnestly the best gifts, yet he promised to show them a more excellent way. In First Corinthians 13:8 he shows that prophecies, tongues, and knowledge, meaning supernatural knowledge, shall all cease. These were direct gifts of the Holy Ghost, as taught in the twelfth chapter. But when were they to cease? Paul taught that they were only given in part till that which was perfect was come. But did that which was perfect ever come? When all the apostles had completed all the revelation God intended the world should have in the new dispensation it was then come. It was then called "The Faith" which was once for all (Rev. 5) delivered to the saints (Jude 3). It was called the "Law of the Spirit

of life in Christ Jesus” (Rom. 8:2) . “The perfect law of liberty” James calls it. It was then that the perfect scheme of redemption was completed. A spiritual law was put in operation through which all people could be saved.

This law is the gospel which is God's power to salvation (Rom. 1:16). When people will hear the gospel as taught in Romans 10:17, and believe that Jesus is the Son of God as taught in Acts 16:31, and forsake, or repent of their sins as taught in Acts 2:38, and confess the Son of God as taught in Romans 10:8-10, and be baptized and wash away their sins as taught in Acts 22:16, the spiritual law is in operation, and the church is reproducing herself as the descendants of Adam and Eve are in their natural law of reproduction. It is as absurd to talk about Holy Ghost baptism in its miraculous Dower today as it is to claim that God is still making men and women as he did Adam and Eve in the beginning.



SERMON 6

Our present subject is the witnessing influence of the Spirit of God.

While Christ v. as on earth He taught that the world could not receive the spirit of truth because they believed not on Him. Paul also taught if we have not the Spirit Of Christ we are none of His; that because we are sons, God sent the Spirit of His Son into our hearts, crying, Abba, Father, and that His Spirit bears witness with our spirit that we are sons of God. Seeing, then, of how much importance this subject is, it becomes a matter of serious consideration to carefully examine the subject to see whether or not we are children of God. In the word of God we find the plan of salvation made so plain that no one need doubt his acceptance with God if he will carefully examine his obedience in the line of truth.

But before calling attention to the witnessing influence of the Holy Spirit there are other thoughts connected with the work of the Spirit which we would do well to examine. It is true that there is more said and less understood about the work of the Spirit in our time than any other subject in the Bible, except the subject of religion.

In the sacred writings we find the Spirit represented from

different standpoints, and associated with different works. I! I desire to study this subject, I would begin at the first of Genesis and study all through the Bible. In every place where I found anything done in which the Spirit was associated with the doing of the thing, in which a miracle was performed, I would call that the miraculous power of the Spirit, and write it in book number one. I would notice all places where conversions were recorded in which the Spirit had anything to do with the conversion and I would call that the converting power of the Spirit, and write it in book number two. I would read all the places in the Bible where the Spirit was represented as a Comforter, and would call that the comforting influence of the Spirit, and call it book number three. Every place where the Spirit is recognized as a witness, I would call that the witnessing power of the Spirit, and write that in book number four. Everything done by the Spirit in all ages will come under one of these heads.

Then the question, under which head must I place the “baptism” of the Holy Spirit? This question is important; for on this part of the subject much discussion in the religious world exists. Does the baptism Of the Holy Spirit come under the miraculous, converting, comforting, or witnessing work of the Spirit? The only way to settle this matter is to turn to the New Testament teaching. In the second chapter of Acts, and the tenth chapter of Acts are two records of people receiving the baptism of the Holy Spirit. In both Of these places we find miracles were performed, for the people when baptized, could speak with tongues, and perform other miracles.

If the speaking with tongues was the effect of Holy Ghost baptism in apostolic times, and we can claim to have the same God that people had then, and if we have the same Spirit, and are the same kind of people, certainly, if we are baptized with the Spirit, we could perform miracles just as they did.

Here is where my brethren meet so much opposition in their theological debates with the religious world. Many people, never thinking there is a difference between the baptism of the Spirit and the converting power Of the same, accuse my brethren of not believing in the work of the Spirit in con-

version, while we only deny the baptism of the - Spirit In conversion.

In apostolic times no man was ever baptized with the Holy Spirit, but who could speak in different tongues, drink deadly poison, and let serpents bite him without harm. In our time we find thousands of people claiming to have been baptized with the Holy Spirit, yet they can do none of these things. This leads me to believe that a mistake has been made somewhere. But is it true that men are now baptized with the Holy Spirit? Paul taught (1 Cor. 12:8-10) that speaking with tongues should cease; that when that which was perfect was come, then that which was in part should be done away. Prophecy, knowledge (supernatural), and speaking with tongues belonged to that imperfect age. Did that which was perfect ever come? It certainly did when the scheme of human redemption was taught by the apostles; when it became knowledge to the children of men; when it was written for coming generations. Then these extraordinary aids which accompanied the preaching of the gospel, had filled their mission and passed away. So we find the apostles speaking of the gospel as “the law of the Spirit of life in Christ Jesus” (Rom. 8:2). It is also referred to as “the perfect law of liberty” (James 1:26). The mission of the angels, the baptizing of the Holy Spirit, and the miraculous work of the Spirit gave us a law that makes us free, and after this time these aids were of no use.

But I pass from this part of the subject to the witnessing power of the Spirit. His Spirit bears witness with my spirit that I am a child of God. But how? In Romans 8:2 I learn that the Spirit is an intelligent person, able to give a law that makes us free. Then we have the Holy Spirit on one side giving the-law of liberty, and the human spirit on the other side to obey said law and be made free, No one can trace these steps along the line 02 Bible information, and measure himself by them, and have any doubt of his salvation.

Then calling attention to the diagram, we notice that the Holy Spirit is on one side, and the human spirit on the other. We find what one has commanded and will see if the other has obeyed and been made free. The Holy Spirit, as a lawgiver

on one aide, says that I must hear Christ in all things whatsoever He has commanded me (Acts 3:22-24). My spirit on the other side says, “I have heard Him in all things.” So far then we have agreed.

I turn and find again the Holy Spirit teaches that in order to my salvation I must believe with all my heart that Jesus Christ is the Son of God (John 20:30, 31). My Spirit says, “I believe this with all my heart,” and then asks the question, In believing this, how am I to have life through His name? I turn to the Holy Spirit for the answer, and find that He commands me to repent of my sins, and tells me that repentance is unto life (Acts 17:30; 11:18). My spirit can truly say, “I have repented of my sins.”

I then turn to the Holy Spirit and find Him teaching that I must confess with my mouth that Jesus Christ is the Son of God, for with the mouth confession is made unto salvation. My spirit says, “I have confessed Him unto salvation.” But here a fatal mistake may be made. The Spirit also says, “If a man strive for masteries, he is not crowned except he strive lawfully (2 Tim. 2:5). The law says that our confession is unto salvation, and if I have made a confession because of salvation—that is if I confess that God, for Christ's sake, has forgiven my sins, or that I was once a great sinner, but I have passed from death unto life, and many other things required by this religious world which are not written in the Bible—I still fail to make a scriptural confession. Not having made the scriptural confession, I can not claim the promise dependent thereupon.

Finally, I turn and find the Spirit teaching that as many as were baptized into Christ have put on Christ (Gal. 3:27). The Spirit says, “Repent, and be baptized for the remission of sins” (Acts 2:38).

If my spirit claims that I was baptized because I was already in Christ, or was baptized because of remission of sine in neither case can I find agreement between the two spirits. But if, on the other hand, my spirit gladly receives the word of God like the people did on the day of Pentecost, and is baptized into Christ, into his death, into remission of sins, I can truly claim, without the shadow of a doubt, that I am a

child of God, having passed from death unto life. I can claim that I have obeyed from the heart that form of doctrine given by the Spirit; and being then made free from sin, I became a servant of righteousness and a child of God, and have my fruit unto holiness, and in the end everlasting life, through Jesus Christ who loved me and gave himself for me.

Therefore the Holy Spirit and my spirit bear the same testimony and we are agreed. In other words his Spirit bears witness “with” my spirit—not “to” my spirit.

SERMON 7

WATER SALVATION

Power is special and universal.

Object: Adaptation. Motion (1 Tim. 4:16).

Power	Universal
Man	Noah
From what?	Israelites
Means	Naaman
Must use them	Blind man
Salvation	Sinner

Our present lesson is what the world calls water salvation. The charge against my brethren is unjust. Yet, for the purpose of arousing prejudice, men who are unable to meet the Bible doctrine as taught by my brethren will cry out, "Water salvation."

If we should run a man down and baptize him against his will, there would be room for the charge; or if we advocated the doctrine of total depravity, or believed in infant damnation, as many do, and should baptize children as the Methodists do, and like them pray for God to wash the child, and sanctify him, and deliver him from God's wrath, then the charge might be just.

But as the charge is made against my brethren that we teach water salvation, it will be well to examine water in connection with salvation, and learn what God says about it. In the salvation of the sinner we all agree that we are saved by the power of God. Then the question arises in this moving power of God, has he connected water with the same? If we learn that he has we may then understand why the religious world calls salvation by God's power, water salvation.

We all agree that God's power is both universal and special. It is universal as a whole; it is special to certain people for certain purposes. But in all power we agree, (1) there is the power, (2) the object (3) the adaptation, and (4) the moving after the power through the law of adaptation acts.

upon the object. For example: we say water is a power to act upon the water-wheel that moves the mill, but water is no power to act on powder to set it on fire and throw a cannon ball. The weight *is* the power that acts on the clock and causes it to move and keep time. But a weight is no power to act on a watch and cause it to keep time, for there is no law of adaptation between the weight and the watch. The spring is the adapted power to cause the watch to move; fire *is* the adapted power to make the powder burn, and water is the adapted power to make the mill move. This shows that God has ordained different powers and different laws of adaptation to act upon different objects to cause them to move.

Now we are prepared to state that God's power is (1) universal over all in bestowing general blessings, such as life, food, rain, and sunshine; (2) special over certain people for certain blessings.

One great hindrance to a proper understanding of God's law is that many theological teachers make no difference in special and general power. They will not reason on how God's power may accomplish different things under different surroundings. When they once decide that God's power is demonstrated along a certain line to reach a certain end they will readily close up all other channels and exclaims "water salvation" to the man who wants to adapt God's saving power to him through God's divine law of adaptation.

To illustrate this idea: A tells B that twenty acres of his land made 1,000 bushels of corn; he tells C that his old gray horse made him 1,000 bushels of corn; he tells D that the late rain in June made him 1,000 bushels of corn; he tells E that his new plow made him 1,000 bushels of corn, and he tells F that he made 1,000 bushels of corn. Soon these five men meet and discuss A's corn crop. They argue like Methodist preachers do in their ninth article of faith which teaches that justification is by faith only. B claims that twenty acres of land made the corn for A told him so; C thinks that A lied, for he told him that his old gray horse made it; D knows there *is* something wrong for A told him that his new plow made the corn; F is sure A is not truthful for he told him that the

late rain in June made his corn; then F knows that A lied for he told him that he made the corn himself. So these five men, reasoning like sectarian preachers do, would soon have A *as* full of contradictions as these preachers have the Bible. But did A tell the truth at all places? Yes. How? He hitched His horse to his plow and worked the land. God gave the rain. So the man, the horse, the rain, the land, and the plow each supplied the part they were adapted to in this crop, and it can be said truthfully of one, or of all that they made the corn.

God's power was special to (1) Noah, (2) to save him from the flood, (3) by means of the ark, (4) that he must use, (5) to obtain the result which was salvation from the flood. God's power was special (1) with the Israelites (2) to save them from Egyptian bondage, (3) by the means—Moses and the Red Sea. (4) When they used the means, (5) they obtained the result—salvation from Egyptian bondage.

We notice God's special power (1) with Naaman, (2) to save him from leprosy, (3) by means of water of Jordan, (4) when he used the means by dipping seven times in the river (6) to obtain the result—salvation from his disease.

Once more we notice God's special power in the case of the blind man. (1) We have the blind man, (2) who was saved from blindness, (3) by means of clay and pool of Siloam (4) when he used them (5) to obtain the result of salvation from blindness. This brings *us* to the final thought—the sinner's salvation from Sin. *Is* he saved by the power of God? If we answer, yes, then I ask *is* it just to call it “water salvation”?

While God has other powers to save from trouble and distress, he has only one power to save from sin, and Paul says the “gospel” is God's power to save. Then as the gospel is that power which moves or puts in motion, this power must act on the sinner to save him. As it must come to the sinner through the law of adaptation the question comes up, “How does it come? Does it come direct, in some better felt way than told”; does it come in some mysterious way that is above our comprehension, in order to secure our obedience?

Paul says it comes through preaching (1 *Cor.* 1:21), Jesus

said, go In each it to all the world (Mark 16:15) . and the Holy Spirit affirms that the faith we must have in order to be saved comes by hearing the word of God (Rom. 10:17).

Now we can make the application of God's special power in the salvation of sinners. (1) We have the sinner, (2) God saves the sinner from his sins. (3) The gospel is the means God provides. 4) The sinner must use the means, that is, obey the gospel, (5) to obtain the result, or salvation from his sins (Rom. 1:16).

Just as positive as God affirms that the gospel is His power to save those who believe it, just that positive he pronounces condemnation upon those who do not obey it (2 Thess. 1:7-9). As it is impossible for God to He, and as God's mercy cannot go beyond his law, and God's law states that he will punish those who do not obey the gospel, the idea that is prevalent that God will save many who never obeyed the gospel, is not taught in the word of God.

All persons who are saved by the power of God must come under said power for that salvation. As God's power is located in the gospel then it is necessary to come to this gospel, and use all the means just as God has ordained we should.

The final thought is: What are the means ordained in the gospel for man's salvation? (1) Man must hear God's word (Acts 3:22). (2) A man must have faith in Christ (John 20:30). (3) A man must repent of his sins (Acts 17:30). (4) A man must confess the Son of God (Matt. 10:32). (5) A man must be baptized for the remission of sins (Acts 2:38). This is God's law and the result will be salvation (Mark 16:16).

Sinner, will you not lay aside prejudice and do God's will that heaven may be your home?



SERMON 8

In the field of controversy on Bible subjects, no one thought has ever been so hotly contested as the one before us now. If it were not that this book will fall into the hands of many who are not familiar with the Bible on this subject, we would not introduce it as a special theme. But as it is a Bible subject, what does the Bible teach concerning baptism?

A glance at the diagram shows salvation placed in the inner circle. The twelve lines leading there from the outer circle represent as many points of Bible teaching on baptism.

1. Christ promised salvation to those only who do his will (Matt. 7:21), Baptism does or does not belong to that will which we must do to be saved. John says, "The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17). Baptism was not given in the law of Moses, but has commanded by Christ (Mark 16:16). Therefore it comes under the head of grace and truth—belongs to the new will, and those only who do his will, or are baptized, can hope to be saved.

2. Jesus taught salvation, forgiveness of sins, and eternal life, as spiritual blessings into (not out of) the kingdom of

Christ; he also taught that except a man be born of water and of the Spirit, he cannot enter the kingdom of God.

3. In the commission, Jesus taught the destiny of two classes, one should be saved the other damned. He predicated salvation alike on faith and baptism when he commanded the apostles to teach, “He that believeth and is baptized shall be saved (Mark 16:15, 16).

4. In Luke 24:47 Christ taught that the apostles should begin at Jerusalem, after they were baptized with the Holy Spirit, and teach remission of sins to all the world in his name. We turn to that very place and time, and find Peter commanding the people to repent and be baptized for the remission Of sins (Acts 2:38) .

6. Seven years after this time, we find an angel telling Peter to go down to the house of Cornelius, and to tell him words whereby he and his house should be saved (Acts 11:14). When Peter went down there he must not tell them too much, nor too little, without bringing condemnation upon himself by adding to or taking from the word of God (Rev. 22:18, 19). So Peter went and told them what to do to be saved. In his instruction he told them to be baptized in the name of the Lord (Acts 10:48) for Jesus had taught, “He that believeth and is baptized shall be saved”; and Peter could tell them nothing less and fill the divine mission under which he was working at that time.

6. Paul, under the same commission told the jailer what he must do to be saved (Acts 16:30-35); and in telling him what he must do, he preached to him the word of the Lord. The prophet had said that the word of the Lord was to go from Jerusalem (Micah. 4:2). Christ taught the same (Luke 24:47). Then turn to Peter at Jerusalem (Acts 2:38), and you will find him teaching believers to repent and be baptized for the remission of sins. Associate that with the faith Paul commanded the jailer to have, and you find him so anxious to be saved that he was baptized the same hour of the night.

7. Ananias, working under the same commission, commanded Paul to arise and be baptized and wash away his sins, calling on the name of the Lord (Acts 22:16).

So far we have been arguing to show that baptism is for

the remission of sins, or brings us to a place of salvation in Christ. It is needless to argue further. A man who will not accept this, neither would he believe even if one should preach it to him after rising from the dead.

8. I now call attention to how they were baptized. John baptized in Enon, near to Salim, because there was much water there (John 3:23.)

9. When Philip baptized the eunuch, they both went down into the water, both Philip and the eunuch (Acts 8:38).

10. After the baptizing, they came up out of the water (Acts 8:39).

11. Paul says we are buried with him by baptism into death (Rom. 6:4).

12. Our last proof offered is that Jesus taught that we must be born of water (John 3:5). To be born of anything means to emerge out of, or come forth from; and no one will be born of a smaller substance than himself.

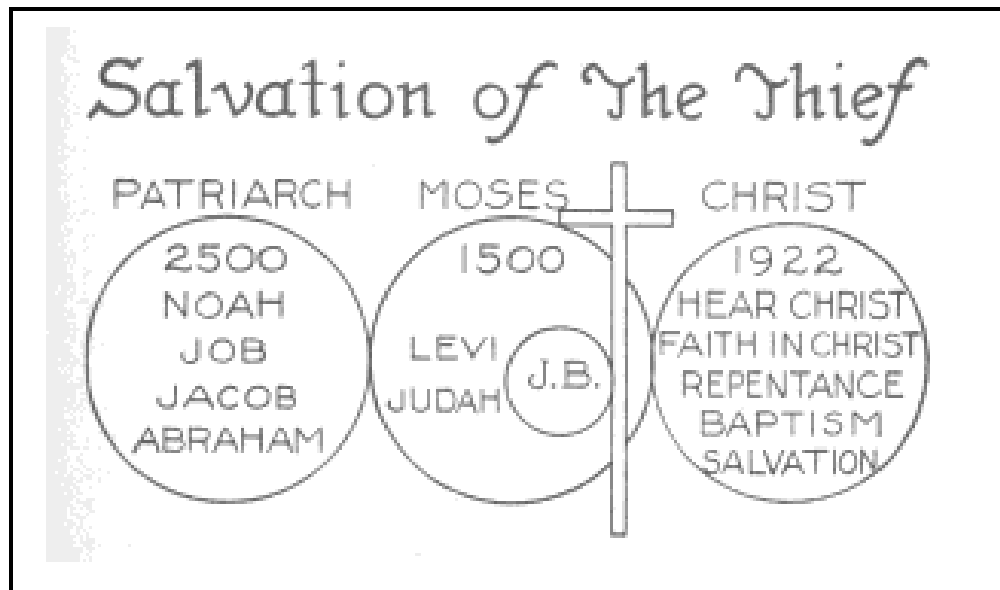
Thus we have shown that in the act of baptism it requires (1) much water, (2) going down into the water, (3) a burial, (4) a birth, (5) a coming up out of. Outside of immersion, no one can claim these five items all came into his baptism.

You will notice. that in the diagram, salvation is in the inner circle, and all things necessary to bring a man from the outside to the inner circle is necessary to his salvation. You also notice that we have shown along seven lines that baptism is essential to bring man to the inner circle. The remaining five lines only show how he is baptized. Then, for a man to become a scriptural subject for baptism he must “hear” Christ in all things, as Moses taught (Acts 3:21); “believe” with all his heart that Jesus Christ is the Son of God (John 20:30); “repent,” as Christ taught (Luke 13:6); “confess” Christ before men as Jesus teaches (Matt. 10:32); then this man is prepared to be baptized into Christ. When he is baptized into Christ Paul teaches that he puts on Christ (Gal. 3:2.); old things have passed away, and he is in the inner circle where God has located salvation for him. He is then a saved man from all past sins and if he continues in the faith heaven will be his home.

Much more could be written on this subject but enough

has been given, so far as testimony is concerned. The fault in this religious world is not on baptism, but on faith. Just as long as men argue about some poor fellow who could not be baptized; and that baptism is a non-essential, baptism is not what he needs, but more faith in the Son of God. We have much more water in this world than we have faith, and all the war that has been made about sandy desert travelers and death-bed conversions in the last hundred years, claiming they could not be baptized, has not grown out of a lack of water to baptized them, but for want of faith in the Son of God.

Finally, kind reader, what position do you occupy today? Remember that you are the one who has wandered away from God—away from home and all the blessings there. Jesus, in his mercy has invited you to come back and live. Along the road he has marked out for you to travel, he has placed baptism. He tells you plainly that if you will believe and be baptized you shall be saved. Then why not make the start? Why not make up your mind to come, accept the truth, obey his command, walk in the way he has said, with the blessed promise that Jesus will be with you when you are called to die, and will finally conduct you to that home whose builder and maker is God?



SERMON 9

Our present subject is the “Salvation of the Thief” on the cross—provided he was saved. Was the thief saved? If not, why not? If he was saved, why can not we be saved like him ?

Grant the thief was saved, which I do not believe, as I have no testimony concerning his salvation yet I shall show that if he was saved we have two promises of going to heaven without dying where we have one of being saved like the thief

With all the characters in the Old Bible who were saved, including Abraham, Isaac, Joseph, Job, Moses, and David, not one stands out so prominent in the sectarian plan of salvation as the thief. In all their meetings they mention the dying thief on the cross ten times to where they mention Abraham or Joseph once.

Some good people think they believe the Bible, and will sing: “Where he leads me I will follow all the way.” Thy will. They start with Jesus in Capernaum, his home, and will follow him sixty miles down the Jordan river, singing as they go, “Where he leads me I will follow all the way,” until they get to the Jordan, and when they see Jesus going down into the water with John the Baptist, they will forsake Jesus, and run back up the bank after the thief. Then they sing:

“The dying thief rejoiced to see that fountain in his day, and there may I, though vile as he wash all my sins away.”

Notwithstanding the Bible tells us that when the side of Jesus was pierced there came out blood and water (John 19:34); and notwithstanding Jesus said, “Except a man be born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5); notwithstanding the God of heaven said of Jesus that he came by water and by blood (1 John 5:6); and notwithstanding God says there are three that bear witness on the earth: the Spirit, the water and the blood (1 John 5:8), still the religious world continues to argue, “Lord, we will forsake you when you say you came by water, for we will follow the thief who went to heaven above high-water mark, rather than to follow you who had to go down into the river and be baptized of John to fulfill all righteousness.

Why it is that many good people suffer of religious hydrophobia, and fear water, and would rather follow the thief than the Son of God is hard for me to understand.

In examining the salvation of the thief, I beg to call attention to the diagram. You will notice three different religious ages. The way in which people worship God in one age of the world is not accepted in another age. During the first 2,500 years of time people worshiped God under the patriarchal age. Each man, as Job, Jacob or Noah, built an altar and offered up animal sacrifice, and God accepted their worship.

After this time we come to the Mosaical age under which people worshiped God through the Levitical priesthood. Instead of each father offering sacrifice for his family wherever he pleased, all the Jews must go to Jerusalem three times a year, and God accepted their sacrifice only through the tribe of Levi. This age of religious worship continued until the death of Christ.

You will notice in our diagram a small circle with the letters J. B. This represents the time of John the Baptist. Christ referred to John and said that he was the greatest born of woman, but the least in the kingdom of God was greater than John the Baptist. How was it possible for John the Baptist to be the greatest born of women, and at the same time the least in Christ's kingdom be greater than he? I can

illustrate that by school work. A graded school may teach from the first to the tenth grade. We are discussing the seventh grade work. I pick out a boy and say he is the greatest boy in the seventh grade, but the least in the eighth grade is greater, or brighter than he. This you can understand as you know the lowest study in the eighth grade is higher than the highest study in the seventh grade. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The kingdom of grace would be as far above the law of Moses as the eighth grade is above the seventh grade. So the Son of God could well say that John the Baptist, in the seventh grade or under the law of Moses was the greatest prophet among men, but the least in the eighth grade, in the kingdom of grace, would be greater than he.

One says, "What does that have to do with the salvation of the thief?" If baptism is essential to salvation as taught by Jesus in Mark 16:16, why was not the thief baptized? The reason is that the thief was dead and buried forty days before any man on earth was commanded to be baptized in the name of the Father, Son, and Holy Ghost. Forty days after the thief died Jesus gave the commission to go to all the world and teach "he that believeth and is baptized shall be saved." The apostles waited ten days at Jerusalem before they began to preach that doctrine.

But this is not all. The religious world can hardly see where it will force them to go when they rub out baptism in order to save the thief who lived and died under the law of Moses, or an abrogated law. We can take up a citizen of Germany, Cuba, or Old Mexico, and find them doing things which would not violate the laws of their governments, yet the same things done here would violate the laws of our country. It would be a poor lawyer who would argue that things allowed in their governments would be allowed here. Likewise is it a poor preacher who argues that because the thief was saved under the government that did not have the great commission we can be saved who will not obey the commission under Christ.

The religious zeal of many to do away with baptism for

the remission of sins as taught by the Holy Ghost in Acts 23, may force them into greater troubles than they imagine.

I talk to men who say, “I want to be saved like the thief. He was saved without baptism, therefore I want to be saved without it.” We want to be liberal in our teaching, so we grant the request and rub out baptism. But this is not all. Moses said in the eighteenth chapter of Deuteronomy, that God would raise a prophet like Moses and we must hear that prophet in all things. For 4,000 years no man was required to hear that prophet. Even the thief died before Jesus was declared to be the Son of God with power by the resurrection (Rom. 1:4). As the thief died under the law of Moses where people had to hear him instead of Christ, and as many people desire to be saved like the thief was saved that will force us to rub out hearing Christ and go back to hear Moses. But, in order to my salvation I must believe that Jesus Christ is the Son of God (Acts 8:38). For 4,000 years no man was required to believe that Christ was the Son of God. While Christ was on earth he said to the Jews, “You believe in God, believe also in me.” This shows they had not previously believed in Christ. But some claim they want to be saved like the thief who went to heaven without being baptized. But as the thief was saved under the old law where did they not have to believe in Christ it forces you to rub out the doctrine of faith in Christ. But it does not stop here. Jesus said we must preach repentance in his name, beginning at Jerusalem (Luke 24:47-49). But as the thief died fifty days before Peter told them to repent in the name of Christ for remission of sins (Acts 2:37), it then forces you to give up the doctrine of repentance in the name of Christ. But Jesus required us to confess him before men (Matt. 10:32). The eunuch confessed him (Acts 8:37). Paul says this was done with the mouth unto salvation (Rom. 10:8-10). But under the law of Moses they confessed their sins (Mark 1:5).

So when a man forsakes Christ and follows the thief for salvation it forces him to give up every command the Son of God has bound upon us as essential to salvation. He leaves the gospel and goes back under the law, and Paul says such a character has fallen from grace (Gal. 5:4).

But after all, how do you know the thief was saved ? Paul says, He that soweth to the flesh shall of the flesh reap corruption (Gal. 6:8). The thief had sown to his flesh and was put to death for his crime.

One says, “Did not Christ tell the thief that he should be with him in paradise that day?” (Luke 23:43). This was literally fulfilled; but three days after Christ went to paradise where the thief went with him he came out of paradise, and when the woman wanted to touch Him, Christ said, “Touch me not; for I am not yet ascended to my Father” (John 20:17). If God is in heaven, and Jesus did not go to God while in paradise, nor for forty days after he came out of paradise may you not be mistaken after all about the salvation of the thief.

But here is the argument: The thief went to heaven without being baptized. Therefore I can go to heaven without being baptized.

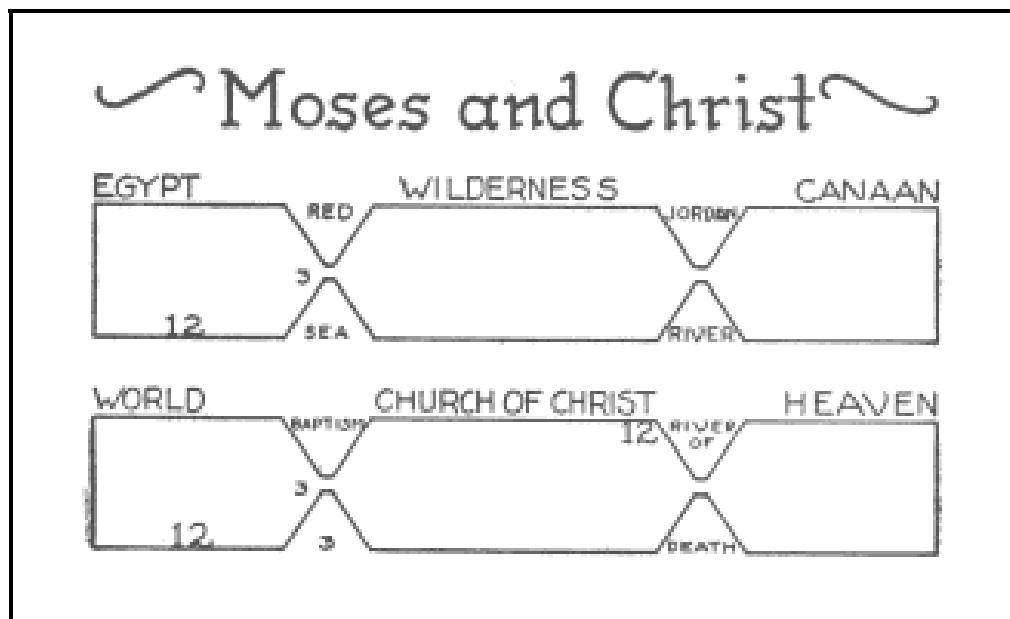
Parallel

Enoch went to heaven without dying. Therefore I can go to heaven without dying.

Elijah was translated and went to heaven without dying. Therefore I can be translated and go to heaven without dying.

Each of the arguments is as strong as can be made on the thief, and all are unscriptural, sophistry and untrue.

Then let's abolish the devil's doctrine of following the thief for salvation, and let us accept the Lord who said, “He that believeth and is baptized shall be saved.”



SERMON 10.

The word of God abounds in figures, parables, and illustrations, to impress the mind of man by these object lessons, with what God has promised to do for him.

In this lesson we desire to examine the salvation of sinners from sin, as analogous to the salvation of Israel from Egyptian bondage.

As the history of Israel in Egypt, in the wilderness, and in the promised land lies before us as historical facts; and as Paul, in his Hebrew and Roman letters, refers to them as examples to us, perhaps we will profit by studying their history in Egypt, in the wilderness, and in the promised land, and see how we are like them, in the world, in the church, and finally in heaven.

I first call attention to our diagram, and there see that Egypt, the wilderness, and the promised land and are all different places, and that all who went to the promised land had to pass through the wilderness, for God did not promise to lead them any other way.

With these thoughts before our minds. I call attention to the fact that Israel went down into Egypt, and became servants of Pharaoh by doing his will. While they labored there in bondage Moses was born, and at the age of forty became involved in trouble, left Egypt for the space of forty

years, and at the age of eighty went back, under the special command of God, to deliver Israel out of bondage. Now, as the deliverance of Israel from bondage became a type of the sinners' deliverance from the bondage of sin, it becomes necessary to understand what they had to do to be delivered from Egyptian bondage. This will then enable us to understand what the sinner must do to be delivered from the bondage of sin.

I find that Moses came to Egypt by the authority of God, found the people serving Pharaoh, told them his mission, performed miracles before them, and caused them to hear and understand that God had sent him.

After this I notice—

1. They believed in Moses with all their hearts as being their deliverer. Were they then saved from Egyptian bondage? If yes, then the doctrine of justification by faith only may be full of comfort; but if no, it may then be full of deception. Hence we notice after their faith, Moses wanted to go three days' journey into the wilderness to worship God; but Pharaoh opposed their going, and argued that they could worship God in Egypt.

2. After the plagues were sent upon Pharaoh and he was willing to let them go, they started to come up out of Egypt. In leaving Egypt, on which side of the sea were they saved from Egyptian bondage? This, properly answered will tell us on which side of baptism God promises to save us from the bondage of sin.

3. Calling attention to Exodus 14, we find Israel camped before the sea, still in Pharaoh's country, followed by Pharaoh and his army. By the direction of God, they went down into the sea and crossed it. Then Moses stretched his rod across the waters which came together and destroyed their enemies who were following them. We are taught that that day God saved Israel from the Egyptians. We find that after (not before) crossing the sea they could sing the song Of deliverance from bondage, giving God the glory.

While they were in the wilderness we note two temporal blessings given them, which they could not get in Egypt. (1) God fed them on manna for the space of forty years, on

account of the barrenness of the, country. (2) As they could raise nothing to wear, Clod renewed their clothes, so that for forty years they wore the same garments. Note that these were blessings peculiar to and located in the wilderness, and all must go there to be benefitted by them. It was in the wilderness where they received the law to guide them in their wanderings. While Moses was obtaining for them the law, Aaron was busy in making for them another God, by taking their rings and breastpins and running them all together into the shape of a calf which became their God. This jewelry did them no harm so long as hold as private property, but when converted into an image of worship, it caused them to reject the true God to their own destruction. When Moses came down, and say. they had turned from God to follow a God of their own make, we find this calf ground into powder, cast upon the waters which became bitter. Many of them had to drink of the bitterness of their own folly. Finally, when three thousand of these rebels were put to death, and the camp was cleaned from sins, we find the remainder started on across the wilderness to reach their home which God had promised to Abraham.

Passing on across the wilderness, we find but little of interest, till we come to the borders of the land. There Moses stopped and sent twelve spies to view out the country. The spies came back and reported that it was a good country, that it abounded in fruits and temporal blessings, just as God had promised them. Yet it seems that ten of the twelve lost faith in the promises of God, on account of the giants who inhabited that country. and decided that they could not take the country. Israel seemed anxious to believe their report, notwithstanding faithful Joshua and Caleb told them repeatedly that God would be with them, and they could take the land; but all to no avail. They began to lament their sad condition till God told Moses that on account of their disbelief he would not go with them into the promised land. On account of their disbelief they had to turn and wander in the wilderness till all those who rebelled against God died. After forty years wandering, we find the remainder, with the children who had grown up, came to Jordan, and, under the lead-

ership of Joshua who had proven faithful, went over and possessed the land which God had promised their father Abraham four hundred and seventy years before that time.

This ends one of the most important historical records associated with man; for Paul frequently refers to their journey and destiny as being analogous to our deliverance from sin and final rest in heaven.

Having now the historical events connected with their lives, we begin to apply them to ourselves, to show what we must do to finally enter into that rest that remains to the people of God.

Then we find—

1. They became servants of Pharaoh by obeying him, and we become servants of sin by obeying the wicked one.

2. They were in bondage in Egypt, and we are under the bondage of sin in the world.

3. They had to get out of Egypt before they were released from Egyptian bondage. So must the sinner come out of the world, into the kingdom of God's dear Son before he can expect to be delivered from the bondage of sin.

4. Moses was born to deliver them from bondage, and Christ was born to deliver us from the bondage of sin.

5. Moses went to them performing miracles, and Christ came to us the same way.

6. After hearing Moses, they believed in him as their deliverer. So must the sinner, after hearing the word of God, believe in Christ, or believe with all our hearts, that Jesus is the Christ, the Son of God, with a promise that, believing this, we might have life through his name (John 20:30, 31). But then the question arises, are we saved as soon as we believe this? To answer this question, we ask, were the Israelites saved or even in the wilderness, when they believed in Moses? If many of them fell and failed to get to the promised land, we may say, “no”, a thousand times, to the question of justification by faith only.

7. But, after their faith, came their work of leaving Egypt. So must it be with us—after our faith must come our work of repentance, or turning away from sin. Remember, as it was an impossibility for them to ever reach the

promised land as long as they remained in Egypt, so it is an impossibility for us ever to be saved as long as **we** remain in sin. God has commanded all to repent (Luke 24:47), and as this repentance must be great enough to cause us to turn from our sins as the Ninevites did when Jonah preached to them (Jonah 3:10), let us not be deceived in sorrowing over our bad conduct, but let this sorrow be great enough to cause us to reform our lives.

8. We notice when Israel started out from Egyptian bondage, they were never safe, did not rejoice, were not out of Pharaoh's country, did not sing the song, neither were they recognized by the God of heaven as free from Egyptian bondage, till they had been baptized unto Moses, in the cloud and in the sea. In our salvation, Christ not only teaches that we must believe, but he also said, "He that believeth, and is baptized, shall be saved" (Mark 16:16). Neither does he teach that we are saved before repentance before baptism for the remission of sins (Acts 2:38).

As Israel's freedom from Egyptian bondage was placed in the wilderness, and came to them after crossing the sea, so is our freedom from sin placed in the kingdom of God's dear Son; for Jesus teaches, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5). As salvation from sin is in the kingdom of God, let us fear lest some of us should fail to do the will of God, and never reach that blessing which God has promised to those who love him.

As the Israelites obtained two temporal blessings in the wilderness (food and raiment) as direct gifts from God, which they could not obtain in Egypt, so does the child of God obtain two blessings in the church of Christ that are never promised to an alien sinner, viz., the forgiveness of all past sins, and the comforting influence of the Holy Spirit (Gal. 4:6).

We learn that after the Israelites came out of Egypt, and were no longer subject to Pharaoh's government that God gave them a law by which they were to be governed through the wilderness. So it is with the child of God after renouncing the devil, and all his power, and being adopted

into the family of God. He has given to us the “law of the Spirit of life in Christ Jesus”, and tells us in Romans 8:1, 2 there is no condemnation to us if we walk after the Spirit of Christ Jesus, and not after the flesh. This law we find laid down plainly to us in the New Testament, embracing all the letters to Christians, from the first of Romans to Revelations. As long as we are guided by its instruction God is our God, and will do us good. But should we turn aside and run our opinions together in the shape of a creed or law of government it then becomes our God, and we as utterly reject the God of the Bible as the Israelites did who ran their private jewelry together and it became their God. If God would not spare them on account of their disobedience, how can we expect to escape condemnation from him ? As Israel from the Red Sea began the march to the promised land, so do we from our baptism begin our march, as children of God, to that rest God has promised to his children.

As their march of forty years was one of warfare, beset by many trials and difficulties, so is the march of the child of God. Many of those who were saved out of Egypt fell in the wilderness and never entered the promised land; so it is with many children of God who start out in this life, who fall by the wayside and never enter into that rest that remains to the people of God. Hence, Paul, after telling of their disbelief and fall, in the third chapter of Hebrews, exhorts us, as children of God, in the fourth chapter, to take heed, lest any man fall, after the same example of unbelief.

But the first proposition is stated thus:

1. They were saved out of Egypt.
2. Fell in the wilderness.
3. Failed to get to the promised land.

Second proposition, or application:

1. The sinner is saved out of the world, or from sin.
2. Falls by the wayside in the church.
3. Fails to enter heaven; else there can be no meaning in language; neither any necessity in Paul's warning to take heed lest any man fall, after the same example of unbelief.

Sometimes after we are baptized, we forget we have only placed ourselves in a position to get eternal life, provided we

do the things required at our hands. Then as pilgrims we must obey our leader and travel in the way he directs. As sons of God are led by the Spirit of God, it is an easy matter for us to consult our waybill from earth to heaven, that our Savior, by the Spirit, through the apostles has given to us.

As soldiers, remember, dear brethren, we must fight with the sword of the Spirit, having put on the whole armor of God for self-protection here.

As lively stones in the spiritual building, let us remember that each one is expected to fill a certain position there, which our brother can never fill for us.

We notice that the Israelites came near to the river Jordan, and Joshua sent the spies to go over and return and report to them the condition of the land.

So it is with the child of God. When the sun of life begins to set beyond the western sky, and his eyes grow dim; when the storms of time begin to beat heavily upon his brow, and his hair will al-most shame the snowdrift; it is then he begins to look forward and ask himself of that home Jesus went to prepare. This will cause him to consult the testimony of the apostles to find out what they tell of that country whose builder and maker is God.

How grand to learn that when we cross the river of death we have the promise of entering a city that far surpasses any city that the Jews ever found in their promised land; that God has built for us a city whose streets are paved with gold; he has promised us a home over which the shades of night will never come, and there we are to eat fruit from the tree of life and live forever; we are to have as associates the purest men and women earth has ever known; God has promised with us to ever dwell, and to be our God, and we are to serve him there; he has promised to take all our sorrows away, and in that beautiful city with loved ones to let us forever dwell!

He has promised to meet us when we are called to die, and to go with us through the dark valley and shadow of death, that we should fear no evil, and allow us, with rejoicing to enter into that rest that remains to the people of God.

Finally, dear friends, are you a Christian? Do you seek for heaven with all its grandeur and beauty?

Sad, indeed, is it to think of the many hundreds of thousands who came out of Egypt and fell on account of their disobedience, and failed to enter the promised land! But much sadder will it be with you if you refuse to hear God's call, obey His law, and finally fail to enter heaven. Then why not make the start how?

SERMON 11.

OLD TIME RELIGION

(Deut. 27:17.)

Wicked—Noah—Flood—Righteousness. Captives— Moses— Red Sea—Freedom. Unclean— Aaron—Laver—Cleansed. Leper—Elisha—Jordan—Healed. Jericho—Joshua—7 Times—Captured. Firstborn—Death angel—Blood—Saved. Snake bite—Moses— Brazen serpent—Healed. Blind man—Jesus—Siloam—Sight. Sinner—Apostles—Faith and Baptism—Salvation. Mortals—Spirit—Grave—Immortality.

In the days of Paul, when he preached the gospel at Athens, as told us in the seventeenth chapter of Acts, the people said he brought strange things to them because he preached unto them Jesus and the resurrection.

Not only was this doctrine new and strange to the people of Paul's day, but it is just as strange to the denominations in our time. Often, in my teaching, people will file objections to the Bible doctrine—call it new and strange and tell me they want nothing but old-time religion.

As there is much said and sung about old time religion perhaps it will do good to go back and examine the religion of man at different times and under different environments and see if the people of today really want old time religion.

Under Moses, one item of religion was to be strictly honest —not steal nor defraud. So Moses tells them in Deut. 27th chapter, “Cursed be he that removeth his neighbor's land-mark.” These land-marks not only established the boundary line between man and man, but it was God's law that they should not by fraud be removed.

As religion means any system of faith and practice, and as God has marked out the boundaries of religion, and located the guiding stones which can not be moved, it is well to examine them, and see the kind of religion God accepted at different times By this rule we can determine if we have old time religion, and will God accept it?

We all agree that Noah had old-time religion. But what was the result?

First, we notice the wicked people, and on account of this wickedness God decided to destroy the world. But Noah had opportunity of saving himself by old time religion. Then we find Noah building the ark in which he must be saved. After the ark, the flood, and after the flood salvation. Peter says eight souls were saved by water. Does your kind of old time religion save Noah and his family before or after the flood? God's kind says they were saved by water.

God's children were in Egyptian bondage and nothing short of old-time religion would get them out. So we see God calls Moses to go and bring them out. After Moses we find the Red Sea. After crossing the Red Sea, the Bible says that day God saved them out of Egypt. Ex. 14:30. They had old-time religion which resulted in their salvation after crossing the waters of the sea. But modern religion has them saved from Egyptian bondage, and crossing the sea because they were saved.

Another example: Sometimes God's children would disobey his law and become unclean. When they did so, nothing short of old-time religion would cleanse them. So we find Aaron was God's minister, putting himself and the laver as well between God and their cleansing. When they heard and accepted the teaching of Aaron, and had their bodies washed in the laver, they had old-time religion and were cleansed. But denominational religion would say they were first cleansed and then washed because they were cleansed.

There was Naaman, the leper. He had that terrible disease that nothing but the power of God, or old-time religion, would heal him. We note between him and the healing was the prophet Elisha, and on the other side of Elisha was Jordan, and on the other side of Jordan was salvation from leprosy. The prophet said go and wash seven times in the Jordan and you shall be clean.. Naaman went and did as God commanded. Result: Salvation from his disease, or old-time religion. Had Naaman along the road met some denominational preacher he would have said, "Where are you going, Naaman?" "Going to Jordan to wash seven times, and get free from disease and have old-time religion." "Who told you to do that, Naaman?" "God's prophet." "Why, Brother Naaman, that will be water

salvation. That will make Jordan instead of God your Savior. Now let me tell you what to do, Brother Naaman. You get down here and let's pray for God to save you, and if he does, then go and wash because you are saved."

Another preacher would have said, Brother Naaman, that may not do, but let me tell you. God says dip seven times and you shall be saved, but you make this agreement with God: You dip yourself four times, and then if you are healed dip three more times because you are healed." Would Naaman have been healed, or had old-time religion? If you believe the Bible you must say, "No." Then I ask, is it reasonable when Jesus says, "He that believeth and is baptized shall be saved" (Mark 16:16) for the preacher to argue, such will not do, but let me tell you how, make an agreement with the Lord, that you will believe, and if he saves you, and the brethren will vote on you that you will then be baptized? Yet such is the general teaching among most churches today. How can they with open Bible before them make any claim of having old-time religion.

We notice the great walls of Jericho. No power of man was able to pull them down. Nothing less than old-time religion would give Israel the victory. So God placed Joshua between them and victory, and Joshua said for them to go around the walls seven times on the seventh day and the walls would fall. Joshua believed God, obeyed his commands and went around the walls seven times, and as a result the walls fell and they took the city.

Modern religion would have said, Joshua, go around the walls four times, then all of you stop and pray till God knocks down the walls. When he does you go 'round the walls three more times because the wall is down.

Another case of old-time religion comes to us out of Egypt. There was the first born in all homes threatened with death, unless they would accept old-time religion and escape. We then notice the death angel, and after him the blood sprinkled on the door facings. We then notice the death angel passing over all these blood sprinkled doors, giving those on the inside old-time religion, or salvation from death. Some preachers would have objected, and claimed, this is blood salvation, and

no use to apply the blood as God must do the saving, and we can do nothing.

We notice during the sojourn of God's people in the wilderness, they violated God's law, and to correct them God sent fiery serpents to bite them, and no remedy short of old-time religion could save them, so Moses went to God for a remedy and God told him to erect a brazen serpent on a pole, and it would come to pass that all who were bitten by fiery serpents would get well if they looked at the serpent that Moses hung on the pole. In no instance do we read of a failure. All who obeyed the Lord got old-time religion, or salvation from the snake bite after looking at the snake on the pole. It would have taken our modern preachers only a few weeks to have had fifteen or twenty snakes, hanging up all over the camp, declaring that Moses was too narrow in his teaching, that it would be just as safe to look at one snake as another. Anyway a man should look at the snake of his choice. Another would have argued that it was too much snake salvation for them. Let a man pray until he gets well, and then look at the snake, because he was well. He must give God all the glory and he could not do that by looking at a snake.

When Jesus was here he found a poor blind man wanting his sight. So Jesus commanded him to go and wash in the Pool of Siloam and he should see. This man obeyed the Lord, and could give him the praise for getting his sight.

With all the past examples before us, which were given for our instruction, we now come to the sinner, who, above all others, should desire salvation. His salvation from sin entitles him to a home in heaven. Jesus knowing the condition of sinners, and also knowing that nothing but old-time religion would save them, gave this system of religion into the hands of the apostles, and told them to preach it to all the world, affirming, "He that believeth and is baptized shall be saved." (Mark 16:16). But in this case like all former cases salvation comes after doing God's commands, and for fear these apostles might forget the plan, Christ told them that when he went to his Father he would send them the Holy Ghost which would guide them into all truth, and when it came on Pentecost, and Peter began to preach old-time religion, and the people cried out to

know what they must do, Peter told them (Acts 2:37-38) to repent and be baptized in the name of Christ for the remission of their sins. Those who obeyed were saved, or had old-time religion. This was God's system then, it is the same today.

Yet such a system is repudiated on all side. Men declare this law of God is water salvation, and they want it some other way.

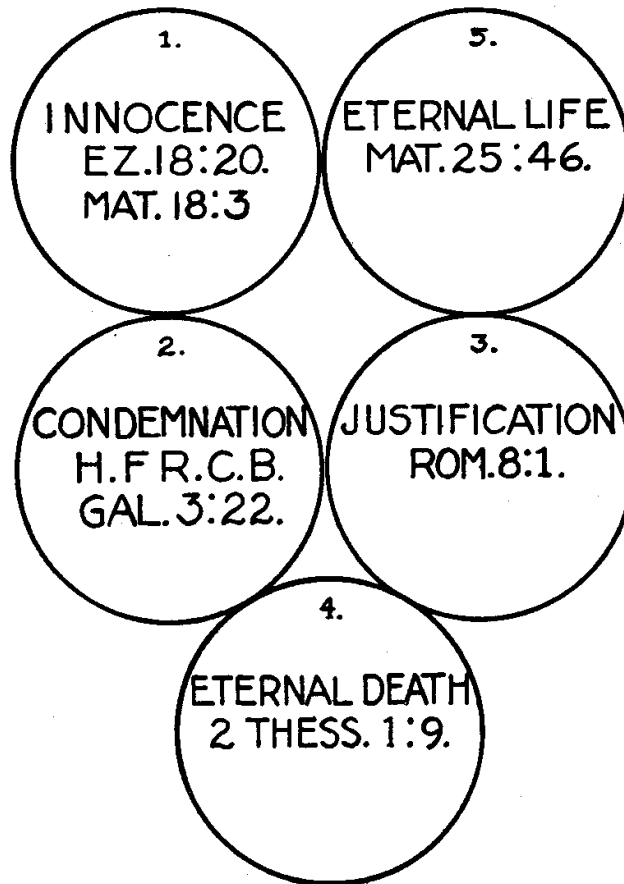
But man in the flesh is mortal, and there is a spiritual life that never ends.

Yet the grave is on this side, and the man who has old-time religion, who lives up to God's spiritual law during life, will finally lay down in death, and on the other side of the river he will put on the robe of immortality. Soul, body, and spirit will then be reunited. Man will enter into that eternal home God has prepared for him. This is the home of homes. This is the home of day that is never darkened by night, the home of life that is not closed by death.

Sinner, do you want this home? If you do, obey the gospel, believe the Son of God obey him in baptism, arise to lead a new life, and he will lead you to that city whose builder and maker is God.

~Five States of Man~

HEB. 2:6



SERMON 12.

We desire to call attention to the five states of man.

Circle No. 1 represents the state of innocence into which man is born.

The church of Christ, of which I am a member, has always taken quite a different position from the sectarian world on the spiritual condition of a child when it is born.

The Baptist creed teaches that children are, by nature, un-

der just condemnation to eternal ruin, without defense or excuse. (Pendleton's Manual, Art. 3.)

The Methodists teach that children are guilty of original (Art. 7).

But it has always been the doctrine of the church of Christ that when children are born they are just as pure as Adam was when he came from the hand of God. We have always denied children being born totally depraved or guilty of original sin. Neither do we believe their sins must be washed away by baptism, or the child will spend eternity in hell, as many of their creeds teach.

Jesus said, "Suffer little children to come unto me, and forbid them not."

The Lord God of heaven says, "The soul that sinneth, it shall die" (Ezek. 18:4).

John says, "Sin is the transgression of law."

The child has never transgressed the law of God. Therefore it will never die.

You will notice that circle No. 1 is directly connected with heaven, circle No. 5.

So when a child dies the natural death, it is ready for the resurrection of the body, and will pass into heaven with God.

But should this child live to the years of accountability, and serve sin unto death (Rom. 6:16), it then passes out of the state of childhood or innocence, and can never go back into that state, as it is dead to that. Then the only hope for that person is to become converted, and become as a little child in order to be saved (Matt. 8:3). He is now in a state of condemnation, and there are only two ways out of this state. One is obedience unto life, or into the third circle, which is a state of justification in which regenerated men are expected to live; or he may continue in sin and condemnation until death carries him on into the eternal death state, represented by circle No. 4.

But the question arises here, after a person gets into the state of condemnation, is there any hope for his salvation if he dies in that state?

You will note that circle No. 1 is joined to circle No. 5, but is not joined to circle No. 4. So no child dying in circle No. 1 is condemned, neither will it ever reach circle No. 4, or eternal death. You will notice that circle No. 2 is joined to state, or circle No. 4, or hell, and does not connect with state No. 5, or heaven.

So I conclude that it is as much an impossibility for a man or woman dying in state No. 2, under condemnation, to enter heaven as it is for those dying in state No. 1, or innocence, to enter hell. But after a man has gone into Satan's kingdom, or state No. 2, how can he get into state No. 3, or the place of justification?

Jesus came into the state of condemnation, and took on him the seed of Abraham to redeem those under condemnation. but he, himself, was not condemned. In this state Jesus taught us we must hear his sayings and do them (Matt. 7:24). In doing them he requires me to believe with all my heart that Jesus Christ is the Son of God (John 20:30). In believing I am led to accept his teaching when he tells me to repent. I am willing to confess him before men and like the eunuch of old I am willing to go down into the water and be baptized (Acts 8:36-38); for Jesus said, "He that believeth and is baptized shall be saved (Mark 16:16).

This obedience brings me to a state of justification, where nothing but death prevents me from being in heaven. As I am a new creature in Christ, I am also a new born babe in the kingdom of God, and as such the apostle Peter (2 Pet. 1) tells me what I must add to my Christian life to entitle me to a home in heaven, after crossing the river of death.

If I add these seven Christian graces, I have the promise of heaven, but if I fail and become ungodly, or waste my time or talent, and do not improve my opportunities I'll finally drift into sin, will become the unprofitable servant, and will, at the last day, be cast into outer darkness, into eternal punishment, or the home of the damned.

I hope you notice that in the state of innocence there are only two ways out: one by death into heaven; second by transgression into condemnation. From the condemned state only

two ways out: one by obedience into the justified state; one by death into the eternal death state. From the state of justification there are only two ways out: one by faithfulness until death we enter heaven; the other by unfaithfulness we go to hell.

From heaven, No. 5, nor hell No. 4, no one ever departs.

It is left to every man and woman to choose which shall be their eternal home.

WHAT IS CAMPBELLISM?

If any man speak, let him speak as the oracles of God (1 Peter 4:11).

We speak where the Bible speaks, and are silent where the Bible is silent.—Thomas Campbell. This is Campbellism?

WHY I AM A CHRISTIAN (1 Peter 4:16.)			
1. Personal Adam Noah Abraham	2. Official Prophet Priest King	3. National English German American	4. Denominational Mormon Methodist Baptist Christian

As this is an age of whys and wherefores, and men, in all the relations of life are willing to give a reason why, it is nothing more than reasonable that man should give a reason why he is religious, and most especially why he is a Christian.

When the church of Christ, in its purity, was overrun by sects and parties, each sect and each party claimed to be right, while many important principles were forgotten and many important matters went unobserved. There are many people who argue that there is nothing in a name; it makes no difference what name you wear so the heart is right. This thought might be true ii' it were true that man could wear any name he desired, and keep his heart right in the sight of God. But if we find in the Bible that God has ordained that man shall wear a certain name, who can claim to keep his heart right if he is living in open rebellion in the sight of God?

But before calling attention to the Bible on this proposition, it may be well to present a few thoughts by way of introduction:

(1.) Under the head of personal names I would state that every name carries with it a certain line of thought, and stands as a fountain head from which certain ideas flow that would never once cross the mind of man if another word were used. The names Adam, Noah, Abraham, each has its own

history, tells its own tale. When I speak of Adam you never think of his offering as a sacrifice, nor of God's promises to him. When I speak of Abraham, you do not think of his building an ark to save himself from the flood. Yet ii' there is nothing in a name as the religious world generally claims, you would Just as well associate one of these names with the history of another man's life as his own.

2. Official names. When I speak of a king, you at once think of a ruler and down that channel the mind will flow; but ii' I speak of a priest, the mind starts off in a different direction, because that name has altogether a different meaning. The same thought is true when the name of a prophet is used.

3. National names carry with them the same thought. When the names, Englishman, German, or American is used we at once assemble ideas from each name suggestive of the nation or country to which they belong.

4. From a denominational standpoint this is also true. Ii' a man says he is a Mormon, we at once suppose the name stands as a foundation of Mormonism, and are sure he believes the Book of Mormon, and that Joe Smith was a prophet sent from God. Many people who have been arguing for years that there is nothing in a name, would not only stay away from church, but would work against him all the time he was there. Notwithstanding he might preach parts of the Bible, yet they would argue that he is a Mormon.

If a man claims to be a Methodist, no one would suppose that he is a Mormon, or that he believed the Book of Mormon, but all would think that he believed the twenty-five articles of religion in the Methodist Discipline. You need not ask him if he believes in infant baptism, or pouring and sprinkling, or justification by faith only, for the very word Methodist implies that he believes them all.

If a man claims to be a Baptist, it is not necessary to ask him if he believes the Baptist eighteen articles of faith, for the very word Baptist implies that he believes them all. Ii' I should tell that he is a Methodist or Mormon, I would do him an injustice and transgress the law of God that teaches I must not bear false witness against my neighbor.

Likewise if a man claims to be a Christian, no one should suppose that he is a Methodist, Baptist, or Mormon, neither should they ask him if he believes certain Bible doctrines, for the very word Christian implies that he believes the teaching of the word of God. Any man would not only misrepresent him, but would bear false witness against him if he should go around telling that the man is a Campbellite.

I now turn to the Bible to show why I am a Christian, rather than a Baptist, Methodist, or Mormon.

Whatever belongs to man God allows him to name; whatever belongs to God, he has named and pronounces a curse upon man whenever he changes the name thereof. We read that God in the dedication of the tabernacle said, "And they shall put my 'name' upon the children of Israel, and I will bless them" (Num. 6:27). So we find that Israel was a name God had given to Jacob, prior to this time (Gen. 22:28), and He decided the descendants of Jacob should wear this name. We notice that God said, "All people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee" (Deut 28:10). When they began to wander off God issued a decree saying, "It my people, which are called by 'my name,' shall humble themselves, and pray, and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

The people of God wore the name Israel until after the death of Solomon; then the kingdom was divided, and ten tribes retained the name Israel till they, for their wickedness, were cut off. Still the tribes of Judah and Benjamin remained for about two hundred and thirty-one years, wearing the name Jew in honor to Judah, instead of wearing the name Israel in honor of God. For this sin we read many prophetic declarations against them. In Isaiah 65:15 he tells them: "And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name." In Isaiah 62:1, 2 He says that when the Gentiles saw His righteousness, and all kings His glory, then should they be called by a new name, which the mouth of the Lord should name.

From here we pass for more than seven hundred years, still we do not find the children of God receiving the new name. We examine the record during Christ's work on earth; and Peter's preaching on Pentecost and no new name is given, because their preaching was to the Jews only, and the Gentiles had not yet seen the righteousness of God. But after the church was scattered from Jerusalem we find Paul selected by the Lord to bear His name to those people (Acts 11:15). In the tenth chapter of Acts we read of the first Gentiles converted; in the eleventh chapter, at Antioch, is the first account in the word of God of the Jews and Gentiles accepting the word of God together. The prophet foretold this time and said that God's children should be called by a new name, which the mouth of the Lord should name. But Paul had been selected by God to bear His name to this people. When news reached Jerusalem of the Jews and Gentiles receiving the word of God at Antioch, they sent Barnabas down there, and as soon as he found those things were true he went to Tarsus the home of Paul, some eighty miles away, and brought him to Antioch. "And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26).

After this, while Paul reasoned with the king we hear Felix saying, "Almost thou persuadest me to be a Christian" (Acts 26:28). Peter tells us that if we suffer as a Christian not to be ashamed, but to glorify God on this behalf (1 Pet. 4:16). For this reason my brethren cannot wear any other name save the one given us in the word of God. While others dishonor God and cause trouble, our brethren desire not to be partakers of their sins.

Then, sinner, I ask you seriously, do you have any excuse for not being a Christian? I ask you not to be, a Baptist, Methodist, nor a Mormon; for none of the doctrines that make these are found in the Bible. They all teach that you can be a Christian and finally go home to heaven while you are none of them, nor connected with their churches.

Then will you not have faith in Christ, turn from your sins, confess the Son of God, be baptized into Christ, and be only a Christian and finally go home to God when you die?

SERMON 14

WHAT IS CAMPBELLISM?

If any man speak, let him speak as the oracles of God (1 Peter 4:11).

We speak where the Bible speaks, and are silent where the Bible is silent— Thomas Campbell. This is Campbellism.

A. D. 33 Christian (Church of Christ	325 Catholic	1530 Lutheran	1552 Episco- pal	1643 Presby- terian
	1742 Bapitst	1784 Method- ist	1823 Chris- tian	

While there is not to be found on earth, in reality nor in authentic history such a thing as the Campbellite church, yet it is an imaginary specter which has caused more fear and terror to all sectarian churches than all the writings of infidelity. The so-called Campbellites have long since run the denominations off from John 3:5; Mark 16:16; Acts 2:37, 38; Acts 22:16; Gal. 3:27; 1 Peter 3:19-21.

While these scriptures have not yet been rejected by them as uninspired yet they put so many false interpretations upon them to kill out Campbellism (as they call the teaching of the Bible) that they no longer hold their position in the religious world that God in His word ordained they should hold.

It may be necessary at the present to examine carefully so-called Campbellism that scares so many good men off the

meeting at Nice, A. D. 326. These people did not believe the Bible was a sufficient guide so they added the Nicene Creed to the Bible. This finally resulted in the formation of the Catholic church.

In 1630 Luther became tired of the corruption in the Catholic church, withdrew from them and added another creed to the Bible, which resulted in the Lutheran church. In 1662 others became tired of the Catholic church, made a different creed and established the Episcopal church. In 1643 others became tired of the then existing churches, formulated another creed and with it started the Presbyterian church. In 1742 others became dissatisfied and started the Baptist church. In 1784 the Methodist church with its creed was founded.

With all these different creeds and churches, each claiming that their creed represented the only true church, there could be nothing but confusion among all the churches. To help all out of their trouble, in 1809, a meeting of all the churches was held to find, if possible, a common ground of union. At said meeting Thomas Campbell was there and made a noted speech on Christian union, of which 9,000 copies were made and circulated. In said speech Brother Campbell said "If we ever unite the religious world we must learn that where the Bible speaks we speak, and where the Bible is silent we are silent."

The next year Alexander Campbell, a son of Thomas Campbell, came to America from Scotland. In reading his father's speech he observed, "In we adopt this motto we must give up infant baptism, as the Bible nowhere mentions such." This troubled father and son, as neither had been baptized—only sprinkled when children. In their studies in 1811, they learned the truth. Alexander Campbell went to Mathias Luce, a Primitive Baptist preacher (for there was no missionary Baptist church on earth at that time) and desired baptism upon a confession of Christ, as the eunuch made to Philip, as recorded in the eighth chapter of Acts. Luce said that to follow a Bible example was not Baptist doctrine, but finally agreed that he would violate their doctrine to follow the scriptures. Consequently on June 12, 1811, Thomas Campbell and his son, Alexander Campbell, in company with five others,

were baptized by Mathias Luce upon a confession of Christ as taught in Acts 8:37. They were baptized for the remission of their sins.

After this the world called them Baptists, and they were associated with the old Red Stone Baptist Association until 1816. At their annual meeting A. Campbell preached his great sermon on the Law, showing the difference between the law of Moses and the gospel of Christ. This being new doctrine to the Baptist church they cited him to trial at the next annual association. Before the year passed Campbell had moved out of their district, and was preaching in the Mahoning Association, and did not go to trial.

He continued to preach and study the Bible. In 1823 he concluded that God knew nothing of the Baptist church nor Baptist articles of faith, whereupon he and the entire Mahoning Association decided that they would abolish their human creed, and take the Bible only as their guide. In 1827 the Baptist church, knowing that no one was in fellowship with them who was governed by the Bible only, withdrew their fellowship from the entire Mahoning Association which included six churches.

In debate, Baptist preachers sometimes state that A. Campbell was turned out of the Baptist church. The statement is false; as the entire Mahoning association containing six congregations went with Campbell, and the Baptists withdrew their fellowship from the entire association of six churches—not one man, nor one church. They were withdrawn from under the serious charge that they took the Bible as their only guide. While the charge is serious, yet of the sixteen Baptist churches in existence today any one of them would withdraw from a man, or from a church who takes the Bible only as a guide. Should any Baptist preacher ever doubt this, let him preach, “He that believeth and is, baptized shall be saved,” as taught by Christ in Mark 16:16; or tell people to “repent and be baptized for the remission of sins,” as taught by Peter in Acts 2:38, and see how long before they will have him up for heresy.

Campbell then began to review the past. He had made a [allure in attempting to reform the Presbyterian and Baptist

churches, as they would not accept the Bible as their only guide. He then declared “no longer will we preach reformation,” but we must teach restoration. He argued, that if we have the same God that the early disciples had, and if we can do the same things they did, God will save us like he saved them. If not. why not?

He began to investigate what they did in the beginning and found:

1. It was the “church of Christ” (Matt. 16:18 Rom. 16:16), and individual members were called “Christians” (Acts 11:26) . It was nowhere called the Baptist church, neither were its members called Baptists.

2. He learned that they must commence preaching the gospel to all the world, beginning at Jerusalem (Luke 24:47-49).

3. He learned they were to wait in Jerusalem until the Holy Ghost came upon them, giving them divine authority to preach the gospel to all the world (Acts 1:5-8; 2:1-4).

4. He learned that after the Holy Ghost came upon them Peter had power to preach the gospel by which all people can be saved if they accept it (1 Cor. 15:1-4; Rom. 1:16).

5. He learned that when this gospel was preached people had to hear it that they might understand the same (Acts 26:16; Rom. 10:17).

6. He learned that people had to believe with all their hearts that Jesus is the Son of God (Acts 16:31).

7. He learned that no man could come to God in his sins—that God commanded all men to repent (Acts 17:30).

8. He learned that when a man believed that Jesus Christ is the Son of God he must confess that with his mouth (Rom. 10:8-10; Acts 8:37).

9. He then learned that all believers must obey the commission which says, “He that believeth and is baptized shall be saved” (Mark 16:16). And finding the commission carried out on Pentecost he learned that they were baptized for the remission of sins (Acts 2:38), and that even Paul, the greatest apostle, was commanded to be baptized and wash away his sins (Acts 22:16).

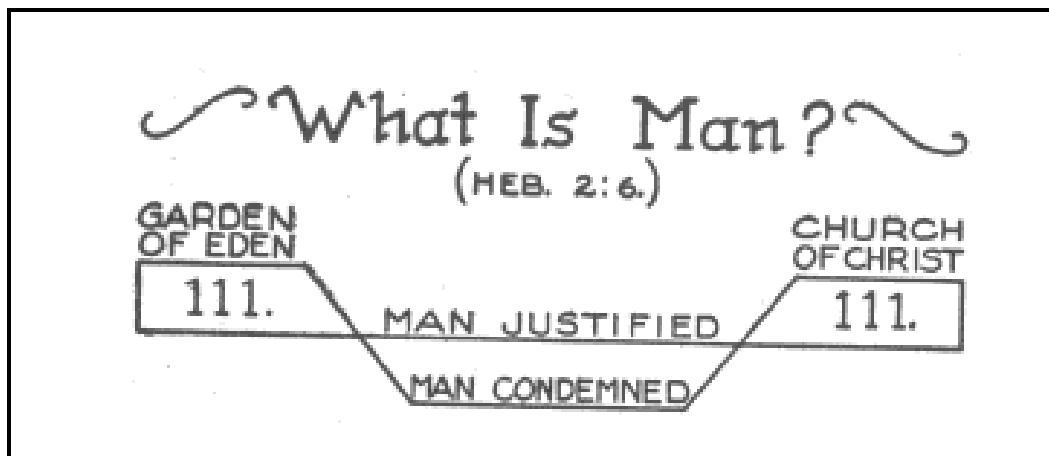
10. He found that after they did these things they did

not have to tell some dream or experience and join some church; for the Lord added them to His church by their obedience to His teaching (Acts 2:41-47).

11. He learned that all apostolic churches continued in the Bible doctrine—meeting on the first day of the week to worship God (Acts 2:42; 26:7; 1 Cor. 16:1, 2)

12. Finally, he learned that those who are faithful in this life, have a promise of a home in the city of our God, after the battles of this life shall have been fought (Rom. 6:21; 1 Peter 1:9; 2 Peter 1) .

These are the things taught and practiced by my brethren. Not one thing do we teach or practice as acts of worship that we cannot read of in the word of God, with God's approval stamped upon it. But the religious world who teach and keep the doctrines and commandments of men, condemn all who take the Bible as their only guide, and declare it is nothing but "Campbellism."



SERMON 15

Perhaps no subject ever entered into the mind of man of more importance than the one Just stated.

As man wanders along this life of disappointment and trouble, and thinks of the home where the pure shall dwell it oft-times causes the seeker after the truth to ask, will I be there? And what will be my reward or punishment when I am called to die? In order to get a thorough understanding of this subject, it will be well to divide It into three parts.

Man—1. As he was. 2. As he is. 3. As he will be.

In the first place we lay down the proposition from general principles that when God created man he was Just as good as God wanted him to be. No one would take the position that God could have created man any better, and would not do so, without calling In question the goodness of God, for we read that when God created man He pronounced him good and very food. When man is re-created—regenerated—or born again, he can be no better than Adam was when he came from the hand of God.

I! it is true that the man God created in his primitive state, notwithstanding his purity and goodness, had power within himself to transgress the law of God., and wander away from the path of rectitude, and fall into condemnation, no reasonable man can take the position that a regenerated man cannot transgress the law of God and fall, without claiming that the re-generated man has more power than God. Certainly we are not willing to do that.

But we now call attention to our diagram and the prin-

cial objects associated with the man in his primitive state. You will notice three objects in the garden of Eden, viz., man, the tree of life, and the tree of knowledge of good and evil.

Here it may be well to state that, so far as man's natural or physical life was concerned, he was created mortal, like all other animal creation. The elements of life, and the power to perpetuate natural life were not in man, but in the tree; and just as long as man could have had access to that tree he would have lived. We oftentimes hear it taught that man was created an immortal being; yet such is not only unauthorized by the word of God, but would place the tree of life among the sectarian non-essentials. If it were true that man was created an immortal being, where is the necessity for a tree to perpetuate man's life? We want to emphasize the thought that "man was created a mortal being," and could only perpetuate his life by eating fruit from the tree of life growing in the garden of Eden.

The devil, seeing man's enjoyment and association with God, and knowing that man could live forever if he only complied with God's commands, and knowing also that God had taught man that when he ate of the tree of knowledge of good and evil, he would die, the devil then presented one of the most popular and dangerous doctrines of our time, and, by it, deceived man and caused him to wander away from the beautiful home of God.

God taught that man by transgression, should die, or fall. The devil put in the little word "not" (sometimes called nonessentials) and taught that man could not die or fall. Thus the world, for the first time, was introduced to the doctrine of the final perseverance of the saints, and by it man was deceived, thinking he could never die or fall. He ate the fruit, transgressed the law of God, and wandered away from home.

As man, by transgression, fell, we conclude that man by obedience returns. In order to find how far back he must return, it is necessary to learn how far he wandered from God; for certainly it is no farther from where man is in his fallen state, back to God, than it is from God down to where man fell.

Now to man's fall I call attention: 1. Man had to hear

a falsehood. He did so, 2. Man had to accept or believe the falsehood as true. 3. Man obeyed the falsehood and accepted the result—death.

Then as man reached death by hearing, believing, and obeying a falsehood, certainly he can reach life by hearing, believing and obeying the truth. But before examining the truth to be obeyed, and the life to be gained, perhaps it is well to call attention to God's law transgressed and the death that followed. By many it is claimed that man's fall was so great, and his death so complete, that in consequence of said fall all mankind are now sinners—not by constraint, but by choice—and are therefore under just condemnation to eternal ruin, without defense or excuse, as taught by Missionary Baptists in third article, sixth chapter of Philadelphia Confession of Faith, and also in the seventh article of the Methodist Discipline. This, of course, lays the foundation of total depravity—a doctrine nowhere taught in the Bible. Out of this doctrine of total depravity grows infant damnation, direct operation of the Spirit in conversion, and infant baptism with all its attendant evils.

Is man by nature or practice totally depraved ? Total means all or the whole amount; depraved means corrupt. Then if the child is born totally corrupt, it is born just as mean as the devil is, for he cannot be worse than totally or wholly corrupt. Should a child die in this condition, infant damnation is inevitable, provided the doctrine of total depravity is true.

This is not all. There is much said about man's regeneration, which, of course, must imply first a degeneration. Then we find a child is born or generated totally depraved or as mean as the devil; he cannot be worse. If the doctrine of total depravity be true, this child degenerates, or gets worse than it was when born or meaner than the devil, and God, by a direct operation of the Spirit, regenerates this degenerated child, and makes it as good as the devil, and then saves it. If this position is not true then language is a failure to express the popular doctrine of our time.

The Bible says man ate the fruit of knowledge of good and evil. Then I ask, how was it possible to get all evil and no good—which he must have done if total depravity be true.

If man was totally depraved, he could not think a good thought, nor do a good deed, till God operated on him by the Spirit to give him power. Where was the necessity of placing the sword to guard the tree of life, to keep man from going back and eating fruit, when God at the same time knew man could not go back.

We find that man once stood associated with God in a pure and holy state. If the devil's word had power enough in it, when heard and obeyed, to lead man astray, no one can take the position that God's word has not power enough within itself, when heard and obeyed, to lead man back to God, without taking the position that the devil has greater power than God. From this conclusion there can be no escape. Hence no one can claim the doctrine of the direct operation of the Spirit in conversion without claiming that the devil has greater power than God. For, if the devil's word, when heard and obeyed, did lead man from God, and if God's word when heard and obeyed cannot lead man from the devil, we must decide the devil is the greater power.

Now, as we have learned the extent of man's fall by transgression to condemnation, we ask, what must man do in order to justification?

1. He must hear the truth as Adam heard the falsehood. But the hearing alone of the truth will save no man.

2. He must believe the truth as Adam believed a falsehood. But believing by itself will save no man.

3. As Adam had to obey a falsehood to be condemned, so must man obey the truth to be justified. As this truth which man must hear, believe and obey is contained in the word of God, how essential it is to teach nothing more nor less!

In apostolic times when this truth was heard and obeyed it made Christians members of the church of Christ. When anything is heard and obeyed that makes men and women anything save Christians, or adds them to any church save the church of Christ, we must conclude that something save God's word has been preached.

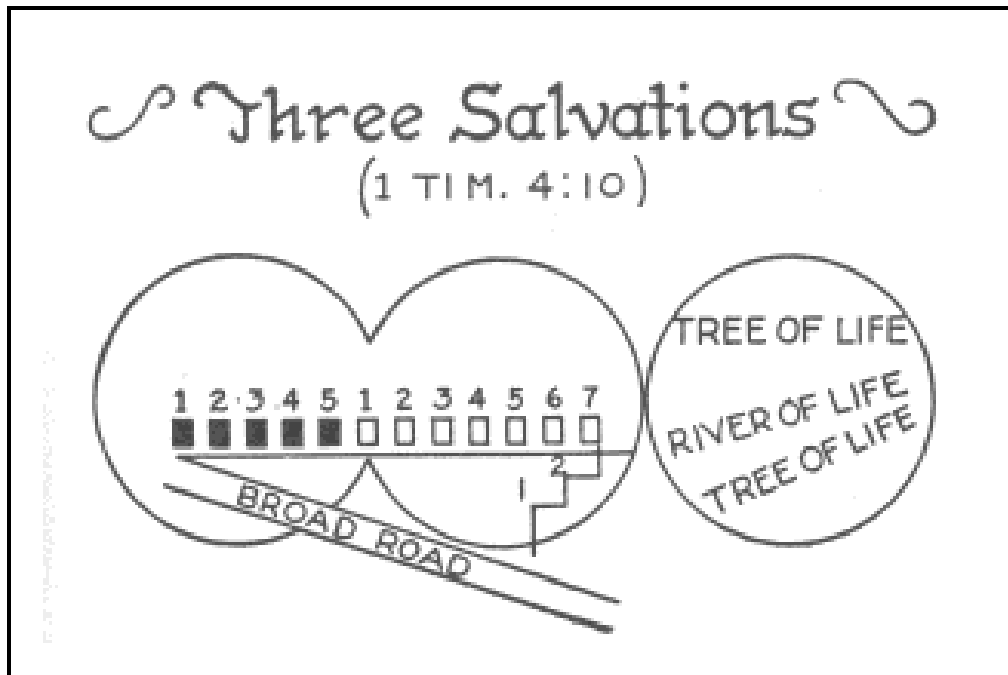
This brings us back to the other part of the diagram. On the right, as you notice, we represent the church of Christ with three principal objects in it, viz., man, Christ (the tree

of life), and the Bible (the tree of knowledge of good and evil). Man, by transgression learned what was right and what was wrong. So God has given us his word and exhorts us to study, that we may learn how to do the right and avoid the wrong.

Man's natural life in the beginning was perpetuated by eating fruit from the tree of life, so is man's spiritual life in time perpetuated by eating fruit from Christ, the tree of life; hence He says if we eat not his body nor drink his blood we have no life in us.

We have traced man through his fall and justification in this life, and now call attention to his home in the life to come. You notice in the garden of Eden three principal objects—man,, tree of life, tree of knowledge of good and evil. Man perpetuated life by eating fruit from the tree. In the church of Christ we find the corresponding three objects— man, the Bible (tree of knowledge) and Christ (tree of life). As long as man lives in the church of Christ he perpetuates his spiritual life in doing what God commands him to do. In doing these things he has a promise of a glorious resurrection opening up into a life beyond the tomb into that city whose streets are paved with gold, in that home whose builder and maker is God, where he can have access to the fruit which will perpetuate life throughout eternity, where joy and happiness shall ever be his, where with loved ones he can ever dwell.

Dear reader, do you desire this home? If so, why not make the start now? Why not come? All that is grand, all that is lovely, all that is pure, and all that is holy are inviting you to come. Then, will you not come and be saved; that you may finally reach the paradise of God?



SERMON 16

Man's salvation from sin should be the leading thought of life.

In all ages, and in almost all countries, prophets, and preachers have been proclaiming salvation to fallen men. It is a subject that comes with like interest to the king on his throne and to the wanderer in the lower walk of life.

Then, as salvation is such a leading subject to man, it may be well to inquire in the word of God how many salvations are promised to man, and how may he obtain them all. In the word of God we find at least three salvations promised to man, located at different points, and given to man under different conditions:

1. There is what we might term a temporal salvation, located in the kingdom of nature, coming to all alike.
2. There is a salvation from sin, or spiritual salvation, located in the kingdom of grace, or kingdom of God's dear Son.
3. There is an eternal salvation of soul, body, and spirit, located in the everlasting kingdom of God, given to the faithful who die in the Lord. To each of these salvations we now call special attention:

1. Universal, or temporal salvation. Paul says, "We trust in the living God, who is the Savior of all men" (1 Tim. 4:10). Again, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). "Yes," says one, "that is my doctrine exactly; I believe all will be saved." Yes, but did you notice that it says in the next verse that every one is to be made alive after his own order? Then turn to John 5:29, and you will find the order in which they shall be made alive: "They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

But in what sense is God the Savior of all men? In the temporal sense only can it be said that He is the Savior of all men. God sends His rain upon the unjust as well as upon the just. The wicked can raise just as much to eat upon the same area of land as the righteous can. Paul taught that in God we live, move, and have our being. In this sense only is God the Savior of all men. We enter this life by a birth. This is the natural law, God has ordained that where there is no birth there can be no life, Into this world we are all born naturally, and enjoy the universal salvation God promised to man.

2. But over and above that salvation we have another, which is located in the kingdom of God's dear Son (Col. 1:13), and given to all by birth, who are born into that kingdom by water and by the Spirit (John 3:5). But how do I get into that kingdom where the salvation from my past sins is offered me? Calling attention to Matthew 7:13, 14, you will find that Jesus recognized two ways. Referring to the diagram, you will see them marked as broad and narrow ways. When man reaches the years of accountability, he certainly is traveling one of these roads. One he walks by faith, the other by sight or feelings. If you will notice, there are five steps in the narrow way, leading into the kingdom of God's dear Son. (1) Hearing the sayings of Christ and doing them (Matt. 7:21). (2) Faith in Christ, that we might not perish but have everlasting life (John 3:16). Yet many people become forgetful hearers of the word, and not doers, and deceive themselves. Others stop at the second step, claiming justification by faith

only. But if you notice you will find on the same way (3) repentance unto life is required of those who would walk in the narrow way (Acts 11:18). No one can expect to enter into the holy place, or church of God, who has not repented of his sins. (4) The next step is to confess with the mouth that Jesus is the Christ, the Son of God; for Christ taught that we must confess Him before men, that He may confess us before the Father and the angels (Matt. 10:32). (5) Born of water and the Spirit (John 3:5) . Thus we are delivered from Satan's kingdom into the kingdom of God's dear Son. In this kingdom we are children of God, called unto the liberty of the sons of God; servants of righteousness; freed from sin; born again; not of corruptible just but of incorruptible seed by the word of God, which liveth and abideth forever. Then we obtain the second salvation, the special salvation, given only to the believer (1 Tim. 4:10).

3. But above this special salvation there is an eternal salvation which Christ promised to all who obey Him (Heb. 5:9). This is called the salvation of our souls, reached at the end of our faith (1 Peter 1:9). It is that everlasting life which God has promised to give to His sheep, His children, where they shall never perish (John 10:28). It is that life eternal unto which the righteous go at judgment (Matt. 25:46). It is that life everlasting that Christ taught Peter he would receive in the world to come (Luke 18:30). Certainly the language of Christ is true in John 10:29, that His children should never perish when they get that eternal life, for we learn that in the paradise of God—in that eternal glorified kingdom—there is the river of life, and the tree of life where those who go into this life eternal can drink and eat and live forever.

But how do I get into this life eternal ? There is only one road leading there Isaiah 35:8 calls it a way of holiness— says no unclean thing shall pass over it, nor be found thereupon. This road passes through the spiritual kingdom— through the kingdom of God's dear Son. It is the road along which Jesus has promised to lead us, but along no other way do we find the hand of God directing. Are we walking in that way, or trying to climb up some other way?

In this way of holiness you will observe seven steps the child of God must take, which are well described by Peter (2 Peter 1:5-9). If we add these graces, Peter says we shall never fall. I must add to my faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. But suppose I fail to do these things, where will I fall? I have been born into the kingdom, and cannot be unborn, nor get out. This is true. When you once get into the kingdom, you can only die out, for there is only one way of getting in and one way of getting out. You are born into the kingdom (John 3:5). But suppose I become wicked in the kingdom. and live and die that way. What will become of me? Christ said the Father would send and gather out of His kingdom all who offend and do iniquity, and would cast them into a furnace of fire (Matt. 13:41, 42). Peter taught that if the righteous scarcely be saved, where shall the sinner (outsider) and ungodly (wicked church-members) appear? (1 Peter 4:18).

But if at either step he falls off the way of holiness, how can he get back? (1) By repentance, (2) confession, and (3) prayer. Following the way of holiness we enter the eternal salvation. Paul taught that man is a compound being, of soul, body, and spirit (1 Thess. 5:23). He also taught that we wait for the redemption of our bodies (Rom. 8:23). This is to be a triumph from the grave, when great and small shall hear the trump of God, and shall come to judgment; when all the sleeping nations of earth shall hear and obey; when the sea shall give up her dead; when two congregations shall come to judgment, where you and I shall be.

I ask you dear reader on which side will you stand? Only two roads. One leads to life, the other to death. Make your choice between the two. But will you not accept a home in the paradise of God? There you can have access to the tree of life; there you can meet with loved ones of earth after the battle is fought, after the work is done, after the victory is won. Will you not be there to obtain the crown, and forever rest in the city of God?

SERMON 17

HEAVEN AND HOW TO MISS IT (Hebrew 4:1-11.)

We should desire heaven because:

Here we have:

There we have

Pain	No pain
Sorrow	No sorrow
Disunion	Reunion
Tears	No tears
Disappointment	No disappointment
Sickness	No sickness
Death	No death

The above statement of the differences between this life and heaven should appeal to the earnest thought of every man and woman.

In the column of words on the left side at the top of this page we have enumerated seven troubles that come to all mankind, sooner or later, in this life. In heaven not one of these troubles come. If I could select "one" of the blessings of heaven from the column on the right and go to any country and convince the people that I had found a place on some far away island, where this blessing is enjoyed I could almost depopulate that country. Men and women would want to go there. But I tell them of heaven with all its blessings; they believe all I tell them, yet the devil has such control of the human race that few become interested enough to want to make their arrangements to go. The strange part of the affair is, that to make our arrangements for heaven will not lessen one pleasure or blessing of this life which God has ordained for us to enjoy.

Many people here suffer untold agonies with pain because some part of their physical system is out of order; but in heaven no pain is found.

The voice of mourning, and the day of sorrow come to the happiest of homes here, but we have the promise of no

sorrow there. The fond mother and the devoted father often must say farewell to the child they love dearer than life; but in heaven there is no disunion, no sad farewells.

Today we hear the voice of joy and laughter, but before the sun goes down sad and bitter tears are shed; but John tells us that God will wipe away all tears. This life is filled with disappointments, but in heaven we shall be like Him and disappointments will be unknown. In many homes we have sickness from the cradle to the grave; but no one is sick in our Father's home. Finally, death will come to claim us all; but we are taught that no death will enter the city of our God; for it will be life eternal, and we shall serve Him forever and forever. All these blessings held out to intelligent men and women should create within them, it seems, a desire that this should be their home. If this is the home that God has promised to those who love him how is it possible for me to miss it ?

We can miss it:

1. By indolence. Many times in the Bible do we read the warning to take heed how we hear. Many hear with a lingering thought that some day they will accept the Lord, and all will be well. They put off the matter from time to time until death may come and find them unprepared.

2. By neglect. God calls; but they neglect until it is too late.

3. By morality. Perhaps this is the greatest drawback to Christianity now existing in the religious world. The good people are deceived. They hear it from every pulpit: "Just as good people in one church as in another," "Good and bad in all churches." "Many good people outside of all the churches." Then they draw the conclusion that as men are good they will be saved but they forget that God never promised salvation to a man on account of his goodness.

Jesus says, "Except a man be born again he can not see the kingdom of God" (John 3:3). Yet the new birth is not considered by many in our time. People only look at a man's goodness. There are just as good people in heathen nations as are found in Christian nations. Among infidels who do not believe the Bible you often meet good, honest and truth-

ful men. If God saves a man because he is good, why not save infidels?

There are just as good men outside the Masonic Lodge as belong to it, but do Masons bury a man with Masonic honors because he is good, or because he is a Mason? It matters not how good a man is, the law does not force him to support a woman to whom he is not married.

There is a spiritual law which makes men and women Christians. It is called the law of the Spirit. In obedience to this law we become children of God. Nothing short of obedience will make us free, regardless of the idea of goodness (Rom. 6:17).

4. We can miss heaven by fear of persecution. We learn that while Jesus was here in person that many believed on him, but for fear of persecution they would not confess him because they loved the praise of men more than the praise of God (John 12:42, 43).

5. We can miss heaven by procrastination. Many of us are like Felix. We say, "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Yet the convenient season never came.

6. By vain religion. There are many religious people who will never reach heaven. They are worshiping all the time; but Jesus taught that it is a vain worship; because they teach for doctrines the commandments of men (Matt. 15:9).

7. By deliberate sin. Jesus taught that certain people desire darkness instead of light because their deeds are dark.

After finding seven things that can cause me to miss, I ask, how can I gain heaven?

1. By diligence. We are commanded to give all diligence to make our calling and election sure.

2. By remembering God in the time of youth. Timothy had known the scriptures from youth, which were able to make him wise unto salvation. Solomon says, "Remember now thy Creator in the days of thy youth, while the evil days come no' nor the years draw nigh; when thou shalt say I have no pleasure in them (Eccle. 12:1, 2).

3. By spirituality. Religion is not always Christianity. To be a child of God we are to be led by the Spirit of God.

Men and women should not be led by their feelings, or by the doctrines of men instead of by the Spirit of Christ.

4. By living the life of a child of God. Do not grow weary in well doing, and in receiving persecutions. We are taught that no man lives godly in Christ Jesus without suffering persecutions.

5. We should accept his offer now. "Today is the day of salvation," is the warning coming to us from God, all the time.

6. We can gain heaven by following the Christian religion only.

7. We can gain heaven by (a) hearing Christ in all things (Acts 3:19-21); (b) believing with all our hearts that Jesus Christ is the Son of God as taught in John 20:30; (c) repenting of our sins as commanded by Christ (Luke 24:47); (d) confessing the Son of God (Matt. 10:32); (e) being baptized for the remission of sins as found in Acts 2:38, and enduring to the end as taught by Jesus in Matthew 10:22.

If these plain simple rules will give us a home in heaven where sickness, sorrow, nor death will ever come, why should we not all strive to enter there?

SERMON 18

TROUBLE IN ISRAEL (Genesis 12)

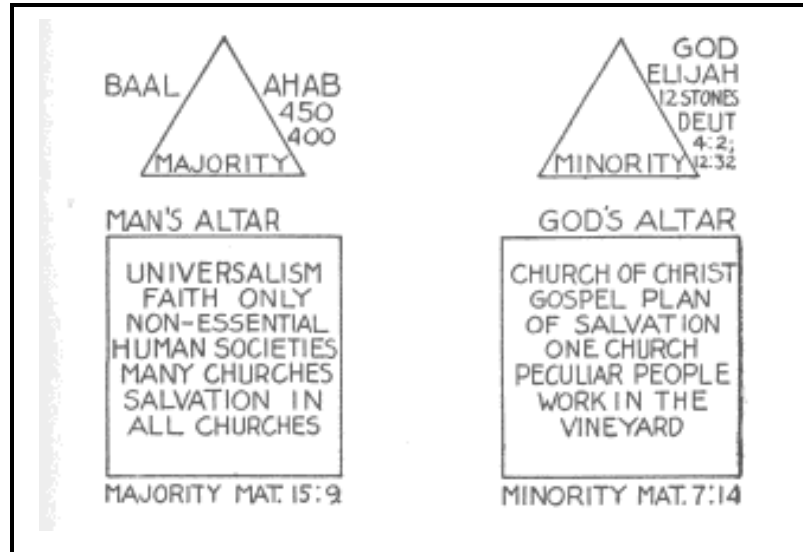
Law added 430 years after God's promise to Abraham.

Ex. 20: No other God.

1 Kings 17: No dew nor rain. Elijah hides.

1 Kings 17: Show thyself to Obediah.

1 Kings 17:17. 18: Whom to blame.



In our present lesson we see human nature fully portrayed. God's children have always been hated by the religious world. Those who have claimed to be the most religious have always been the greatest enemies to true righteousness, and to the people of God. When Ahab got into much trouble, and got Jehoshaphat to help him fight the Syrians his 450 prophets

lied to him. Micaiah, a prophet of God, told him the truth (1 Kings 22), but this man was condemned and put into prison for so doing. All the prophets of God and all the apostles have been condemned for telling religious people the truth.

God taught the people to have only one God, yet Ahab and his people had turned from God. On account of Ahab's great sin Elijah declared unto him that there should be no dew nor rain only according to his word. The earth became dry, all the water was gone and Ahab started out over the land to find water. During these years of drouth there was no lack of religion or religious preachers; for Ahab's wife was supporting from her own table 850 preachers. At the end of three and one-half years' drouth brought on by the wickedness of Ahab and these preachers, Ahab came face to face with Elijah, and instead of confessing his sins and coming to God he said to Elijah, "Art thou he that troubleth Israel?" (1 Kings 18:17.)

This accusation is generally repeated by all religious people against the children of God. The same charge was made against Paul and Silas when the religious people said, "These that have turned the world upside down are come either also" (Acts 17:6). Elijah, knowing that no man who stands on the Lord's side is afraid of discussion put the matter up to them: Let all the prophets of Baal build an altar, and place on it a sacrifice, and I will repair the altar of the Lord and also offer up a sacrifice. If Baal comes down and accepts your sacrifice he shall be our God. If the God of Israel accepts my sacrifice let him be your God. The offer was so fair the people would not reject it. The debate was held with 450 preachers on one side and one preacher and God on the other side. The people saw that God accepted Elijah's offering, and that all the false prophets were put to death; yet such miraculous demonstrations did not cause them to turn from their sins. Elijah's life was threatened by Ahab's wife, and he had to flee and hide to protect himself.

We notice in all ages there have been two altars of worship—one erected by man, the other by God. Man has the privilege of choosing between the two.

In my travels I find man's altar on the side of Universalism and many religious and non-religious people argue more on the goodness of God than on doing His will. God says on His altar that the wicked shall go away into everlasting punishment. The universalist says, But God is so good that eternal punishment will come to an end. When the gospel preacher proclaims that God will take vengeance on those who know not God, and who obey not the gospel of Christ, and that such will be punished with everlasting destruction from the presence of the Lord, and give chapter and verse (2 Thess. 1:7-9). Universalists hollow, "Not so, you are troubling Israel."

The protestant churches who have departed from God's altar where he taught, "he that believeth and is baptized shall be saved" (Mark 16:16), have erected a human altar and claim that we are saved by faith only (M. E. Dis. Art. 9).

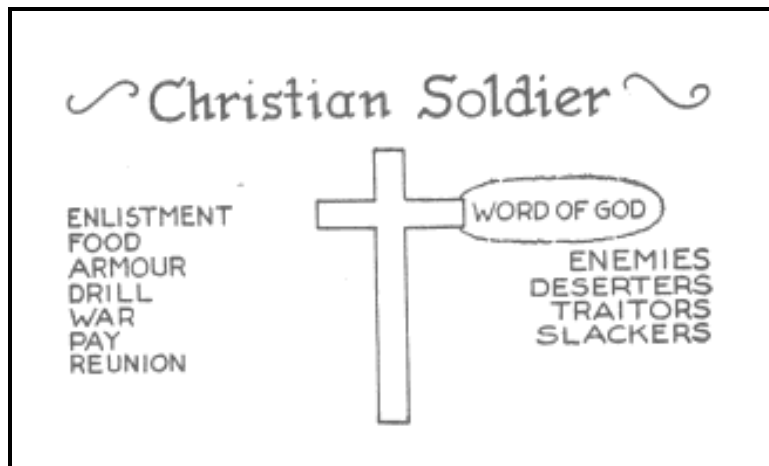
James says, "You see then how a man is justified by works and not by faith only" (James 2:24). Sectarians tell you they do not believe that for such teaching will cause trouble in Israel.

When you are at God's altar with Bible in hand and read that baptism saves us (1 Peter 3:19-21), they will tell you that baptism is a non-essential. They will work all they can against your meeting, and tell you that you will cause trouble in Israel. When you tell them plainly there is one church and read Matthew 16:18 and Colossians 1:18-24 they will He on you and declare you said all will go to hell outside "your little church." They declare there are many churches. So if you teach the Bible about the church you will cause trouble in Israel.

We can prove by the Bible that all promises are in Christ, in His kingdom, or in His church; that Christ has only one bride (Rom. 7:1-4); that we are not condemned in Christ (Rom. 8:1 2); that all u ho get into Christ must be baptized into Him, and read Galatians 3:27 to show our contention is true. Then they will begin to argue that you can be saved out of the church as well as in it, and if you do not accept their doctrine you are causing trouble in Israel.

In our diagram you will notice that on the side of man's

altar not only the majority of the outside world, but the religious world also stand there and claim that all who oppose their unscriptural teaching are troubling Israel. But I hope you will remember Elijah, Micaiah, Samuel, Jeremiah, Ezekiel, Paul, Peter, and all of God's teachers who condemned sectarianism were accused of troubling Israel. That man or woman who is trying to please the religious world is not pleasing God. It is safer to stand alone as Elijah did at Mt. Carmel with the Lord on your side than the 850 prophets of Baal and the grave on the other side. Which side will you be found with at the last day?



Looking at the subject of Christianity from the standpoint of war, we readily see that soldiers must be engaged, and that they are expected to fight.

Paul, at the close of life, said, "I have fought a good fight." He also argued that if he pleased the world he would not be a servant of Christ. He argues that in this conflict we fight against principalities, against the powers of darkness, against spiritual wickedness in high places.

At one time in my memory the church of Christ stood not only as a peculiar people, but as a deadly enemy to all religious sects. The church of Christ fought sectarian doctrine with the same zeal as the Jews fought when God said for the Jews to fight the nations around them, to make no arguments with them, but to break down their altars, and exterminate them from the face of the earth (Deut. 7:14).

But the time came when we wanted to be a great people. Many of our preachers wanted it published about them that the sects loved to hear him. Then we began to compromise the truth; we quit fighting the sects; we sought the praise Of men rather than the praise of God. Our strength, like that of Samson, was gone, and many of us were only known by name, and not by what we taught.

I now call attention to the diagram. It is understood that in all well regulated governments a standing army is

kept to fight their battles. This army is composed only of enlisted soldiers. A man may be brave, and able to fight, yet if he is unknown as an enlisted soldier he cannot draw a soldier's reward from the government.

Each government has its own standard of measurement by which all soldiers are measured before they can enlist under said government. While different governments may have the same measurements in some particulars; and you have been measured and fulfill the requirement in one government, yet the fulfillment of those requirements under one government does not give you credit in another government. If you are measured by the American standard and become an American soldier, and in coming years you go to Spain or Mexico and want to be a soldier in their government, it is just as essential for you to be measured by their standard to become an enlisted soldier under their government, as it was to be measured by the American standard to become an American soldier.

This is true with civil government; it is also true in religious government. The Baptist church has a Baptist standard by which men and women are measured to become Baptist soldiers. The Methodist church has a religious standard to measure its converts by and the church of Christ has a distinguishing standard.

Sometimes I meet men who were measured by the Baptist or Methodist standard of religion. They tell me they were baptized to get into these churches, and are satisfied with their baptism. They ask me will I "take them in" on their baptism? Most assuredly I would do this if it were optional with me; but as God is the author of the religious standard of measurement, and He tells all to be baptized for remission of sins (Acts 2:38), and as these churches do not baptize for the remission of sins, I tell them plainly that Paul, guided by the Holy Spirit, baptized the entire Baptist church at Ephesus (Acts 19), who had John's baptism. I advise them that it is best to obey the Lord.

Just as reasonably could a woman argue, I married man number one, he died. I have my marriage certificate and I am satisfied to take it and live with man number two. While she

may be satisfied, yet she is to satisfy her government instead of herself. So it is safe to obey the law.

To enlist as a soldier of the cross in apostolic times, men had to hear the gospel (Rom. 10:7). They must have faith in Christ (John 20:30, 31). They must repent of their sins (Acts 3:19), They must confess Christ (Acts 8:36-38). They must be baptized for the remission of sins (Acts 2:38), These measurements are required by the God of heaven to entitle men to enlist by the divine standard. But as soon as a man enlists in the army he is fed the food prescribed for soldiers.

In the spiritual warfare Paul called the elders of the church of Christ at Ephesus who had charge of the divine commissary, and told them to feed the church of God (Acts 20:28). Jesus says that if you don't eat and drink you have no life in you (John 6:53). In eating they came together upon the first day of the week to break bread and contribute as God had prospered them (Acts 20:7; 1 Cor. 16:1,2). After eating enough spiritual food to become spiritually strong all soldiers are expected to put on the whole armor of God, which is so accurately described in the sixth chapter of Ephesians. After putting on the armor they should be drilled for battle. Here is where the church of Christ falls. I go to many places to hold meetings, and very seldom do I find a church who is drilling its young converts for the coming meeting, or for general Bible work. I find young men of intelligence who put on the armor five or ten years ago, and under their so-called elders they have never been asked even to read a chapter, nor to lead in prayer, nor to do any drilling that would make them brave soldiers in the battle.

After drilling comes the battle. Just here many congregations retire from the field, and cry as did the Jews of old, "We are tired of war and want a king (a pastor) to lead us out like the sects. We want a pastor, or located minister, who will not fight, but one who will please all the sects." Frequently I get letters from members belonging to congregations I started twenty-five or thirty years ago saying, "Brother Tant, some of us wanted you for a meeting but our elders feared you would fight the sects as you are a debater, and we don't want any fighting here."

When we look at our diagram we notice that we have enemies that must be fought; yet many say, "Let them alone else they will not come to hear. We have deserters, who long ago quit. Yet the church forgot the Bible teaching which says, "Withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6) . Also we have traitors—men who were once loyal to the call of Zion, but have decided as did the Jews under Nehemiah (Neh. 4), that the work is too great, so we will join the sects and build up a sister church.

We have slackers in the church—those who come in and sit down, so afraid they will do something wrong or be like the sects that they do nothing but complain all the time about the work others are trying to do. Knowing that all these four classes are working together to overthrow the church of Christ, no one can be true to God nor true to himself who is not willing to fight with the whole armor of God on.

But the question comes up: is the pay worth the fighting? I find I have the forgiveness of sins, the comforting influence of the Holy Spirit, and the association of the purest men and women on earth, and promise of home in heaven after death.

But the final thought comes of a grand reunion with all the children of God on the other side. Here we talk and sing and pray and think of Abraham, of Moses, of Mary, and of Paul and of Peter. We adore the blessed Christ who died for all. But to think what it will be to meet them there!

In this life we attend reunions of old soldiers, and while we share their joys, yet we feel their sorrows when they tell of an only brother or of a comrade who fell on the battle field and is not with them. But how grand to think that all who fall on the divine battlefield as soldiers of the Lord will be in the great reunion at the last day. On our reunions in this life the sun sets, the night comes, and the day dawns in which all who meet must say, farewell. But over there the sun will never set, neither will the night come; for it is one eternal day. There remaineth therefore a rest to the people of God. Great and grand will it be for us to be found in this reunion.

Will you come at once and enlist and help to fight the battle of life that you may be in the great reunion of all of God's people in the last day!

SERMON 20

WATCH (Acts 20:31.)

W	A	T	C	H
Worship	Aim	Time	Company	Heart
Walk	Action	Talent	Character	Hand
Work	Army	Tongue	Church	Home

The Apostle Paul, calling for the elders of the church, exhorted them to "watch." If it was necessary for the church members to watch in the early age of the church, it is equally as essential that all church members should watch today.

The leading question should be, who or what must I watch? I suggest first, we are to watch our worship. To worship God acceptably we must worship Him in spirit and in truth (John 4:23). No man can worship God in spirit and in truth unless he worships God as His word directs. No one can worship God in spirit unless he renders spiritual worship. As no inanimate object has a spirit with which to worship God, no one can worship God by playing an organ.

I must watch my worship in partaking of the Lord's Supper; for if I eat and drink not of the flesh and blood of the Son of God I have no life in me (John 6:53). I am to continue in this worship (Acts 2:42). Continuing in it I meet upon the first day of the week to break bread and to contribute as I have been prospered (Acts 20:7; 1 Cor. 16:1, 2). I grow strong from eating this spiritual food in worship to God, and I must begin to walk. As I walk I must watch my walk. Paul says we walk by faith and not by sight (3 Cor. 5:7). To walk by faith I must walk after the spirit (Rom. 8:2). To walk after the spirit I must walk worthy of the vocation wherein I am called (Eph. 4:1). Not only should I walk, but I should also run (Heb. 12:1, 2).

As soon as I begin to run I must watch my work. I must remember that God has created good works for me to walk

in (Eph. 2:10), and I must work out my salvation if heaven is to be my home (Phil. 2:12).

Taking up the second letter in our word "watch" I find that it is A. We use this initial for the word "aim." I should not only aim to be good, but I should aim to do good. I should erect a high moral standard, have some object in view, and strive to attain to that end. As soon as my aim is set high, and I am determined to be a useful member in the church of Christ, I must watch my actions. I must see that every move along the line of life is leading me to do the Master's will. Under the letter A, I must remember that the church of Christ is an army and every member is a soldier. Besides watching their deportment soldiers are expected to fight. No soldier can conquer his enemy and tell him all the time that he is fighting him but does not want to hit him nor do him harm.

The time has come in the church of Christ that many churches do not want a fighting soldier, or preacher, but they prefer to have some one who will please the sects. Neither Christ, Paul nor Peter pleased the sects, while here and no man in this life can please the sects by preaching what those men preached. In order to please the sects a man must preach another gospel, and Paul said if an angel should do such let him be accursed (Gal. 1:8).

Our third letter is T. We will let this stand for time. Let us watch our time. We are commanded to redeem the time, knowing the days are evil (Eph. 5:16). We are commanded not to be slothful in business. God requires us to give as we have been prospered. All our time is at our disposal, so we should watch, to spend it in God's service.

I should watch my "talent." It was not the man with two, nor five, nor ten talents that was lost. But the man with only one, who refused to improve that one, was lost. If we have five talents and improve only two of them God will hold us responsible for the ones we do not improve. T also stands for tongue. Of all beasts, and birds, and serpents, and sea animals, James, in the third chapter of his letter says, the tongue is harder than any of them to control. With a constant guard over the tongue all the time it frequently breaks

out and gets away and puts to work tales that do harm. How careful should we then be to watch the tongue!

We will let C stand for company. Should we watch our company? Yes. There are many good people led from the church by their company. We are expected to be an example to our company; yet when we associate with company who has 3 tendency to lead us from God and from His worship on the Lord's day we should watch them. Many pure girls have been lost by letting young men influence them to leave the worship on Lord's day and go to some place of worldly amusements instead.

Then we must watch our character. Our reputation is what the world thinks we are; our character is what God thinks we are. Then we should watch our character, and ever strive to have it approved of God. Some people will sacrifice their character, and openly neglect to do their duty in teaching the gospel for fear of ruining their reputation, or losing favor with the sects. They compromise the truth to have a good reputation with the sects.

C also reminds me of church—I must watch the church. I remember the church is the home of the family of God on earth, and that I am a member of that family. I remember that Jesus died for me and that I can not bring reproach upon His name, or family; that when I disobey His law not only I suffer, but the family suffers also. The family pride of this great family should be constantly before me to cause me to watch my conduct in the family of God.

The last letter in the word, "watch," is H. Bearing upon this subject we will use the word heart. I must watch my heart "with all diligence; for out of it are the issues of life" (Prov. 4:23). Our Savior teaches that from the abundance of the heart the mouth speaketh. We should watch to control our hearts that we may always speak in such a manner that people will think of us as they did of the apostles. "They took knowledge of them" (from their talk which came from their hearts "that they had been with Jesus" (Acts 4:13).

We must watch our hands. Paul commands us to work with our hands that we may be able to help those in need. Finally, as a reward for all our watchfulness the last letter

reminds us of home. Our parental home in which we were born and associated with father, mother, sisters, and brothers was ordained of God. Our spiritual home, the church of Christ, was purchased with the blood of the Son of God. This home only gives us a foretaste of that home on the other side of death's river—a home whose builder and maker is God; where sickness and death do not come, where tears shall cease to flow, and partings are unknown. It is called a rest. Paul says it remains for the children of God.

Then how earnestly should we watch ourselves in all the departments of this life that heaven may be our eternal home!

SERMON 21

A WORKING CHURCH

Rev. 22:14.

From the creation of man till the end of time, in all the vocations of life, God has legislated that man must work in order to do God's will.

In the garden of Eden Adam had to work to keep the garden. When man was driven out of the garden, he had to work to till the soil, to make his living.

God legislated that Noah and family should escape the flood, yet Noah had to work to build the ark.

God promised the land of Canaan to the children of Israel, yet they had to work to reach it.

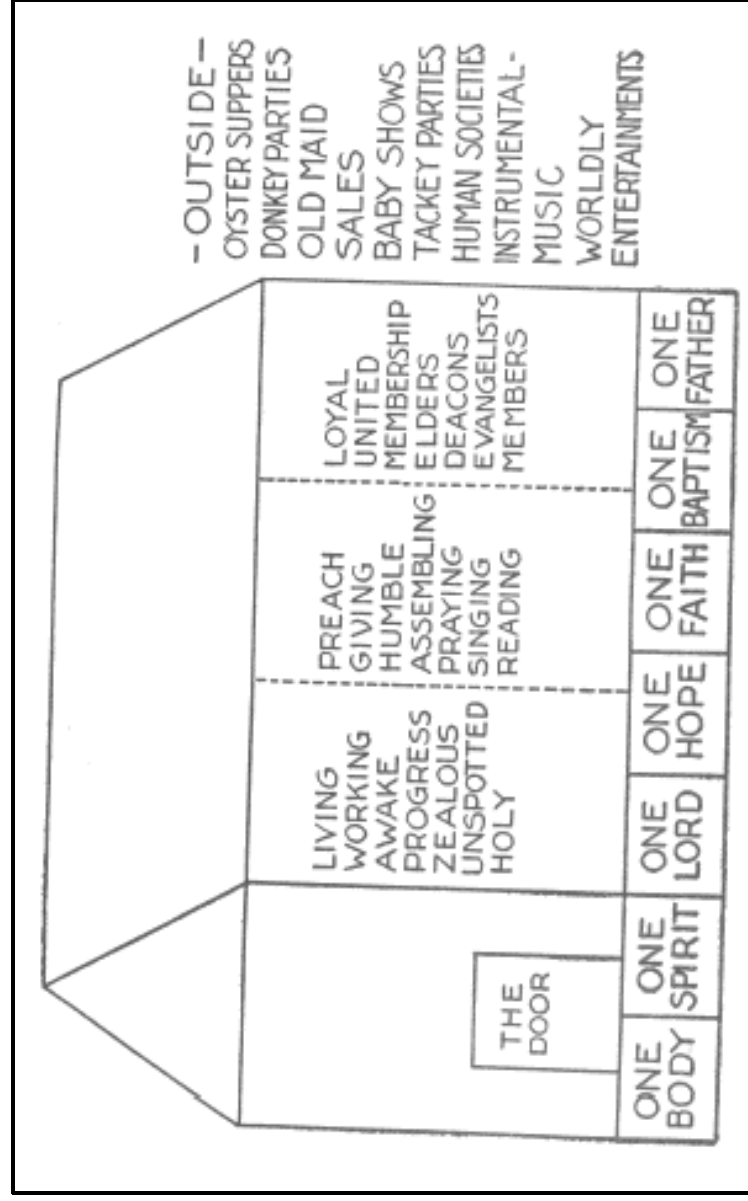
Every call to go into the vineyard was to go there to work.

Such being true we are not surprised to hear Paul telling church members at Philippi to work out their salvation with fear and trembling (Phil 2:12).

Referring, then, to the diagram you will observe that the church of Christ is built on the foundation of Christ and the apostles. Underlying this principle, Paul says in Ephesians 4th chapter, there is one body. It is useless to argue what this one body is as we are plainly taught in Col. 1:18²⁴ that it is the church of Christ.

We are also taught that there is one Spirit, and we all agree that this is the Holy Spirit. James teaches that the body without the Spirit is dead. Then we must conclude that the five or six hundred human churches do not contain the Spirit unless we can have five or six hundred Spirits. But the Bible says there is one, and as this one Spirit is to vitalize and give spiritual life to the one body, we conclude that no one has spiritual life outside of or disconnected with this spiritual body.

Paul teaches, one Lord, one hope, one faith, one baptism, and one Father. Then it is just as sensible to ask a



man which God he believes in as to ask him of which church he is a member.

If there is one church, and the Bible says there is one; if there is one God, and the Bible says there is one; if Christ is the Saviour of this body—the church, (Eph. 6:23), and the Bible says that he is; and if a man can be saved outside of this church. or outside of all churches, and the human churches say that he can, then why cannot a man be saved in believing in the God of his choice, or without believing in any God, if sectarianism be true?

In our diagram we have tabulated the things in a working church. We see first she must be a living institution. It is hard for us to think of life without action; it is hard to think of an active life unless it is a working life. In this connection we remember the man with one talent. He did not get out of the vineyard; did not have to lie, drink, nor steal. He was so afraid he would do something wrong that he did not work; and on account of his idleness he was cast out.

To be a working church she must be awake. God says through Paul, "Awake, thou that sleepest, and arise from the dead, and Christ shall give the light" (Eph. 6:14).

Not only should we awake out of an idle sleep, but we should be of full stature, men and women, and cease to be babes. We must be progressive, working along all scriptural lines. The church must be zealous, unspotted, holy.

To be a Bible working church, we must be a preaching church. There is a command in the Bible which says, "He that believeth and is baptized shall be saved" (Mark 16:16). This command stands out prominent among all my brethren. yet just before this command there is another one—just as great, just as positive, and just as binding. It is go. Jesus said, "Go ye into all the world." But many of my brethren say we will stay, and we will pay \$50 for preaching if you will bring it to us, but we are not able to pay 5c for a man to go. As all can not go and preach, some must stay to send others.

In time of war all the men of a nation do not go on the battle ground. Yet those who stay at home must support

those who go. So it is with the church. God has ordained that all who go and all who stay must give as they have been prospered (1 Cor. 16:1-2). Any members of the church failing to do so, are failing to live up to the requirements of the law of God.

To be a scripturally working church, this church must be an assembling church. The word of God plainly says in Heb. 10:25, "Forsake not the assembling of yourselves together as the manner of some is."

This church, to be a scriptural church must be a praying church, and must teach and admonish in hymns and spiritual songs (Eph. 6:19) .

They must be a united loyal membership, walking by the same rule (Phil. 3:16). In doing this we will walk in meekness, gentleness—with long suffering, having joy, peace, and love in our hearts for each other.

This kind of church is expected to have elders, deacons, evangelists, and members to make it a working church of Christ.

The elders are to feed the church of God, as taught in Acts 20:28. The deacons should help them in looking after the financial work of the church. The evangelist should be sent out into regions beyond to proclaim the gospel, and to get people to enlist. The enlisted ones should be sent back to camp or congregational work, that they may there be trained by God's ordained agents to do their part. The entire membership underlying the whole system, should each and every one do his duty to help this work along.

All the above items of work can be found in every scriptural church today; and that kind of work will be endorsed by every religious church on earth.

But brethren sometimes become restless like Saul when he thought Samuel was too slow to do the Lord's work, (1 Sam. 15) and he let the people persuade him to violate God's law, and offer a sacrifice. It was scriptural to offer up sacrifice, but it was unscriptural for Saul to make the offering, and Saul became a violator of God's law when he did so.

The Bible says that whosoever goeth onward and-

eth not in the doctrine hath not known God (2 John 9). "Whatsoever is not of faith is sin" (Rom. 14:23).

But many good people decide we can go onward and give oyster suppers, ice cream suppers, tackey parties, old maid sales, baby shows, hug-and-kiss parties, and use instrumental music in worship, give cake walks, and gamble on games of chance, and pull the Lord out of a financial tight. In doing this we graft the world, and save ourselves from doing what God has ordained we must do. We commercialize the gospel, and of such Jesus said, "It is written, my house shall be called a house of prayer, but ye have made it a den of thieves."

In every example in the Old and New Testaments when God desired to reach people by His teaching He appealed to their hearts that they might understand.

The devil appeals to the stomach. He did so with Eve, also with the young man from Judah (1 Kings 13) and even tried to reach the Son of God while on earth through His stomach, when he told Jesus to turn the stones into bread.

Then let each decide whether God or the devil must lead and if we are satisfied for God to lead let us come back to the old motto: If any man speak let him speak as the oracles of God (1 Pet. 4:11).

SERMON 22.

Righteousness of man	Righteousness of Law of Moses	Righteousness of God
Cain Gen. 4:1-8.	Sabbath Day	Abel Heb. 11:4
Saul 1 Sam. 15.	Sabbath School	Hear Christ
Korah and Dathan Num. 16.	Sprinkling	Faith in Christ
Mourner's bench	Old Covenant	Repentance
Infant baptism	Infant church membership	Confess Christ
Faith only	Instrumental music	Baptism
Many churches	Polygamy	Christians
Nothing in a name.	Burning Incense	Church of God
Salvation out of the church		Speak as the Oracles of God
Human Societies		
Church Suppers		

THREE KINDS OF RIGHTEOUSNESS

1 Cor. 10.

In the Bible we are taught that all of God's command. meets are righteousness (Ps. 119:172). Peter teaches "that God is no respecter of persons: but in every nation he that feareth Him. and worketh righteousness, is accepted with Him" (Acts 10:34).

Paul teaches that God saves us "not by works of righteousness which we have done" (Tit. 3:5).

We are taught that there is no righteousness of the law.

From the above we can plainly see that there are more kinds of righteousness than one; for we read of God's righteousness, and the righteousness of man, and the righteousness of the law. Then there are at least three kinds of righteousness taught in the Bible, with which our present lesson

In as much as all of God's commands are righteousness how can I know when I do a command whether it is God's man's or law's righteousness?

We learn that every command that God gives for me to

obey, comes under the head of God's righteousness. I must fear God and do them to be accepted with Him.

Every command in the law of Moses that I obey I am following Moses instead of Christ in doing such.

Everything that I do as service to God because it seems right to me comes under the head of man's righteousness.

Paul lamented that the Jews went about to do their own righteousness and had not submitted themselves unto the righteousness of God (Rom. 10:1-3) .

By calling attention to the diagrams we are able to locate what we do under the proper head, and from the Bible we can learn the result.

Under the first head—the righteousness of man—we refer to Cain who brought an offering to God. No doubt it was as great a sacrifice as that made by Abel, and might have cost him equally as much; but it was not commanded of God. His was an act of man's righteousness and Cain was rejected. Like many religious people today, when condemned on account of their unscriptural teaching, Cain became offended and committed the first murder.

We notice another act of man's righteousness by Saul. God sent Samuel to anoint Saul king of Israel, and told him what he must do. But Saul did not like the Lord's way of doing things, and worked to please himself. He made a sacrifice to the Lord—something that Samuel should have done. refused to kill the best cattle, and preserved King Agag. This sin became worse than witch craft, and for such Saul was rejected as king over Israel.

Another case of man's righteousness is that of Korah and Dathan (Num. 16). Korah and Dathan decided that God's rule through Moses did not suit them and they went off setting the righteousness of man, and as a result they and all who joined with them were put to death.

Coming down to our age God's command is, "He that believeth and is baptized shall be saved (Mark 16:16). In 1777 men said that this did not suit them, so God's commands were set aside and the mourners bench system of getting religion was substituted. If God refused to accept Saul's sacrifice as a substitute for obedience, by what rule can we

reason that He will accept the mourners bench system of salvation as a substitute for obedience?

Under Christ, He commands only believers to be baptized (Acts 8:38). But this did not suit some, so they added infant baptism to the law of God. As there is not a command, example, nor inference of infant baptism in the Bible, no one can baptize a child by God's authority. When a man holds up his hand and sprinkles water on the head of a child and says, "I baptize you in the name of the Father, Son, and Holy Ghost," that man forges the name of God Almighty to an unscriptural act and becomes a religious forger.

Others becoming tired of God's command to baptize believers, have long since set the law of God aside and substituted Martin Luther's doctrine of justification by faith only. The 5th article of the Baptist creed says we are justified solely through faith. The 9th article of the Methodist creed says that we are justified by faith only. The Bible says, "Ye see then how that by works a man is justified. and not by faith only" (Jas. 2:24). Just as long as God's law stands that we are justified by works and not by faith only, it is man's works of righteousness that we are Justified by faith only, and Paul says God does not save us by such works (Tit. 3:6).

The Bible says there is one body (Eph. 4:4), and It also says this one body is the church (Col. 1:18-24). Man says there are many churches and you can be saved in all of them. The Bible says it is the church of God, or churches of Christ (1 Cor. 1:2); (Rom. 16:16). Men say there's nothing in a name. The Bible says He purchased the church with His blood (Acts 20:28).

Man says you are saved outside the purchased possession or the church of Christ. The Bible says we should give God glory in the church throughout all ages (Eph. 3:21). Men say give the praise and glory to our human societies, for we are doing more good than the church.

The Bible says give as you have been prospered (1 Cor. 16:2). Men say get up church suppers and old maid sales, and give as you collect from others.

The Bible says the law was given by Moses, but grace

and truth came by Jesus Christ (Jno. 1:17). Christ said "Ye shall know the truth and the truth will make you free" (Jno. 8:32). Paul says we are saved by grace (Eph. 2:5). But men say we have the same plan of salvation in all ages.

Thus it is you can see in these twelve cases differences in the righteousness of God and of man.

Another class of good and religious people who claim to have no confidence in the flesh, who do not believe in the righteousness of man come one step this side and take up the law of Moses, and spend three fourths of their time preaching, "Remember the Sabbath day to keep it holy." They forget this Sabbath day was kept in memory on account of the children of Israel being delivered from Egyptian bondage (Deut. 6:15). They also forget that Paul teaches that the law was blotted out and nailed to the cross (Col. 2:13-14). Like some in Paul's day they are continually going back to keep the law of Moses which included the sabbath, forgetting that Paul says when they do this they are fallen from grace (Gal. 5:4).

As one error usually follows another, we hear them continually talking about their Sabbath Schools.

Many read the word of God and learn that in the days of Christ and the apostles on earth when people were baptized "they both went down into the water" (Acts 8th chapter). They cannot find where Christ, nor any of the apostles, nor the Holy Ghost ever used the word sprinkle in referring to baptism. Then they go back to the law of Moses and read where water and ashes were sprinkled upon certain people for certain defilements. So they say, I have it now, so they substitute the sprinkling found under the law of Moses, for Christian baptism.

Men read the new covenant and find that all who come into this covenant shall know the Lord from the least to the greatest (Heb. 8th chapter). This doesn't suit. Then they go back to the law of Moses and find that children were in the old covenant, and declare that we will have them in the new.

They find in the New Testament the believers only were baptized (Acts 8:5-12). This doesn't suit. They go back

to Moses and find that children at eight days old were circumcised because they were in the old covenant. Therefore they sprinkle water upon their children, call it baptism, and declare they are in Christ.

Some want instrumental music in worship, and not being able to find it under the righteousness of God they go back to the law of Moses and find it there and bring it over.

Some men want more than one wife, but they read in the New Testament that a man must be the husband of one wife. This doesn't suit. So they read that under the law of Moses David, Solomon, and Moses had each more than one wife, so they claim they will bring that over and it will be, their doctrine.

Some will want to impress the solemnity of their worship, and can not find the burning of incense under Christ, so they run back to the law of Moses and find it there. They pull it over and say we will have it under Christ.

Instrumental music, polygamy, and burning incense all belonged to the same age—under the law of Moses—and no man who contends for one under Christ can condemn the man who contends for the other two. I would as soon practice polygamy or the burning of incense under Christ, hoping to serve him, as to use instrumental music in my worship.

Having examined the righteousness of man, and the righteousness of the law of Moses, and finding no plan of salvation under either to those who are under Christ, I now come to the Christian dispensation, and ask the same question that was asked by Paul, "Lord, what wilt thou have me to do?"

Peter, guided by the Holy Ghost, answers my question, and tells me, T must fear God and work righteousness.

But how much righteousness?

David says, "All Thy commands are righteousness."

John says, "Blessed are they who do His commandments, that they may have right to the tree of life" (Rev. 22:14).

But what has God commanded me to do?

1. To hear Christ in all things (Acts 3rd chapter).
2. Believe with all my heart that Jesus Christ is the Son of God (Jno. 20:30-31).
3. Repent of my sins (Acts 17:30).

4. Confess the Son of God (Matt. 10:32).
5. Be baptized for the remission of sins (Acts 2:38).

When I do these things I become a Christian, and In becoming a Christian, the Lord, and not man, adds me to His church, the one that Jesus built (Matt. 16:18). Then I continue in the faith by speaking as the oracles of God (1 Pet. 4:11).

Having my fruit unto holiness and the end eternal life (Rom. 6:21).

So we conclude that the only safe ground is to leave the righteousness of the law of Moses, and the righteousness of man, things not commanded of God, in the background, and submit ourselves to the righteousness of God, or do His commands, if heaven is to be our home.

SERMON 23.

LEADERSHIP OF CHRIST

1 Pet. 2:21.

1. A Lawgiver (Rom. 8:1-2).
2. A Ruler (Matt. 25:21-34).
3. A Captain, (Heb. 2:10).
4. A Teacher, (Jno. 3:2).
5. A Leader, (1 Pet. 2:21).
6. A Shepherd, (Jno. 10:11).
7. A Chief, (Eph. 2:19-20).
8. A Head, (Col. 1 18-24).

Notwithstanding their greatness and intelligence, men are failures without a leader.

Israel needed a leader to show them the way down into Egypt. Moses had to lead them out, and even when Moses left them for forty days to get the law from God, they showed their helpless condition when they called on Aaron to make them gods to lead them. When Moses was dead they had to have a Joshua to lead them out of the wilderness, and even to lead them around Jericho.

David's men needed him to lead them in battle. Wellington said Bonaparte was worth 40,000 soldiers on the battle field, because his men fought better under a leader. The South fought bravely with a Lee or a Jackson to lead them. The North felt like a failure could not come to them with Grant to lead them.

So it is true in the home, in the school, in the country, in the state, in the nation. We fail without a leader.

God recognized this nature in man. He knew that we were born separated from our Father's home by the great sea of life and the river of death. He knew our dependence upon a leader; so He selected a Leader in the life of Christ. This Leader can meet all conditions of life; arouse an interest in all kinds of life; open a channel to each vocation in

life; take men in their most interested vocations, and lead them to the great fountain head.

The shepherd is not interested in law; neither is the teacher interested in war. But that He may interest all classes Jesus does not confine himself to any channel. If he should speak in law terms only, none but lawyers would listen; if he should speak as a teacher only, none but teachers would hear him. From all the vocations of life, he comes to us as a leader. The teacher should not build a fence around his channel, or make a creed for his peculiar doctrine and say this only, is right: for Jesus goes to the shepherd as well. The captain should not make a creed around his doctrine and say this is all; for Jesus calls to the lawgiver also and says, "Follow me."

Here is where much of the trouble and prejudice of the religious world exist today. Man has been too small in mind, and too lazy in energy to study these divine truths as a whole. Each church gets a single thought as a leader in their system, and tries to close the gates of heaven against all others who may not endorse their leading thought; whereas it may be that with careful study and thought from different angles they might find that the leading' truth taught by others and condemned by them is as much a part of the word of God as the leading thought they are teaching. Therefore I come to look at the Bible, not through all the channels given, but through enough to show that God comes to us in different lines, to lead different minds and different vocations in life to the great fountain head of all life and truth that we might find in Him a sufficiency for all in every time of need.

I notice that Jesus comes to one class as a law-giver, declaring that we are made free by the law of the Spirit of life in Christ Jesus. Many good people will fight salvation by spiritual law as taught in Romans 8th chapter, declaring that it is all of grace and no law connected with it.

Again, I look at the Bible, and I see Jesus coming to me as a ruler, claiming I must be faithful in all his instructions to meet his approval at the last day. That class of men and women, who all of their life time have been working under rules and following commands say, "This is the kind of sal-

vation I want. Let him speak and I'll obey. It is not my business to lead but to follow. I love and can trust and follow him all the way." Others will object and say, "He has done it all before the foundation of the world, and if I do anything I am wanting to divide honors with the Lord. I am only an empty jug and must wait for God to fill me."

Again he comes as the captain of our salvation. The boy who has lived and fought long on the battle field says, "He is my Savior. He never lost a battle; He knows where and how to fight, and I'll fight under Him and subject to His authority in all things. "The soldier, then, finds great love and enjoyment in looking to Jesus as the great Captain of his salvation, after the last battle of life has been fought.

He comes as the Great Teacher, teaching us on every principle and along every line that will make us happy in this life. He teaches us how to cross the river of death that we may have no fear; for He promises not to forsake us there; and as we have learned that He, Himself, once went down into that river, and remained there for three days and came up safe on the other side, and calls upon us to follow Him, the teacher can safely trust and follow Him.

He comes as a leader; was tempted in all things as we are; suffered, hungered, and met all our enemies. He not only fought but conquered them and tells us plainly that He is the way—we can not get lost in following Him. He is the truth which will make us free; and He is the light of the world; He is the life. All may regain what they lost in Adam by following Him to His Father's home where we can eat fruit from the tree of life in the Paradise of God.

He is our shepherd. When we look out on the field, and see the faithful shepherd watching for the wolf, leading his flock out and in, ever protecting them, we can then enjoy the divine assurance that Christ is our shepherd and protects us if we are only members of His fold. However, we should be impressed that he is the only shepherd—protecting only one fold (Jno. 10:16) and all the sectarian folds who have built sectarian pens with human doors, and human creeds to control them, and human doctrine to feed them on may not come under

the great protecting hand of Christ, the only God appointed shepherd.

He is the chief corner stone. As much of the human race was divided into bands and small parties when Jesus was here, and these parties had their chiefs to lead them in battle, so the Son of God comes to that class and says, "You can be builded into the house of God and I'll be your chief corner stone."

The final thought in our lesson is that He comes to us as the great head of the church. Just as sure as Jesus is the head of the church the church is his body (Eph. 5:23). Not only is Christ the head of the body, but the Bible says there is one body (Eph. 4:4). Jesus is not only said to be the head of this one body (the church), but he is said to be the Savior of the body (Eph. 5:23). In speaking of this body or church, Paul said it was purchased by the blood of Christ (Acts 20:28).

Each head has its own peculiar body, and each body its head. Jesus says that he is the head of the church which is his body, and this body was purchased with his blood, and he is the Savior of the body. Then, if a man can be saved outside of the church, he is saved outside of the purchased possession; and if outside of the purchased possession, then outside of the body of Christ; and if outside the body of Christ, then outside of the blood of Christ; then if outside the blood of Christ outside the power of God.

Therefore, we conclude that the only safe place a man can find is in the body, which Jesus says is in the church that was built on the rock, and as Jesus built only one church on the rock we conclude that all denominations must be built on the sand.

Jesus said their buildings would fall; and that every plant which His Father had not planted would be rooted up (Matt. 9:13).

Let us remember that Jesus is not our leader unless we are willing to submit and let Him lead us His way into His church, and through His church into heaven.

SERMON 24

HOW FOUR HUNDRED PEOPLE WERE SAVED OUTSIDE THE ARK

GOD

Noah	Christ
One ark	One church
One kind of timber	One kind of material
One door	one way of salvation
One window	One book to guide us
One family	One family
Safe in the Ark	Safe in Christ
Lost Outside	Lost out of Christ
Flood	Day of Judgment

As my subject is an unscriptural one, yet the most popular in all churches today, it is not supposed I'll find a text in the Bible for the subject.

At all places where I go to preach the gospel and teach people that there is one way of salvation, one place where it is located, and one road that leads there, I find five people more interested in some other way, to where I find one willing to take the way Christ points out. If I can help that class any by showing them how four hundred were saved outside the ark when the flood came, I am sure it will be appreciated by many who do not want salvation in Christ.

The thief on the cross is the most popular case of conversion that comes from all sectarian pulpits. They tell their people that the thief did not have to be baptized to be saved, therefore they can be saved without being baptized. If I can show them with equally as strong proof how that four hundred were saved who did not get into the ark, therefore no one will need to get into Christ for salvation, this will add much material to religious teachers to help them get up new sermons where they have worn out the thief on the cross.

But before calling attention to how people were saved out of the ark it is first necessary to show how people were saved in the ark.

In the diagram we have placed God at the head because in all salvation whether temporal or spiritual, God is the author. He is the great Saviour and others are only instruments in His hand to do His will in saving people.

The salvation of Noah and family in the ark has reference to their temporal salvation from the flood, and not to a spiritual salvation, as some suppose.

Recently in a debate my opponent argued that God put Noah in the ark, locked the door and saved him and put the key in His (God's) pocket seven days before the flood. Therefore Noah was saved above high water mark. The door was locked, God had the key and Noah could not get out if he so desired. I remembered that this preacher worshipped one of the creed gods and his creed says their God has neither body nor parts. I could not imagine what he wore his pants on, nor what use he had for a pocket if he had neither body nor parts. Had this preacher known that Noah was a child of God before he commenced to build the ark; and that his salvation by water (1 Pet. 3:19-21) meant a salvation from the flood, and not a spiritual salvation he might have had no trouble in understanding the passage referred to. God never used one prophecy as a fulfillment of another prophecy; neither does God use one spiritual blessing as a type of another spiritual blessing. But He often takes temporal affairs to illustrate or typify spiritual blessings. So Noah's salvation from the flood became a type of our salvation from sin.

If I can examine Noah's salvation from the flood and find God's plan of saving him, I can come to the New Testament and examine the antitype and find God's plan of saving men from their sins.

I read first that when God saw the wickedness of the world he selected Noah, a preacher of righteousness to save his family from the flood. In like manner I find that God selected Christ on the spiritual side, and in the very proclamation of the birth of Christ the angels said he should save His people from their sins (Matt. 1:21) . As Noah became the savior of his family in the hands of God so Christ becomes our Savior.

Noah was to build one ark, and only one in which his

family was safe when the flood came. It was ordained of God also, that Christ should build His church (Matt. 16:18). As Noah built only one ark, in the antitype we would expect only one church. Paul recognized this when he said there is "one body" (Eph. 4:4), and that this one body is the church (Col. 1:18-24).

At this point denominationalism leaves the Bible. The Bible teaches that we are saved in Christ's church. The religious world condemns this teaching and says that we are saved out of the church, and then go into the church because we are saved. They argue that we can be saved in one church as well as in another. Why not argue that God saved Noah from the flood while he was out of the ark; and after the flood destroyed the old world God let Noah go into the ark because he was saved. Why not argue that Joe Smith, Bill Jones, or Sam Had, each could have built an ark like Noah's, and it would make no difference which ark a man went into he could be saved. But keep in memory that God only promised to save them in Noah's ark.

In building this ark God told Noah to build it of one kind of timber. But many preachers I know would have taught Noah that it makes no difference what kind of timber you get, so it is sound. In like manner the church is to be composed of regenerated men and women. But many will say "Lord, that doesn't suit me. I will build up our side with children also."

God told Noah to make but one door. If some of our modern preachers had been there they would, possibly, have argued, everything can not get in at the same door. We must make a big door for the elephant, one smaller for the camel. and still smaller for the sheep and cats. On the side of Christ is only one way of salvation. But sectarian preachers say, "We can all see it alike, and you think all will be lost if they don't go in your way." But the Son of God says, "I am the way," and again, "If any man climb up some other way the same is a thief and a robber."

To all who were in the ark there was only one window for light. Those who are satisfied with God's law are sat-

isfied to take the Bible for all spiritual light. But many preachers would argue that Shem, Ham, and Japheth could not all see out at the same window, and each would want a window for light. Yet God stood behind one window. So God's people today claim that the Bible is God's only book for spiritual light. But our sectarian friends say, "It is not enough. We must add our creed, a human window for more light, as all can't see alike."

There was one family in the ark, and Christ has only one family here. If we follow the Bible there is one fold, one family, one shepherd (John 10:16) one bride, and one husband (Rom. 7:1-4). But in the religious world we have many families, or folds, and many brides, all claiming the same husband.

All were safe in the ark when the flood came, and in the antitype we can see that all who are regenerated will be safe in the church.

All who were outside the ark were lost. Here the religious world is mistaken again in claiming that one can be saved outside the church as well as in the church.

But when all warnings had been given and rejected the time of the flood came at last, and swept away those outside the ark. Christ warns us. But as people continued in sin till the very day that Noah entered the ark, little heeding their fearful doom, so shall it be at the end of the world. Peter teaches but "few, that is, eight souls were saved by water. The like figure whereunto, even baptism, cloth also now save us."

But in all of the items you notice the type answers the antitype. Noah on one side, Christ on the other; ark on one side church on the other; saved in the ark on one side; saved in the church on the other. In all these types and antitypes I find perfect agreement.

But the religious world claims that we should not put so much stress on the word of God, for we know that people are saved in four hundred or more of the human churches which are not the church of Christ.

Then at the very place in the Bible, where they find sal-

vation in four hundred churches, that being the antitype, I'll turn back to the time and read them where four hundred were outside the ark when the flood came.

If the good people who claim that we can be saved in all the churches can find no Bible authority for the same (which they can not), then may it become as foolish to them to make the claim, as it is for me to claim four hundred were saved outside the ark.

Let all turn from the doctrines and commandments of men, and accept the one way of salvation as taught by Christ and walk in the narrow way pointed out in His word that heaven may be our eternal home.

**WE LOOK AT IT DIFFERENTLY
BUT SEE IT ALIKE**

1. My church (Matt. 16:18).
2. Church of God (1 Cor. 1:1, 2).
3. Churches of Christ (Rom. 16:16).
4. Church of the first born (Heb. 12:23).
5. Christians (Acts 11:2 6) .
6. Subjects (Eph. 5:2 4) .
7. Soldiers (Eph. 6:14-17).
8. Followers (Eph. 5:1).
9. Learners (John 6:4 5) .
10. Sheep (John 10).
11. Family (Eph. 5:3 0) .
12. Body (1 Cor. 12:13).

In the examination of any subject, it may appear different when approached from different angles.

Let four men look at a house. The first man may swear that the house has two doors and two windows, and declare those are all the openings in the house. The second man swears that he saw the house and it has three windows, but no door. The third man swears that he saw the house, and it has two windows only. The fourth man swears that he saw the house and it has two windows and one chimney. These men would make fine denominational preachers, and carry out the old sectarian idea that we all see the Bible alike. Yet a fifth man might be able to show them why they swore differently. He saw the whole house, and could swear there are two doors and two windows on the front side; three win. cows and no door on the back side; two windows on the south side, and two windows and one chimney on the north side. All the men swore the truth about what they saw, yet, If we argue the way people do about the Bible, each man could have sworn that the other three lied because they did not see what he saw.

Here is one great trouble in the religious world. Many

good people only look at one part of the Bible, drive down their stakes and cut the rope, or creed, just long enough to look from that angle, and never try to go around the house or take the whole Bible to see if other parts are true. Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32).

Moses, foretelling the coming of the Son of God, tells us that we must hear him in all things whatsoever he commands us (Deut. 18) . Much of the division in our day is caused by hearing the Son of God in some things, but not in all things. One man will look at the Bible and read, "Therefore, being justified by faith we have peace with God" (Rom. 5:1). Here he will drive down his stake, take his stake rope and cut off the measure of faith, and never look for anything else. Soon you will hear him argue salvation by faith only, like the man who saw only one side of the house.

Another man will read, "Why tarriest thou ? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." He will drive down his stake and cut his rope to see baptism only. Then he will reason, we are all born under sin, hence children are sinners, and as baptism is to wash away sins, children must be baptized. Then he begins to teach infant baptism. Thus it runs through sectarianism that each one will look only for that part of the Bible that suits him best, and find the creed that has already staked off this claim, and built their creed around it, so he will go into that church and say these are my people, and all are wrong who staked claims on the other side.

We find that Baptists, Methodists, Adventists, Presbyterians—all have staked off their claims, gotten up their creeds; and built their fences so high that none of their members are allowed to walk around the building to see the other side for fear of being turned out for heresy.

I rejoice that I am a member of a church that has no creed with limitations; no creed that needs revising, but with perfect liberty a man can take all the Bible as his guide in faith and practice, and be governed by its laws in all things. With this unbounded liberty a man can look at the word of

God from every angle it comes to us, and say, "It is all mine." Then we turn and hear Jesus say, "I will build my church." It being his church we can give him the credit of being the author, and we are members.

I find this same church is called the church of God. E have no creed binding me to reject that, so I can argue that Christ, and God, His Father are working together and whatsoever belongs to one belongs to both. I go still farther around this building. There is no rope (creed) to tie me down to one side, and I can read about the "churches of Christ." I say, this is good, and as Christ taught me that the Father had given Him all power; and Paul taught me that I should give Christ the pre-eminence in all things, I say, how grand and how glorious to know that this is the church of Christ. But I walk farther around this noble building, and I see another sign. It is called the "church of the first born." Then I reason that Jesus was the first born from the grave. God gave Him all power. He was to build His church by the authority of God. So I can well say, that this is the church of God, or the church of Christ or the church of the "first born." There is no rope to pull me back, and say, you are going too far. But I go still father around this building, and I find the members of this church were first called Christians at Antioch. This leads me to think that the word Christian is a derivative word, derived from Christ like the word woman is derived from man. When you sound the word woman, man's name is always sounded; so when you sound the name Christian. Christ's name is sounded, and there is salvation in no other name (Acts 4:12). How grand to be a Christian, and be partaker of the divine nature.

For fear that worthy name might cause me to forget my standing, I notice I am to be subject to Christ in all things like a dutiful woman is subject to her husband. I cannot be subject to him and not be willing to do what he commands me to do. He tells me to put on the whole armor of God, not only that I may be able to stand in the evil day, but that I may fight as truth demands. No man can hug his enemy under one arm, and fight him with the other, promising the

enemy all the time that he will not hurt him. Yet sad to say the day has come with many congregations that they do not want any preacher who will fight the sects.

In many reports of churches about certain preachers holding meetings I notice that he is recommended because all the churches love to hear him preach, which, to my mind, is always self-evident that he did not preach the gospel plan of salvation. Christ, the Son of God, and Paul the most noted gospel preacher, did not please all the churches. No such complimentary reports ever followed their meetings.

But for fear the soldier might sometime become restless with God's movement, as Saul did, and want to go on and use his own judgment in the battle, I go farther around the great building and find that I must be a follower of Christ, and not a leader of Him nor of His word. For fear I might think I know it all, I am reminded that I am a learner as well as a follower.

As in the natural world, so in the spiritual world, we are born as babes, not made full grown men and women. As long as life lasts we should be willing to sit at the feet of Jesus, and learn more and more of Him, and what He wants us to do. I look farther and find that Christ calls me a sheep and says He is my shepherd, and in following Him I can go out and in and find pasture.

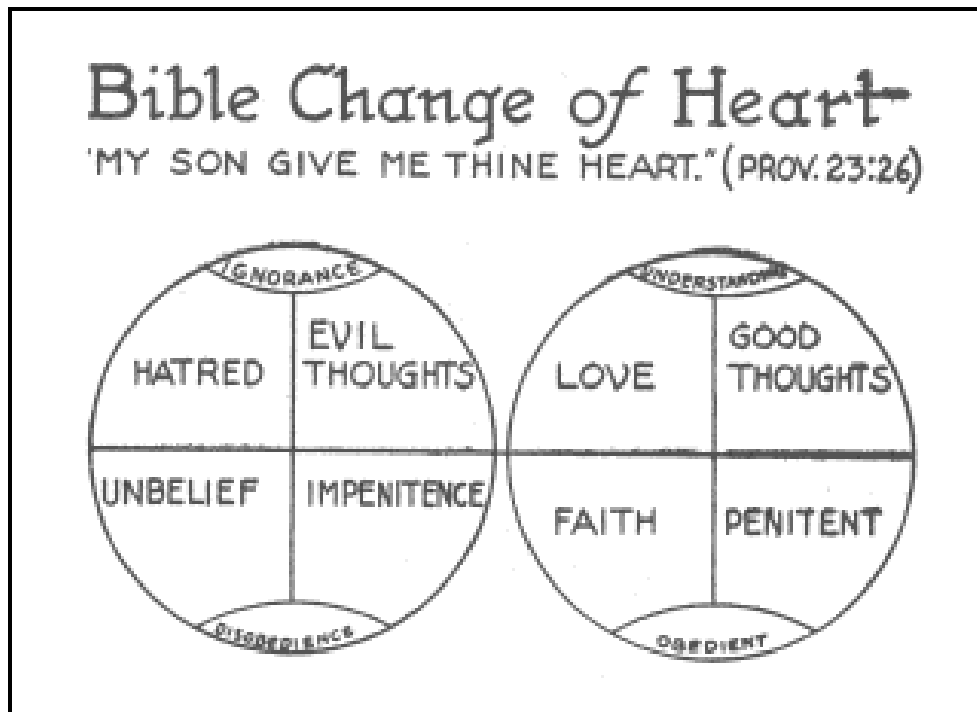
I read of my nobility, and find that I am in the family of God. Abraham, Job, Daniel, Peter, and Paul are my brothers, and even Mary, the mother of Jesus will be my sister. This arouses an interest in my mind and makes me want to get ready for the great reunion at the last day.

Last but not least, I find that I am in that body the church of Christ, and am represented as being a member of His flesh and of His bones (Eph. 5:30). All these opportunities and blessings come to the man of God who can come to the word of God without any human creed to pen him up, any stake rope to stake him down. He comes into the great family of God, and can view this family from all angles.

While we are all members of the same great family, yet we are individuals, and as such we have our respective inclinations. We have not all the same appetite; not all the

same appreciation for certain books. We enjoy different kinds of work. But, because we differ as individuals, no one has the right to impose his particular notion upon another, nor to forbid others using their ideas. This is equally true in the church of God. If I can not lead as a captain let me follow as a private. If I can not work as a shepherd, let me follow as a sheep. Thus each becomes a helper and a companion to all the rest. Each fits the place to which God has adapted him.

We can grow up in love, speaking the same thing, living in the same family, fighting for the same cause, and finally rest in that home God has prepared for those who love him.



Among the many false charges made against the Bible teaching of my brethren is that they do not believe in a change of heart. This charge is made by many religious teachers through hatred to the truth; and it is told by the ignorant who believe the charge is true:

To make the subject plain and simple we have two circles in the diagram—not to represent the shape of the heart, but the contents. The first circle will represent the heart of man before it is changed. The second circle will represent the heart of man in its changed condition, or as it must be to dwell with God. In examining the change that must come to all hearts, we will argue the process by which said change is brought about.

In the first heart you will notice that it is of the world, . is ignorant, and walking not after the ways of God (Eph. 4:17-20; John 16:19). Therefore, my brethren, knowing that David teaches in Psalms 119:130 that the entrance of God's word giveth light, and knowing that light is given to drive out

darkness, we first commence to teach the sinner intelligently the word of the Lord that he may no longer be ignorant, but that he may understand what the will of the Lord is. After he understands the will of the Lord, we call his attention to the unconverted heart, as being full of hatred. It belongs to the world, and Jesus taught that the world hated Him, and would therefore hate His people (John 15:18, 19). Those who hate the people of God hate the ways of God, and they who hate the ways of God must hate His word. We then begin to work on that heart, full of hatred, bitterness, and envy, to get it to love God.

Knowing that hatred is killed out by love and that this heart of hatred must have a faith in God that will work by love, as taught in Galatians 5:6, we then begin to present the motives of God by the love He has shown for man in His life, death, and triumph. Soon this heart of hatred will give way to a heart of love. We often find this unconverted heart filled with evil thoughts as taught of man in Genesis 6:5. We fill this heart with good thoughts as taught in Malachi 3:16.

So far we have abolished ignorance, hatred, and evil thoughts, and put in their stead understanding, good thoughts, and love. At this place, sectarianism, with all its pretense to conversion, and hatred against my brethren, falls down, for this is as far as their change of heart ever goes. Let any man go before a denominational preacher and say, "Brethren, I understand the will of the Lord, I am thinking good thoughts of God's people, and I love the Lord." All would declare that he "had it" (whatever it is) and was one of God's children. After they perform what they call a non-essential act (baptism) by a very essential how (mode) by an essential preacher, as the common members could not baptize him, they would take him into their (not the Lord's) church. But looking into this natural heart in the natural state we find that it is full of unbelief (John 16:9) and under condemnation, and is at the present condemned. Then to bring it out from under condemnation we present the testimony of the scriptures that Christ is the Son of God, and show that in believing this we are to have life through His name (John 20:30:31).

We also find this heart of unbelief is an impenitent heart, and is heaping up wrath against its self in the presence of God to be judged at the last day (Rom. 2:5). We then show how God's goodness will lead to repentance as taught in Romans 2:4. We find the natural heart a disobedient heart—a servant of sin (Rom. 6:6).

In preaching the gospel we persuade men to obey from the heart the Bible doctrine (Rom. 6:17). This unconverted heart then becomes not only a converted heart, but a converted man—converted to love and good thoughts, to faith and obedience. This heart is more than willing to hear the gospel believe it, forsake Sill, confess the Son of God, and do like the people did on Pentecost when Peter told them to repent and be baptized for the remission of their sins (Acts 2:38).

Thus fulfilling the command of the Lord when He said, "He that believeth and is baptized shall be saved," my brethren, members of the church of Christ, teach that these things must be done by any man before he has a complete Bible change of heart. A heart that was once ignorant, but now understands the will of the Lord; was once full of hatred but now full of love; once had evil thoughts, but now has good thoughts; was once in unbelief, but now full of faith; was once hard and impenitent, but now gentle and patient; once disobedient but now willing to say, "Lord, what wilt thou have me to do"—this heart has undergone all divine changes God ever ordained it should, and must stand behind all commands and put them in operation, as taught in the word of the Lord.

That old heathen superstition as taught by the heathens accepted by the Catholics, and followed by all Protestants— that a change of heart means some unexplainable, better felt than told, imaginary feeling, which my brethren have to combat is a forgery on the word of God, and nowhere recognized by Him.

CHURCH MEMBERSHIP

(Ephesians 5:30.)

Apostles—(Acts 1:15 - 2:6) .
Prophets—(1 Cor. 13:8-13) .
Evangelists—(1 Tim. 4:6-16) .
Elders—(Acts 14:23; 20:13-28).
Deacons—1 Tim. 3:8-13).
Teachers—(Acts 13:1; Phil. 3:17).
Members—(1 Cor. 12:27).

Our present lesson is concerning the membership of the church of Christ, the church we read about in the Bible, and has no reference to the many human churches. When I speak of the membership of the church I have no reference to the ownership, or head, for it is understood and accepted that Jesus is the head of the church, and just as certain as there is one Lord taught in the Bible, there is one and only one church of Christ.

Often, in my preaching, when I locate the corner stone, and run the survey of the church of Christ, many admit they are on the outside, and condemn me for not locating them inside. But as I am following the divine lines as marked out by the Spirit, with a heavenly compass to guide me in the survey, when the line is run, if a man finds himself outside the divine survey, his only hope is to move his tent, and locate it on the other side of the line. To be true to him who has called me, I must begin at the right corner and run according to original survey.

In studying the membership we observe there are two classes of officers in the church. One was for special purposes in the church during the formative age and still hold their original positions, just like Christ is still the head of the church. As such they have no successors. This class includes apostles and prophets, and their qualifications are stated in Acts 1:15-26, 1 Cor. 13:8-13. They form the foundation stones of the church of Christ. Any other church who claims to have other apostles, or other prophets must move out the

old stones, or ancient apostles and prophets; or else they must extend the church further in order to get their apostles and prophets under. But the church of Christ is built on the rock, and the ancient foundation stones cover all the space on the rock upon which the church of Christ is built. Then any human stones of modern apostles and prophets must be laid on the sand, and to say the least, this part of the building will fall. Christ is the chief corner-stone, and if we have a succession of apostles and prophets as some claim, why not also have a succession of the corner-stone as well as other stones?

During the formative, or creative age of the church we had no New Testament written to tell us how, what, or where to build, only in the lives of the living apostles, and for fear they might make a mistake, God sent them the Holy Spirit to guide them into all truth, and to cause them to remember all things Christ had taught them.

But as the apostles could not be in so many places as was necessary at the same time, there were prophets left among the different churches—both men and women—who had the Holy Ghost poured out on them, and who could prophesy and confirm the word of God which had been spoken by the apostles. It may be well to state that these apostles were the first members of the church—were the very foundation stones, yet they were not set in the church according to Paul (Eph. 4th chapter) until after the ascension of Christ. So any church, having its organization before that time can not, by divine authority, claim to be the church of Christ.

These early preachers, prophets, and apostles were not only law teachers, but also lawgivers, and were able to confirm their teaching by miraculous power, which had been foretold by the Son of God (Mark 16:10) and confirmed by Paul (Heb. 3:4). -

We notice that these prophets in teaching the people taught them what was revealed. In teaching the things revealed they were commanded to speak one at a time, as found in 1 Cor. 14. Many good people stumble here, not knowing the difference in a lawgiver and a law teacher. When a lawgiver gives us something that has been revealed to him by the

Holy Spirit, as found in 1 Cor. 14th chapter, it does no more violence to God's word for 1000 to teach this law at the same time, provided there is no confusion in their teaching than it does for the millions of people to teach the one commission given by the Son of God at the same time.

As soon as all truth that was necessary to convert and save the world had been revealed and given by the apostles and prophets, then their work as lawgiver ceased, and they still stand in the same church, connected with the same divine Head as they were in the establishment of the church in the beginning. We come next to the work of the evangelist, who was not a lawgiver but a law teacher. His work was to set in order things needed among the churches, to go to all the nations and proclaim this law—neither adding to nor taking from the law—and solicit men and women to come out of the world and build on this foundation. Then his work with that congregation was at an end, but the volunteers who had accepted his teaching were sent back to the training camp and there put under the control of the elders, whose work it was to feed and educate the church of God. Paul, in his letters to Timothy and Titus, tells the qualifications and work of an elder. The church has failed at this point by inefficient elders. Elders have violated God's law in not trying to qualify themselves, nor seeking the office of an elder. If elders were paid \$5.00 a day for their services, I doubt not that four out of every five who come into the church would begin at once to qualify for an elder. Preachers help to encourage the slothfulness of elders by making them believe the evangelist must have charge of the church, else the sects will get ahead of us. Instead of the evangelist going to all the world as God-ordained he should do, many have located with churches, set the elders aside, and have become so much like the religious churches around them that there is hardly a step between the two. God's plan was for the evangelist to "go" and the elders to "stay". The evangelist had to teach and baptize and the elders teach the baptized to "observe all things." If the time ever comes when Christians cease to pattern after the sects instead of after God, then we will all begin to move back toward Jerusalem.

To assist the elders in their work God left in His church another class of members that we call deacons whose duty is more especially to look after the poor and widows and to take care of the financial interest of the church. Added to this class of helpers we have the teachers in the church. As God calls attention to the things that must be taught to old men and old women, to young men and young women, we give to these teachers the ones they are most capacitated, to teach, and in so doing each class becomes a cooperative part of the entire divine system, working in peace, love, and harmony for the upbuilding of the Master's cause.

Underlying this great system of teachers and teaching we come to all as members, forming the complete membership of the church of Christ. As each member of our natural body is located in a different place in the body, and has a certain work to perform that no other member can perform, yet all working in harmony to perfect our body, so should it be in the church of the living God. When education and religious training bring us to that period in life that we can know that God never made any two leaves alike, any two flakes of snow alike, any two men and women alike; that no two members in the human body fill the same position, then we may learn that the same is true in the church of God; that each member can do a work that no other member can do, that when one member gets sick, or drops out it throws more work on the other members. Then there will be no room for jealousy evil-speaking, envying, and back-biting in the church of God, but all will work, sing, teach, and live together as it becometh children of God. Then will we not only grow into a holy temple, but a loveable family, having all the blessings God intends for us in this life, and a promise of a home in the city of our God.

Who is it that would not want to be a member of such a family? Remember that faith in Jesus as the Son of God, repentance of all your sins, the confession of your faith in Christ as God's Son, and baptism for the remission of sins, are the commands of the Lord you must obey to become a member of this family.

Why not accept Him now?

CHURCH WORSHIP AND WORK

1. Praising God (Heb. 13:15) .
2. Thanksgiving (Eph. 5:20) .
3. Prayer (1 Thess. 5:17).
4. Breaking bread (Acts 20:7) .

There are two lines of duty that come to the citizens of all governments. One is to test their allegiance or loyalty to said government, and the other is to test their love for said government.

These two lines come into the church of Christ. One we call church worship, or the worship of God in the church, the other duty we call service, or church work, doing the work of the church as has been ordained and commanded by its founder. Church worship sustains the same relationship to the spiritual man that food does to the physical man. I eat food to give me physical strength to do physical work. Hence the necessity of eating the right kind of physical food to give me physical power and strength. As God is the author of spiritual food, and as all our spiritual power comes from Him, no one can fail to become stronger spiritually when they will properly eat and digest the spiritual food prepared for them.

In our worship of God, Paul tells us we must offer sacrifice of praise to God continually—that is the fruit of our lips giving praise unto Him. Again in our worship to God, Paul tells us to give thanks always for all things to God our Father in the name of our Lord Jesus Christ. Not only am I to be thankful to him for all the blessings of this life, but I am commanded to pray without ceasing. We read also that the early Christians came together upon the first day of the week to break bread. Therefore we must eat and drink in memory of the Son of God.

These items of worship are individual matters between oneself and God. It does not help my brother for me to do these things, or to let them alone. This part comes to me, and

I am the loser to neglect the same. I can no more be strong spiritually when I neglect these things than I can be strong physically when I refuse to eat daily food that goes to give fine physical strength. I eat this spiritual food and become spiritually strong. This comes under the head of worship and no one can worship God acceptably unless they worship Him in spirit and in truth. To worship God in spirit and in truth is to worship Him according to the teaching of His word. Any thing I may do as an act of worship not commanded me in His word, comes under the head of vain worship and is condemned in His sight. If I burn incense as Catholics do; if I keep the sabbath holy as Adventists do; if I play to God on musical instruments as many of the popular churches do; if I speak in unknown tongues as Holy Rollers do, all these items come under the head of vain worship, being the doctrines and commandments of men. The only safe way then to worship God, is to study to learn what is written, and be satisfied with the word of God.

In addition to worship in the church, we have a line of service that we may suggest comes under the head of church work, or church service which is not between man and God, but between man and man. This is for the good of our fellowman, and is commanded by the God of heaven. Christians only can render church worship but all may do church work. Under the head of church work, or service, I note the following items:

1. Preaching (Mark 16:15) .
2. Teaching (Matt. 28:20).
3. Study (Acts 17:14).
4. Singing (Col. 3:16).
5. Exhortation (1 Tim. 6:2).
6. Giving (2 Cor. 9:7) .
7. Charity (Acts 10:38).

While many of these items are so closely related to worship that it is sometimes difficult to draw the dividing line, yet all these items can be performed by all, and worship only is for the children of God.

Preaching the gospel is a church work. Behind the command to preach and baptize is the command to go. While many of my brethren are up on the command to preach and

baptize, yet many are behind on the "go". To them the word "go," if believed in any sense, is only in the local sense. Go into our community, among our people, or to our congregation. If you will go there we will help send you. But when it says go to all the world, the commission is too great for our help.

Associated with the word "go", is the command to teach them to observe all things. God has ordained that teaching must be done but as to the manner of said teaching God has not legislated. In this particular, many good brethren make mistakes.

In the church at Corinth, there was a class of officers we do not have, viz., prophets. Paul instructed these prophets to speak, one at a time provided anything by the Holy Ghost was revealed unto them. But this revelation when it was revealed and spoken became a law, and while it is right to have one lawgiver, or one form of government to give a law, yet it does not violate God's law to have a thousand law teachers to teach this law after once given. To these lay' teachers their instruction is not to teach in such a manner as to cause confusion. If I am up teaching a class or congregation, and some other man gets up and begins to teach the same congregation at the same time I am teaching, both will cause confusion and come under condemnation. But if I divide that congregation and take one part and teach it, and another man takes another part and teaches it, we are both teaching orderly. I may use human aids, the other man may use the blackboard or charts, yet both are doing just what God commanded, and neither violating God's law. If I try to force one manner only of teaching because the Son of God said to teach, I should also force them to "go" only one way and as Jesus went into Jerusalem riding a jack, I should try to force all gospel preachers to ride jacks else their preaching will be unscriptural.

When Christ was here, there were two methods of teaching. One was didactic, in which the preacher discoursed only to the people. John the Baptist followed this method altogether. The other was the Socratic method of asking and answering questions. Jesus and Paul both followed this

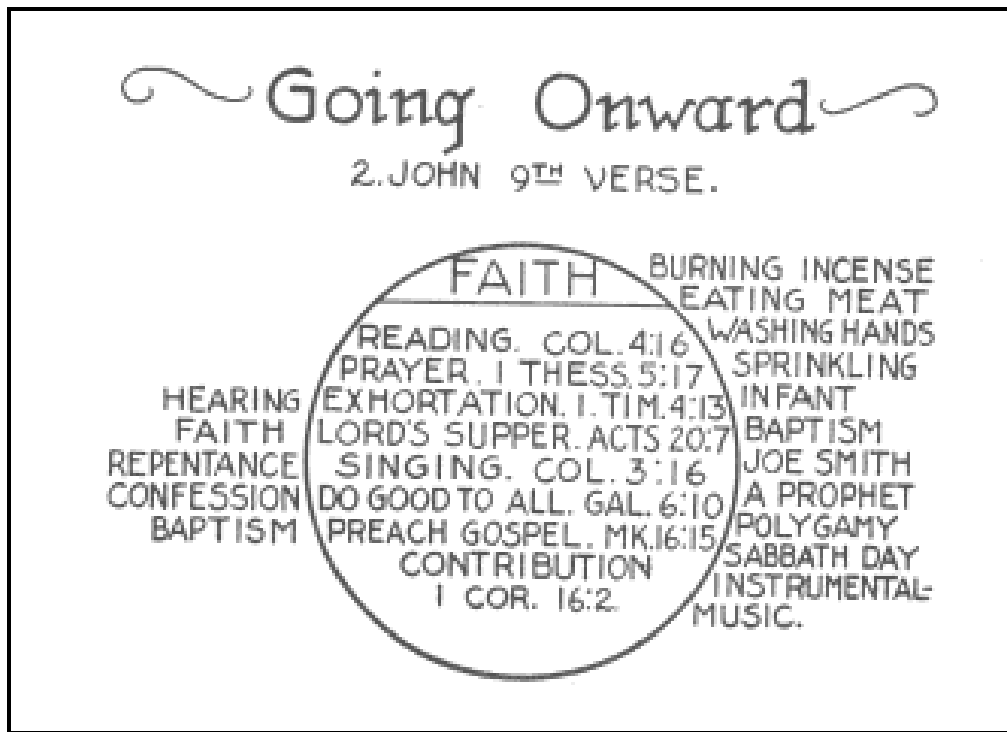
method in much of their teaching. When a brother decides that either is the only scriptural method, he legislates where God has not, and becomes a violator of the law of God. At this point, much of our Bible teaching on Sunday, called by some a Sunday School, has caused many good brethren to fall. The Sunday School is not the church, but only a church work. It comes under the head of teaching the Bible to the outside world, and may be done in song, in reading, on the chart, in the house, or out of doors, at any place and at any time, and by every one able to teach, provided it is done by Christians as a Christian work, and does not cause confusion, or take up the time set apart to worship God.

In addition to this church work, we have another church duty or service which is to study the Bible. This does not come to Christians only but to the outside world also. Inasmuch as the outside world must study the Bible to know the will of God, this necessitates more teaching by more members of the church that all may understand. Once I visited a church where the young people, being anxious to teach their neighbors the Bible, began to meet on Sunday nights to sing and have a Bible lesson. But some older members stopped them, as they said it would be a Sunday School to teach the Bible outside the hour of worship. When I went there, some young people were meeting and singing each Sunday afternoon, and they were doing just what Paul told them to do. They were teaching and admonishing each other in spiritual songs, and as this teaching was done on Sunday, it was nothing less than a Sunday school. They were using four parts, base, tenor, alto, and soprano, so were running four classes at the same time. The whole outfit got mad because I taught them they were doing what they had decided not to do.

An orphan, or a widow, or a poor person is not the church, yet it is a church work to help them. So the Sunday School is not the church, but it is a church work to teach the Bible to all our people. No one can condemn the Sunday School, as run by my brethren, (with few exceptions) without fighting the commission given by the Son of God to teach the gospel to all the world. In addition to this church service, we also have the giving, or contribution, which goes

not to benefit God but to help the world. As God has ordained that we must give as we have been prospered, and do good, or have charity to all, any church falling below in these items is not a scriptural, working church in the sight of God.

Finally, sinners, will you not hear the call of the Son of God, believe in Him as taught in John 20:30, repent of your sins as taught by Paul (Acts 17:30), confess the Savior as taught by himself (Matt. 10:32), and follow his command to be baptized for the remission of sins as taught by Peter (Acts 2:38), and then continue in his worship in his church, and do his work, which goes beyond the limit of the church to the outside world, and prepare yourself to enter into that rest that awaits the children of God.



In the American Standard Version of the New Testament, 2 John 9, we are taught, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God." Also we are taught, "Without faith it is impossible to please God." In order for our worship to be accepted by God, we must worship Him in spirit and in truth. In addition to these scriptural statements we are taught, "Whatsoever is not of faith is sin." With these statements before us, we are prepared to affirm that God's commandments which we must do are not only inclusive, including all things in the command but are also exclusive—excluding all things not mentioned in the command. For example, when God told Abraham to offer Isaac as a sacrifice, this command not only included Isaac, but it also excluded Ishmael. So when God commands us to eat bread and drink wine in memory of Him that excludes eating meat and drinking water for that purpose.

Notice in the diagram, there are certain commands which God has given us that we must obey, under the head of posi-

tive, or spiritual law, before we reach that place of worship in the church where we worship God as an act of faith. In coming to God, it is taught us in His work that we must "hear" Christ in all things (Matt. 7:24). But as faith is to come by hearing the word of God (Rom. 10:17), as soon as I hear the word of God I must "believe" with all my heart that Jesus is the Son of God (John 20:30). Then my faith is tested by doing His commands further. He commands me to repent, or turn from my sins (Acts 17:30). In forsaking my sins, and showing to the world that I am not ashamed of the Son of God. I am required to "confess" Him before men (Matt. 10:32). After confessing Him, I have the promise that if I am "baptized". I shall be saved (Mark 16:16). This baptism not only puts me into a safe state from all past sins, but it also puts me into Christ; for Paul tells us in Gal. 3:27 that as many of us as have been baptized into Christ have put on Christ. Then as soon as I come into Christ, or into the church of Christ I have the assurance that there is no condemnation to me, as I have been made free by the law of the spirit of life in Christ Jesus, and must walk after the Spirit and not after the flesh (Rom. 8:1, 2). To walk after the Spirit, I am to walk by faith (2 Cor. 5:7). Then I ask the question, what is faith? Paul says it is the substance of things hoped for, the evidence of things not seen (Heb. 11:1). Or to put it in simpler language, faith is the belief of testimony. Then, as I am to walk, worship, and work by faith, how may I be able to know when I am doing God's will?

By referring to the diagram at the beginning of this chapter, you will notice that under the heading, "Faith," I give references in the Bible first to reading (Col. 4:16). I am commanded not only to read but to have the word of God read among the churches. Second, we are commanded to pray without ceasing (1 Thess. 5:17). In 1 Timothy 4:13, I am commanded to exhort the brethren to continue in the doctrine. Then as I have been taught by the word of God the things God wants me to do and as I am to go about doing these things, earnestly praying, as a servant of the Lord that I may be led to do the Master's will, I find He forbids, in the 10th chapter of Hebrews, that I forsake meeting on the first

day of the week, and I find they come together on the first day of the week to break bread (Acts 20:7). In this coming together, the church was commanded to teach in songs (Col. 3:16). Not only on Lord's day, but every day, as I have opportunity, I am commanded to do good unto all men (Gal. 6:10). Then as an act of faith, the call comes to all church members to preach the gospel (Mark 16:15). While some are not able to go out and from the pulpit preach like others can, yet all are commanded to give as they have been prospered to help those go who can preach (1 Cor. 16:2).

The above items properly belong in every local church of Christ throughout the land. These are acts of faith because they are commands of God, and in doing these things we have no desire to go beyond what is written to find outside items to do, which some doing has resulted in dividing churches of Christ wherever they have gone.

But some people are not satisfied with what is written and forget that God has said "Whosoever goeth onward and abideth not in the doctrine hath not known God." A great many good people forget we are under Christ and not under Moses, yet they go back under the old law and add the burning of incense, as Catholics do. But as we have no command to burn incense today, and as God's law not only includes all things mentioned, but excludes all things not mentioned, and as we are taught, "Whatsoever is not of faith is sin," no one can introduce the burning of incense today and force it on the church as a part of worship, without committing sin.

Again, eating meat for food while I am hungry is altogether under the approval of God, and is beneficial to give me strength and sustain the physical body. But should I reason that eating bread alone at the Lord's table does not suit me, and as Christ taught that man should not live by bread alone, each Lord's day in worship I should set a dish of meat on the Lord's table with the bread and wine and force all to eat or stay away, I would become a transgressor of God's law by going onward, and would be offering a vain worship, as Jesus teaches, "In vain do they worship me, teaching for doctrines the commandments of men."

If I wash my hands as an act of cleanliness before eating

—altogether right and scriptural and not condemned. But if I make it an act of worship and bind on all, I then go beyond the law of faith and become a violator of God's law.

Also if I add sprinkling, infant baptism, keeping the sabbath; or claim that Joe Smith or Mrs. White were prophets, or add polygamy, and declare that I find most of them in the old Bible and bind them on my brethren and force them to accept these things, or declare non-fellowship, in each case I sow seed of discord, and for so doing God says He hates me. I cause division contrary to the doctrine I learn in the New Testament and Paul says to mark me and avoid me, for I am not serving Christ. If in doing these things I cause one of God's children to stumble and fall by the wayside, He says it would be better for me if a millstone were put around my neck and I should be cast into the sea.

In addition to the above items of outside matter, what about instrumental music in worship?

1. It is not mentioned once in all the writings of Christ or the apostles to be used in worship.

2. It was introduced into worship in the Old Bible 435 years after the law was given by Moses with God's command that they should not add to nor diminish from this law

3. David introduced it into the worship of God in the fourteenth year of his reign, and 255 years after David, God sent Amos to condemn its use (Amos 5th and 6th chapters).

4. It was never used in the regular Sabbath services, nor in the Holy place of the tabernacle or temple which represents the church. It was only used in the outer court at their three annual feasts, and no man can use it in the church of God today by divine authority. The same law that would permit us to use instrumental music in our churches today would also permit us to burn sacrifices, offer incense and keep the sabbath. Then the only safe ground to occupy is to be satisfied with what is written, and not go beyond the word of God to do more than He has commanded us.

SERMON 30.

PREACH THE GOSPEL BUT LET OTHER PEOPLE ALONE

The desire of some of my brethren.

Parallel:

Wilson to the army: Boys, be sure to fight and shoot, but be careful to try not to hit the Germans.

Man is an animal.

1. Honest. Mark 16:16
2. Attend your own business.
3. Truthfulness. Rom. 1:16
4. Sobriety. 1 Peter 4:17, 18
5. Faith in God. 2 Thess. 1:7-9
6. Faith in Christ.
7. Repentance. 1 Kings 18:17
8. Confess Christ.
9. Baptism. Acts 24:5

Preach the gospel,
Let others alone

2 Tim.4:1,2

Ex. 14:12

Matt. 18:29

In many places I go to hold meetings, I find a self-appointed committee to come and tell me what the people want and what they will not have. They tell me that Brother A. held them a meeting there a long time ago and condemned sprinkling for baptism, and many good people got mad and would not hear him, so they thought best to get him no more But Brother B held their last two meetings and he would call on the denominational preacher to lead in prayer and read his lesson, and all the churches liked him and wanted him back, but he was engaged so they could not get him. They tell me that Brother B. was supported well as all the churches helped to support him, and they leave me to understand that if I don't please the sects I will not please the church, and if

I don't please the church I will not be well supported.

As I have refused three other meetings that I might get to this place to help them in a meeting, as I had to borrow money to come on, as I owe some small debts and wife and children to protect, I begin to study how I can preach the gospel and let other people alone.

I turn to the Bible for consolation and find that Paul tells me as a soldier I must put on the whole armor of God. I know it is useless to put on the armor if I am not going to fight, and the very thought of fighting presupposes an enemy on the other side. But then I remember my brethren don't want me to fight, and I know they will only pay me nine dollars instead of seventeen dollars for the two-weeks meetings I am to hold, so I go to the Old Bible to find how they fought. I find David, a young shepherd boy, going out with a sling to fight a giant ten feet tall, and killing him. I then turn and watch Samson with the jawbone of an ass fighting and killing a thousand men on the other side.

As many of my brethren have violated God's law by marrying among the sects, and their wives and children talk the language of Ashdod, and I know that I must please them. I set out to find the bone of contention. I find that baptism for the remission of sins was once the river deep and wide between the church of Christ and denominationalism. I then ask, how must I preach baptism? In the Bible I find, (1) John was baptizing in Enon near Salim because there was much water there. (2) When Philip baptized the eunuch, they both went down into the water. (3) Paul says we are buried with him in baptism. (4) Jesus says I must be born of water. (5) After baptism, they came up straightway out of the water. I see this is the Bible way. But old Brother D, the leading elder married a Presbyterian, and his beautiful daughter is organist in the Methodist church, and I am staying in his home, and know all will become offended if I preach the Bible, as I can not do it and not cross sectarianism. So I decide to rub out baptism and not preach it during my meeting, as I can not preach it and let others alone. I then take up the confession and turn to the Bible and I read where Jesus says, "If you confess me before men, I will confess

you before my Father and the angels." I hear the Holy Ghost saying, "With the mouth confession is made unto salvation." I hear Paul say, "I am not crowned except I strive lawfully." About this time I learn that Brother C came into the church on his Baptist baptism, and never did confess the Son of God but did confess that God for Christ's sake had pardoned his sins, and many of his kinfolks are just ready to come in if I will take them on their baptism without confessing Christ. If I make them mad by teaching scriptural confession and baptism, Brother C will not pay me that twenty-five cents he has been saving so long for the meeting and knowing I can not preach the Bible and let them alone I am then forced to rub out the confession.

But I notice in the scheme of redemption that men are required to repent of their sins before God accepts them. I also find the kind of repentance that Jesus endorsed was the kind they had at Nineveh, when they, in repenting under the preaching of Jonah, quit their meanness. So I argue that repentance forces a man to quit lying, drinking, practicing fraud, deception, covetousness, and graft, and live honest before the world. I soon learn that Brother C is a good man and helps to support all our meetings, but I put repentance too strong. He is a good trader and drinks sometimes—goes to the dance. They think I would have greater influence and please the church more if I would only preach the gospel and not bear down on repentance and private sins. So I see my only hope is to rub out repentance and think the church is not ready for that kind of doctrine yet. They were all pleased with that funny sermon last night and can't I get up something like it again? So I am compelled to rub out repentance for such stuff doesn't suit my brethren when they want to please the world.

I next take up faith in Christ and argue that no one can come to God only through Christ, and no one can believe in Him without believing the gospel, and Jesus teaches if we do not believe the gospel we shall be damned. I soon learn there are some Jews in town that my brethren trade with, and they do not believe in Christ. Also some fine Adventists in town who still keep the Sabbath and the law of Moses, and

pay but little attention to Christ, and still less to the ordinances in His house—the church, and they do not like it when I say we should not keep the sabbath and that we can not go to heaven if we do not believe that Jesus Christ is the Son of God.

Most all the churches think it best for me to preach the gospel and let these controverted subjects that antagonize the sects alone. So in order to show them kindness like I did others, I rub out faith in Christ and hunt for something else.

I tell them that all people coming to God must believe in God and that He is a rewarder of those who diligently seek Him. I soon learn from some one that Brother H is the finest man in town. He helps in all enterprises—sent an orphan girl to school, supports a widow, but he is an agnostic and doesn't know whether there is any God or not and as he doesn't know these things he feels hurt to think I send him to hell for not believing in God when he doesn't know if there is one, and I am asked to get another subject, and preach the gospel and let other people alone. So I rub out God and decide I will take up something that all will endorse. So I begin to teach sobriety, and all the church begins to say, now that is the kind of preaching I like. You can't tell from that man's preaching which church he belongs to. He doesn't fire us nor say anything about our doctrine. But soon I begin to dwell on moonshine whiskey and show that a bootlegger is meaner than a thief and when any of my brethren patronize a bootlegger, he swears a He to keep the man from being caught. I soon find old Brother G's boy did not like me because he drank whiskey. Was baptized three years ago and never comes to church and such preaching as I am doing will knock him off. Then he has a large connection and as soon as he is knocked off they will all quit, and not wanting to lose such a member I rub out sobriety and look for another subject that I can preach on and let the people alone, because I must please the people and at the same time preach the gospel else I will not get another call for a meeting. So I think all will be pleased to hear me on truthfulness, and I start by telling that Jesus said, "Ye shall know the truth, and the truth will make you free." I read again, Jesus says, "I am

the way, the truth, and the life," and inasmuch as I am made free by the truth, and as God's word is truth, and as Jesus taught the truth when he said, "Every plant which my Father hath not planted shall be rooted up," I soon learn to preach the truth cuts off all the churches but "my" church, and that kind of doctrine will never get all the churches to dismiss their meetings and the members and preacher come to hear me. So I rub out truthfulness, and talk about how to raise, children—that we should educate them to go to church, attend Sunday school and make life a success. I soon find some woman will think it none of my business how she raises her children, that I should preach the gospel and leave the child raising to their parents. I should attend to my business and let their children alone. So I rub out that part of my lessons.

I next take up THE subject of honesty and show that honesty does not mean only to pay my just debts. Honesty includes paying your debts but it goes farther than that. A man must also be honest with himself in seeking to know and to do the truth. A man must be honest with God in going to His word and learning the requirements of His law in doing His will, and not follow the doctrines of men. I soon learn that this kind of preaching cuts off Aunt Sal and Uncle John who were good people, but paid no attention to the word of God, and if they went to hell all their kin want to go there, and my brethren are feeling hurt that I would be so positive. So I rub out honesty, and the only subject I find left for me to preach on to please many is to preach that "Man Is An Animal." All will endorse that provided I do not tell where he comes from nor where he will go after death.

Yet, I find in my travels that the time has come when the above line of thought is about the way many of my brethren are looking at the Bible today.

If you will notice in our Bible references, the Israelites condemned Moses for bringing them out of Egypt, and said, "Why did you not let us alone?" But Moses could not be true to God and let them alone.

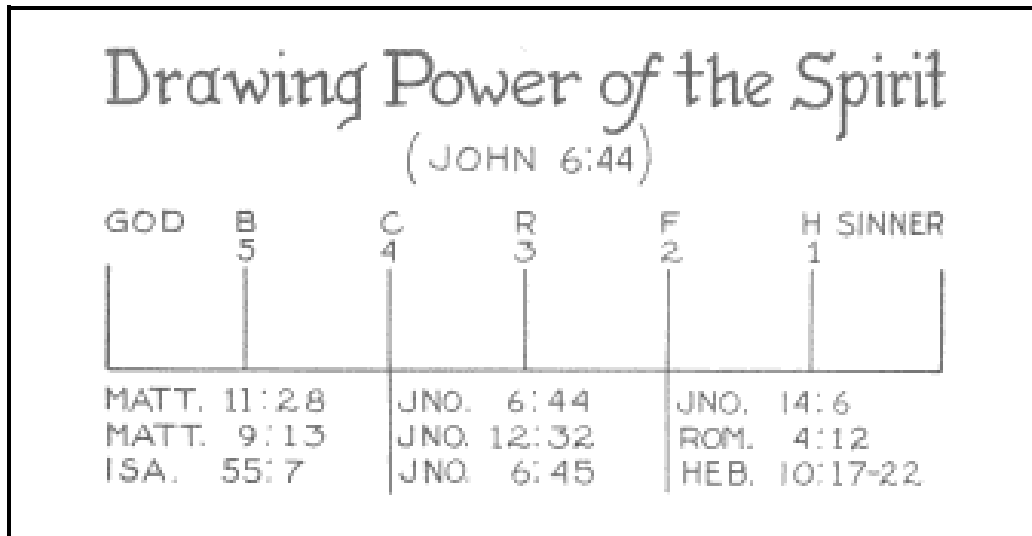
Again, when the prophet of God condemned Ahab, Ahab said you are my enemy, the man who troubles Israel.

I often find men and women who have violated God's law and married out of Christ, and will live with their companion long enough to raise a family of children, yet not once will they speak to them about the only safe way. They say it is best to let them alone.

I sometimes go to places and preach the Bible that condemns sectarianism along all lines, and as a result, many of the members become offended and don't want me to preach for them longer, because I disturb their friends and don't let them alone. If I should pass your home late at night, and know your children were all asleep, and to awaken you would disturb you, and I saw fire breaking through the roof of your house, would I be your friend or enemy if I should pass on and let you alone?

Again, if I pass your home and see your children playing in the yard and also notice a large rattle snake under a bush nearby, should I give the children a warning of danger, or let them alone?

So it is in preaching the gospel. No man can preach the word of God and let sectarianism alone; for God so ordained that His word should pull down all vain worship of men, and while it pleases many for the preacher to please the world, yet the only safe way is to preach the gospel and please God.



Before calling attention to the drawing power of the Holy Spirit it may be well to consider some thoughts which He before that part of the subject.

1. The religious world all agree that God and the sinner are separated in their present relationship.

2. All agree that before the sinner can be saved, he and God must be reconciled to each other.

3. All must agree that in order to bring about this reconciliation God must come to the sinner and save him, or the sinner must go to God and be saved—one way or the other. Then which way does the Bible teach? If the Bible teaches that the sinner is totally depraved, can do nothing, and we can find what it will take to induce God to come and save one sinner, upon the same principle He will save all as He is no respecter of men. But on the other hand, if we find the doctrine of total depravity not true and find that the sinner has power and is able to come to God and be saved, it only remains to find what one sinner must do to be saved, knowing that all are saved alike. If one man, by doing certain things, can be saved, of course all who do the same things can be saved also. Then which way does the Bible teach? Let the Savior answer. (Matt. 11:25): "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This forever settles who must do the coming—the sinner and not God. If the religious world could learn this lesson, three-fourths of their works and prayers would cease; for often they do much more praying and work to get God to come, with all His converting power, and save the sinner, than they do to get the sinner to come to God and be saved.

But another trouble comes up in the assumption that by the "weary and heavy laden" the Savior had reference to the eternally elect; that when they have exhausted all their power in trying to do something, and fail, then will God make known to them the way of life and save them. But let the word of God help on this subject. In Matthew 9: 13 Jesus says, "I came not to call the righteous, but sinners, to repentance." This forever settles the matter as to who is called.

In Isaiah 55:7 we are taught what God proposes: "Let the wicked man forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, who will have mercy upon him, and unto our God, for He will abundantly pardon."

So far we have learned that God does the calling and the sinner does the coming, and the blessings and pardon take place after the coming.

But at this point we are met with the difficult problem that no one can come unless he is drawn. Then how are we drawn ? There are only two ways by which a man can be drawn—one by inducements held out to him; the other by compulsory power. Does God draw us by an irresistible power, or by inducements held out? To the law:

No one can come except he is drawn (Bible).

All who are drawn can come.

Then who are drawn? John 12:32 says: "If I be lifted up from the earth I will draw all men unto me." Having learned that no one can come except he is drawn, and that all men are drawn, the next question is, how are we drawn? John says (6:45) "It is written in the prophets, 'They shall all be taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me.' " This is the only way taught in God's word. A man is drawn by simply hearing, learning of the Father, and going unto Him.

If this proposition were only taught and recognized in the religious world, the many sleepless nights, the many earnest prayers, and the many imploring songs used around the popular camp-meetings to get God to draw sinners to Him, would be numbered with the past, as God has already taught us how we are drawn.

Having learned God's manner of drawing, the next question to settle is, which way, or how must I travel to get God? Christ tells us in John 14:6 that He is the way. If Christ is the way, no other way, save the one He has given will ever lead a man to heaven.

In the law Christ has given, Paul says we walk by faith and not by sight. As it is a way in which we must walk, and as no one can walk without taking steps, I am now prepared to affirm that the Bible teaches no sinner can be saved without taking five steps that separate him from God.

In Rom. 4:12, Paul speaks of our walking in the steps of that faith which Abraham had before he was circumcised. If we walk in the steps (plural number) no one can be saved by faith only, or walk in the step (singular number) of faith only.

If it is true that we are separated five steps from God, which we must take in coming to Him, we ask, what are they ?

You will notice in the diagram:

1. The sinner must hear the word of God; for Christ says, "Whoever heareth these sayings of mine and doeth them, is like a wise man who built his house upon a rock." (Matt. 7:24). Peter teaches in (Acts 3:22 that we must hear Him in all things, whatsoever He shall say unto us.

2. Turning to hear what He says I hear Him saying that I must believe that Jesus is the Christ, the Son of God, and that believing this I may have life through His name (John 20:30-31). Jesus teaches that without faith it is impossible to please Him (Heb. 11:6) .

3. NOW as I am to hear Him in all things, and believe what he says, I must believe His teaching that repentance should be preached in His name among all nations beginning at Jerusalem (Luke 24:47); and learning that repentance is

unto life, I must then expect to repent, or turn from my sins before I can be accepted with him

4. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). In Romans 10:8 we are taught that with the mouth confession is made unto salvation. In 1 Timothy 2:5 Paul teaches that if a man strive for mastery he is not crowned except he strive lawfully. In this we learn (1) that we must confess Christ—not ourselves nor our feelings; (2) that this confession must be lawful, or according to the spiritual law; (3) that this confession must be made with the mouth; and (4) that this confession must be made unto (not because of) salvation. Therefore we necessarily conclude that all confessions made because of salvation, and all persons confessing themselves, or their feelings instead of Christ, are unscriptural, and will not be accepted in the sight of God.

5. We now call attention to the language of Christ who said, "He that believeth and is baptized shall be saved (Mark 16:16); and to Peter's statement when he said, "Repent, and be baptized for the remission of sins" (Acts 2:38); and to the words of Paul who said that as many as had been baptized into Christ had put on Christ (Gal. 3:27).

These scriptures will be the end of controversy to those who believe the Bible. Christ teaches that if we believe not we shall be damned.

Then, friendly reader, I ask you, have you never been drawn to God by inducements offered you ?

There are only two roads to travel. Each has its associations with its inducements held out. Each leads to an eternal abode. On which road are you traveling today?

If you find that one road is broad, full of disappointments, and leads finally to a place of woe, will you not turn from it, and accept the terms of mercy offered. Do you not desire to go to that city whose builder and maker is God, where with loved ones you can ever dwell ? If so, will you not start now and do His will?

THE ONE BODY

(Eph. 4:4)

In the church, as an organized body there must be—

- | | | |
|--------------------|-------|---------------------|
| 1. The Head | | Christ |
| 2. The Spirit | | The Holy Spirit |
| 3. Blood | | The blood of Christ |
| 4. Members | | Christians |
| 5. The Law of Life | | The New Covenant |
| 6. The Name | | The church of God |

With these six principles before us we ask, is the church of Christ ever recognized as being a body? If yes, whose body is it? Who is its head? Who are its members? What are its laws? When was it brought before the world as such and what are its objects in view?

In Ephesians 1:22-23, we learn that the church is the body of Christ, and that Christ is the head. So this proposition needs no further discussion.

We now ask how many churches, or bodies, has the Son of God on the earth? Paul plainly says, "There is one body" (Eph. 4:4). This one body, he tells us, is the church? We, then, of necessity, conclude that there is one, and only one, church of divine origin.

As almost all organizations on earth have some head, either human or divine, it is a matter of serious thought, that every intelligent person should ask himself: Is the church of which I am a member of human, or of divine origin?

If divine, let us thank God and take courage. If human, let us remember that Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). No intelligent man or woman can plead ignorance, nor offer excuses wily he or she is not a member of the church of Christ, rather than of some human organization. Every church, whether human or divine, has its standard of meas-

urement by which all its members can measure themselves, and know to what church they belong. A few illustrations will make this clear: A church claims to be founded not upon divine authority, but upon the experience of a long series of years. If a man wants to be a member of this church, he can ask himself, do I believe the twenty-five articles of religion? Am I trying to live up to them? His answers to these questions will easily decide for him whether or not he is a member of that body. Another man may have a different standard containing only eighteen articles of faith, and find out whether or not he is a member of the church founded upon that standard. But a third man, seeking for the truth, wanting nothing but the word of God, takes none of these standards of measurement, but simply clings to the word of God as his only rule of faith and practice. In so doing he becomes a member of that one body we read about in the Bible.

But we now come to examine the regular order.

1. When did Christ become the head of the church? Paul tells us that it was when God raised Him from the dead. (Eph 1:20-22). Then, if you, or I, belong to a church that claims an organization prior to the resurrection of Christ, it is not the church of Christ, but it is of human origin, and does not contain the blessings of salvation nor eternal life.

2. When was the Spirit given? James teaches that the body without the Spirit is dead. This being true, when did the body of Christ receive the Holy Spirit to make it alive? Not when Christ was on earth, as He taught that the Spirit had not been given, because he had not been glorified (Jno. 7:39). Also He taught the apostles that they must wait for the Spirit before they could work in His name (Luke 24:49). In Acts 1:4-5 we find them waiting for the Spirit. In the second chapter we read of its coming. Then all were filled with it and spake as the Spirit gave them utterance. This was the first time the church of Christ was ever recognized as a live, active body, with power to receive members and preach the gospel to all the world, promising salvation in the name of the Son of God. From this time on we find the

Lord adding to the church daily such as should be saved (Acts 2:47).

3. At this time it was proclaimed to the world that Christ had been crucified, had shed His blood for our sins. As we expect forgiveness only in the shed blood of the Son of God, no one can go further back than the time when He shed His blood and established His church without introducing the blood of bulls and goats, for they were the only shed blood then; and by them we can never claim to be justified.

4. All members are component parts of the body to which they belong, and the body must contain all the parts. Each member must perpetuate its life from the body of which it is a member. No member can live when cut off from the body; neither can a man live a Christian life outside the church of Jesus Christ. Just as well talk about a live finger, a living foot, a strong arm, or a growing limb, when cut off from the body, as to talk about a child of God outside the church of Jesus Christ. These members are all Christians, nothing more, nothing less; brethren in Christ, governed by the law of the Spirit; members of His body, doing the work He has commanded us to do.

5. Law of Life. All living bodies, whether natural or spiritual, are brought into existence by a process of law, and are perpetuated by principles of law. To this rule there can be no exception. So it is in becoming members of the church of Christ. We are all made members—are made free—by the law of the Spirit of life in Christ Jesus (Rom. 8:2). This law is sometimes called the new covenant, claimed to be established upon better promises than the old (Heb. 8).

The law of the Spirit teaches me that I must hear the gospel of the Son of God; must have faith in Jesus; must repent of my sins; must confess Christ before men; must be baptized to arise and walk in newness of life. After this I must "live soberly, righteously, and godly in this present world" that I may finally enter into that rest that remains to the people of God.

6. What church should this be, and what name should it wear? Christ said, "Upon this rock I will build my church

and the gates of hell shall not prevail against it" (Mt. 16:18) Luke says that God added to the church daily such as should be saved (Acts 2:47). To which church did the Lord add them? Paul says it was the church of God at Corinth, (1 Cor. 1:2) and churches of Christ in Asia. Nowhere did he ever write a letter to the Mormon, Campbellite, Baptist or Methodist churches. Then, if we are members of any of these institutions, let us remember they are founded by man—not by God.

Can we not go back to the fountain head, believe the same things, obey the same commands, and let the Lord add us to His church, as He did people nearly nineteen hundred years ago ? If we can, will it not be better to do this and let the Lord add us to His church, and serve Him, than it will be to spend our time and usefulness in a church not found in the word of the Lord. Remember our zeal, earnestness, and work will do us no good if not on the right foundation. The foolish, as well as the wise man built his house, (Matt. 7:21) but he was not careful as to his foundation. Then be wise and build on the one foundation that will never fall and finally with God you shall forever dwell.

HEARTFELT RELIGION

Jewish Religion
Mormon Religion
Christian Religion

For the past one hundred years, perhaps, there has been more talk on heartfelt religion, and less understood about the religion of Jesus Christ, than any other subject among the children of men.

So far as the expression, "heartfelt religion," is concerned, it is not found in the word of God. But, judging from the continued talk upon that subject, one would conclude that it is taught in nearly every chapter from Genesis to Revelation.

A thorough investigation of the Bible on the subject of religion will be beneficial to many. The word, religion occurs only five times in the New Testament; the word "religious" only twice. Neither word is found in the entire writings of the Old Testament.

In (Acts 26:5 we find Paul speaking of the Pharisees religion. In Gal. 1:12-13 twice he speaks of the Jews' religion; in James 1:26 he speaks of a vain religion, and in James 1:27 he tells us plainly what pure and undefiled religion before God is. In the five times the word religion is mentioned in the Bible, we find it is applied to a different system each time, and may have different meanings. Therefore, we conclude that the word "religion" is a term indefinite standing alone, and must have some word prefixed to tell us what kind of religion is meant. So far, I would define religion to mean any system of faith and practice, and may be applied to any system of religious belief, whether it be human or divine. So the word religion must always be preceded by some word to tell what kind of religion is meant. This thought being true we are forced to the conclusion that each system of religion has its standard of government by which people

become religious. When people become religious by one standard in no sense can we measure them by any other standard and find them religious.

To illustrate: A Mormon minister goes into a community and lays down the Mormon standard of religion. One hundred people hear him, believe him, and become religious by his standard. Every time they are measured by the Mormon standard of religion they are found to be religious. But let a Jewish Rabbi go to the same place, and lay down the standard of the Jews religion, and measure them by it. Not one of them will be found religious, because they are measured by the wrong standard. Let a Christian minister come with the New Testament and measure not only the one hundred Mormons, but the Jewish Rabbi also. None of them will be religious because they are measured by a different standard. Let a Methodist minister come into any community and lay down the twenty-five articles of faith of the Methodist church, and have one hundred additions to that church. Every time they are measured by that standard they are found to be religious. But let a Baptist minister try to measure them by his eighteen articles of faith, and not one of them will be found religious.

Leave off the twenty-five articles of faith that make Methodists, and the eighteen articles of faith that make Baptists and preach nothing but the Bible and let the people become religious by it, and they will be Christians—nothing more, nothing less.

Then the serious question should come to all: By which standard will I be measured at the last day? If we are to be measured by the divine standard, how essential it is for us to become religious by that standard! Becoming religious by a human standard will not make us religious when measured by the standard God has given for us to be measured by at the last day.

Many honest people have mistaken religion for Christianity, and believe themselves to be Christians when they have only become religious by a human standard, and can not be measured by it in the judgment.

With these thoughts before us—that religion is what a

man believes and practices, we are prepared to affirm that such a thought as getting religion is not taught in the word of God. Religion is something a man can do—not some mysterious, incomprehensible thing he can get. From the time that the thought of "getting" religion was introduced until the present time, it has been deceptive and misleading. It discourages Bible reading, builds upon emotional power altogether, and dishonors God. The young are taught that it makes no difference what a man believes about the Bible, just so he "gets" religion. Some are taught that they can get religion today, lose it tomorrow, and get it again the next day. Others are taught that when they once get it they can never lose it. One is taught that if he gets religion he must be baptized only by immersion, because he has religion; and another is taught that if he has "got it" sprinkling and pouring will do as well. So we see the many erroneous ideas that grow out of this one false idea that religion is something to get, instead of something to do.

We now come to examine the phrase "heartfelt religion," and ask, does the Bible teach it, and do my brethren believe it? The charge has often been made that we do not believe in heartfelt religion. Let us learn what the Bible teaches on that subject, then we can answer you what we believe. Before examining what the heart feels, it may be well to examine what the heart is. Certainly we can find out what the heart is by what the heart does.

1. In Matthew 9:4 we are taught that man thinks with his heart.
2. In Matthew 13:15 we read that man understands with his heart.
3. In Romans 10:10 man is said to believe with his heart.
4. Matt. 22:37 says man loves with all his heart.
5. In Romans 6:17 man is said to obey from his heart a form of doctrine that makes him free from sin.

We have learned that with the heart man thinks, understands, believes, loves, and obeys. So when my brethren go out to convert men, they begin to reason with them, and get them to think of heaven and all its glory, of themselves, and

of their departure from the home of God. We show them how, by transgression, they have wandered away from God, and that should they die in sin Jesus has taught that they can not live with Him. After arousing their hearts to think, we then, in the second effort, begin to show them that God has opened up a way of salvation by which they can come back to God and be saved. In doing this we preach the story of the cross, get them to hear the invitation of the Son of God, and to understand the divine will. After they understand what God requires at their hands we then reason with them that with all their heart they should believe what God has commanded them to believe. We show from the law and the prophets why Jesus had to die. We prove by the witnesses who surrounded His grave, that Jesus rose from the dead. When testimony enough has been introduced to cause them to believe, our next effort is to arouse their will and cause them to obey. We teach them that all acceptable obedience grows out of the heart of love, and that we are taught to love God with all our heart (Matt. 22:27).

Then we present some motive to get them to love God with all their heart, strength, and soul. We show that the life of Jesus was one of love; that He is the moving power of the whole spiritual system. We wander back, as it were, to the time when Israel were oppressed and strangers in a foreign land. There we take the many promises made and prophecies given, showing what Jesus would do when He came. All through prophecy we search, and find His coming and the many things He would do foretold From His cradle to His grave we find the prophets talking of Him—even telling of His fight with death, and how He should conquer.

After this we take up His life among the hills of Judea, and see Him as He wandered there. At the age of thirty we see Him coming to John the Baptist to be baptized by him. Then we see Him as He caused the lame to walk, the blind to see, and the deaf to hear. We see Him as the waiting multitude sat on the shore, to hear the wonderful words that fell from His lips. We see Him as He walks upon the waters, and the wind and sea obey his voice. We see him as He stands by the grave of a departed friend, and calls

him back to life. The dead hear His voice and live again. We see Him as He commands the condemned spirit of the wicked to keep silent, and they at once recognize Him as the Son of God. We see Him as the officers go to arrest him, and return and proclaim, "Never man spake like this man." We see Him, with His disciples, eating the last supper on earth before He was crucified; while the leaders of the nation were plotting to take Him. We see Him betrayed by one who had followed after Him. and see wicked men come to take His life away. We see His dearest friends become afraid, depart, and leave Him alone. We see Him in the judgment hall, and His life taken away. We see Him condemned, hanging between heaven and earth, and perhaps the very vaults of the underworld rang with exclamations of joy to think of the Son of God must die, while the heavens were draped in mourning, and the sun refused to give its light.

Finally, He was placed in the tomb, and the keepers were on guard. On the third morning the angels rolled the stone away, and Jesus came as a conqueror over death and the grave, planting the rose of immortality upon the same.

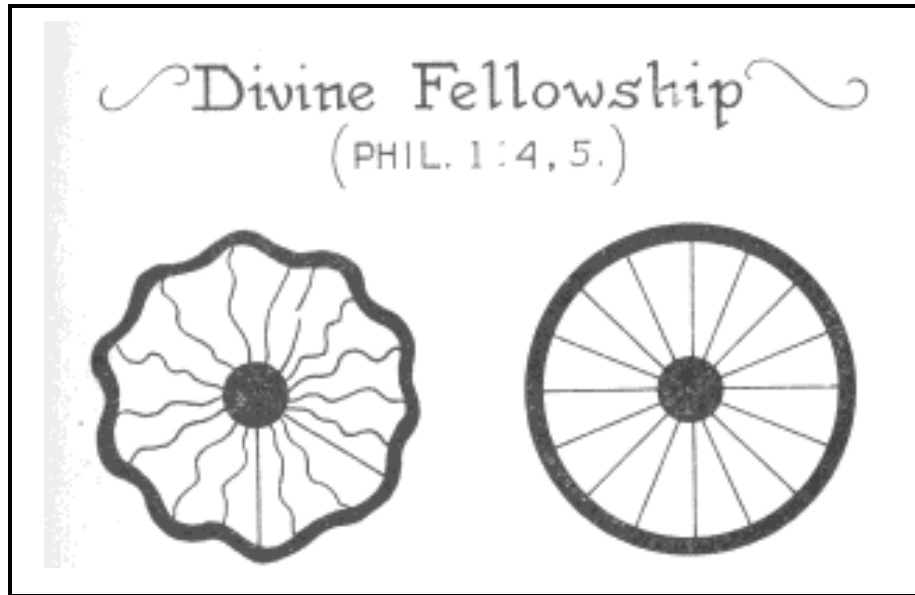
All this, dear friend, shows the love God has for us. Do you love him ? If true he promises to make you free from sin. I call attention to an obedience from the heart. In speaking to the brethren at Rome, Paul says: "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness (Rom. 6:17-18).

Then, certainly, this is a religion of the heart.

Man thinks, understands, and believes laws—obeys them. What more heart work do we want? Of course the obedience includes all things Jesus has commanded us to do.

This, dear friend, is the religion taught in the word of God, and is what He commands you and me to do.

Can you give any reason why you have not obeyed the requirements? Why not be saved ? Why not accept his offered mercy now ?



- | | |
|--------------------|---------------------|
| 1. Fellow-Servant. | 5. Fellow-Soldier. |
| 2. Fellow-Citizen | 6. Fellow-Pilgrim. |
| 3. Fellow-Builder. | 7. Fellow-Watchman. |
| 4. Fellow-Worker. | |

Our present lesson is on divine fellowship. Are we in fellowship with God? Just as long as it mall is in fellowship with God, it is not hard for him to be in fellowship with his brethren.

But the question is, What is fellowship. and how ran T tell when I am in fellowship with God?

In the business world fellowship means partnership. Then to be in fellowship with God means to be a partner with God. Or as Paul explains it we are labourers together with God (1 Cor. 3:9). In partnership there must be an understanding of the things in which we are partners, working to accomplish. It is understood that each partner goes into a business and puts into said business according to his ability or desire. In sharing profits or losses each partner shares according to his investment.

Noticing the two wheels in our diagram, we all know what a fellow is in a wheel. We put the spokes in the hub of the wheel, and at the end of each spoke the fellow is placed. On the outside of the fellow is the tire. So when each spoke is located in the fellow at a certain distance from each other, each spoke is expected to bear, or hold up the load as the wheel turns over. Then each spoke becomes a brace for every other spoke in the wheel. Knock out one spoke and it will throw greater work, or burden on the spoke beside it.

The wheel on the right represents a church of Christ In which all spokes are partners, each bearing its part of the load, each held in place by the fellow, so all have fellowship, or fellow-connection with all other spokes.

But notice the wheel on the left. You can see the fellows are all out of shape, the spokes are bent, broken, or twisted, some leaning up to be supported by others.

If you go into a wagon factory to buy a wagon, and the salesman rolls out two wagons, one with wheels like the one on the right in the diagram, and one with wheels like the one on the left, no man would buy a wagon with wheels like the one on the left, unless he wanted to haul his mother-in-law in it.

But I am sad to say that the wheel on the left represents more churches where I go than the one on the right.

In fellowship, or partnership, ten men go into business. In said business these men put in from \$100 to \$1000 each. The success of this business depends not only upon the good management of the manager, but upon every individual member Of the firm. The man who puts \$1000 in is expected to contribute ten times as much for the running expense of the firm, as the man who puts in \$100. So will he receive ten times as much profit. In said firm each man is responsible for the conduct of the other men in the firm as long as the fellowship of the firm continues. If nine members of the firm are honest, truthful men, but one is dishonest and untruthful, the good men will be held responsible for all misconduct of the mean man as long as they retain him.

So it is in the church of God. Not only has God estab-

lished His church as a cooperative institution for all to have fellowship in all good works, each doing his part, but He has also left the eldership with the deacons as their helpers, to carry on this work. To this board of directors God says, "Withdraw yourselves from every brother that walketh disorderly." Then he tells us that the grace of God that brings salvation go all tells us we must deny ourselves of worldly just and live soberly, righteously, and Godly in this present world. Having this standard to work by, any church doing their duty can easily tell if a man is walking disorderly. When he is found walking disorderly that church that will not withdraw fellowship from him is living in open rebellion against God. No man who desires to be true to God, can live in such a church and not protest against unscriptural conduct among the members.

Seeing, then we are to have fellowship one with another and walk in the light as Cod is in the light, it may now be well to ask, How am I to act that I may know I am doing THE will of Him who called me. I learn first, that I must be a fellow-servant. I read that the man with the vineyard called his servants to go in and work. No one was invited to go in to rest. or to go in to be entertained. It is the Lord's vineyard. I am the Lord's servant. The call comes to me to do what my hands find to do. Many servants make a mistake when they insist on doing some particular work they are unable to do. Paul in 12th chapter of Romans says that we have many members, but do not all have the same office. Some men today insist that they are leaders, and will not work if they can not lead and manage the church, when, neither by nature nor education, they have a single qualification to fit them for that office. Others are holding responsible positions in the secular affairs of life and taking a back seat in the church, when God has called them to be teachers and preachers among men. So it should be the duty of the eldership of any and all churches when a boy or girl becomes a member of a local congregation to put them to work and see what they are best suited for and help them to develop their talent.

To have fellowship with God, we are called into citizen-

ship in His kingdom. Jesus said His kingdom was not of this world. The principles of this kingdom are to teach us how to live in this world and to enable us to-enjoy the blessings of the future home in the eternal state of the kingdom. As a citizen of said kingdom I should not align myself with the works of Satan to cause me to forget my great regard for my citizenship in the kingdom of God. As a citizen I have pledged myself to do all things to pull my citizenship to that line of love and work that will bring peace and honor to all the citizens with whom I have fellowship in the Lord.

I also notice that I am a fellow-builder. I must go to the Book of God and learn there is only one foundation that will stand the crash of worlds when the end comes. No other foundation can be laid by divine authority. Jesus says every plant which His Father has not planted shall be rooted up. Peter says, "If any man speaks let him speak as the oracles of God." Jesus says, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18). Paul says the church is built on the foundation of the prophets and apostles, Christ being the chief corner stone. He also says, no other foundation can man lay. Then, are you building in the church of Christ which was built on the rock, or are you building in some human church that has been built on the sand ?

I should also remember that nothing but a converted membership can be built on the rock. Many of my brethren have made mistakes at this point, in seeking for numbers in their meetings instead of teaching them the truth before building them in.

Not only am I known as a fellow-builder, but as a fellow-worker. If I am a worker, having fellowship with all the other workers, God has ordained that one brother should not be burdened and another eased, but that each one must give or work according to his ability. You have the ability to give, and if you have been prospered ten dollars and give as though you had been prospered five dollars you He to the Holy Ghost as Ananias and Sapphira his wife did. You are not a fellow-worker, and can not listen for the welcome, "Well

done, good and faithful servant." Neither will you hear it said, "Enter, thou, into the joys of thy Lord."

I am called upon to be a fellow-soldier, and the very word soldier carries with it the idea of fighting. Remember I am not only to put on the whole armor of God for self protection, but I am to carry the sword of the Spirit which is the word of God to enable me to fight the enemy. That soldier who goes on the battle field with an unloaded gun, or one who never shoots his gun, or one who is begging all not to shoot so as to hit the enemy is a disgrace to the army. Yet I go to many places where many of my brethren claim to be soldiers, but they have not shot a gun at the enemy in ten years, and begin to plead with me as soon as I get there, and beg me to be careful not to shoot any gospel gun toward Baptists or Methodists, or "outsiders," for if I do and a gospel shot hits one, they claim it will hurt his feelings and make him mad and he won't come to church again. Many church members are more fearful of hurting the feelings of their sectarian neighbors, and regard their friendship and love far above that of God in whose army they claim to be fighting. Brother, do you belong to this class? Then can you claim you are in fellowship with God, when you refuse to teach the gospel to those who are the Lord's enemies, who are not only building on the sand, but are spending their time and talent in cultivating the human plants, or human churches that Christ states shall be rooted up?

We are represented as fellow-pilgrims, having no continuing city here, only passengers from time to eternity. Then the question that concerns us is, what kind of record will we leave? Some men's sins and good works go before to judgment, others follow after. Napoleon Bonaparte lived, served his day and died. He left a record behind him of overthrowing nations, subduing empires, making more widows and orphans than any other man who ever ruled Europe up till his time. No one can say the world was benefitted by his life. The effects of his life have built no schools, erected no orphans' homes, have not fed nor clothed the widows nor helped boys nor girls out of troubles.

John Wesley, the founder of Methodism lived and died almost contemporary with Bonaparte, and when he died his influence was felt in the hearts of 87,000 Methodists. Wesley has been dead for more than one hundred years, and while the world has almost forgotten that such a man as Bonaparte ever lived; yet Wesley is living in the hearts of 10,000,000 men and women today. Schools, orphans' homes, supporting the widows and the aged, as a result of Wesley's work can be found in most all civilized nations on earth. Then, as a pilgrim which record would you desire to leave behind.

Finally, all soldiers, at times, must throw out guards, or watchmen, to note the coming of the enemy. Then, remember we are all fellow-watchmen on the walls of Zion, watching for the enemy that we may give the alarm when we see him coming.

If a man will hear the word of God as taught by Paul (Rom. 10:17) and will believe that Jesus is the Christ, as taught by John, (Jno. 20:30-31) and will forsake his sins. as taught by Christ (Luke 13:5) confess the Savior (Matt. 10:32) and be baptized for the remission of sins as taught by Peter (Acts 2:38) then he comes into fellowship with God, and in coming into fellowship with Him he comes into fellowship with all God's children.

Then he lives the life of work, love, and sacrifice while in this life with the promise of a home in the city of God.

SERMON 35.

TABERNACLE SERVICE

(Heb. 9:1-6).

We have before us a diagram representing the worship of the Jews, from the giving of the law till Christ came and filled his mission on earth.

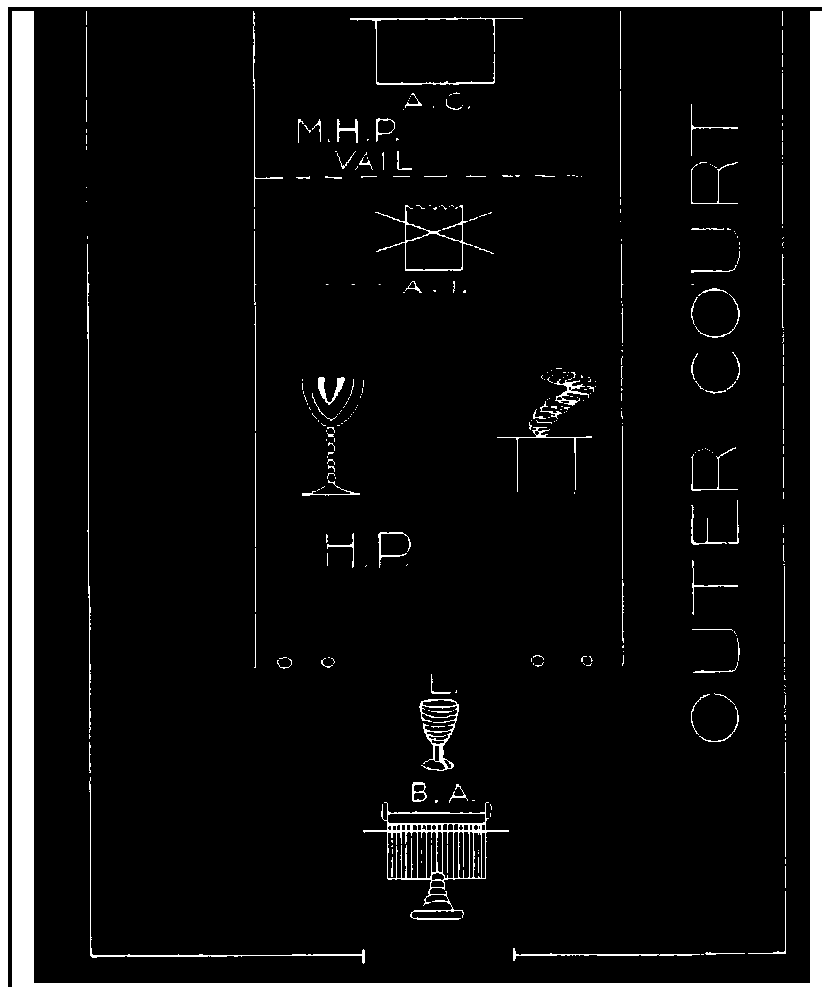
In Hebrews, eighth and ninth chapters, Paul describes the tabernacle and its service. In Exodus, twenty-fifth chapter, a full description of the tabernacle, with its dimensions and order of worship, is given.

The tabernacle and its worship gives us a perfect type of the church of Christ, when it was established on earth. The tabernacle is the type, and the church the antitype.

In order to understand the church in its true sense, It may be well to look at the type, which will show us plainly what the church was when it was ordained among the children of men.

Should we find in the Bible that the tabernacle was a true type of what the church should be, we can lay it down as a type, pattern, or standard, and examine all modern churches by it, and see if any come up to the divine standard *of* measurement. If the pattern fits none of them, we must then conclude there is no church of Christ on earth today. But if we find some churches that come up to the divine rule we know they are churches of Christ. As Jesus the Christ has promised salvation to none others than citizens of His kingdom—those who are members of His church—it is a matter worthy of examination for all seekers of truth to examine the church, and themselves also, by the divine standard, and see if they can claim to be members of Christ's church.

We notice on the extreme east of the tabernacle, the altar upon which their sacrifices were made. This altar was located in front of the holy place, and was called the altar of sacrifice, because upon this altar only did they burn their



animal sacrifices when they came up to worship God (Exodus 28:8).

After leaving the altar of sacrifices to enter the holy place, you will observe that the laver of water was located at the left of the door,, and used in the entire tabernacle services. When a man was to be made priest he was carried to this laver of water, and his entire body was washed with water. Then the priest's robes were put upon him. after which he was expected to do the work that God had ordained for the priest to do (Ex. 40:12-15).

Next we pass into the holy place, and on our left immediately after entering we find the golden candlesticks, with its seven lamps burning to give light to all the worshipers on the inside. It was the duty of the priest to snuff these lamps, replenish them with oil, and see that they burned all the time. As this was an age in which people worshiped God by sight, it was necessary that these lamps should continue to burn; for God had ordained them, and nothing else, to give light to the worshipers worshipping Him in the holy place (Lev. 24:1-5).

To the right of the door was the table containing the twelve loaves of shew bread, and the pure frankincense which was always used with the. shew bread. These twelve loaves represented the twelve tribes Of Israel, and the priests must remove these twelve loaves and replenish them every Sabbath day. This they had to do before the Lord continually (Lev. 24:5-10).

In the back part of the holy place was the altar of incense (not the altar of sacrifice) and on this altar we find the priests were commanded to burn incense every morning and evening, continually (Ex. 30:1-10).

This completes the tabernacle service for the outer court and the holy place. But above this we find the high priest once every year went into the most holy place with blood which he offered for himself and for the errors Of the people' Also, in the most holy place we find the law on two tables of stone, Aaron's rod that budded, and the pot of manna were kept (Heb. 9:1-10)

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Thus we have briefly called attention to the tabernacle

service as it was established among men. This order of worship continued for about fifteen hundred years, and is recognized as being a true type, or pattern of the church of Christ in its purity when it was organized.

Having the pattern before us, we can safely lay it down as our governing standard, and see if any church can be found like it today.

First of all, I call attention to the altar of sacrifices', placed in the outer court, where the Jews were commanded to offer the best things they had. This was truly a sacrifice. Convicted of sin, the Jew brought his lamb to the outer court, confessing and repenting of his sins. He laid his hands upon the head of the victim, killed it, and the priest presented the offering. So it is in the antitype. The sinner is convicted of sin in rejecting the Son of God, comes to Christ as his great sacrifice, and accepts him as his great sin offering. As the priest did not stop at the altar of sacrifice, neither must the sinner stop at the altar of faith, and claim that he is justified by faith only.

But after performing the altar service they started toward the holy place. So with us, after believing with all our heart that Jesus Christ is the Son of God, we are prepared to turn from, or forsake our sins. This is repentance. Before entering the holy place we learned that the priests had their bodies washed with water. So are we taught that "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, we are to draw near to God, in full assurance of faith (Heb. 10:22). To this agree the words of the Son of God who taught: "He that believeth and is baptized shall be saved" (Mark 16:16). Peter says, "Repent and be baptized for the remission of sins" (Acts 2:38). This being true, we are necessarily forced to conclude that all churches who place baptism on the inside of their church, instead of on the outside as the last act of entering the church, as taught in the word of God, cannot be churches of Christ. Neither will obedience to their rules make men and women Christians, nor add them to the church of God.

As we have passed into the holy place, which represents the church of God on earth, we now call attention to the

worship there. We notice the lamp located on the left as the only means of giving light that was ordained by God. This properly represents the word of God, which is recognized as a lamp unto our feet, and a light unto our pathway (*Ps. 119:105*). As the lamp with the oil burning through it was used in the tabernacle service to give light to the worshipers, so is God's word, with the Spirit cooperating, used to give us light in our worship of God. Moses was commanded to make all things according to the divine pattern shown him in the mount, and could not change any thing—not even did he have power to cut out holes around the tabernacle to admit more light to direct their worship, but they must use the light God had given. So it is in the Christian worship. No man can go beyond what is written to get up creeds and disciplines to direct the worship in the house of God, without bringing condemnation upon themselves.

We call attention to the table of shewbread, situated on the north side of the tabernacle, which is a type of the communion service placed in the church of the living God. They had twelve loaves, representing the twelve tribes of Israel; we have one loaf, representing the one body of Christ. They were commanded to remove the bread every Sabbath day; we are taught that the disciples came together on the first day of the week, in apostolic times, to break bread (*Acts 20:7*).

Also we are commanded not to forsake the assembling of ourselves together, as the manner of some is (*Heb. 10:26*). We find beyond the lamps, and beyond the table, the altar on which incense was burned every morning and evening. As to its meaning, John represents the incense as the prayers of the saints. In this you find the altar of incense located near the mercy seat, which shows that in prayer the child of God should ever be nearest Him.

This completes the symbol of the church to the tabernacle service in this life; but beyond all this you notice the most holy place, which represented heaven itself, where Jesus, our high priest, is gone, to make eternal redemption for us (*Heb. 9:24-28*).

If we examine the record concerning the first church

at Jerusalem, we will find all these things thus fulfilled. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread and in prayer (Acts 2:42) To continue in the apostles' doctrine is to continue to study and practice the word of God. To continue in the fellowship is to continue to contribute into the Lord's treasury on the first day of the week, as God has prospered us for the advancement of the Master's kingdom in this world. To continue to break bread and pray, is to continue to do what God has commanded.

Brethren, are you doing these things? Remember that just as long as the primitive church did these things, they were of the same mind, speaking the same things. But when their love for these things began to fail, then one innovation after another began to be introduced until, in many places the true church of Christ was hidden by these innovations of man.

But now as this fully represents the church as it stood in its primitive state, suppose I remove the table from the sanctuary, and place it between the laver and the altar, in the outer court, and strike a proof-sheet while in that place You say it is wrong, because it would invite the unbaptized to the Lord's table. So no church that places the communion table there can be the church of Christ. But suppose I place it a little farther east, even beyond the altar of sacrifice, it would be wrong again; for even unbelievers could eat at the Lord's table then. We see, then, it is best to leave the Lord's table in the Lord's house, where the Lord placed it.

Again, I might take the sacred altar of incense, and place it between the altar of sacrifice and the laver; then I would be calling upon the unbaptized, and teaching them that they could draw near to God by prayer, and have their sins forgiven without going to the places where God offers pardon. Or, I might place the altar of Incense beyond the altar of sacrifice, and this would only teach that a man could draw near to God by prayer, even if he were an unbeliever. But, in so doing, I would overthrow the church of God.

With as much consistency, I could move the laver inside the church, and baptize a man because he is a Christian. Or

I could remove the laver beyond the altar of sacrifice, and baptize the unbeliever, or the infant, and call it scriptural baptism, as lawfully as I could move it into the holy place, and call that scriptural baptism. In either case I would disarrange the divine order, disannul His commandments, and make my obedience to them of none effect.

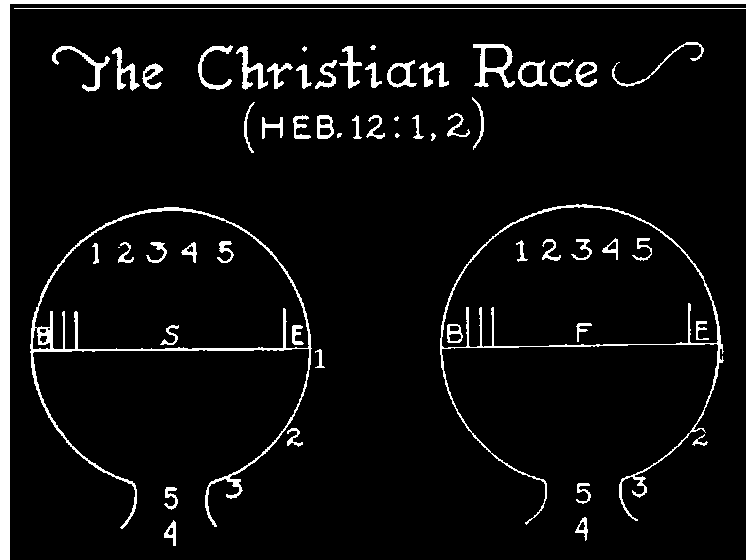
Brethren, it is unsafe and unwise to make any changes. Better let things stay where God has placed them. Obey as He has commanded, and peace and happiness will follow.

But what shall I say to those on the outside of the holy place?

Dear friends, the only way pointed out to reach the most holy place is through the holy place. And while you may object to the way many are doing in the holy place, (the church of Christ) your objections will never place you any nearer the home God has promised to those who love Him.

Then, will you not hear His call, accept His invitation, obey His commands, and come to Him and be saved? Why not come? Why not come to Him now?

SERMON 36



It is interesting to look at life from different standpoints, and reason from different positions, to arouse an interest in the minds of all. This method of teaching was never more fully demonstrated than it is in the work of Christ while here. There is scarcely any occupation of which we have knowledge but what we can find Christ addressing us from that subject; hence we find that when He was here He always reasoned upon the subjects with which his hearers were familiar, and in which He knew they were interested. While talking with farmers He would say the kingdom of heaven is like a man calling laborers into his vineyard; when with fishermen, He would tell them the kingdom of heaven is like a fish-net; and when with carpenters He would tell them the wise man would dig deep, and build his house on a good foundation. From these different standpoints we see him arousing an interest in the minds of those who heard Him.

Not only did Christ use this method, but we hear Paul representing the life of a Christian as the life of a soldier

and representing Christians as members of the same family, and all as lively stones in the same building, and all as pilgrims or travelers, and as all running in a race, hoping to obtain the reward at the end of the Christian race.

Having all these different channels before us, each man looks down the one in which he is most interested, and finds out the work he must do to finally enter into that rest that remains to the people of God.

With these thoughts before our minds, we now come to look at the Christian life from the standpoint of running in a race, hoping to obtain our reward after the race is run. In order to understand this subject properly, it is well first to call attention to some thoughts associated with the Olympic games, upon which our lesson seems to be based. If we can, from an historical standpoint understand the law that governed those games, and those who ran in them, and know that the apostles frequently alluded to the same to impress upon us the importance of observing the Spirit's law, we will be greatly benefitted by the same.

First of all, I call attention to the fact that all these races took place inside of an enclosure, as represented in the diagram on the left; the people ran by sight, as represented by the letter S; the judge sat at the end of the race to watch those who ran. Notice all these items in the diagram. It was the duty of the judge to lay off the race track on the inside of the enclosure, give the law that should govern them, and take his position at the end of the race track to see that all ran according to the law.

The second thought we notice is that he selected heralds, and sent them to different parts of the earth to tell the time when, and the place where these races were to be run. As they went out, sent by the judge, it seems that they made no mistakes as to time and place, because they all received their authority from the same judge, and were compelled to speak the same thing.

I observe as incidental items as they went out proclaiming their mission (1) that people heard them, (2) they believed their story, (3) all who wanted to run in the race or to be spectators, left their respective countries, and went to

the place of running, (4) all who ran in the race subscribed to the rules of government in the same, (5) they were then admitted through the door, into the enclosure where they expected to run the race. After briefly mentioning these incidental items (we now consider the third principle in our lesson, which relates to those who ran in the race, and the law governing the same). These games reached such magnitude that no one but a free-born Roman citizen was permitted to run in the race, and he had to observe the closest rules of training for months before he was admitted to the race track. Then all the garments he had been wearing, or the weights he had been running with to develop his physical strength, had to be laid aside, if they in any degree retarded his--progress, or hindered his running. After all these things were seen after and complied with, he was then admitted upon the race track, expecting to run.

As a fourth principle we consider the friends and enemies who surrounded the race track. When the young man could see the great throng of witnesses surrounding his race, many desiring his downfall, and many hoping for his success, this would stimulate him to run with all his power, hoping to come out as a victor at the end of the race.

The fifth and last item I shall notice was the crown given to the victor at the end of the race. While it was only a crown of olive leaves, plaited and put upon his head by some loved one, yet it carried with it the love and promises of many besides joy to himself.

We have noticed all the important events connected with those games, and, having them before our minds, we now make the application from a Bible standpoint, and try to deduct some lessons of admonition for the child of God who is running the Christian race for glory and rest after life's toils are over.

As those races were run on the inside of an enclosure, so must the child of God run the Christian race on the inside of the church of Jesus Christ. Some may claim that they can live just as good a Christian life outside the church of Christ as in it. But remember, dear brother, that the promises are to those in Christ's kingdom—not to those on the outside.

Remember, too, that Jesus purchased the church with His blood; and if you run and win the crown outside the church, you win it outside the purchased possession—outside the blood of Christ. Then by whose blood and power will you win said crown?

In the application of our lesson we have—First, a judge, as they had one. After our Judge completed the divine side of human redemption, He sat down at the right hand of the throne of God, and there observes our running, expecting to give us the crown after life's race is run.

Upon this proposition we need not to argue, for the truthfulness of the same you will find taught in Hebrew 5:9 and 12:1, 2.

In application to our second principle we find Jesus selecting the apostles, and sending them to all the world to preach the gospel of salvation, and lay down the conditions on which all can run and obtain the crown at the end of the race. In their teaching we might notice incidently, as in the Olympic race, (1) People heard them. (2) Many believed them, (3) Many turned from their sins (which means repentance). (4) Those willing to accept Christ as their Savior, confessed him before men, (5) and were baptized by his authority. These five acts of obedience brought them into the kingdom of God's dear Son—to the place of running, to the race track, where all Christians are expected to run.

This brings us to our third principle, as to who should run, and how should they run.: Remember that no one but a child of God (a Christian) can run the race, with the assurance of the crown when the race is run. As God has ordained a spiritual law to make us Christians, all should examine themselves by the divine standard, to see whether or not they are children -of God. If you are, remember that you are expected to lay aside every weight. Now, brother, what is your weight? Are you trying to carry the world with you to heaven? Do you try to hold the church in one hand and the world in the other? If that is your weight you must lay it aside. You cannot serve God and man more. If your treasure is in this life your heart will soon be there also. Then lay it aside. But then we must also leave off the sin which

cloth so easily beset us (Heb. 12:1, 2). Along this line there is work for all. Brother, what is your besetting sin? Sin is the transgression of law, and in the sight of God there are no big nor little sins. When you examine drunkenness, lying, theft, fornication, adultery, evil-speaking, envy, hatred, malice, and many other sins, remember, dear brother, you cannot condemn those who may be guilty of one, while you, yourself, are guilty of another. Which of these sins beset you? You must lay it aside. The God of the Bible requires it, your eternal happiness depends upon it.

After examining ourselves from every standpoint, and finding out the sins by which we are so easily tempted, and striving to lay them aside, we are commanded to run. But how? Run with patience. But one says, "I have no patience." True, dear brother, but patience belongs to the line of Christian graces, and must be added. In all the ordinary affairs of this life you know how to add before your supply is exhausted, and certainly we should exercise equal judgment in divine affairs. You must learn to run patiently all the time, and not only during protracted meetings and summer time; for Jesus is watching your conduct, and expects to reward those only who patiently run.

After learning how we must run I call attention to the fourth principle, as that which prompts us to run—the crowd of witnesses surrounding us. The apostle looks upon the members as being so great that they are beyond number; hence he calls them a cloud of witnesses watching the race.

Dear brother, many friends are watching your Christian race. Their prayers are ever going up in your behalf. Many a kind and loving heart is sad at your downfall. Will this not stimulate you to run? Many enemies are watching you who would rejoice to see your downfall. Your downfall would be their delight. Many temptations and pitfalls do they secretly throw before you, and when you fall it is just as they expected—just as they wanted. So they often laugh at your calamity. In your walk among the children of men, in your talk in your conduct, and in your zeal for the Master's cause how careful should you be to bring no reproach upon the blessed Son of God. Your downfall may result in harm

only to yourself directly, but, oh, how many are watching you! How many may become discouraged and fall by the wayside on account of your downfall!

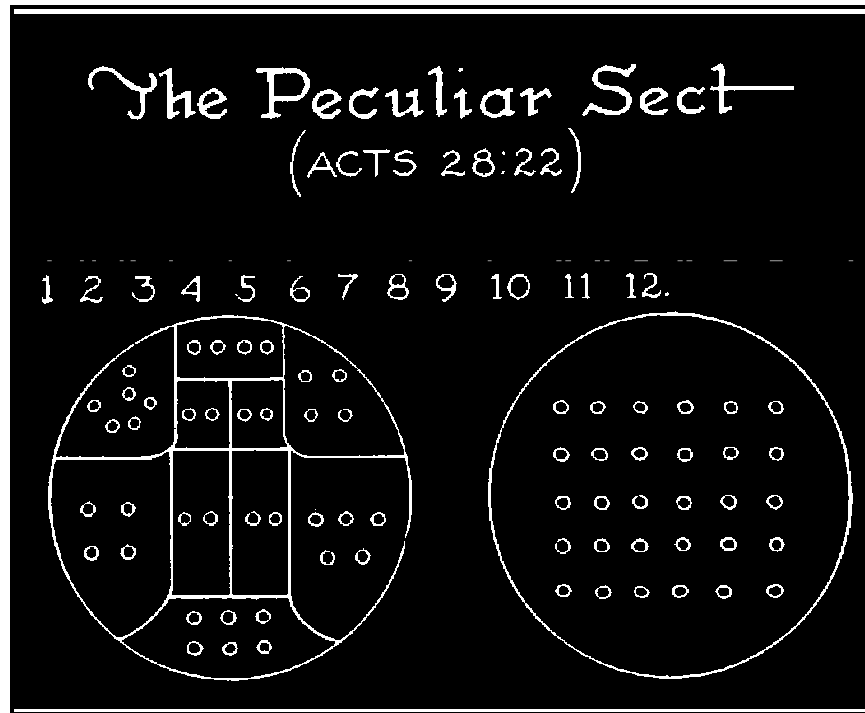
Not only are the children of men watching you but think of the heavenly host. Jesus, the Captain of our salvation, seated on the right hand of the throne of God, is watching your conduct. Think of the angels who would rejoice to see you come. It may be they are witnessing your race to glory. With all these things to prompt, dear brother or sister, run bravely, run patiently, run earnestly, the race set before you, looking to Jesus as the crowner and finisher of our faith.

The fifth principle in our lesson is a crown of righteousness that fadeth not away. This life is full of failures. From the cradle to the grave we meet them all along the way. The brightest crowns of earth soon fade and are gone; the brightest days are followed by the darkness of night, and all our earthly joys are soon gone. But blessed hope to cheer our souls, Jesus has promised the faithful runner a crown that fades not away.

Then let us as brave soldiers on life's battle ground, fight the battle of life, knowing that we will come off more than conquerors, by and by. Let us, as laborers, work while it is day, for our rest will surely come. Let us as pilgrims run this race, knowing that a reward awaits us in the paradise of God. How grand and how glorious to know that when life's journey is past a crown of righteousness will be our final reward.

To this end let us all strive, work, and wait; for our rejoicing will come in the great beyond, in the city of our God.

SERMON 37



As this is an age of churches and societies, and as religious institutions are erected all around us, it is sometimes necessary to stop and inquire into that religious sect we read about in the Bible, and find that it is today, like it was then, everywhere spoken against. As all churches have a beginning and have a name by which they are known, it may be well to first inquire the name of the church we are trying to find. Knowing that it is hard to find a correct history of any religious organization from its enemies, we shall, in this investigation, not look among other people for the true history of the church of Christ.

If a man wants to learn the history and doctrine of the Methodist church, he will inquire among its friends—he will go to the Methodist histories and to the Discipline for information. If a man desires the correct history and doctrine of the Baptist church he should read Baptist articles of faith, and Baptist historians. So it is with the church of Christ.

If we want to find its doctrine and history we must read the Bible to find it.

Paul was often called upon to give an account of his faith, and at Rome the church was looked upon as a sect everywhere spoken against. It is to that church and its doctrine I now call special attention.

1. It is the church of Christ as founded by Him, afterwards written to as the church of God (Matt. 16:18; 1 Cor. 1:2).

2. The foundation of this church was to be laid in Jerusalem, after the stone had been tried; after the covenant with death was disannulled, and the agreement with hell was abolished; after they made lies their refuge, and hid themselves under falsehood (Isa. 28:14-16). All these things were literally fulfilled in the life, trial, crucifixion and resurrection of the Son of God.

3. This church was to begin its work as a live organic body, having authority to teach remission of sins in the name of Christ to all the world, and was to begin at Jerusalem after they were baptized with the Holy Ghost (Luke 24:49; Acts 1:4, 5; 2:4).

4. This church first preached the gospel by which we are saved, in Jerusalem, and promised salvation to those who would believe and obey its teaching (Matt. 7:21; 12:23; Acts 3:22-24)

5. After hearing all things commanded them by God, people were expected to believe it with all their hearts in order to be accepted of God (Heb. 11:6).

6. After believing all things commanded them of God they were expected to repent, as God had commanded all men to do that (Acts 17:30).

7. In repenting, or turning from their sins, they were expected to let the outside world know that they had accepted the teaching of the Son of God. So what they had believed they were required to confess, "for with the mouth confession :.. is made unto salvation" (Rom. 10:8-12)

8. After they confessed with the mouth what they believed in their hearts, the God of the Bible required them to be baptized for the remission of sins.

9. In doing this they had the promise of the forgiveness of all past sins.

10. As Christ was recognized as a proposition through faith for remission of sins that are past (Rom. 3:25) they then became citizens of the kingdom, children of God, spiritual, governed by the Spirit of life in Christ Jesus walking by faith, not by sight.

11. Those who were added to the church continued steadfastly in the apostles' doctrine, breaking of bread, in fellowship and in prayer (Acts 2:42).

12. All of them tried to work out their eternal salvation with fear and trembling, realizing that it was God working in them to will and to do of his good pleasure (Phil. 2:11, 12).

These twelve propositions came into every scriptural congregation organized in apostolic times. Then they were of the same mind, speaking the same thing; then they would strive together to keep the unity of the Spirit in the bond of peace. They recognized the thought that there is one Lord, one faith, and one baptism; one body, or church, in which Christ is head, and all members of His body; one building, built together on the same foundation; one vineyard, in which all were working together for the advancement of the Master's cause; one army, in which Christ was captain, and all members soldiers, fighting with the whole armor of God on.

What was the result?

Profane historians tell us that in seven years' time the church at Jerusalem numbered 40,000 members; that in thirty one years' time 300,000 disciples were numbered to tell the story of Jesus and His love. Heathen temples soon began to be vacated, heathen mythology began to give way, and heathen gods began to fall before the King of Peace. Warriors began to lay down their carnal weapons, and preach the story of the cross. In Europe, Northern Africa, and Asia Minor was the story heard.

Notwithstanding there was no society for three hundred years to send out missionaries, save the church of Christ, Christianity triumphed above all outside opposition. The church of Christ is a divine society within itself, able for the accomplishment of all good, equal to every case of emergency, gov-

erned only by the Spirit. But alas! This state of affairs did not stand.

Notice that the diagram containing only the round dots represents the church in apostolic times, when men were governed only by the word of God, and that each dot represents a congregation containing all the twelve items mentioned. Certainly it would be a great pleasure to belong to such a church.

But alas! Three hundred and twenty-five years had hardly rolled upon the scroll of time till men began to add to and take from the word of God. What was the result?

One man said, "I don't like all that is in the Bible." So he took his theological pen, ran through the Bible, and cut off the part he believed. As a result he had to get up a creed, attach some name save Christian to himself, and some name save the church of Christ to his church, to show the world that he did not believe the whole Bible. Had he used no other name than Christian it would have suggested that he took the whole Bible, like the name Mormon is suggestive of Mormonism, and the word Democrat suggestive of Democracy. Then is when the bad work of division began.

The next man, not liking the first man's church, got up one of his own with a different creed and name, until finally the church of God was lost sight of by the doctrines and commandments Of men, till at the present day we find over four hundred religious institutions, governed by the commandments of men, where the glorious church of God should be.

Sometimes it has been ours to see the wife in one church, the husband in another, the daughter in another, and the son in another. The wife could go to hear her preacher preach, and commune, but could not invite the preacher home with her for fear he would hurt her husband's feelings. The husband could do the same about his preacher. They could read in the bible that what God had Joined together, let not man put asunder, yet in their religious life man had put them asunder. They could not be of the same mind, nor speak the same thing. As to bringing up their children in the nurture and admonition of the Lord, the devil had closed their mouths against talking of the Bible, for fear that wife or husband would not like for the child to become a member of the other's church,

and the child was turned loose upon the world without religious instruction. The father and mother could not be zealous members of their respective churches and life, religiously, in many cases, proves a failure to them here, and certainly in the life to come.

This is sad. What is the remedy? Reformation? This I deny, for such a thing as reformation in religion or politics is something unknown to history.

Political governments exist until they become so corrupt that they are overthrown, and other governments are built upon their ruins.

Turn to religion. Luther tried to reform the Catholic church. Luther is dead and gone. You see the success of his effort by the Catholic church being today just where it was then.

Wesley tried to reform the High Church of England. Wesley is gone. The High Church of England is today, just what it was then.

Campbell tried to reform the Presbyterian and Baptist churches. Campbell is dead and gone, but those churches, are today what they were then.

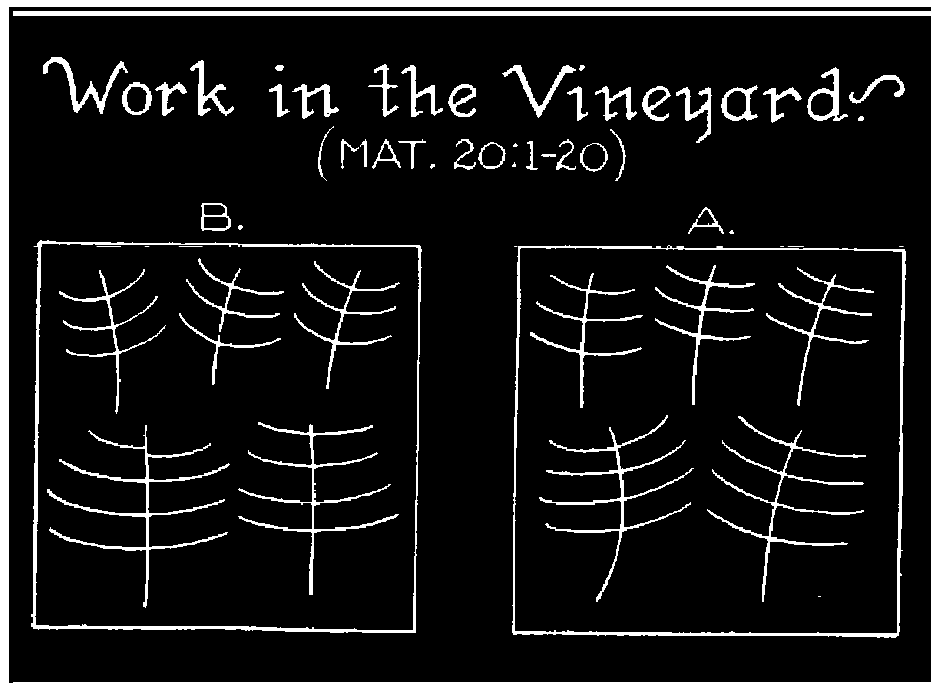
Seeing that efforts at reformation have, in all cases, failed, we conclude that it is not the remedy to try to reform any sectarian church, but rather restore, by giving to the world the same gospel, the same doctrine, and the same religion that was established by Christ and the apostles.

This is what Ezra and Nehemiah did when Israel fell, and the Jews wandered into foreign nations. They did not stay there to reform the nations, but raised the cry, called for volunteers, and went back to Jerusalem, and built up the city, erected the ancient manner of worship and worshiped God like their fathers had done one thousand Years prior to that time.

Then, what say you, dear friends, to becoming a co-laborer with that peculiar sect everywhere spoken against? Do you wish to become a Christian—nothing more, nothing less? Do you desire to be a member of the church of Christ?

Then will you not hear His call, accept His teaching, come to the Son of God, and be saved?

SERMON 38



Many are the parables found in the Bible taught by the Son of God from different standpoints, illustrating all practical points in the religion of Christ.

In this lesson we find him taking a parable that all farmers are familiar with. Knowing that man must work where required by the proprietor to get the reward. Jesus reckons the life of a Christian from that standpoint.

But a few thoughts incidental to the lesson we will notice:

1. Notice that the reward was promised after (not before) the work was done. The same thought is true in the church of God, when we are commanded to do good to all while we have opportunity, and not to become weary in well doing, for in due time we shall reap if we faint not (Gal. 6:8-10).

2. We notice that the work upon which the reward was predicated must be done in (not out of) the vineyard. This should forever settle the mind of the moralist, who is continually arguing that there are just as good men out of, as in the church.

Admit that proposition to be true, then ask

yourself the question, does Christ require us to work inside or outside of His church? It inside, no man is doing His will who works outside. Neither was the reward promised to an outside worker.

3. There might have been many vineyards where they were, but it A hired workmen in his vineyard and they worked in B's vineyard instead then A was under no obligation to pay them for their labor. The same thought is true in the church of the living God. If Jesus calls us to work in His vineyard or church, and we go and work in some human church, or human society not found in the word Of God, then Jesus is under no obligation to give us the reward.

Therefore it is not enough that you belong to a church, but do you belong to the church that Jesus built? In becoming a member of this church you do so by faith and obedience to His word. Nothing short of this faith and obedience ever makes us children of God.

But as this lesson is intended for those who are servants in the vineyard, I will dwell upon the work we must do there.

Why should I work?

Because my eternal happiness depends upon the same (Phil. 2:11-12; Matt. 25:16-30). God has called me to work. not to play.

Remember that every call from the third to the last hour was for workers. There is no place found for idlers in the kingdom of God. Then, dearly beloved, if you have heard the call, go into the vineyard and work for Jesus while there. The church expects you to do your part, and this outside world which is judging the system of Christianity through the practice of its adherents, expects you to work in the vineyard of the Master. As Adam and Eve were placed in the garden of Eden to dress and keep it, so God has called you to His church, and expects you to work till He comes to call you home.

Then, if I am called to work, and not to idle, I ask myself the question:

2. What kind of work must I do?

Examine yourself and see what you are able to do. Are you able to preach? It true, go; if not try to help someone

else to go. Are you able to teach as an elder? If not, study and prepare yourself. The church is a body, and all are members of that one body, and each member should try to help another. Perhaps there are some sick, or some in trouble or some one not working that you could influence to work. Do all you can—learn to sing, learn to pray, learn to talk of Jesus and His love, and from a thousand different channels you will find work to do.

3. How much work must I do?

In this you must be the judge. The man who had only one talent, and did not improve that, had to give an account for the same. While you may not be able to do much, yet God calls upon you to do what you can. If a man is able to improve ten talents, and improves only five, he has no more promise of heaven than the man who would not improve one.

God holds you just as responsible for your financial ability, as He does a man for his intellectual ability. Then, be up and doing that you may finally be eared.

Under the government of the Jews, God required them to give one-tenth of all they made. Does God think less of His church now than He did then? If not, can you be saved and give less than they did then? I have serious doubts about a man's salvation who gives less than one-tenth of all he makes. Do you know how much you do? Do you know how much you give? Look at the numbers in the vineyard. Some look to be strong; others are weak, broken off and dying. How much have you given to bring them back to life? What have you done to bring the wanderer home to God? The reckoning will surely come, and how sad it will be if you are not found working when the time comes!

4. When must I work?

You have no promise of being able to work tomorrow. Are you able to work today? While you have opportunity do good to all. Today's opportunity may not come tomorrow. Many lives are lost and many souls are ruined in waiting till tomorrow to do things that should be done today.

Then let us work while it is yet day, for the night cometh when no man can work. If you see no opportunities make

them. This world is full of opportunities for working men, and he who desires to work need not wait.

5. What is the final end of those who do not work?

You will find the answer in Matthew 25th chapter, in the case of the unprofitable servant. He had the same opportunity as the others had in the same vineyard. He had the same master, and expected to have the same reckoning, but was so afraid that he would do something wrong that he did nothing, and was cast into outer darkness where there is weeping and gnashing of teeth.

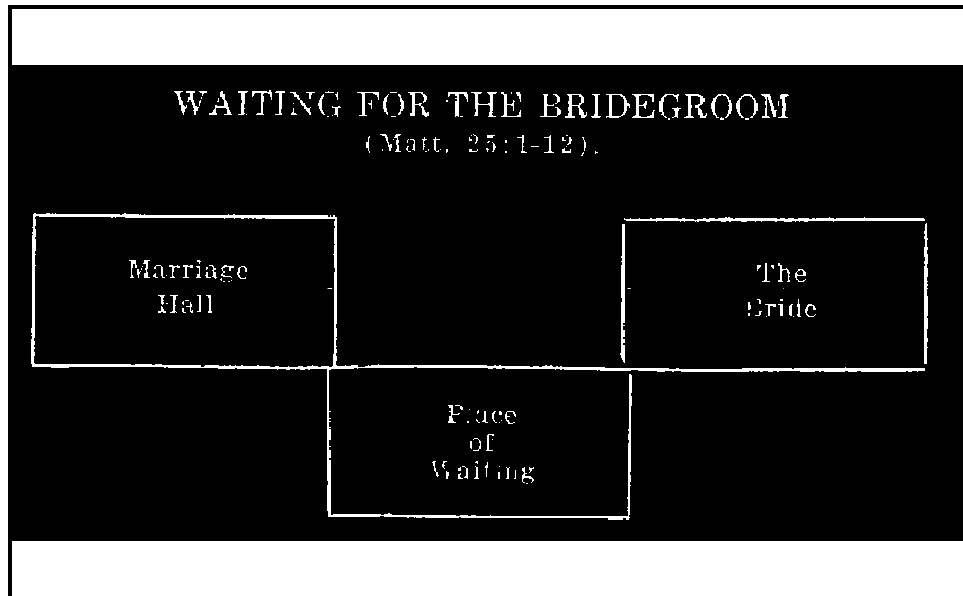
Again, ten virgins were invited. All had lamps, and at one time all were burning; all had the same invitation, and all heard the call; and all started to go, but, sad to note, five of them had not been careful enough, and were cast out into the darkness of night, and failed to enter into the marriage had.

6. What will be the reward of the man who is a faithful worker in the vineyard of the Master?

We learn that Jesus has told us of a city whose maker and builder is God; whose streets are paved with gold; of that place where sweetest music shall be heard and where the purified shall forever dwell; of the tree of life from which the sons of God can eat fruit and live forever; of the home of the soul where loved ones together shall dwell.

Do you want to be there? You can if you will. Why not, then, labor and toil on while here, that when life, with its conflicts and sorrows, fond expectations and disappointments, shall close the angel of death shall kiss the eye lids down to rest, and you will be at home in the city of our God.

SERMON 39.



Many of the parables of our Lord we find a little hard to understand. This grows out of the fact that many of them are based upon the customs and practices of that country to which we are now strangers. When we find a parable, the meaning of which is obscure to us, because we are not familiar with the custom upon which said parable is based, we have only to turn to ancient history and learn the peculiar practice of the thing upon which the parable is founded, and then all things will be plain to us.

This is certainly true of the parable before us. If we understand nothing about ancient marriages, and supposed they were celebrated as ours are, the meaning to us would be lost.

At that time you will find that the custom of marriage celebration among the Jews was on the plan of the diagram before you.

1. The home of the bride was usually the place where the marriage took place.
2. The marriage had was prepared by the bridegroom, where all went after the marriage, and spent a time in music and rejoicing.

3. The place of waiting was where virgins who had been invited by the bride and groom went and tarried till the marriage procession came along. Then they fell into the procession with their lamps burning, and singing till they reached the marriage had.

Sometimes the procession would pass the place of waiting during the first watch of the night, sometimes, the second watch, and sometimes the third watch, so, in order to have all ready to fall into line when the bridegroom came, a messenger went before proclaiming, "Behold, the bridegroom cometh. Go ye out to meet him." As the lateness of the night frequently caused them to sleep, it was necessary that they carry more oil with them besides what was in their lamps, (as their lamps were small) so when the messenger called all could refill the lamps and be ready. When one failed to make ample provision for her lamp, and did not reach the had with the procession, the door was closed and she was left on the outside.

This explains the condition of the five foolish virgins, who were not admitted into the had.

We have briefly stated the custom upon which this lesson is based. We now proceed to make the application:

As the bride and groom married at a certain place and time, so we find it in regard to Christ and His church (Rom. 7). Paul teaches that the law has dominion over a man as long as he lives, but when the man is dead the woman is at liberty to marry again. In like manner did he teach the Roman brethren, that they had become dead to the law by the body of Christ, that they should be married to another, even to Christ, who was raised from the dead. Then we find the church was married to Christ after (not before) he wee raised from the dead.

Again, he taught that the man is the head of the wife, even as Christ is the head of the church (Eph. 6:23).

As the bride could send out her servants to prepare and go to the place of waiting, and be ready to go into the marriage had with the bridegroom, so does the church, the bride of the lamb, hare power to send out her servants, and call all

who will to prepare and come to the place of waiting, to enter in at the last day.

This preparation is nothing more nor less than becoming a Christian, a child of God, according to the law of the Spirit of life in Christ Jesus.

Simply believing and obeying the gospel, the place of waiting is in the church—not in the world.

As to the manner of waiting all may do well to take heed.

1. As Christians, we are recognized as soldiers, and should wait with the whole armor of God on. We should wait with our loins girt about with truth, the breast plate of righteousness, the helmet of salvation, the shield of faith, with the word of God as the sword of the Spirit, to fight the enemies of our Lord.

2. We should wait as co-laborers in the vineyard, working together for the upbuilding of the Redeemer's kingdom.

3. We should wait as members of the same family— brothers and sisters in Christ—helping the weak, caring for the young, and speaking no evil of each other.

4. We should wait as lively stones in the spiritual building, fitly joined together, remembering that each stone is built there to occupy an important position, and if I who am ordained to fill that position, fail to fill it, it cannot be filled.

5. We should wait, watching, for we know not when Jesus will come. Then, dearly beloved, if we are not doing this will we not today commence to look well to these things, that Jesus may find us prepared when he comes. Should he find us watching and waiting, how great our rejoicing will be! The pleasures of this life can not be compared with the joy which Jesus will give us when we enter with Him there.

Our pleasures here only last for a day, and so often is the day of pleasure followed by such dread night of darkness, that our fondest joys and greatest hopes are swept away. But such will not be over there. Then have your lamps trimmed and burning that you may go with the Bridegroom when He comes.

SERMON 40.

HOW GOD ANSWERS THE SINNER'S PRAYER
(Acts 10)

G.	C.	S.	A.	W.	C.	B.	C.	R.	F.	H.	Sinner
Prayer											
Sinner											

No subject in the Bible teas come in for greater abuse, and is more misapplied than the subject of prayer. Especially during our summer meetings, you will find men in all the walks of life praying most earnestly for things impossible to obtain, and many things they do not expect to get, and for many things that would wreck the universe if God should hear and answer their prayers.

Other is a failure. Then, what are they? And which one, if In all this contusion the seeker after truth may ask himself the question, is it right to pray for salvation? Two theories along this line have been advanced. If one can be true the either, is in harmony with the word of God? One claims the sinner may approach God through the medium of prayer— God in one place and the sinner in another, and the line between the two takes the place of prayer; that the sinner and the church may pray together; that God will hear and answer their prayers, and save the sinner from his sins. Under this theory comes the mourners' bench system of getting religion which has been so popular for the past hundred years.

The other claims that God is the moving cause in man's redemption; that God's love is demonstrated by Christ coming to die for us; that Christ selected the twelve apostles and sent them out after being baptized with the Holy Ghost; that they preached the word of truth and established the church of Christ. All these items you will notice on the left of the

perpendicular line in the diagram, representing THE divine side of human redemption. From the sinner's standpoint, it is claimed that ho must hear—represented by the letter H. in our diagram, must have faith, must repent. must confess Christ, and must be baptized for the remission of sins. This, they claim, completes the scheme of human redemption, and by anything short of this no one can expect salvation.

Which way does the Bible teach? I select two examples of prayer in the Bible. God heard and answered both and saved them. There is no mall today, wanting salvation who cannot apply this answer to himself and be saved, just like they were.

1. Cornelius was a praying mall (Acts 10:2).

2. He was praying to know what to do to be saved, as the language of the angel shows.

3. His prayer was hears—went up as a memorial before God. He saw an angel and talked with him. Upon this experience of grace, Cornelius could have joined almost any sectarian church, for they would declare he was saved. Yet the Lord did not accept that experience, but told him to send for Peter, who would tell him words whereby he and his house should be saved. All things were fulfilled. Peter got there to answer his prayer. Now can we not apply the answer of Peter to ourselves, and do as Cornelius did, and be saved? But what did Peter tell him to do?

1. Peter preached the gospel to him, and fulfilled the mission of the Spirit. which taught that God had ordained through the foolishness of preaching to save them that believe (1 Cor. 1:21).

2. Cornelius heard him, and Paul taught that faith comes by hearing, and hearing by the word of God (Rom. 10:17).

3. Cornelius believed the preaching of Peter, as was demonstrated at the trial of Peter. who argued that God had made choice of him that the Gentiles should hear the word of the Lord and believe (Acts 15:6-9).

4. Cornelius repented of his sins after believing in Jesus. for we hear the apostles rejoicing that God to the Gentiles, had granted repentance unto life. when Peter related the circumstances to them (Acts 11. 18). .

5. Cornelius confessed the Son of God for Peter went to tell him what he must do to be saved, and Cornelius believed with all his heart. Paul taught that what we believe in our hearts we must confess with our mouth, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Rom. 10:8, 9).

6. Cornelius was commanded to be baptized (Acts 10:48). Why? Because Peter went to answer his prayer for salvation to tell him what he must do to be saved, and Jesus had taught, "he that believeth and is baptized shall be saved." Peter could not promise him salvation until he obeyed (Mark 16:16).

Thus we find one man praying for salvation, and a servant of God sent to answer his prayer. This man was saved by the gospel, and, in being saved by it, he had to hear, believe, repent, confess Christ, and be baptized by his authority. Is it safe for us to expect salvation on anything less?

We now take up Paul's salvation. Cornelius represents the best of moral men on one side, and Paul the chief of sinners on the other. Yet both of these men were religious men, which shows that a man may be religious, and at the same time not be a Christian, but may be even persecuting the church of God, as Paul was doing.

1. Paul was a praying man when Ananias went to him (Acts 9:11).
2. Ananias went to tell him what to do to be saved (Acts 9:6).
3. When Ananias got there he preached to him the gospel, which Paul claims is the power of God unto salvation to all who believe (Rom. 1:16).
4. Paul was commanded to be baptized and wash away his sins, calling on the name of the Lord (Acts 22:16).

But was that all that Paul was commanded to do?

1. Paul heard the teaching of Ananias.
2. He believed; for he was saved by the gospel, and afterwards taught that no one could come to God without believing (Heb. 11:6).
3. Paul repented; for he taught that God commands all men to repent (Acts 17:30):

4. Paul confessed Christ: for he taught that with the mouth confession is made unto salvation.

5. Paul was baptized to wash away his sins; for Peter commanded on Pentecost to repent and be baptized for the remission of sins (Acts 2:38).

Thus we have examined these two cases of conversion, and found them saved in answer to prayer, but that neither was saved according to the mourners' bench system of salvation. Then, dear reader, which way will you accept? One is from God, the other is from man; one is doing the will of God, the other is open rebellion in his sight; one is salvation at the end of obedience, the other is deception which prevents obedience.

You may ask me if I don't think it is right to pray for sinners. Certainly I do, for Paul teaches that I should pray for all men everywhere (1 Tim. 2:1). But don't you think God will come down in converting power and save them directly in answer to prayer? A thousand times, No; for Solomon has said: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination (Prov. 28:9). The law says: "He that believeth and is baptized shall be saved," and no believer in the word of God can expect or pray for salvation in any other way.

Then if God has offered salvation through obedience to his word, let us not expect salvation through any other way.

SERMON 41

CAN'T ALL SEE ALIKE

(1 Cor. 1:10)

Perhaps no expression has become of more general use than the one expression, "We can't all see alike." And no expression was ever so full of deception nor farther from the truth than this one. Then a careful examination will do us good on this point.

In using the word "see", no religious teacher uses it in the sense of sight, but faith; for all agree that, religiously, we walk by faith, not by sight (2 Cor. 5: 7) . Then, when they say, "We can all seek alike" they mean, we can't all believe alike. Judging from their different contradictory teachings, one would certainly believe it to be true.

But ask them all if it is right to teach the Bible. All answer, "Yes, men should preach nothing but the Bible." Then let four denominational preachers preach four nights, all in the same house, to the same people, all claim to teach the same Book which exhorts us to be of the same mind and speak, the same thing. A will preach, he says, nothing but the Bible. He will preach once in grace always in grace; no man can fall from grace, and no man believes the Bible who teaches that he can fall. The next night B preaches. He will preach that a child of God can apostatize, and fall away, and finally be lost, and no one who believes the Bible can believe to the contrary.

The third night C preaches from the same Bible. He teaches that immersion only is scriptural baptism, and if a man is not immersed he is not baptized.

The fourth night D preaches that one drop will do as well as an ocean; just so the heart is all right, it makes no difference about the water. These four men claim to teach the same Book that comes from the same God. All of them claim to be called and sent by God, and are doing God's will, are preaching the same Bible, yet it is impossible for God to He.

There are many school houses and churches where this kind of preaching is carried on every month in the year. No wonder it is, then, we have so many disbelievers in the Bible. But is it true, as they claim, that we can't all see alike? Is it right for four different men to teach four different ways? Why not just employ one man at a place, and let him teach the four different ways, and send the other three men where there is no preaching. But they all claim that it is wrong for A to preach B's doctrine, because he doesn't believe it. But it was admitted that it is right to preach the Bible, and B says he got his doctrine from the Bible, and A says B is a Christian and calls on him to lead in prayer, calls him Brother, says he and Brother B can't see alike. But all claim to be sent by the same God, and all claim that God hears and answers their prayers. Then I ask, why not let A preach all four doctrines, provided they are all found in the Bible?

But this deception does not stop here. A, B, C, and D will sometimes decide for a grand union meeting. All arrangements will be made, the meeting held, outpouring of the Holy Spirit will come, (so they claim) forty will be converted in answer to prayer. During the meeting the forty will be of the same mind, speaking the same thing, But the last night of the meeting comes. All the young converts are instructed to go out and pray, as the Spirit will tell them which church to join. The meeting is over. The doors of the four churches are opened (just three more than Christ ever had.) Ten will join A's church and go out arguing that man can't fall from grace. Ten will join B's church and go off arguing man can fall from grace, and many will fall before next July Ten will join C's church and go off arguing that baptism is non-essential, but the mode is essential. I must do a non-essential act by a very essential mode. If I am not baptized by immersion I am not baptized at all. The remaining ten will join D's church, and argue how indecent is immersion. Sprinkling and pouring will do as well.

With this kind of performance, no wonder we have so much infidelity among us. When these scenes can be enacted under the head of Christianity, I denounce them all as of human origin, deceptive in their teaching, contradictory in statement,

unscriptural in the whole, a slander on the God of the Bible, and no one was ever made a Christian by such.

I once knew one of these called-and-sent preachers, who for twenty years preached once in grace always in grace, and immersion only is baptism. After preaching for twenty years that way, I suppose he decided his God had made a mistake, for he came to the same Conference I was examined in, and got my license to preach (before I was a member of the church of Christ) and claimed that God had called him to preach in that church, and for a number of years he has been preaching that a man can fall from grace, and that sprinkling for baptism will do.

This brings me to the second line of thought. Does God require us all to see or believe alike?

Christ taught that a kingdom divided against itself could not stand (Mark 3:24, 25). Christ, in his prayer, prayed that His followers might be one, that the world might believe that God had sent Him (John 17:20, 21). In 1 Cor. 1:10 Paul besought the church of Christ at Corinth to be of the same mind, and to speak the same thing, and to be perfectly joined together in the same mind, and in the same judgment.

But how can we do this? Peter says, "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). With these scriptures before us, no man can believe that the present divided condition of the religious world can be of God. Hence we must conclude they are of men, and are doing harm instead of good—sowing the seeds of infidelity in many good and honest hearts who might be Christians if it were not for these.

No man can become a member of them without becoming a party to their wicked work. Hence we expect all truth seekers to look well to this end, and obey God rather than man.

I call attention just here that in all salvations brought to man, either in type or antitype, God has told the "how" and commanded the "what," and that no man can claim to be saved by God who will not do the "what" through the revealed "how."

Two examples on this point will do. God told Israel they must take Jericho (Joshua 4). The "how" was that they

should march around the city seven times. The last day to observe the "how" as well as the "what" before the city was taken. God commands us to believe (John 20:30). He gives this "how" through the teaching of the apostles (John 17: 20). So it is through all the line of obedience. If men will observe the what through the how, it will be impossible for them to see things differently.

In the fourth place I notice that in each dispensation God has used only one plan at a time by which to save man; and that all men had to see that plan alike and obey it alike In order to be saved. God had only one plan of salvation from the flood. All that were saved, were saved alike in the ark. God had one plan, and only one, for the salvation of Lot and his two daughters, when Sodom fell. All had to escape to the mountain for their lives and not look behind them. But Mrs. Lot could not see it in that way, so looked back; and even Christ tells us to remember Lot's wife. God had only one way of saving Israel from Egyptian bondage. All had to pass through the sea and the wilderness to reach the promised land. So it is in the Christian age. We must do the will of God to be saved; must build on the rock and not on the sand; must believe the same things; must obey the same commands; must walk in the same narrow way. Hence, we must see things alike (Matt. 7:13-24).

I notice in the fifth and last place that men are taught to see alike, commanded to see alike, and can see alike when they are willing to be governed only by the word of God, and believe all things commanded of him.

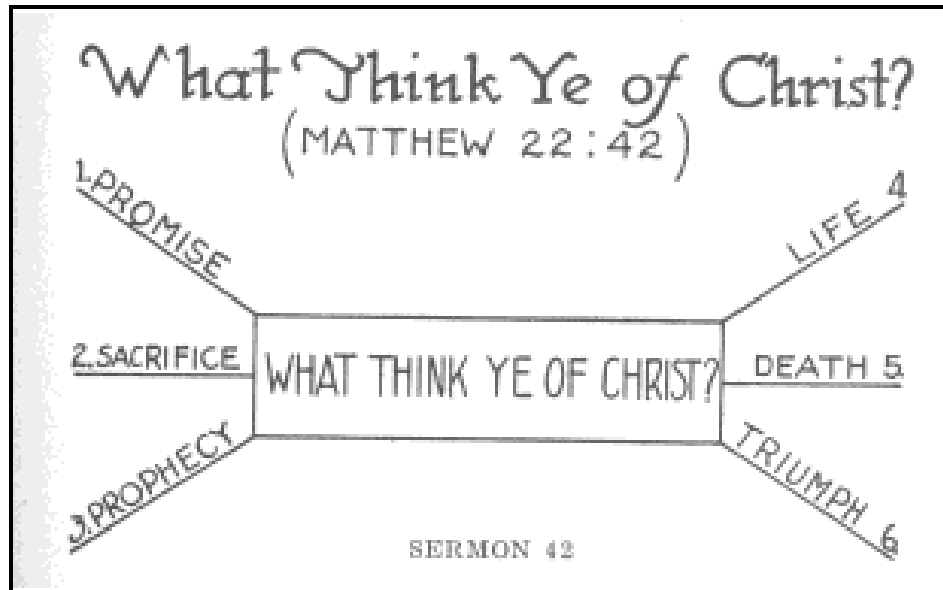
In the Old Bible, I read that Noah was saved in the ark. All preachers in all churches can see that alike because they can believe that part of the Bible and it does not conflict with anybody's religious theory. Naaman had to dip himself seven times in the Jordan before he was cleansed from his leprosy. We can all see that alike because all can believe the Bible and it does not conflict with anyone's religious theory. But I read again. "He that believeth and is baptized shall be saved" (Mark 16:15, 16). We can't all see that alike. Why? Because some of us do not believe that part of the Bible. We can not believe that part of the Bible without a conflict with

our religious theory, and with the doctrine of "my" church. This, dear friend, is the foundation of the whole system of not seeing things alike. It grows out of a disbelief in the Bible. It is infidelity.

Then I ask seriously, can a man disbelieve one part of the Bible and be saved if he believes another part? Why not disbelieve all?

Let me plead with you to accept the whole truth, believe and obey the word of God, and finally be saved.

SERMON 42



In the busy scenes of human affairs, it oft-times becomes necessary to ask what we think of certain men. We have under consideration an example unequalled in all the history of man in which a young man steps out at the age of thirty and asks, "Who Am I?" As this is a question propounded by the Son of God it is before the world today, and must be answered by intelligent people to their harm or eternal happiness.

As Christ stands before us as an extraordinary character, and as we should examine the life and teaching of any man before we can properly draw conclusions as to what we think of him, it will be well to examine the Son of God from different standpoints, that we may see him as he is, and profit by him if we can.

Then I call attention to—

1. Christ in promise.

The seed of the woman shall bruise the serpent's head. To Adam and Eve this promise was made. A simple thought only this may be. Two thousand years have passed and gone, man by floods has been swept away, and still we find the promise renewed to Abraham, when the angel came and proclaimed that in him and his seed should all the nations be blessed. Thus we have the Savior of the world promised to man almost from the time he wandered from his Father's

home. We find these promises renewed to different people under different circumstances till Jesus, the Son of God came.

But we look again and from a different field we survey another line of proofs opening up to impress us, and all are tending to the same end.

2. Christ in sacrifice.

Our minds today will wander back amid the scenes of ancient ruins, and there we'll find the Son of God before us brought in sacrifice. From year to year the Jews came from all their wanderings to offer up their sacrificial lambs. (1) They had to offer up the best they had which taught them that God should always be first. (2) It must be a lamb, which signified their sacrifice should be without sin. All these pointed them to Jesus, who should come. Abraham saw Him when he went to offer Isaac, his only son. Moses saw Him when the paschal lamb was slain. All along down the ages we see this.

Another thought Noms brought to bear upon the minds of men concerning the coming of the Son of God.

3. Christ in prophecy.

From the time Moses began to teach Israel by coming events, he taught them that God would raise up a Prophet like unto him, whom they should hear in all things. We find all the prophets from Samuel on down, telling of this King. No one can study the thoughts the prophets foretold without finding something to admire in the coming Christ. Many and grand were the figures brought to bear concerning the coming of the Son of God. To the weary traveler in a desert-land thinking of the sheltering rock and place of refuge from the storm, the prophet would call attention that Christ was the Rock of refuge from all the storms of life. He would think of the sun giving light, and Christ would be brought to him as the Sun of righteousness with healing in His wings. He would think of a soldier, and Christ was brought to him with His garments all stained with blood. He thought of the innocent lamb, and Christ was brought to him as such. "He is brought as a lamb to the slaughter," yet He opened not His mouth. Thus we find that for fifteen hundred years men inspired of God foretold the coming of His Son.

Finally the last prophet, Malachi, had laid his prophetic pen aside. Three hundred and ninety-two years had passed and gone, and many were anxiously waiting and looking to see the new-born King. But alas, how different was his birth from that of earthly rulers!

He was not born in a palace, neither surrounded by earthly wealth nor fame; but in a manger could be found the new born King, while angels proclaimed the story to the lonely shepherds who watched their flocks by night, that Jesus we born who should save his people from their sins.

We have traversed the line of thought till Jesus was born. Now we consider.

4. His life among the children of men.

At the age of thirty we find him coming to be baptized of John in Jordan, from which time His life, as a public teacher, began. He demonstrated himself as the Son of God by the miracles He performed. We see Him, in His journey, causing the blind to see, the lame to walk, the deaf to hear, the sick to be healed, and even the dead to hear His voice and obey His commands.

He demonstrated Himself the Son of God by showing his power and authority over winds and waves and even the condemned spirits of the wicked world cried out to Him as the Son of God, and desired of Him that He would torment them not before their time. He demonstrated Himself the Son of God by the knowledge he possessed while here. He could meet the woman by the way and tell her how many husbands she had. He could tell people the thoughts of their hearts, and who should betray Him, and the conduct of Peter at that critical time.

He demonstrated Himself as the Son of God by the lessons He taught while here. No wonder that when certain men were sent out to arrest Him they returned and reported that no man had ever spoken as this man speaks. While His lessons were deep and full of interest to the greatest minds, they were so simple in their application that the common people could understand them.

He demonstrated that He we the Son of God in all His walks among the children of men, and in the trial for His life.

5. Christ crucified.

He comes down to the last sad scene of His life, His friends having left Him one by one. I see Him standing, weeping over Jerusalem, saying, "O. Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Think of the Son of God standing, looking at the city of Jerusalem, the most sacred place in all the history of the Jews. He could see Mount Moriah, where Abraham had gone with a sad heart to offer Isaac two thousand years before this time. He could look over on the western hills and see the very place where Joshua stood and commanded the sun and moon to stand still while he fought the battles of the Lord. He could look away to the north and see where Saul sounded the trumpet and summoned the Israelites to come to battle while he went forth to meet the Amalekites. He could look away to the southeast and see the place where Isaac laid Rachel to rest when her spirit had crossed the river of death. He could look to the south and see Bethlehem, the place where He was born. Then He could call to memory that for twelve hundred years God had been looking down on the wickedness of that city, and had sent prophets to warn them.

But finally His own familiar friend had turned his heel against Him, and He was betrayed into the hands of sinners. They came out against Him with swords and staves. He is arrested, taken before the courts, tried for his life, judged worthy of death, and by soldiers led to where He should be crucified. The nails are driven through His hands and feet, the cross is lifted up, and Jesus dies for our sins, while perhaps the very vaults of hell rang with exclamations of joy to know the Son of God was put to death.

We even find the world of nature could not look upon the sad scene. The sun refused to shine, and the heavens were draped in mourning, and for three hours time darkness brooded over the earth. But Jesus, to demonstrate His love for us, died, tasted death for every man.

6. His triumph.

The bleeding body of Jesus was laid in the new tomb; the door was sealed with the Roman seal, and for fear all things

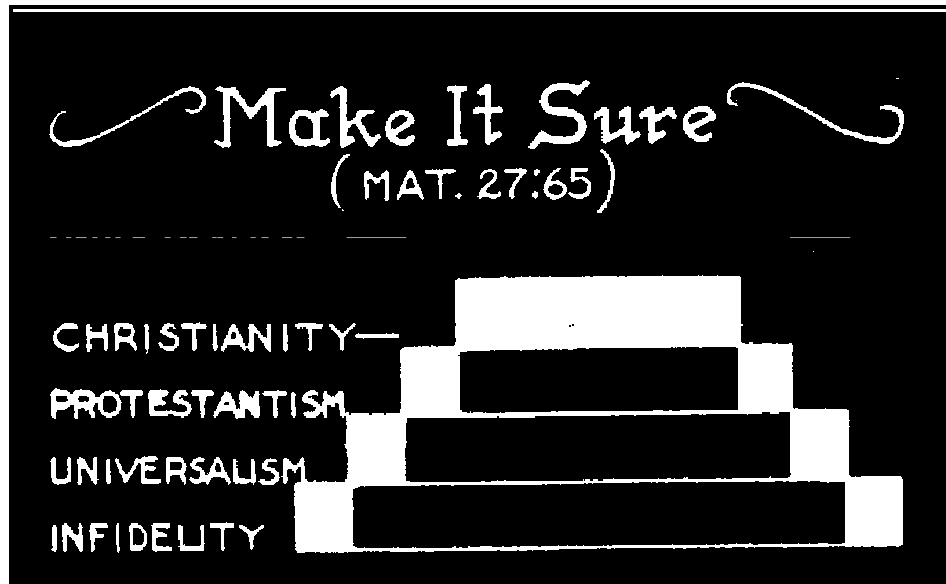
were not well they demanded a guard should be placed around the tomb, for they remembered that Jesus had said in three days He would rise from the dead. The governor instructed them to make it as sure as they could. Sixty soldiers were placed there, not to neglect their duty, nor to go to sleep under the penalty of death according to the Roman law. Time rolls on. The soldiers watch, and all things are thought to be secure. But, alas! On the morning by the prophets foretold, an angel came to set the captive free. He had fought the foes of death, the grave could not claim to keep her own, the bars of death were torn asunder; the watchers became as dead men; angels rolled the stone away, and Jesus came as a conqueror over hell and the grave, planting the rose of immortality over the same.

Even Job, of old, had asked the question, "If a man die shall he live again?" Jesus now answers the question, and comes forth with all power in earth, and heaven given into His hands. Then He commands the apostles to go into all the world and preach the gospel to every creature, promising that he that believeth and is baptized shall be saved.

He then became the author of eternal salvation to all who obey Him. He established a system of religion that makes good men out of mean ones, and makes all love each other as members of one family. He established a system of religion that has taken the drunkard from the street, and made a good man, a good husband and a good father of him—a religion that is for the upbuilding of all the poor and oppressed in this life, bring joy where there was sadness, peace where there was sorrow, and finally promises us a home whose builder and maker is God, a country whose pleasures forever last, and a home in which peace and happiness shall forever dwell.

Then I ask, in conclusion, to think of life and its disappointments and sorrows here, and know that above all these Christ wants to save you, and ask yourself the question, "What do I think of Christ?" Hear His voice, obey His commandments, and finally be saved; for whosoever cometh to Him, He will in no wise cast out.

SERMON 43



"Make be a principle of government to all the children of men, in all the relations of life. There is nothing in which we deal, so far as earthly interest is concerned, but that it becomes our duty to make it sure—to make it as sure as we can. Many hearts have been broken, many homes have been given up, and many disappointments in life have followed, simply because, in our earthly titles, we have failed to make them as sure as we could.

If life is so fraught with disappointments and troubles here because we are not careful enough with worldly titles, what about that life which is to come? Is it true today that we can claim to have a title clear to mansions in the city of God? If not, will you not with me, dear sinner, wander back to the place of beginning, and let us examine the whole ground carefully, and see if some profitable lesson will not come to us.

There are several positions, each claiming to be true, that demand our attention here. If it be found that one of them is true and the other false, we have acted wisely and made it sure to take the one in which there can be no doubt. And in the examination of these positions if it be found that there is one that is true, in which there can be no possibility of a loss, whether the others be true or false, certainly it will be the part of a wise man to accept the one in which no failure can

Calling attention to the diagram, you will note four positions laid down—infidelity the lowest, and Christianity the highest. Reasoning on infidelity, let us suppose that it may finally prove true, and the Bible a failure. In that event a Christian has lost nothing; for he is a good man in this life if he practices Christianity, and he will come out equal with the infidel in the last day. But if it turns out that the Bible is true and infidelity false, man has lost all to be an infidel. So, to make it as sure as we can, it is better to be a Christian than an infidel.

Just above infidelity we note the claim of Universalism. But suppose Universalism is true, a man loses nothing in being a Christian, for he is bound to be saved according to the Universalist creed. So man makes it sure from that standpoint. But if it turns out that Universalism is false, and a man has been a Universalist instead of a Christian, he loses in not making it as sure as he could.

But above Universalism comes Protestantism, and claims justification by faith only. If this doctrine be true, and a man is a Christian, and believes as James did that a man is justified by works, and not by faith only, he is on the right side of Protestantism, for he has the faith and will be saved. But if it turns out that the Bible is true, a man is only absolutely saved when he is a Christian. It is then that he makes it as sure as he can.

With these thoughts before us, finding that a man only claims to be absolutely safe to be a Christian, admitting all other positions to be true or false, I now call attention to the fact that along the line of Bible work, in all ages, God has blessed man at the end of obedience, and pronounced a curse upon him when he has violated the law of God.

Perhaps a few examples involving this principle will help to understand:

1. From the very beginning we find that God pronounced a curse upon man for violating His law. "In the day thou eatest thereof thou shalt surely die" (Gen. 2:17). This law was plain, simple, and could be understood. But finally there came a teacher—one claiming to understand language—who went to Adam and Eve to tell them that God did not mean

what He said, but something else, for God knew they would not die. As a result they believed the devil who first taught the doctrine of the final perseverance of the saints. They ate the fruit and the consequences of sin, sickness, and death have been among the children of men from then till now.

2. When Israel was in Egyptian bondage, Moses went to bring them out, and the night before they left an angel passed over Egypt, taking the first born of every house. But to this rule exceptions were made. It was told Moses that on the evening before the memorable night for each house of Israel to kill a lamb, and take some of the blood and sprinkle it over the door, and it should come to pass that when the death angel should pass through that country in all houses where the blood was found no one there should be harmed (Ex. 12:21-31). This seemed to be a plain, simple law, yet there was much in observing it. When the clock of time tolled the hour of twelve, a great cry in Egypt was heard, from the lowest hovel to the king on his throne; for the first born in every house where the blood was not found had been called away.

3. Another example we notice, during the time of David. When Israel went to bring the ark of God into the holy city, Uzzah put forth his hand and touched the ark, and was smitten of the Lord and died (2 Sam. 6). But some may say this was hard—to kill a man for no offense, only touching the ark of the Lord. Yes, but remember that God had taught that none save the sons of Aaron should touch it, under the penalty of death. This man, even while desiring to do good had plainly violated the law of God.

4. When Israel went into the land that God had promised Abraham, Jericho lay in their way, and this city must be taken. So Joshua went to the Lord for instruction. The command was plain and simple, and while we may see nothing like cause and effect in their march, yet when they had gone around the city seven times, according to the commandment of God, blowing on the rams' horns and turning to the walls with a mighty shout; the walls fell, and Israel went in and possessed the city (Josh. 6)

6. We read how Naaman was possessed with leprosy and

no medical aid would do him good. But finally through a little maid he learned of a prophet of God in Israel who could cure his disease. The prophet would not so much as go out and talk to him, but told his servant to go and tell him to wash seven times in Jordan, and he should be clean. In this we see nothing like cause and effect, but faith and obedience to the word of God. When Naaman obeyed the law of God he came forth out of Jordan, after his seven dippings, with his flesh as tender and pure as that of a child (2 Kings 6). How many preachers in our day and time would have argued that is water salvation? It is placing too much stress on water and not enough on God.

6. One more example in the Old Bible we will mention. While Israel was in the wilderness they disobeyed and wandered off from God. In order to arrest them God sent fiery serpents into their camps, the bite of which was death. They appealed to Moses for relief, and he erected a brazen serpent upon a pole. It came to pass that when one was bitten by the fiery serpent Moses commanded him to look at the serpent on the pole, with the promise he should live (Num. 21).

Thus we have run along the line of obedience and transgression in the Old Bible, and found that God was not slack concerning His promises. Paul said these things were written for our instruction. Again, he asks, if these things were sure and steadfast, how can we escape if we neglect this salvation that was first spoken of by the Lord?

Then along the line of New Testament instruction God has promised us salvation if we will hear His word, believe His teaching, and obey His commands.

Have you, dear friend, believed in Christ with all your heart? Have you turned from your sins, confessed Him before men, been baptized for the remission of sins? If not, will you not try to make your calling and election sure? The same God who calls you to serve Him tells you this is the accepted time—this is the day of salvation. What promise can you offer yourself in staying away? Why not yield to the truth, obey the same that your calling and election may become sure?

SERMON 44

THE ONLY SAFE WAY (Jeremiah 6:16)

Bible	Creeds. Discipline
Hear the Bible.	Hear Men.
Faith in Christ.	Faith Only.
Repentance.	Mourners' Bench.
Confess Christ.	Confess Feelings.
Immersion.	Sprinkling and Pouring.
Added to Christ's church	Join Some Church
Christians.	Nothing in Name.
Walking by Faith.	Walking by Feelings.

At one time we find the Jews departing so far from God, and following their own ways, that Jeremiah called upon them to stand in the ways and see and ask for the old paths, where is the good way, and walk therein and they should find rest to their souls. But they said, "We will not walk therein." Perhaps a greater demand was never known for an earnest inquirer to seek for the old paths, and walk in the true way marked out by the Lord, than at the present. There are so many ways, taught by so many different men, that it sometimes seems difficult to find the true way. Yet with careful thought we shall mark out a way in this sermon that the combined religious world will recognize as being right, and cannot be wrong.

But before two can agree there must be some standard in this world by which both will agree to be governed. Two men may lift a sack of corn, and disagree as to its weight; but if both will agree to leave their feelings in the background and agree to believe what the scales say about it, and weigh the corn, then no longer can they disagree on its weight.

Two men may disagree as to the length of a stick. Each

claims it is so long; but when they agree to let the stick be measured by the square, and accept its measurement, then no room for disagreement can exist. But should you find a man who knows a sack of corn weighs so much, and a stick is so long, and he knows it is right, and that his father and mother before him felt just like he did about the matter, and will not submit them to correct measurement, you may know there is something wrong with that man or with his feelings one.

Yet we find many people just that way religiously today. Then is it not better to have a standard of measurement in the settlement of our troubles today? To this all denominations will agree. What standard shall be our guide? All say the Bible. Then I place the Bible as the first item in the first column. As all agree that the Bible should be our guide or standard, we must think there is no trouble in this religious world about the Bible; yet we find much trouble and ask the cause for the same. On the right, you will notice Creeds and Disciplines; and, as they are innovations introduced since the Bible came, that have caused trouble and divided religious people, so the only way to stop the trouble is to stop the cause. So I cross out these creeds and ask: How many are willing to be governed by the word of God only, and let these creeds alone?

Now, we have the matter plainly stated—the creeds on one side and the word of God on the other. No man can hold to the creeds in preference to the word of God without making a direct issue between God and man, preferring the doctrines of men on one side to the commands of God on the other. But after claiming the Bible shall be our guide, we notice that a man, to be saved by the Bible, must hear the same (Matt. 7:21). So there can be no trouble in this world about hearing the Bible. Yet there is trouble over hearing and many will not go to hear. Then if the trouble cannot be over hearing the Bible, it must be over hearing men. So I note in the next place, the only way to settle this matter is to cross out the hearing of men in the other column and hear only the word of God.

But we find in the Bible that without faith we can not please God (Heb. 11:6) and that we must believe that Jesus

Christ is the Son of God in order to have life in his name. So there is not, nor can be, any trouble on the subject of faith in Christ, for all agree that faith in Christ is essential to our salvation. But still we find much trouble about faith. From whence comes the trouble? From the creeds that teach justification by faith only. Then if we can not find in the Bible where we are justified by faith only, yet we do find justification by faith in Christ, is it not better to rub out the human doctrine of faith only and accept the Bible doctrine—of justification by faith in Christ? Certainly no one would have to sacrifice any principles or lose anything to do this. We come to the doctrine of repentance, and find that all agree this is the doctrine of the Bible, and according to its teachings, no one can be saved who will not repent. Then certainly there can be no trouble on repentance, as it is so forcibly taught in the Bible. Yet we do find trouble in the religious world on this subject. This all grows out of the mourners' bench system of getting religion, and mourning sometimes for years over sin, and taking this for repentance. If it is true that this system was unknown in the world till 1777 and that it does not teach nor encourage the repentance of the Bible, why not turn from it and repent of our sins according to the teaching of the word of God? So I cross this system out, and ask, Who will prefer that taught of man, to that taught of God?

In the Bible Christ teaches that we must confess him before men, that he may confess us before His Father and the angels (Matt. 10:32). We learn that this confession is made unto salvation—not because of salvation. Then all argue it is right to confess Christ; but there is trouble in the world over the confession (not over confessing Christ, for all agree that is right)—about confessing ourselves our own righteousness, that is confessing we were once sinners, but God for Christ's sake has forgiven our sins. Along the line that we were once sinners, but are now righteous, the trouble has come. So if we can find in the Bible that we are to confess Christ and not ourselves, nothing can be lost in crossing out the practice of men, and substituting the command of God.

We find in the Bible that Jesus commands us to be bap-

sized But how? We find people practicing immersion sprinkling, and pouring. But which is the proper mode? To settle the trouble of mode, it may be well to ask, on which mode has all trouble been caused. Not on immersion, because there is not a pedo-baptist church on earth today but what recognizes immersion as the proper mode, and will accept me into their church on my immersion as baptism. Why not accept that on which there is no doubt, follow the word of God only, be immersed, and cross out the sprinkling and pouring as they have caused all the trouble?

But on this subject let us reason awhile. It is claimed by some that the word "baptize" means to immerse, to sprinkle to pour. If that be true I can substitute either meaning where I find the word "baptize," and it will make complete sense The word "baptize" means to immerse. Immerse means to put under the water. Then when I immerse a man I put him under the water. Again the word baptize means to sprinkle. Then the man must be baptized, or be sprinkled. To sprinkle means to scatter in drops. Then the man would have to be scattered in drops—not the water scattered in drops, for it was the man, and not the water to be baptized. Hence I affirm no man could be scattered in drops without being beaten into a liquid, and he could not survive the operation.

But we take the word "pour." The man was to be poured or baptized. Then if the word baptize means to pour the man that was baptized was poured. As the word pour means to turn out in a stream the man would have to be in some liquid form before he could be turned out in a stream. So he could not survive that operation. So why not rub out the modes in which all have not agreed, and accept that one which all agree is safe?

But many trouble themselves over which church to join. But this need not be, if we are hunting for the right way that can not be wrong. On the day of Pentecost, when they heard Peter, and were baptized for the remission of their sins, which church did they join? When Philip preached at Samaria, and they were baptized, both men and women, which church did they join? When Paul preached to the jailer, and he and all his house were baptized the same hour of the night, which

church did they join? Many of the Corinthians, hearing, believed, and were baptized. What church did they join? The Bible says the Lord added to the church daily such as should be saved. Which church do you suppose the Lord added them to? One says, "Unto His church, or the church of God, of course." Well, then, if the Lord does the adding, it will certainly be done right. So we just cross out those other churches, and leave only the church v. e read about in the Bible.

But another says, "What name shall I wear?" Someone answers, "It doesn't make any difference. There is nothing in a name. So a man is a Christian, that man is all right." Then if a man who is a Christian is all right, it is enough just to be simply a Christian. A man can be a Christian and not be a Baptist, Methodist, or Mormon; for they all say a man becomes a Christian before he becomes one of them. Therefore to be a Christian is one thing, and to be a Baptist another, according to their own admission. If a man is safe to be simply a Christian, we will just cross out all those names and persuade men to be nothing but Christians.

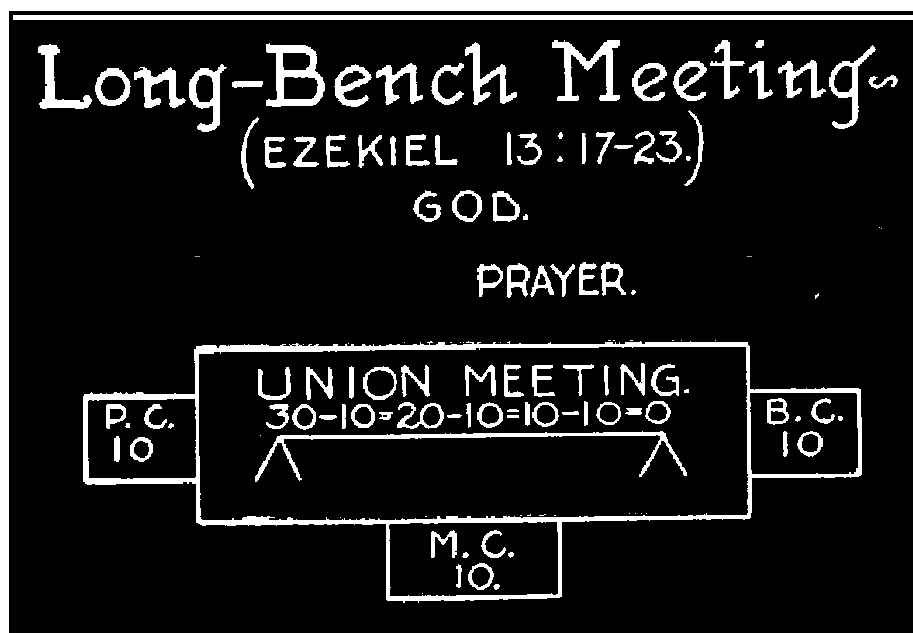
Now, how shall we walk? Not by feelings, for one may feel like the Baptist church is right, another like the Methodist, and still another like the Mormons. All these have to walk by faith, for faith is the belief of testimony, and there is no testimony in the word of God on either of these churches.

Then is it not safe to simply walk by faith, doing the will of God from the heart, that you may finally be saved? So we cross out the last line. We present to you the religious world on one side, the Bible teaching on the other.

Now, dear sinner, our work is finished. We must say farewell. But will it be forever? Take these lessons, study them well, compare them with the word of God, and I am sure all will be well with you here, and certainly all will be well when you are called to die if you obey them.

May the God of mercy love and peace guide you into the true way, and finally bring you safe to His eternal home, shall ever be our prayer.

SERMON 45



In the prophecy of Ezekiel we find the curse of God pronounced upon those who will not do His will, and upon the prophets who strengthened the hands of sinners in promising them life when there is no life. To promise life where there is no life is simply to promise salvation where God has not promised salvation. If the curse of God rested upon those in Ezekiel's time who would so teach, much more might we expect it to rest upon preachers of this enlightened age who teach the same things. As Paul tells us those things are written for example to us, well may we study and take heed lest we be found guilty of the same sins.

Upon this subject I feel it my duty, as a man of God to call attention to one of the most plausible and deceptive practices that I find among the children of men, namely—the union meetings. All over the country I find evangelists who go from place to place, holding meetings, without ever preaching the gospel plan of salvation; who will tell you it makes no difference which church you join, nor whether you join any church at all or not, so the heart is right. Just get converted, get religion, and then go where you please.

Such preaching takes well with the world and with human

churches, because it never crosses anybody's doctrine. Some of these preachers will say you cannot believe that you can fall from grace, and the next moment say you can believe it if you wish. They will tell you that you may believe immersion is the only baptism, and in the next moment will tell you that you can believe that sprinkling and pouring will do just as well; that you may believe that no one but believers should be baptized, and then tell you that God will think just as well of you to believe infants may be baptized also. With so many preachers of this kind to continually corrupt the mind of the young, and promise life where there is no life, it may be well to examine a meeting of this kind, and see the final result.

Baptists, Methodists, and Presbyterians decide to hold a grand union meeting in their community, to convert sinners. The place and time are agreed upon, and all things begun. All work together for the meeting. Many are the songs and prayers, each one trying hard to keep the doctrine of his church in the background. Finally, an altar of prayer is erected, to which many are invited, and long are the prayers in their behalf. The meeting continues in progress, the members are warmed up, and many attend. Great is the excitement and rejoicing Over the conversions. The meeting draws to a close and all are happy. Why? Because God has blessed them, and just thirty have been converted who came forward for prayer. They are occupying a seat on the long bench, all claiming to be Christians, all of the same mind, speaking the same things; all contending for the life of a Christian, working together, claiming to be nothing but Christians.

But, alas, a sad moment comes! Tomorrow night the meeting will close. While they are good enough to go to heaven and commune with Christ and the angels, yet none of them can commune with the church members here until they join some church. Tomorrow night the doors of all the churches will be opened, and shore who have been converted during the meeting are expected to join some church.

The next night Brother B arises and says: "I am a member of the Baptist church, and a minister in that church. I know that outside of the Baptist church you can have forgiveness of sins, comforting power of the Holy Spirit, love, joy, peace,

live a child of God, finally die and go to heaven, yet you are not a Baptist." Ten go forward, relate their experiences, are voted upon, and baptized into the Baptist church.

About this time Brother Paul, who was late getting in, comes forward and says: "Brethren, when I left here last night we had thirty converts, men and women on that bench. Tonight I see only twenty. What has become of the other ten?"

"Oh," says Brother B. "they have joined the Baptist church. They, tonight, have become Baptists."

"But, Brother B. can't they live a Christian life, serve God, and go to heaven when they die without being members of the Baptist church?"

"Oh, yes, they can do that."

"Well, Brother B. must a man believe the Bible to go to heaven?"

"Yes."

"Can a man go to heaven who will not believe the Bible?"

"Oh, no; it is plain that a man must believe the Bible and obey it, to go to heaven."

"Then, can a man go to heaven who is not a member of the Baptist church, and who does not believe the Baptist doctrine?"

"Oh, yes; there are thousands of good men and women who have lived the lives of Christians, and died and gone to heaven, who were never Baptists."

Then, if a man must believe the Bible, obey it, and live a Christian life to be saved, and a man can be saved who will not believe the Baptist doctrine and will not obey it, we conclude that the Bible is one thing and the Baptist doctrine another. Therefore the ten who went into the Baptist church weakened the former force, became a sect, a party, and are not the church of Christ.

But Brother M opens the doors of his church and tells them: "Now, brethren, we have had a grand meeting. The Lord has given us many souls in answer to prayer. Thirty were converted by the Spirit, and this Spirit converted ten to believe 'once in grace always in grace,' that immersion only is baptism. Now all that the Spirit has converted to think that a man can fall from grace, and that sprinkling will do just as

well as immersion, can come forward and join the Methodist church. Ten more go forward and are sprinkled into the Methodist church.

Presently Brother Peter walks up, and says: "Brethren, two nights ago I thought you had a grand meeting, and thirty were converted. I left here with thirty converted on the bench. Where are the twenty gone?"

"Oh, Brother Peter, ten have become Baptists and ten Methodists, and only ten remain."

Brother Peter retorts: "But were they not Christians, and doing God's will before they joined the Methodist church?"

"Oh, yes; but all should join some church, and they wanted to join our church."

"But could they not have lived Christians, and finally have been saved without being Methodists?"

"Oh, yes; but we can't all see alike, you know."

Question: Brother, is the Methodist church built on the rock or on the sand? It is built on the sand, of course. How do you know? Because Christ promised to build only His church upon the rock (Matt. 16:18). All churches are built either on the rock or on the sand, and those only who build on the rock are saved, as taught by Christ (Matt. 7:24).

Then, to do God's will, to be a member of the church of Christ, to be a Christian, were all used as the same in apostolic times. As a man can be saved outside of our church, but cannot be saved off the rock, it shows that our church is built on the sand, and not on the rock.

But another song, and another invitation, and Brother P invites all who are left to come forward, and the ten remaining are poured into the Presbyterian church. Then thirty from thirty leaves naught. In this whole affair, I ask, where does Christ come in? In these union meetings, I must say, I find him not.

Jesus taught that the word is the seed of the kingdom (Luke 8:11). Paul taught that what we sow, that shall we reap (Gal. 6:7). Inasmuch as all seed will produce fruit after its kind, and as the word of God when sown in honest hearts makes nothing but Christians, and all Baptists, Methodists, and Presbyterians claim that a man can be a Christian and not believe their doctrine, we must conclude that their doctrine

is not the word Of God, does not make Christians, was not planted by the Son of God, and Jesus says they shall finally be rooted up (Matt. 15: 13).

As soon as the union meeting is over each party becomes jealous over its own affairs and envious of its neighbor building up. Men and women are alienated In those party feelings and the love that should govern them as children of God is forgotten and no one left to plead His cause.

But one says, why do you object to these things? They are doing a grand work. A thousand times, NO—unless they are authorized in the word of God.

My objections are:

1. God has never authorized such a meeting to come together and pray for sinners to be saved before doing his will. His will says, "He that believeth and is baptized shall be saved." But this system teaches them they can be saved before doing God's will. Hence it is contrary to His word.

2. God's word teaches that all who are baptized into Christ, put on Christ (Gal. 3:27). But this system teaches that you are saved in Christ before you are baptized. So it is unscriptural.

3. The scriptures teach that we are saved in Christ and that there is no condemnation to those who are in Christ (Gal. 3:26, 27; Rom. 8:1, 2). All denominations teach (1) that we can be saved outside of their church and (2) that-we can be lost in their church. This shows according to their own argument that Christ is not in their church, else a man would be lost in Christ. It also shows that Christ is out of their church, or else a man can be saved out of Christ. But as we must be saved in Christ, they admit that we can be saved out of their church. It necessarily follows that Christ is not in their church; so no one can hope for His saving power there.

4. Another objection is that it strengthens the hands-of sinners, in promising them life where there is no life, violates God's law, and brings condemnation upon those who teach that way.

Finally, dear young reader, are you not willing to study the word of God, learn His will, and do the-things commanded of Him, that when life and its conflicts shall draw to a close. you may enter into that rest that remains to the people of God?

SERMON 46

ALL CONVERTED ALIKE

(1 Corinthians 1:10.)

Perhaps no expression has become of more general use than the one expression, "We can't all see alike," and perhaps no expression was ever so full of deception nor farther from the truth than this one is. Therefore, a careful examination will do us good on this point.

In using the word see, no religious teacher uses it in the sense of sight, but faith; for all agree that religiously we walk by faith, not by sight (2 Cor. 5: 7). Then when they say we can't all see alike they mean we can't all believe alike. Judging from their different contradictory teachings one would certainly believe it to be true. But ask them all, "Is it right to teach the Bible?" All answer, "Yes, men should preach nothing but the Bible."

Let four denominational preachers preach four nights, all in the same house, to the same people, all claiming to teach the same Book, which exhorts us to be of the same mind and speak the same thing. A says he will preach nothing but the Bible. He preaches once in grace always in grace; no man from grace can fall, neither does any man believe the Bible who teaches he can fall.

Tomorrow night B preaches. He says a child of God can apostatize, and fall away, and be finally lost, and no one who believes the Bible can believe to the contrary.

The third night C preaches out of the same Bible, and he teaches that immersion only is baptism, and if a man is not immersed he is not baptized;

The fourth night D preaches that one drop will do as well as an ocean; just as the heart is all right it makes no difference about the water All of these four men are claiming to teach the same Book, coming from the same God. All of them claim to be called and sent and are special pets of heaven, are doing the will of God, are preaching the same Bible, and that it is impossible for God to He.

There are many school houses where this kind of preaching is carried on every month in the year. No wonder it is, then, that we have so many disbelievers in the Bible.

But I ask again, Is it true, as they claim, that we can't all see alike? Is it right for four men to teach four different ways? Why not just employ one man at a place, and let him teach the four different ways and send the other three where there is no preacher? But they all claim it is wrong for A to preach B's doctrine, because A doesn't believe. Yes, but you first said it was right to preach the Bible, and B says he got his doctrine from the Bible, and A says B is a Christian, and calls on him to lead in prayer at A's meeting; calls him Brother, says he and Brother B can't see alike. But then all claim to be sent by the same God, and all claim God hears and answers their prayers. Then, I ask again, why not let A preach all four doctrines, provided they are all found in the Bible? But this deception does not stop here.

A, B, C, and D will sometimes decide for a grand union meeting. All arrangements will be made, the meeting held, outpouring of the Holy Spirit will come (so they claim), forty will be converted in answer to prayer. During the meeting the forty will be of the same mind, speaking the same thing. But the last night of the meeting comes. All the young converts will be instructed to go out and pray, as the Spirit will tell them which church to join.

The meeting is over, the doors of the four churches are opened. (Just three more than Christ ever had.) Ten will join A's church and leave arguing once in grace always in grace. Ten will join B's church and go out arguing man can fall from grace, and many of us will fall before next July. Ten will join C's church, and go off arguing baptism is nonessential, but the mode is essential. I must do a nonessential thing by a very essential mode. If I am not baptized by immersion I am not baptized at all. The remaining ten will join D's church, and argue how indecent is immersion: sprinkling and pouring will do as well.

With this kind of performance no wonder we have so much infidelity. When these scenes can be enacted under the head of Christianity. I denounce them all as of human origin, deceptive in their teaching, contradictory in statement, un-

scriptural in the whole, a slander on the God of the Bible, and no one was ever made a Christian by them.

I once knew one of these called-and-sent preachers, who, for twenty years, preached once in grace always in grace, immersion only is baptism; and after preaching for twenty years I suppose his God decided he had made a mistake; for he came to the Conference that I was examined in and got my license to preach (before I became a member of the church of Christ), and claimed that God had called him to preach in that church, and for a number of years he has been preaching that a man can fall from grace, and that sprinkling for baptism will do.

This brings me to the second line of thought. Does God require us all to see or believe alike? Christ taught that a kingdom divided against itself could not stand (Mark 3:24, 26). Christ prayed that his children might be one, that the world might believe that God had sent him (John 17:20, 21). In First Corinthians 1:10 Paul besought the church of Christ at Corinth to be of the same mind, and to speak the same thing, and to be perfectly joined together in the same mind and in the same judgment. But how can we do this? Peter says, "It any man speak, let him speak as the oracles of God" (1 Pet. 4:11).

With these scriptures before us, no man can believe that the present divided condition of the religious world today can be of God. Neither is this system perpetuated by the authority of God. Hence we must conclude they are of men, and are doing harm instead of good—sowing the seeds of infidelity in many good and honest hearts, who might be Christians if it were not for these. No man can become a member of them without becoming a party to their wicked work. Hence we expect all truth-seekers to look well to this end and obey God rather than man.

In the third place I call attention that in all salvations brought to man either in type or antitype, God has commanded the "what" and told the "how"; and that no man can claim to be saved by God who will not do the "what" through the revealed "how."

Two examples on this point will suffice. God told Israel they must take Jericho (Joshua 6). The "how", was that they

must march around the city seven times. The last day they had to observe the "how" as well as the "what" before the city was taken. Again, Cod commands us to believe (John 20:30). He gives the "how" through the teaching of the apostles (John 17:20). So it is through all the lines of obedience. IL men will observe the "what" through the "how" it will be impossible for them to see things differently.

In the fourth place I notice that in each dispensation God has only one plan at a time for saving man; and that men had to see them alike and obey them alike in order to be saved. God had only one plan of salvation from the flood. All that were saved were saved alike in the ark.

God had one plan and only one for the salvation of Lot and his two daughters when Sodom fell. All had to escape to the mountain for their lives, and not look behind them. But Mrs. Lot could not see it that way, but looked back, and even Christ tells us to remember Lot's wife.

God had only one way of saving Israel from Egyptian bondage. All had to pass through the sea and the wilderness to reach the promised land. So it is under the Christian age. We must do the will of God to be saved; must build on the rock and not on the sand; must believe the same things, must obey the same commandments, must walk in the same narrow way. Hence we must see things alike (Matt. 7:13-24).

I note in the fifth and last place that men are taught to see alike, commanded to see alike when they are willing to be governed by the word of God alone, and believe all things commanded of him. In the Old Bible I read that Noah was saved in the ark. All preachers in all churches, can see that alike, because they can believe that part of the Bible and not conflict with any one's religious theory.

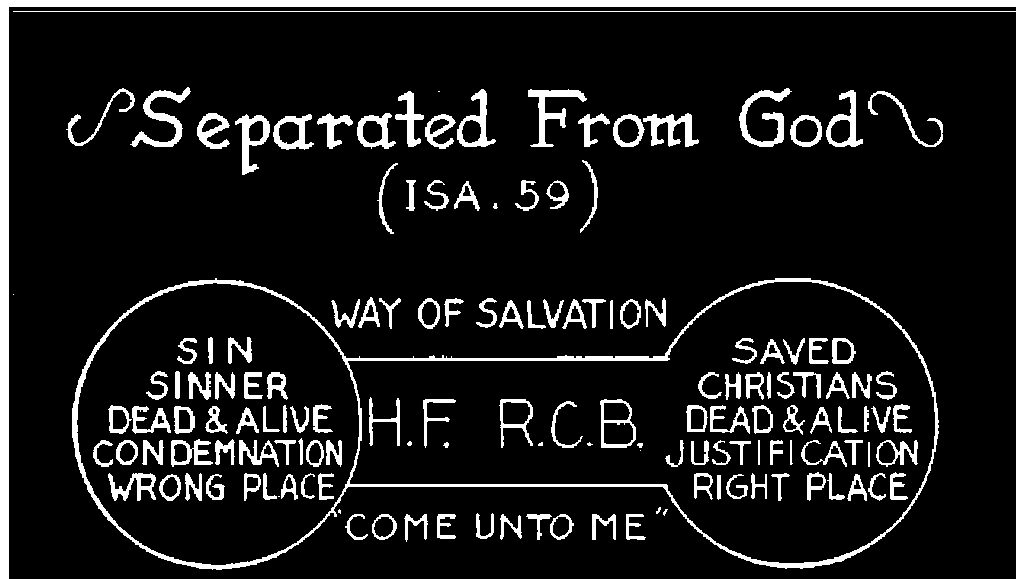
Naaman had to dip himself seven times in the Jordan before he was cleansed from his leprosy. We can all see that alike because all can believe the Bible and it does not conflict with any one's religious theory.

But I read again: "He that believeth and is baptized shall be saved" (Mark 16:16). We can't all see that alike. Why? Because some of us do not believe that part of the Bible. We can not believe that part of the Bible without conflicting with our religious theory, and with the doctrine of my church.

This, dear reader, is the foundation of the whole system of not seeing things alike. It grows out of a disbelief in the Bible. It is infidelity. Then, I ask seriously if a man can disbelieve one part of the Bible and be saved by not disbelieving another part, why not disbelieve all?

Let me plead with you to accept the whole truth, believe and obey the word of God, and finally be saved.

SERMON 47



In the morning of time when God created Adam and pronounced him "good and very good," man then stood a friend of God, and without condemnation from God.

To this created man and woman in their purity God gave the law of reproduction, telling them to multiply and fill the earth, and this law is just as pure today as when God gave it. While principles surrounding this law are often violated, and children come into the world who are illegitimate so far as legal parentage is concerned, yet their coming is according to God's law, and the child is not born a sinner nor a prisoner on account Or the wrong doing of those who brought him into being.

As all become violators of God's law and sin, then, and not until then do they become sinners. So God says by the prophet Isaiah, "Your sins separate you from God."

Noticing in the diagram the left circle is the home of the sinner when separated from God. Of this class Paul declares they are dead in trespasses and in sins. In this connection comes up the deception of sectarianism which teaches the impossibility of the sinner's doing anything to become alive, or a subject of gospel light, until God in some mysterious way may come and operate on him by the Holy Ghost, and then the sinner acts because he is alive—never to make him alive.

Often by this sophistry they will illustrate by telling you a boy gets sick and dies and the doctor comes and calls up that dead boy and tells him to get up and take some medicine and get well, and think they have carried their point in using an incident in real life and death. That does not illustrate their point, as there is no comparison between this kind of death and the one Paul talks about. They forget the word death is susceptible of different meanings, and that a person may be dead and alive at the same time. Paul says of the young widow who spends her time in pleasures that she is dead while she is living (1 Tim. 5:6). Paul calls upon unfaithful Christians and tells them to arise from the dead (Eph. 6:14). He does not tell them to wait and pray until God will by some mysterious power give them life. So we find a man may be dead and alive at the same time like Christ reasoned with the Pharisees about Abraham and Isaac. They are both dead to us but alive to God; for, he says, "God is not the God of the dead but of the living" (Luke 20:38). Then we conclude that a man in this life may be dead to God yet alive to the devil.

This may be easily illustrated by all foreigners who come to this country. People of France, Spain, and England are all dead to this government. They are not subjects of its laws neither indeed can be, as long as they are citizens of foreign governments. But the time comes when they look at our government with love, desire, and longing eyes to be members of the same, and when they then decide to renounce their government and take the oath of allegiance to our government they then become dead or separated from their former governments and become citizens of our own United States. So it is with the sinner.

That old Calvinistic theory that the sinner is so dead he can not move or do anything until life is given him with which to act is not in accord with truth.

After noticing the above I call your attention to the diagram. The sinner is alive to sin but dead to God. He is under condemnation, yet he is not literally dead, and has as much power to act as a man in Spain has who desires to become a citizen of our country. But the question comes to mind, should this sinner desire to act, to leave his country, the place of condemnation and come into the kingdom of Christ where he

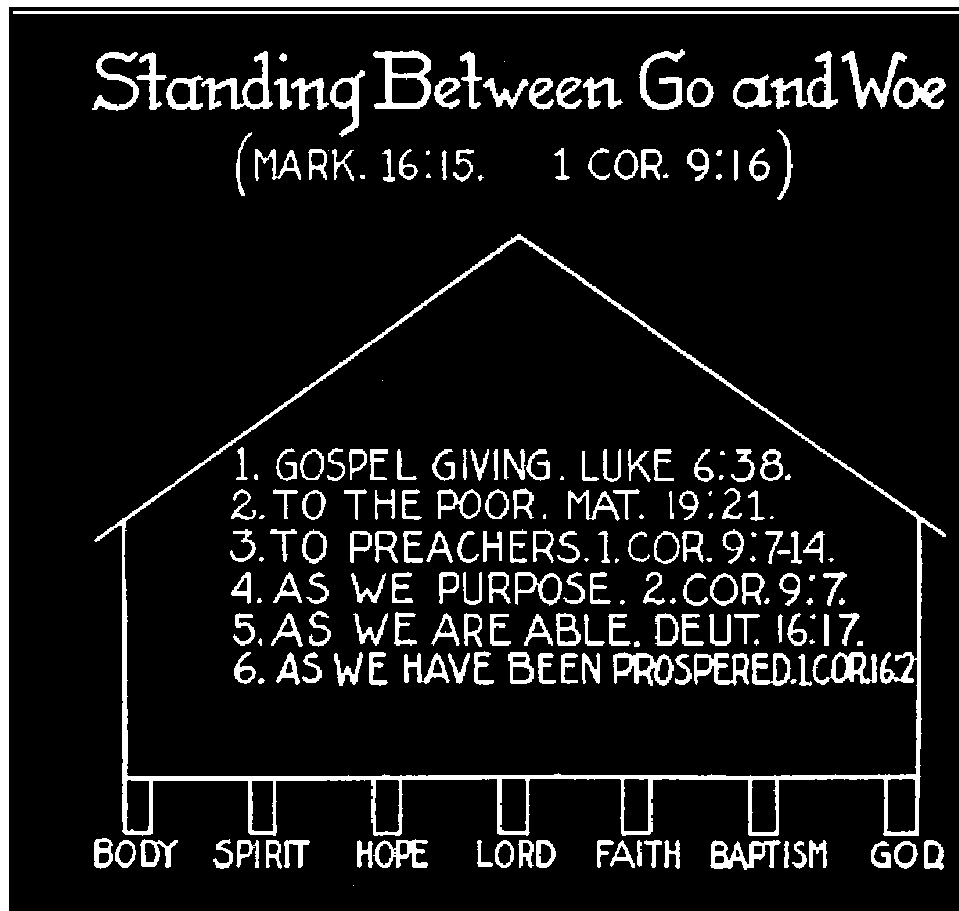
may become alive to God and dead to sin, what are the conditions upon which God promises to accept him?

I hear Jesus calling and saying, "Whosoever will may come." Again I hear him calling and saying, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28). Also He says, "I am the way, the truth, and the life" (John 14:6), and that no one can come to the Father only by Him. With these important guides to lead us, I notice there is a way between these two kingdoms, and Jesus claims it is narrow, and few there be that find it.

The first thing I am required to do is to hear Christ in all things (Acts 3:22, 23). Jesus says the wise are those who hear his sayings and do them (Matt. 7:24). But no one can stop at hearing. Before I can reach the home of justification I must believe with all my heart that Jesus is the Son of God (John 20:30, 31). After believing this I must repent of all my sins and forsake them (Acts 17:30). After this I am required to confess Jesus as the Son of God (Matt. 10:32). The final step I must take is, I must be buried with Christ in baptism (Rom. 6: 4) .

I now stand in the state of justification. I stand where the church at Rome stood when Paul said, "There is therefore, now, no condemnation to those who are in Christ Jesus who walk not after the flesh but after the spirit" (Rom. 8:1, 2).

I am now dead and alive at the same time. I am dead to sin and alive to God. I am in the right place, and if I follow Him in His commandments, I have the promise that heaven will be my final home.



In the great commission to all the world Jesus says "Go ... preach . . . gospel."

Paul, in carrying out this commission says, "Woe is unto me if I preach not the gospel. To the church in Galatia he said, "If an angel preach another gospel let him be accursed" (Gal. 1:7). He also states that the gospel is God's power to salvation to all who believe it.

With these guides to direct us and prohibitions to protect us, my brethren, as a people, earnestly contend that as the gospel is God's only saving power, nothing but the gospel must be preached. Then we contend with much zeal, there is no hope for man who hears the gospel, but will not obey it. While I rejoice to see many strong on the gospel, on the

preaching, and on the obeying, yet I fear most of us are weak on the go. If God's command is just as positive to go as it is to preach the gospel when you get there, and if I do go and preach another gospel; Paul says I am accursed. Then on the other hand, if I am able to go or send a man and will not do either, is it not a violation of the word of God?

I find condemnation to those who preach another gospel, and to those who will not believe the gospel. Then the commission to the church—and this includes every member of the church—is world wide—go to all the world. But how am I to go?

Paul says we can not believe in Him of whom we have not heard, and we can not hear without a preacher, and he can not preach except he be sent. These questions here present themselves: (1) Who must go? (2) Where must he go? (3) Who must send those who go? (4) How must they be sent? The original call to go fell upon the apostles only, who had the commission given to them. Later they went to Jerusalem and set up the church of Christ, and this church Paul teaches, is the support and the pillar of the truth. In as much as Jesus says, "Ye shall know the truth, and the truth shall make you free" (John 8:32), and this church being the pillar or under support of this truth, then the "going" should be as serious a matter for every church to study as baptism is for the believer.

But all men have not the gift to preach, and as Paul tells us in the twelfth chapter of Romans that we being many have different gifts. Then when a man has the gift to preach, God requires it at his hands. But God does no more require a gospel minister to preach than He does a gospel church to send him out to preach. We are taught in His word that God has ordained they who preach the gospel shall live of the gospel. Also He has ordained one brother should not be burdened and another eased, but each must give as he has been prospered. If I have been prospered ten dollars, and I give as though I had been prospered five dollars, I become a liar to the Holy Ghost, Just like Ananias and Sapphira who gave a part and said it was all. God has made no provisions to excuse me in so doing. But in withholding from the Lord what properly belongs to him, I become selfish, and in becoming selfish I become covetous, and God teaches that covetousness is the sin

of idolatry. So I make myself an idol worshiper and bring condemnation upon myself.

On the subject of going and giving as God has prospered us, some Bible references may do us good. In our diagram the pillar of the truth rests on seven foundation stones as taught by the apostle Paul in Ephesians fourth chapter. I must make up my mind at once. There is one body, and this one body is said to be the church (Col. 1:18-24). Then as there is one church, and as this church is the pillar of the truth, and as the truth must be preached, and as the preacher must be sent, we conclude that this church is the only society God ever ordained to send out the truth. Each body has its own peculiar spirit dwelling in it to keep it active and alive. We are taught there is one spirit. As all living bodies perpetuate themselves in reproducing themselves, how essential it is for this spiritual body, the church, to send out the seed of the kingdom, the word of God, to bring fruit after its kind! If the church today could realize the teaching of Christ, that it is more blessed to give than to receive, and that all sacrifice that man makes is for his good and not for God, then we would have less trouble in getting men to do their duty.

It was a great sacrifice for Abraham to leave his country and kindred and journey to a country unknown to him; and still a greater sacrifice to be required to give his only son by Sarah his wife. Yet this sacrifice tested his faith in God, and his loyalty to God's commands, and brought a thousand fold reward in the end.

It was a great sacrifice for Moses to run away from Egypt, and lose the honor of occupying the throne, and no doubt the forty years of sheep herding in the wilderness brought many trials and hardships; yet these hardships made the man, and he became not only the greatest law-giver, but the greatest general this world has ever known. So we see all sacrifice made to advance the work God ordains at our hands brings its blessing with it.

I learn from Luke 6:38 that as I give it shall be given me, and this is why many do not enjoy their religious faith. A father once went to church and put in a penny when the contribution basket came by. At home he was complaining about the poor sermon he heard that day. His six-year old boy who

saw his father put in one penny said, "Papa, you did not expect to get a good sermon for one penny, did you?"

This child had the correct idea. We only get out Of anything according as we put in. Paul says, we shall also reap sparingly.

Some may ask the question, "To whom must I give?" The Savior says, "Go and sell what thou hast, and give to the poor, and thou shalt have treasures in heaven and come and follow me." I know of many brethren today with 5100,000 to S 600,000—more than they will ever need—hoarded around them. The cry of the poor, the wail of the orphan, and the need of the widow all go unheeded by them. Solomon says, "He that giveth to the poor, lendeth to the Lord." But *many* of my brethren accumulate riches for their children to spend in the service of the devil when they are gone, yet they heard not the call of the poor while on earth.

"Whatsoever a man soweth, that shall he also reap." Some men's sins go before to judgment' other men they follow after. Does my work stop at death? If not and I have given \$500, or 51,000 during life time in the Lord's service, and leave 5100,000 behind to go into the service of the devil, by what process do I hope to be saved at the last day?

I turn to the word of the Lord and read in First Corinthians 9:7-14, that I am to give to preachers. Paul teaches that those who preach the gospel should live of the gospel. He also teaches that one brother should not be burdened and another eased. While the woe stands behind me if I do not go, yet the same woe stands behind all men who do not try to help send a man.

Then my brother or sister should ask themselves the question, am I a partner and In fellowship with the Lord in doing his commands?

An aimless life is almost a worthless life. God tells us we must give as we purpose, (2 Cor. 9: 7). In all the business transactions Of lib which prove successful, men have some definite ideas Of what they will put into said business, and how much time they will devote to it to make it a success. So should it be in the church of God. If every member would have some purpose in mind and work to that end, we would accomplish much in the Master's cause.

I read in Deut. 16:17 that all must give as they are able. Nine tenths of those who claim inability to do any thing forget that it is God's law to give as they are able. When we have money to spend for many of the useless things we buy, and then claim we are unable to help the many needs that are demanded by the church, we fall below what God expects us to do.

Our final thought is, we must give as we are prospered (1 Cor. 16:2). The call comes to all church members—go and preach the gospel. Woe is me if I preach not the gospel.

In all armies the fighting force is only one part of the army. The base of supplies, the war equipage must be attended to by others. So it is in the church of Christ. The faithful minister rushes to the front with the sword of the Spirit, and makes the battle against sin and evil. God has ordained he should be supported while there, and the church, or any member of the church who falls behind and fails to do his part may be counted among the unfaithful servants at the last day, and cast into outer darkness.

Brethren, it is time all were aroused in this duty and go to work that all may have a right to the home of rest in the city of our God.

SERMON 49.

WHAT BENEFIT IS YOUR CHURCH?

Church of Christ

1. All spiritual blessings.
2. All promises.
3. All blood.
4. All pure religion.
6. All reconciliation.
6. A new creature.
7. Salvation.

Your Church

1. Close communion.
2. Water baptism.
3. Paying the preacher.

The Son of God to the apostles said, "Preach the gospel to every creature," and promised salvation to all who would believe and obey it.

In preaching the gospel by which all men can be saved the gospel minister is often met by the opposition of religious People, claiming that he teaches all are lost outside of "his" or "your" church, as they call it. As the gospel minister has no church, but is simply a member of the church of Christ, he should ever be ready and willing to show the difference between the church of Christ to which he belongs, and your church to which all sects belong, and carefully show what we get in each.

All will accept that all spiritual blessings are in Christ, or in his church. Not a single spiritual blessing promised in the word of God but what comes to us in Christ. But all will claim that these blessings come outside of your church, for they claim none have to belong to your church to be saved.

2. All promises of life, of forgiveness of sins, of comfort, and Christian enjoyment come to us outside of your church,

because they claim a man may have all these and not belong to your church.

3. We hear Paul teaching that without the shedding of blood there is no remission, and John teaching his blood will cleanse us from all sins. All sectarian churches claim you can reach the shed blood outside of your church, and can get remission of sins outside of your church, and in so doing they hold that your church is a useless institution so far as forgiveness of sins concerned.

4. You ask one of the church defenders, can a man have pure religion outside of your church? All will gladly answer, 'Yes.' They will tell of the men and women who had pure religion yet never belonged to your church, and many they claim had it and did not belong to any church. So it is not necessary to belong to your church in order to do pure and undefiled religion.

5. The most serious objection that can be urged against your church is that it does not have reconciling in it. Paul says, "We pray you in Christ's stead, be ye reconciled to God (2 Cor. 5: 20) . But where are we reconciled unto God? Paul says we are reconciled in the one body. (Eph. 2:16) and in Col. 1 :18-24 he says this one body is the church. In as much as Christ said I will build my church, (Matt. 16:18) and he built only one church, and this one church is called the body of Christ, and we are reconciled in the one body, it necessarily follows that we are reconciled to God in his church; and as all human church defenders claim we are reconciled outside of your church, it is nothing short of a logical conclusion that your church and the church of Christ are two separate institutions—one built by man and the other built by God, one built on the sand, the other on the rock.

6. We are taught in the Bible that when we become Christians we are new creatures in Christ, old things have passed away, and all things are new (2 Cor, 5:17). But all agree that we can become new creatures outside of your church, for your church demands that a man must be a new creature in Christ Jesus before you will baptize him into your church. But in as much as a man is made a new creature in Christ, and in as much as he must be a new creature, or in Christ, before you want him in your church, it also follows that your church is

outside of Christ, and that Christ is outside of your church.

7. Peter teaches there is no other name under heaven or among men whereby we can be saved only in the name of Christ (Acts 4:12). all teach that salvation is in Christ, and that we must be in Christ to be saved, and all human church preachers tell us we are saved outside of your church. It then follows that Christ is not in your church.

All these items considered, what does a man gain in belonging to your church?

Outside of your church he can (1) hear the gospel, (rom. 10:17), (2) believe that Jesus Christ is the Son of God, (Jno. 20:30-31) (3) repent of all his past sins, (Acts 17:30), (4) confess the Son of God, (Matt. 10:32) and (5) be baptized into Christ, as Paul teaches this is the way to get into Christ, (Gal. 3:27) and you will not take him into your church until he gets into Christ. Then this man outside of your church can get comfort, joy, peace, happiness, forgiveness of all past sins, and a promise of a home in heaven. I ask in reason's name, what does he get in coming to your church? The correct answer is: he gets baptism by one of our preachers, yet he can go to heaven and live with God and the angels without our baptism. he can get close communion if he will come into our church, but his salvation is not endangered if he never gets close communion. He can help support our preacher who claims the Bible is one thing and our doctrine another. Then I ask, what benefit is your church?

Let us make a general summary, and find out if your church is a benefit or a curse to any town.

The town of X contains 1,500 people, and has three churches outside the church of Christ. These three churches have respectively A, B and C as their pastors. Each talks to the other about your church and affirms some Christians in all three churches, and it makes no difference which one you belong to, you will go to heaven.

You go to Brother a and ask him: (1) Brother A, must a man believe the Bible to be saved? he will answer, yes. (2) Brother A, must a man obey the Bible to be saved? he answers, yes. (3) Brother a, must a man believe your doctrine to be saved? He will say, no. (4) Brother a, must a man belong to your church to go to heaven? he says emphatically, no. Then

Brother A confesses that the Bible teaches one thing and his church teaches another, as you must believe and obey the Bible to go to heaven, but you need not believe and obey his doctrine, not belong to his church to go there.

Now, let's ask Brother B. the second-pastor. Brother B. must a man believe and obey the Bible to go to heaven,? He says, yes. Must a man believe your doctrine and belong to your church to go to heaven? He says, no.

Also go to Brother C the third pastor, and ask him: Brother C, must a man believe and obey the Bible to go to heaven? He will say, yes. Ask him: must a man believe your doctrine and belong to your church to go to heaven? He will tell you, no.

Then, if these three preachers who are preaching for three human churches, or for your churches, will confess that you must believe and obey the Bible to go to heaven, yet all will tell you, you can go to heaven if you do not believe- their doctrine, nor belong to their- church, I ask, what does this world gain in paying three preachers in a little town of 1,500 people \$6,000 a year to preach for your church when each and all of them confess you can serve God and go to heaven outside of their churches.

But the deception the "your" church preachers practice on the poor people, does not stop here.

In the same town Brother C who preaches for your church No. 3, starts a union meeting, and begs A and B to come and help him convert people to the Lord, so they can be saved outside of your church. Brother A goes each night and earnestly works, prays, and sings for God to come down and convert sinners in Brother C's meeting. Also Brother A's deacon, Brother F. who is the leading member in Brother A's church, and song leader, will go and lead songs each night for Brother C. On Friday you meet Brother A, and ask him Do you believe Brother C and his brethren are Christians and will go to heaven? He tells you plainly, they are, that he is not so narrow as to think all will be lost outside of "your" church. Then tell A you saw F up at C's meeting last night leading songs for C, and ask him if Brother F is a Christian. He will tell you that Brother F is his deacon and the best song leader in "your" church and has been a zealous worker in his church for twenty years. But Brother C did not have a good song leader, so he got Brother F

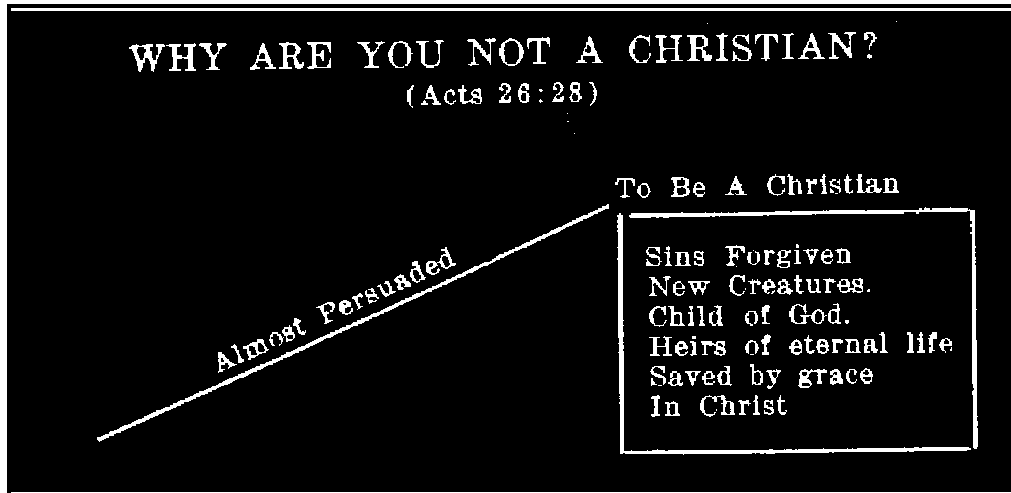
his best song leader to go up and lead songs for Brother C. All this Brother A will tell you on Friday. But Friday night comes. Brother C is having a fine meeting. Brother A goes to meeting and earnestly prays for God to bless Brother C's meeting and give him many souls that night. At the close of the meeting Brother C opens the doors of his church for members and Brother F who has become tired of Brother A's church will go up and join Brother C's church. The next day old Brother A will preach at his church and condemn Brother C for proselyting and will turn Brother F out of his church for heresy. If it will make Brother F a heretic to join Brother C's church why are not all of C's members heretics?

The entire system of "your" church business is unscriptural. Then why not all quit the your church business, and come on and preach the Bible that all claim will save, and be reconciled in the one church, and live the life of a child of God, that heaven may be our eternal home.

SERMON 50

WHY ARE YOU NOT A CHRISTIAN?

(Acts 26:28)



Perhaps no greater question ever presented itself to the mind of man and demanded attention, than the one question, "Why are you not a Christian?" It is a question that may not present itself to us only once in a life time, but it comes to us in every way, at every turn, with equal importance, and with as great demand for our consideration at all stages in life. But before I consider the reasons why many are not Christians, it may be well to examine the inducements held out, and the advantage offered to those who are children of God.

1. In becoming a Christian we have the promise of forgiveness of sins (1 John 2:12).

2. In becoming a Christian we become a new creature; old things are passed away, and all things become new (2 Cor. 5:17).

3. We are recognized as sons of God (1 John 3 :1-3).

4. We are heirs with Christ, with the promise of eternal life.

5. We are in Christ Jesus, having by faith been baptized into him (Gal. 3:26, 27).

6. We were sinners, saved by grace (Eph. 2:8). With these inducements held out before us for our good in this life, the final question now come. Why are you not a Christian?

None of the many excuses offered are plausible, neither will they stand to be examined the last day.

1. Sometimes we hear the excuse, "I am waiting" for the operation of the Spirit. But has not the Spirit already operated on your heart? Did you ever think how and when the Spirit operated on the heart? Don't you remember that Jeremiah said the law must be written in our hearts? (Jer. 31:31). Paul quotes the language of the prophet and applies it to us. But you ask, "How does the Spirit write?" In all writing we need (1) the writer, (2) the pen, (3) the ink, and (4) the paper.

Then God is the writer, for he said he would write. The apostles were the pen, or instruments in the hand of God as taught by Paul (2 Cor. 3:3). The Spirit was the ink (2 Cor. 3:3). The heart was the table (2 Cor. 3:3). So on the day of Pentecost, God was the writer of the new institution; to do the writing the apostles were the pen in the hands of God. But before writing with a pen it must first be filled with ink. So they waited until they were filled with the Holy Ghost. The paper was the hearts of the children of men. The Book says that when they heard this they were pricked in their hearts, and wanted to know what to do (Acts 2:37).

So it is with you, dear friend. Have you not heard the story of the cross? If true, then wait no longer for the Spirit to draw, but come.

2. "But," says one, "I am waiting for a change of heart." What kind of a heart have you, and how do you want it changed? Have you not a heart that desires to become a child of God, one that wishes to do God's will, and wishes to go to heaven when you die? Then having that kind of heart, I ask you, what kind of change you would want to have?

3. Says another, "I am not good enough." Are you not a sinner? If true, you are the kind that Christ came to save. Remember, he came not to call the righteous, but sinners to repentance. Then if you are a sinner, are you not the kind to be saved? If true, what promise can you offer yourself in staying away?

4. "I am not old enough," says one. Are you old enough

to know right from wrong? If you are, will you not begin to do right today? Did you never reason on the great danger in delay. The prophet says, Seek ye the Lord while he may be found. Call ye upon him while he is near (Isa. 45:6). Remember, there may come a time when he may not be found, a time when he is not near.

Solomon tells you to "remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, 'I have no pleasure in them'." Remember, that every day you travel on the broad road, you have one day more of sins to give account of and one day less time to repent. As we grow older, we form habits much harder to give up than it is to turn from them now; and remember while you are waiting to get old enough to come to God the messenger of death may come and find you unprepared. Then why not come?

5. But another says, "I am too old to start now." Yes, brother, but remember that coming is your only salvation. Perhaps you have not sinned away your days of grace. You may be saved if you come; you can not be saved if you stay away. There is only one chance of salvation; why not accept that one for by it only can you hope to be saved?

6. Another one says, "I do not know enough. I want to wait to study on these things."

Do you not know as much as the three thousand knew on Pentecost? Do you not know that God has commanded you to have faith? Do you not know that God has commanded you to repent? Do you not know that God has commanded you to confess Jesus as his son before men? And do you not know that God has commanded you to be baptized by his authority? If you know that much, are you doing what God has commanded you when you refuse to obey these commands?

7. "I fear I can not hold out." That is not the question to settle now. Have you faith enough to start. Remember we walk by faith, not by sight. If you want to go to some town fifty miles away, you do not sit by the road side and wait till you can see all the way to that town, but every step you take in that direction you are enabled to see one step farther:

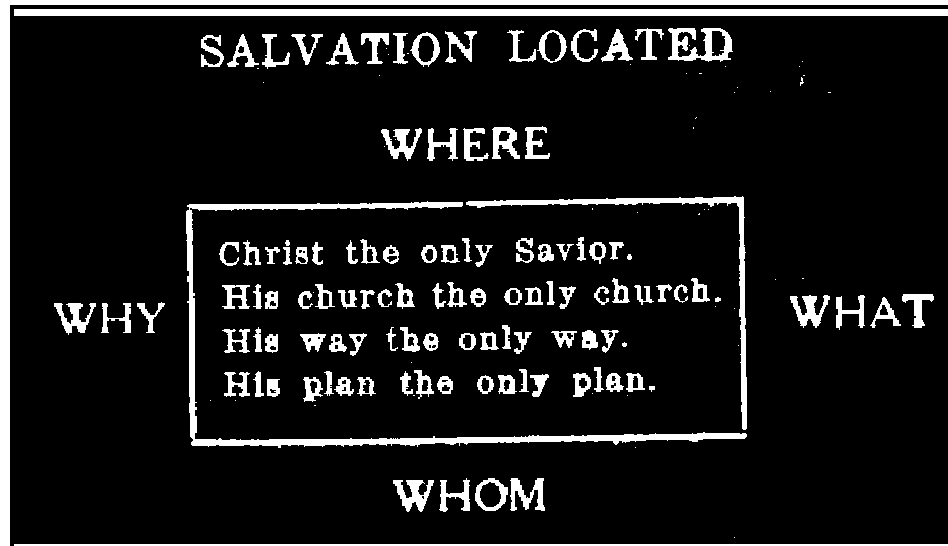
and thus you walk, step by step, till you reach the journey's end. You may only have faith enough to see but a few steps ahead. If true God requires you to take those steps, and then you have faith enough to see farther than you could when you started.

8. "It is not convenient for me to make the start now; when I have a more suitable opportunity, I will come." Do you pretend to argue that it is not convenient to do good? Do you seek the opportunity to do right? Why not make your own opportunities, and do the things commanded of God?

9. Husbands wait for wives, and wives for husbands. But if it is right to be a Christian, why do you not set the example? Why not make the start? You will not wait one for the other when you come to die.

10. "I expect to start some day." Yes, but why not now? Is it not right to be a Christian? Then are you not willing to do right? How are you in business? If you mistreat your neighbor, and are convinced that you have done wrong, are you not willing to rectify that wrong? Are you not willing to do right? Does it hinder your business? Does it conflict with your duty? Does it deprive you of good society or of the best friends? If not, then why not accept God's will and be saved?

Finally, dear friend, we now come to say farewell. Remember that God requires nothing at our hands but that which is for our good. In time and in eternity life and death are set before you—heaven and hell, the broad and the narrow way. It is yours to make the choice which you will travel. You must decide where you will spend eternity, after the storms of life have passed. Then will you not today make your choice, remembering, Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into The city," where we shall rest in the paradise of God.



From the time God called Abraham to go to a country that he would shew 'trim, with a promised blessing when this command was obeyed God has always required certain people to go to certain places for safety, or blessing, and no one could hope to reach said blessing or meet God's approval short of doing what God told them to do.

We call to memory, that when God brought a flood upon the earth he placed salvation from the flood, to Noah and his family, in the ark, and all must go into the ark to be saved from death. Many good people in our time would argue God had as much power out of the ark, and is there were just as good men out of the ark as in the ark, going into the ark would be unnecessary, and they would have been preaching salvation out of the ark. God ordained, on one occasion, that Jonah should go down to Nineveh and preach that in forty days Nineveh should be overthrown. Jonah could have preached that doctrine at any other place, and have been a violator of God's law, for the command was to preach at Nineveh. God promised salvation, only in the brazen serpent that Moses hung up on a poll. But many of our time would claim: It is silly for all to have to look at one snake when they could make snakes and hang up all over the camp, and each man look at the snake of his choice.

It would make no difference which snake you looked at, so you looked at some snake, and if all were not pleased with the snakes they then had let him make a snake to suit himself, for just as good people look at one snake as at the other.

When God promised Abraham a country that would flow with milk and honey, it was far out of Egypt, and on the other side of waters of the sea, and no one had the promise of that country while he remained in Egypt. All must leave Egypt and all must go where the country was located to enjoy its blessings. No one could have enjoyed the fruits of the promised land had they refused to go to that country. After they went over into the promised land God located six cities of refuge (Num. 35). When a man's life was in danger, God provided salvation from the avenger of blood only in these cities, and a man must go to these cities when danger came, to find protection.

Under the old dispensation God ordained certain places of worship, and those who rendered scriptural or acceptable worship to God must go where God recorded His name. All the above we find to be the teaching of God in the old dispensation. Coming now to the New Testament I call your attention that Jesus purchased his church with his blood (Acts 20:28). Being purchased by the blood of Christ it became a divine institution in which Jesus is said to be the head, and this church is his body (Eph. 1:22, 23). This church is built upon a divine foundation in which Jesus is the chief corner stone (Eph. 2:20-22). All people who are reconciled to God must be reconciled in this one church or body (Eph. 2:16).

This brings me direct to the diagram in which I want to affirm that the God of heaven has located salvation from all past sins "in" not "out" of his church, and there is no promise of any man being saved outside the church of Christ and here is where the great battle comes between truth and error, between the human churches and the church of Christ.

1. Some people argue there are just as good people in one church as in another True, but God does not save us on account of our goodness, but spirituality. Jesus teaches we must be born again. here are just as good men outside the Masonic lodges as belong to them, but no man is buried

by Masonic honors who does not belong to the Masonic lodge. 2. Some say we are saved outside the church and join the church because we are saved. Paul said he purchased the church with his blood (Acts 20:38). Then ii' you are saved outside of the church you are saved outside the purchased possession, and must claim salvation outside the blood of Christ.

3. Some argue, it is God and not the church that saves. This may be true, but where does God save? Paul says we are reconciled in one body (Eph. 2:16). He says in Col. 1: 18-24, that this one body is the church. Inasmuch as God reconciles us in his church, ii' you were reconciled outside of his church, it was not God who did the reconciling.

4. Some will ask: Won't God save me out of the church? Let Jesus answer. In the seventh chapter of Matthew, Jesus argues there are only two classes of builders—one on the rock, and the other on the sand. The ones who built on the sand, their building fell, but on the rock it stood. Is the church built on the rock or on the sand? When Peter confessed the Son of God, he said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Then as the church is built on the rock, ii' you are building outside the church you are building on the sand, and Jesus says your building shall fall.

6. We are reconciled to God in the church, or one body (Eph. 2:16). Then if you are saved outside the church, you are saved outside of reconciliation to God, and certainly no one will want that kind of salvation.

Having learned where I am reconciled to God, the next question to settle is, What must I do to come into the place of reconciliation? The answer to this comes by the Son of God when he says we must "hear" his sayings and "do" them to be like the wise man (Matt. 7:24). In doing the sayings of Jesus I must "believe" that he is the Son of God (John 20:30). After believing I must "repent" of my sins (Luke 13:6). After repentance, I must "confess" him before man (Matt. 10:32) and in the great commission Jesus not only taught I should believe but I should be baptized in order to reach salvation (Mark 16: 16) . This agrees with Paul who

taught as many of you as were baptized into Christ have put on Christ (Gal. 3:27). So these five commands I find taught at different places in the Bible teach me "what" I must do to be saved. Now, I should ask, By whom must these commands be obeyed in order to his salvation? (1) Not by a child. (2) Not by a saved person. But the commission comes only to that man and woman who are willing to hear the Lord, believe his word, and obey his commandments.

The final thought: Why should I do these things? (1) Because my eternal happiness depends upon doing the commands of the Lord. In the last chapter of Revelation, fourteenth verse, the Bible says, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." If our entrance into the city of our God depends upon our doing his commandments, no one can have a hope of salvation short of complying with the same. On account of the blessings and rewards God offers to those who work for him, I should be willing to go at the first call, and do all I can, not only to save myself, but those with whom I may associate along life's pathway. As salvation is promised to all who obey him and located in the only church Christ purchased with his blood and the way into said church is made so plain, the only reason one can offer for not being saved is: I did not want to do the will of my Lord.

SERMON 52

COMING TO GOD WITH AN IDOL IN YOUR HEART

(Ezek. 14:1-5).

1. Balaam (Num. 22).
2. Saul rejected (1 Sam. 15:22-27).
3. Relatives.
4. Riches.
5. Justification by faith only.
6. Morality.
7. Many religions.
8. Infant baptism.
9. Sprinkling and pouring.
10. Poverty.
11. Human societies.
12. Instrumental music.

Idol, an image worshiped by man; something man regards with more reverence than he does the word of God.— Webster.

In the days of the prophets, the children of God frequently became tired of God's control and sought to have their own way. It has always been God's ruling that when men became dissatisfied with divine control that God permitted them to have their own way, yet condemnation came to them when they would forsake God, and follow the teaching of men. Not only is this taught in the Old Bible, but in the new dispensation God threatens to send strong delusions to men who have no pleasure in truth, that they might believe a lie and be damned (2 Thess. 2:11, 12).

Jesus tells us to seek first the kingdom of God and his righteousness with the promise that all needed blessings will be added unto us. In Rom. 12:1, we are commanded to offer our bodies a living sacrifice, which he claims as our reasonable service. In Ephesians 4:1, we are taught to walk worthy

of the vocation wherewith we have been called. In 2 Cor. 5:7, we are told to walk by faith. In Romans 8:1, 2, we are told there is no condemnation to those who are in Christ and who walk after the Spirit, and not after the flesh. So we must conclude that all men are safe who will follow the spiritual law and walk to please God instead of to please man.

A few examples of men setting up their idols and following them may be of help to us in this lesson. In the twenty-second chapter of Numbers we read about Balaam, who was an Old Testament character and worshipped God under the Patriarchal Age. Balak was king of Moab, and had noticed the influence and power of Balaam. God's people had to pass through the country of Moab from Egypt to Canaan. Balak had noticed that as long as they were faithful to God and did His will God fought their battles, but when they would forsake God he left them alone to fight their own battles. Balak knew that Balaam was a prophet, and he believed if he could get Balaam to curse the children of Israel that God would help him to overcome them. So he sent messengers to Balaam to hire him to go and curse the children of God. The messengers came to Balaam and told their mission. Balaam treated them kindly, invited them to come in and stay all night and he would see if God would let him go. During the night, God appeared to Balaam, and asked him who the men were and their mission. Balaam told God, and God said, "You can not go with them, neither can you curse Israel for they are blessed." This language was as plain as that part of the Bible which says, "He that believeth and is baptized shall be saved" (Mark 16:16). But Balaam, like many denominational preachers who have set up their idols in preference to the word of God, did not like God's charge to him. Next morning Balaam reported to the messengers that God would not let him go with them, nor let him curse Israel, which should have been an end of all controversy, but not doubt these messengers saw in his conduct it was not his desire to follow the Lord, and that he was disappointed in not being permitted to go, so they report their work to the king, and he at once selected men of greater influence, and able to give larger rewards, and sent them to Balaam and

told him to let nothing keep him from coming. Balaam told them if Balak should give him his house full of silver and gold, he could not go beyond the word of God to do more or less. But he invited them in to stay all night and see what God would say more. God, seeing that Balaam had set up his own desire and will to go, and had refused to accept Gold at his word, told him that night to go. Here is a man deliberately setting up his way against the plain statement of God, to go and curse the children of God.

Along the road God sent his angel to make the way rough. The angel stood in a narrow pass, with a great wall on either side holding his drawn sword. The ass upon which Balaam was riding saw the angel and refused to go. Balaam smote the ass, and the ass spoke with man's voice and rebuked the prophet. Still the prophet refused to yield to God's command and went on, and burnt sacrifices, and when he opened his mouth to curse the children of God, blessings came out of his mouth instead of cursing. This was done each time until Balak became angry and condemned him for blessing instead of cursing God's children. He drove him away. Later we find this man Balaam killed on the battlefield fighting against God, because he had set up his idol in his heart and turned from God to serve Balak for reward. We read in the Old Bible that God through Samuel demanded Saul to go and destroy the Amalekites—men, women and children, as well as all stock. Saul went forth to battle, destroyed all but the king himself, and the best of the stock to offer a great sacrifice to God. He set up his idol and lost his throne; for God rejected him from being king over Israel. Saul turned from God, consulted the witch of Endor and finally committed suicide, and lost all—even heaven, for following his idol instead of the word of God.

Jesus teaches that if we would be his disciples, we are not worthy of him unless we are willing to forsake father or mother, brother or sister for him. I often find men and women who claim I am teaching the Bible, yet their mother did not belong to the church of Christ, or their wife belongs to some human church, and they can not afford to turn from them, so they set up their idol, and God says, "I'll answer

them accordingly and let them believe a lie and be damned because they have no pleasure in the truth.

Others come like the rich young man, and are wedded to riches, or set them up as an idol, and forsake the house of God to multiply riches, and declare they have no time to serve the Lord as it takes all their time to run their business. This kind of a man has set up his riches as an idol in his heart and Jesus says it is easier for a camel to go through the eye of a needle than for him to go to heaven.

Then here comes the whole system of protestant churches setting up their idol in their heart of justification by faith only. They will read, "He that believeth and is baptized shall be saved," and "Repent and be baptized for the remission of sins." They read where Ananias told Paul to arise and be baptized and wash away his sins calling on the name of the Lord (Acts 22:16). Then they will hear James say, "Faith without works is dead, being alone" (Jas. 2:17). To all these Scriptures they will turn a deaf ear, and set up the idol of Martin Luther and John Wesley, "Wherefore we are justified by faith only is a wholesome doctrine and full of comfort."

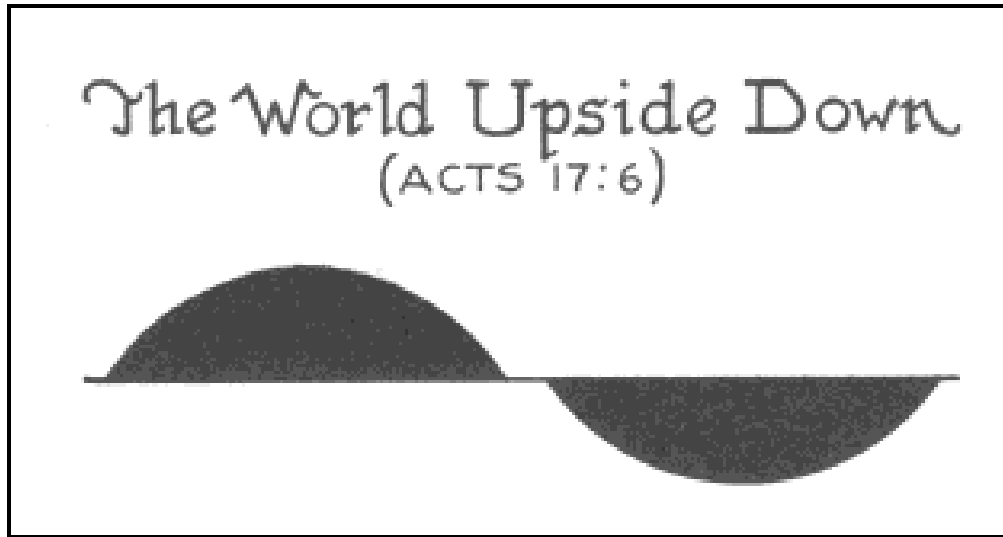
Others will claim, "I do not know which church is right, therefore I'll set up my idol of goodness and morality." Notwithstanding the Bible says, "Blessed are they that do his commandments that they may have right to the tree of life", they will claim that they know as much about it as God does, and they know they will be saved on their goodness or works of righteousness which they have done, by which Paul plainly says we are not saved (Titus 3:5). Jesus says, "I am the way, the truth, and the life; no man cometh to the Father but by me" (John 14:6). Still some in order to justify the many human churches will set up their idol of "many ways of salvation", and "it makes no difference which way you go, nor which church you join, so your heart is right in the sight of God." Others will set up their idol of infant baptism, declaring their parents had them baptized when children, and to break off from their early training and obey the commandments of God would be a reflection on their dead parents, and they must honor and reverence the commands of man more than those of God. Others will claim that immersion is bap-

tism. They know that people went down into the water, that they were buried in baptism, they came up out of the water, they were born of water, yet they prefer sprinkling and pouring, as their kinfolks all had it that way they are satisfied to fight it out along that line.

I find good people whose clothes are good enough to wear to town each day in the week, to visit all neighbors they desire, to attend every show that comes to town, yet said clothes are not good enough to wear to church. They raise poor clothes far above God, and bring them up as excuses why they do not serve Him. Others claim Masons do more good than the church. Our church will go dead without our societies. They forget that any society organized in the church to do the work of the church holds the same relationship to the church that a mob does to the government when it takes the enforcement of law from the hands of the government and puts it under mob control. All Christian work should be done by the church, and not by some human organization.

The final thought. Many of my brethren who once loved the word of the Lord and stood firm for it, have today raised instrumental music in the church far above the word of the Lord and will push it into churches over the godly protest of ninety percent of the old members. They often wreck the church and drive out the best members who can not tolerate innovations in the church. They will rejoice over the division and downfall of the church of God in any community where they can make an idol of instrumental music and they will hear its sound rather than hear the word of God read. Let each examine his own heart, and see what idol he is holding to that will cause him to go down to eternal ruin.

Sermon 53.



- | | |
|---|-------------------------------------|
| 1. Many churches | One church (Acts 20:28). |
| 2. Reconciled out of church
(Eph. 2:16). | Reconciled in the church |
| 3. Many ways | One way (Jno. 14:6). |
| 4. Many bodies | One body (Eph. 4:4). |
| 5. Many spirits | One spirit (Eph. 4:4). |
| 6. Many baptisms | One baptism (Eph. 4:5). |
| 7. Many names | One name (Rom. 16:16). |
| 8. Many faiths | One faith (Eph. 4:4). |
| 9. Many folds | One fold (Jno. 10:16). |
| 10. Many places to build | One place to build
(Matt. 7:24). |
| 11. Many vines | One vine (Jno. 15:1-5). |
| 12. Many brides | One bride (Eph. 5:23). |

In the great commission that was to go to all the world, the Savior taught that the gospel must be preached (Mark 16:16).

Paul taught that this gospel was God's power to salvation (Rom. 1:16) and that people were saved by this gospel (1 Cor. 16:1-4). He also taught that if a man or an angel preached any other gospel let him be accursed (Gal. 1:7-9).

Notwithstanding these instructions and restrictions, with the additional power of the Holy Ghost baptism to confirm the gospel taught by them, and notwithstanding their plainness speech, and miraculous confirmation of the same, the religious teachers of that age, who had turned from God and were teaching the commandments of men turned from the apostles in all

towns, and raised prejudice against them just like human churches do Bible teachers today.

In the statements in the beginning of this lesson you will find the condition and teaching of the human churches in all towns today. Also on the right you will find the work as God wants it taught. You can plainly see the changes we are trying to make, yet when I go to some places and beg them to let God make the changes they raise the cry as the people did in Paul's day, "These people who have turned the world upside down have come here also.

Then it will be of interest to examine the religious world today as under man's rule, and see how it would be when turned upside down, or when God's way would prevail.

Man's way tells us there are many churches, it doesn't make any difference to which church you belong so your heart is right, there are good and bad people in all churches, you can be saved in one as well as in another, that each man should be permitted to join the church of his choice. If the man of God endorses these statements the sects will run after him, and he is the only preacher some of my brethren want because he pleases the different churches and they will blow him long and loud in all our papers, telling how the churches like him and how they called in their services to hear our big man preach. They seem to forget that Paul said, "If I please men I am not the servant of Christ (Gal. 1:14). Yet many of my brethren will today turn down a gospel preacher if he preaches the gospel and does not seek to please the sects.

On the other side you hear Paul teaching there is one church, and Jesus teaching, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

You go to a town and find the religious world happy, united and working together at peace among themselves and with the devil, because they are teaching that you can be reconciled to God, or saved, outside of all the churches, and that you must be saved outside of all the churches and then join the church of your choice. All that is necessary to turn the religious world upside down and start all the churches working against you is to quote Paul in Eph. 2:16, where he teaches that we are reconciled in the one body. Such teaching will not only arouse all the

sects, but many of my brethren will say, "You are too hard and will drive the sects all away."

In nearly all towns each church has its own way of salvation, and beg men to go its way. But as soon as you quote the statement of the Son of God in John 14:6, where He says, "I am the way," they will hollow, "You will turn the world upside down, and teach that all people are going to hell if they don't go your way."

We find different religious bodies, Baptists, Methodists, and Presbyterian bodies. Then we read that Paul says in Eph. 4:4, that there is one body. They will tell you that such teaching is fighting their church and will disturb many good men.

As the body without the spirit is dead then there must be as many spirits as bodies, and each peculiar body must have its own peculiar spirit to vitalize it. A man would turn the world upside down if he told them Paul said there is one spirit (Eph. 4:4).

Religious people are practicing three baptisms; immersion, sprinkling, and pouring; and often pray for two more, Holy Ghost and fire. It turns them upside down to read Eph. 4:5 which says there is one baptism.

The religious world is practicing what Paul condemned when he told the Corinthians that if one said, "I am of Paul" and another, "I am of Apollos" they were carnal 1 Cor. 3:4. He tells them to be carnally minded is death. Yet some people will declare there is nothing in a name, that it makes no difference what name you wear so your heart is right. If you show them that the disciples were called Christians at Antioch, (Acts 11:26), and Paul referred to churches of Christ (Rom. 16:16) you will see the religious world going upside down, and you are condemned for serving discord among brethren.

Each peculiar church has its own peculiar faith. A man will believe the Baptist doctrine and let a Baptist preacher baptize him. Such will make him a Baptist. Another man will believe the Methodist doctrine and let a Methodist baptize him. Such makes him a Methodist. When you show them there is only one faith (Eph. 4: 4) that when a man in the days of the apostles accepted that faith and obeyed the gospel it made him a Christian only, and that no man was ever made anything but a Chris-

tian in believing and obeying the gospel, you will soon learn that such doctrine will turn the world upside down and that all the churches will not like you.

Each sectarian church has its own peculiar fold with its own made to order pastor or shepherd. Each shepherd will herd his own peculiar fold in the town, and keep them so closely herded that they can not stray into other sectarian pens, nor be sheared by any other shepherd; for each shepherd must have all the wool each sheep produces to keep up his own salary. When you tell them that Jesus taught in John 10:16 there would be one fold and one shepherd, then it is you turn the world upside down and get all the so called pastors on top of you; for if the sheep all go to one fold, one pastor will get all the wool and the other shepherds will have to go out and shear the goats to get their pay.

Jesus, in addition to his teaching that there should be one fold and one shepherd, prayed to His Father that all of His sheep should be one that the world might believe that God had sent Him (John 17:20). Paul besought them by the authority of God to be of the same mind, and to speak the same things, and have no divisions among them (1 Cor. 1:10).

Yet nothing will arouse the hatred of all the so-called under" shepherds in any town as much as to beg them to come together on the Bible, and be of the same mind and speak the same things. Such Bible teaching will turn the religious denominations upside down.

Jesus teaches in the 7th chapter of Matthew there are two places to build—one on the rock, the other on the sand. We read in Matt. 16:18 that the church of Christ is built on the rock, and in as much as the Bible teaches there is only one church, and this church being built on the rock, it necessarily follows that all human churches must be built on the sand. When you tell them that Jesus said all buildings on the sand should fall, such teaching at once begins to turn the world upside down.

In John 15:1-16 Jesus teaches "I am the vine." He also states, that every plant or vine His Father did not plant should be rooted up (Matt. 15:13). Paul teaches the scriptures will furnish the man of God unto all good works, and in as much as the word of God knows nothing of human churches, they nec-

essarily come under the condemnation of God, and will be rooted up. This kind of Bible teaching will turn the entire sectarian world upside. down.

But our final thought is: Paul teaches that if a woman has two living husbands, she shall be called an adulteress (Rom. 7). Then he argues that the church is dead to the law that she might be married to Christ, even to Him who is raised from the dead. Not only is this true of the woman, but the man also, if he has two to four living wives, he is an adulterer. Any man sitting on a jury and trying a man who confesses he has four living wives, would convict him of living in open adultery and send him to the pen. Then how is it that all denominational preachers can claim to be guiltless before God, when in any little town on Sunday morning they will get down and pray to the protestant Jesus Christ who they claim is married to five or six women, or have that many churches in that town. Such charges the Son of God as being a polygamist and living in spiritual adultery. Yet this is the true teaching and practice of all human churches, and all denominational preachers and it is getting time that ail men of God would devote more of their time to turning the sectarian world religiously upside down, instead of compromising the truth and preaching on moral subjects exclusively— or something that all will endorse and compliment. Such preaching will gain you endorsements and favor among men, but it will lead no one to God.

The Sadducees and Pharisees taught the law of Moses more earnestly and more perfectly when Christ and the apostles were here than the sects are teaching the Bible today, and many times the religious people became offended at what the Son of God said and wanted to stone Him and the apostles. No mention is made in all the New Testament of a single meeting the apostles held and all the sects loved them and called in their meetings. Yet I notice that often my brethren are glad to make such strange and unscriptural reports.

It is getting time that true men of God quit trying to please the religious world, but try to turn it upside down by preaching the gospel of the Son of God.

SERMON 54

SCRIPTURAL MARRIAGE

In the morning of time, when God created man, and saw that it was not good for man to be alone, he put him to sleep and from his side took a rib, and made a woman to be his companion, and thus ordained that man should not live alone. God says a man should forsake father and mother and should cleave to his wife, and they, too, should be one flesh (Gen. 2:24).

Not only did God recognize their relationship should be so close that they should be called one flesh, but he also called them both by one name, or "Adam", in the day he created them (Gen. 6:2).

As God was the Creator of man, he also became the originator of marriage, or of the family relationship. This marriage relationship, coming from God, has been a blessing in all ages, when contracted according to the law of God, but has brought sorrow and woe when God's law has been disregarded. In the course of time, people began to call on God, or worship him (Gen. 4:26), and while the Bible does not state in exact words that it was a violation of God's law for God's children to marry unbelievers, or children of men, yet we find God being displeased in their so doing, and God's sons marrying the daughters of men was among the things which corrupted the earth (Genesis, 6th chapter), and brought the flood which destroyed everybody except Noah and his family. Just what God's specific law was on this we are not told, yet it seemed to have such a power over the children of God in the days of Lot that his own daughters living in the city of Zoar refused to have children by the men of that country, and made their father drunk, and became mothers by him (Gen. 19).

In subsequent years God selected the Jews as a special people through which the Son of God should come. He gave them a law that when they entered the land of Canaan saying, "And when the Lord thy God shall deliver them before

thee, thou shalt smite them, and utterly destroy them. Thou shalt, make no covenant with them, nor show mercy unto them, neither shalt thou make marriages with them. Thy daughter thou shalt not give unto their sons, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, that they may serve other gods. So will the anger of the Lord be kindled against you and destroy thee suddenly" (Deut. 7:2-6). This law of God was sacredly observed for many years, and God's people prospered before him. But the time came when God's people became dissatisfied with divine rule, and wanted a king like the nations around them. They got their king, wandered from God, and were carried into Babylon as captives. While there, with other transgressions they began to marry among those who were not God's children. When Nehemiah brought them back into their own country God refused to accept them until all of those who had married strange wives had sent them and all their children back to Babylon, and turn from such transgressions. Then God would accept them. To impress the sacredness of this law of God, Nehemiah reminded the people that even Solomon sinned in marrying strange women (Nehemiah 13: 23-30).

Finding such to be the law of God in the Old Bible, the question might come up; do we not have greater liberty under the New Testament than people had under the old law ? To this I would say, Christ referred to the looseness of the marriage law on divorce under Moses, and plainly stated that such was not true in the beginning. He argued that Moses only gave them certain precepts on account of the hardness of their hearts (Mark 10:2-9). Then if the Son of God would indorse the law on marriage from the beginning as being above the practice of the time under Moses, we are forced to the conclusion that God's law on marriage is of universal application coming to all alike.

So the apostle Paul in writing to church members along the law of life, tells them plainly not to be unequally yoked together with unbelievers, and shows that the children of God must keep themselves separate from any alliances with the world.

My observation has been, after forty years as a preacher, that three out of every four who marry outsiders, or sectarians, lose their interest in the church of Christ. Paul, in writing to widows and giving specific instructions on the marriage relationship in 1 Corinthians 7:39, says the widow can marry only in the Lord.

We are taught that they who know to do good and do it not to them it is sin. Also whatsoever we sow that shall we also reap.

As it has been a violation of God's law in all ages to marry out of God's family, it is unsafe to take the risk. Often does it cost the soul of the violator, but of children who are brought into this world by an unbelieving parent, and are led from God instead of to Him.

It is always safe to follow the only safe way and marry only in the Lord.

SERMON 55.

SCRIPTURAL GIVING

(Deut. 16:16.)

In the word of the Lord we are taught that no man liveth to himself, and when the principle is fully carried out, man is not only blessed by the association of others but he is a blessing to those with whom he comes in contact.

It has been demonstrated in all ages that the man who has spent more to help others has had more happiness than the man who with a selfish disposition in his heart works only for himself. Bonaparte and Mrs. Hettie Green are leading characters in the world's history who worked to gratify their selfish ambition—one for fame and one for money. Each one reached the desire of their heart, lived and passed away, yet no one can say the world was ever benefitted by their lives.

The noted John Wesley and David Lipscomb were the reverse. Their leading desire was to help and benefit others, and their names will be remembered, and their works will bless the world, when the others mentioned are long forgotten.

God knowing that man's greatness is measured by the great things he does, in His instruction to Israel when he ordained that they should present themselves three times a year to worship Him, also ordained that no man should come before him empty, but that each man should give according as the Lord had blessed him (Deut. 16:17).

During the Mosaical age of the world not only were the children of Israel required by the law of God to give the best of their stock but must give one-tenth of their income besides the many voluntary contributions that were made by them. When a voluntary contribution was demanded to build the temple, or for any other work, the leaders always had to stop them when they had enough instead of continually begging them to give more.

Some four hundred years before the coming of Christ,

the children of Israel neglected to give as God had ordained, and God condemned them, declaring they had robbed him of what property belonged to Him, and declared if they would bring into His store house all that belonged to Him that He would prosper them and open up the windows of heaven and pour them out a blessing they should not be able to receive. He also taught them that in fulfilling His demand upon them their stock should not lose their young nor their vines cast off fruit before harvest time (Malachi 3:8-16). It is also a notable fact that during this dispensation God's people were only prospered and did well when they fulfilled the law of giving as God demanded.

Not only was this true under Moses, but in the Christian system God has incorporated giving as a part of man's worship, and no man today can worship God and fulfill the divine requirement unless they give as they have been prospered. One of the greatest failures today in the church of Christ has resulted from the failure of preachers to teach church members the law of God to give as they have been prospered. If the preachers had been as careful to teach all members that they should give as they are prospered, as they have been to teach them that baptism is for the remission of sins; and if they had been as earnest to teach members that covetousness is the sin of idolatry, and it is just as scriptural to withdraw fellowship from the covetous man as it is to withdraw from the man who commits adultery or lies, the church of God would have been much stronger, and able gospel men would be able today to be out preaching whereas they are forced to follow some secular calling for a living.

When we fail to teach the whole church their duty often good men and women who are striving to give as they are prospered become discouraged when they compare the amount they give with the failure men make who are able to do as well. I care not how strong and true a horse may pull, we can kill his desire to pull his load by continually hitching him by the side of a balky horse who will not do his part. We have made failures in many of our meetings by seeking additions rather than seeking to scripturally convert men and women. A big meeting held with fifty additions and not more

than four or five of them taught on scriptural work and worship, often leaves the church in worse condition than it was before the meeting.

Along the line of giving I note:

1. The Son of God taught us to give, with the positive promise that as we give it shall be given to us (Luke 6:38). When a leading church member complained that his minister had preached a poor sermon one Sunday, his little boy who sat by his father's side, and noticed his contribution was only one penny remarked, "Father, I don't see how you expect a great sermon when you paid only one penny for it." Many of my brethren go to church and expect to hear a ten dollar sermon when they pay only a penny. But as we give it will be given to us.

2. Paul refers to the statement of Jesus when He said, "It is more blessed to give than to receive" (Acts 20:35). Many of my preaching brethren can remember with delight when they have paid \$15 to \$26 into a meeting in railroad fare going to and from a place, where the brethren with two hundred members have paid \$125.00 for the same meeting, yet if their membership of two hundred members had each given \$1.00 (not \$26.00 like the preacher gave) the preacher would have been able to meet his debts, support his family and God would have blessed this congregation in their liberal giving more than they blessed the preacher in what they gave.

3. Christ teaches we must give to the poor (Matt. 19:21) and in giving to the poor it would enable us to take up our cross and follow Jesus to heaven, our home. I find some brethren who are so burdened with riches that they have no time nor inclination to serve the Lord.

Far back in the Old Bible time we are taught, "Whosoever stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13). This agrees with the teaching of Christ, that as we give we shall also receive.

4. We are taught that churches of Christ should give to preachers (1 Cor. 9:7-14; Gal. 6:6). Many preachers have failed to meet honest debts, have been slandered, and the

church of God injured, just because they failed to teach the church its duty in that respect.

5. We are taught in 2 Corinthians 9:7 that we must not give grudgingly, but freely and cheerfully.

6. In Deuteronomy 16:17 we are taught that we must give as we are able, and Paul teaches that we must give as we purpose in our hearts (2 Cor. 9:7). At many places brethren never decide, nor make any arrangements before the meeting as to the amount they will give for the meeting. They expect to let the interest of the meeting control the finance, and while much rain, sickness, and busy crop time may cut down the attendance, the brethren will lose interest, and notwithstanding the preacher gives his time and money for the meeting, they will pay him one-fourth the value of his time and work and feel like they did their duty, because they did not have much of a meeting.

7. We are taught that we should give as we have been prospered and should lay this up in store upon the first day of the week so there will be no gathering nor begging when the preacher comes (1 Cor. 16:1-2). Many times I have meetings promised six months ahead, and the members well know that they are to give as they have been prospered, and that this contribution should be gathered upon the first day of the week, and be on hand when the preacher gets there, yet nine places out of ten where I go, I find not \$1.00 in the treasury when the Bible plainly tells us to lay by in store as God has prospered. This instruction is seldom heeded, and often not one move made to get the preacher's support until the last day of the meeting, when one of the so-called elders (and God deliver the church from such) will get up and make a talk and tell how much the preacher is worth, and what a great meeting they have had and that the contribution that day must go to the support of the meeting. He gets all he can and comes and brings it to the preacher, and states that he knows it is not enough, yet most all are in hard shape and that is all they can get. At the same time three-fourths of these members arranged six months before that time to buy all their tobacco all the year on a credit, and if they had no credit of their own they would mortgage the last mule they owned

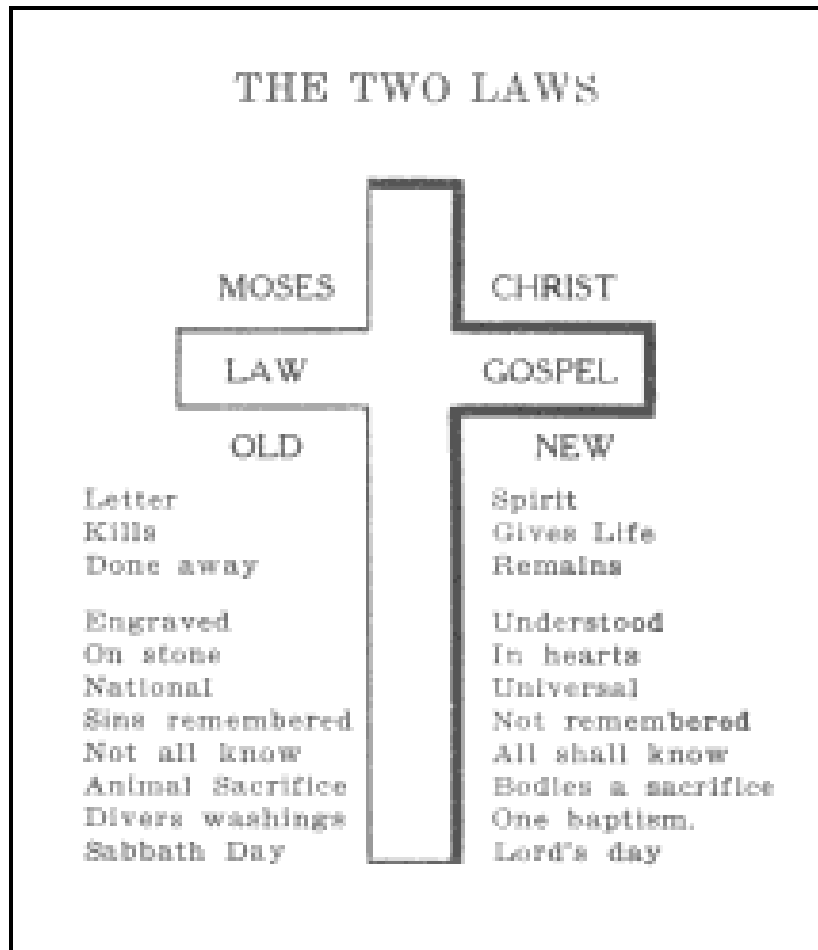
and buy their tobacco on mule credit, and at the end of each year pay \$40 to \$60 tobacco bill, while they had paid from 50 cents to \$2.50 for the gospel of the Son of God. As God has ordained that we are to give as we have been prospered, if a man has been prospered \$10.00 and gives as though he had been prospered \$5.00, he gives a part and says this is all, and like Ananias and Sapphira in the Bible, he becomes a liar, and God teaches that no liar shall enter the kingdom of God.

S. Our final argument is that no one should give to be seen of men (Matt. 6:44). Much of the so-called giving of today is prompted from that standpoint.

The church is the only divine society God ever ordained through which to preach the gospel. Yet many have long since decided that the church is a failure, and they write long and loud upon what we are doing through "our society" and how "our society is reaching out to save the world." You hear five times more talk about "our society" than you hear of scriptural work through the church of God. Well did Jesus say, they do this to be seen of men, and verily they have their reward.

Considering all these things, the only safe ground for a man to occupy is to hear the word of God, believe in Christ, turn from his sins, confess Christ unto salvation, be baptized for the remission of sins, then strive to meet with the church upon the first day of the week, not only to break bread as taught in Acts 20:7, but to give as God has prospered him as taught in 1 Cor. 16:2, continue to live righteously, Godly, and soberly in Christ Jesus with a promise of heaven as his eternal home after the battles of life have been fought.

SERMON 56.



The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

All persons who read and study the Bible, well know that we have two law-givers, two covenants, two mediators. and two systems of worship plainly taught us in the word of God. The old idea of the human churches that God has had THE same system, or plan of salvation taught in all ages, is contrary to every law of instruction given us in the word of God.

Moses is called the law-giver under the old dispensation, and Christ the law-giver under the new.

We are taught that the law was given by Moses, but grace and truth came by Jesus Christ. We also read, "There being

A change of priesthood, there must of necessity be a change of law" (Heb. 7:12).

Also we are taught that Christ is the mediator of the new Testament, showing that at one time there was the Old Testament. As God promised to make a new covenant, not like the old (Heb. 8th chapter and Jeremiah 31:31) it may be well to examine some of the differences between the two.

Under the old dispensation its leader and law-giver was Moses; under the new it is Christ. Under the old dispensation people were under the law—meaning the law of Moses; under the new we are under grace and truth, or under Christ. Under the old dispensation the government of God is spoken of as law. Under the new it is called the Spirit. Under the old, the law or letter would kill; under the new the spirit, or the gospel gives life. Under the old people had to go up to Jerusalem three times a year to worship God. Under the new we can worship God anywhere in spirit and in truth. The old was done away in Christ, the new remains.

With these observations I call attention to the following:

The old covenant, or law was written, or engraver on stone (2 Cor. 3:7). When God saw the failure of the people to keep this covenant, He said, "Behold, the days come . . . when I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers." But "sayeth the Lord, I will put my law in their inward parts, and write it in their hearts (Jer. 31:31-33).

In the writing of any letter generally four things are necessary. (1) The writer, (2) the pen, (3) the ink, (4) the paper. As God said he would write the law, then it follows that God is the writer. Paul says (2 Cor. 3:3) written or "ministered by us." The apostles became the pen. But as it is necessary to fill the pen with ink before the writing can be done, we call to memory that these apostles, representing the pen, were filled with the Holy Spirit on the day of Pentecost, and as Paul says the writing was not done with ink, but with the Holy Spirit, then we have these pens, the apostles filled with the proper ink, the Holy Spirit, ready for God to write. But Paul says this writing was not done on

tables of stone, but fleshly tables of the heart. So I turn to the second chapter of Acts and find where God began to write through the apostles that the writing was done on fleshly tables of the heart, for the record says, "When they heard this they were pricked in their hearts, and cried out, men and brethren, what shall we do" (Acts 2:37). This is the beginning place, the beginning time of the new covenant.

If men and women want to learn the plan of salvation as offered under the new dispensation all that is necessary is for them to go right back to the place of beginning, to find out what was preached and what was required and what was done, and ii' we re-preach the same doctrine and tell men and women to do the same things that God told them to do, and they do those things as people did then, will they be saved? If not, why not?

Again, we notice that the first covenant was made with a nation, the house of Israel, and Judah, hence it was "national." The new covenant was universal. The gospel was to go to "all" the world. Under the old covenant, two classes had membership. God told Abraham, "He that is born in thy house and he that is bought with thy money." Faith was not a condition of entering the old covenant. Children were born to Abraham and were members of said covenant. At eight days old they were circumcised because they were members of said covenant. Also Abraham could buy a person from any heathen nation' and he became a member of that covenant. Afterwards v-hen they grew older, or became more intelligent they were taught their relationship to God. But under the new covenant all are to know the Lord, and a man is not to teach his neighbor, or brother to know the Lord, for all are to be taught to know the Lord from the least to the greatest. Jesus says in the great commission, "Go, teach all nations," and when a man or woman has been taught to know the Lord and to render intelligent obedience to his laws, they then come into the covenant knowing the Lord, and do not have to be taught to know him as they were under the old dispensation.

Under the old dispensation, they had no such thing as

the forgiveness of sins as we have today, as the blood of bulls and goats could not take away sin. Each year when they offered up an animal sacrifice, all sins they had committed during the year were rolled forward for one year, and at the end of that year all these sins were brought back in remembrance. Then they would offer another animal which would not only roll the sins of the past year forward, but all they had committed during that year also. These sins continued to be rolled forward year after year until Christ died; and as Paul says (Heb. 9:15) he died for the redemption of those who were under the first covenant, see the sins they had committed during the past 1500 years, that had been rolled forward year after year by the offering of their animal sacrifices, were rolled upon Christ. He died for them. All those sins were blotted out.

At this time while the body of the Son of God lay in the grave, he went in spirit and preached to those people who had been retained in Hades, and let them know that the atonement—had been made. Peter says, "For this cause was the gospel preached to those who were dead that they might be judged according to men in the flesh, but heirs according to God in the Spirit (1 Peter 4: 6). These people, for 1500 years, whose sins had not been forgiven, were retained in the intermediate state until the atonement was made. Then Christ in spirit went and announced this fact to them. At this time, many of the graves of the saints were opened, and they came out of their graves after the resurrection of Christ, and were seen in Jerusalem (Matt. 27:52). These saints who arose at that time did not have to die again but formed the company that went with Jesus to heaven when he went on the clouds of heaven to the Ancient of Days to get the kingdom, which Daniel foresaw (7:13). These brethren were raised from the dead that Christ might be the first born among many brethren, as taught by Paul (Rom. 8:29).

Christ, preaching to these spirits in prison was not to give them a second chance as taught by Russell, nor to teach the gospel to dead sinners as taught by Mormons; but to let

those know who had already accepted the first chance and lived up to it, by offering up their animals and rolling their sins forward year after year, that at the last their worship had reached the long expected end, and that Jesus had paid the debt, and they were now free, and would not longer be retained in Hades.

But under the new covenant the arrangements are different. God says, "I will forgive their sins and remember their iniquities no more." When a man believes and is baptized, God forgives all past sins as taught in Mark 16:16. After this time, a man may commit more sins for which he must give account, yet all he has committed up till that time is remembered no more. Under the old law, God required people not only to offer an animal sacrifice, year after year, but it must be the best they had. If a man had a crippled calf, or an inferior sheep, God would not accept it. It must be the best they had, without blemish. But under the new dispensation we are commanded to offer our bodies as a living sacrifice which God says is our reasonable service (Rom. 12:1, 2). Also under the old dispensation they had divers, or many washings in their worship; but under Christ we have one baptism. Yet some people will practice three, viz., sprinkling, pouring, and immersion, and often pray for two more— Holy Ghost, and fire.

The final difference we note, under the old they had the Sabbath day. "Remember the Sabbath day to keep it holy," was on the table of stone, and was abolished in Christ. We have the Lord's day. They kept the Sabbath day holy. We are to worship on the Lord's day, which is the first day of the week, and not the seventh day, or Sabbath day. Acts 20:7 and 1 Cor. 16:1, 2 tell us a part of the work we should do on the Lord's day. Running down the line of differences, we can see how far apart the old and the new laws are, yet hundreds of people are blinded by the doctrines of men until they think it is all the same. Their early training and environments have taught them to want certain things, and they go to the Bible, not to find what it teaches, but to get something they think will favor their theory. They want to keep

the Sabbath, and can not find any such law in the new covenant, so they go back to the old law, that was done away in Christ, and find the Sabbath there and bring it over and tack it to the law of Christ.

They want to practice sprinkling instead of baptism, and read all through the law of Christ, and in the seven places that sprinkling is found and the eighteen places that pouring is found not one of them refer to baptism. So they go back to the law of Moses and find that for eighteen different sins clean water was sprinkled on the people. Then they bring this old government over and tack it to the new government, or new covenant, and substitute sprinkling for baptism. They read in the New Testament that the disciples came together on the first day of the week to break bread. But this doesn't suit them, so they go back to the old Bible and find that the people kept the Passover once a year. So they bring it over and tack it to the new, and say we will commune only once a year. They want infants in the new but cannot find them, so they go back to the old and find infants in the covenant God made with Abraham. So they bring them over and try to put them in the church.

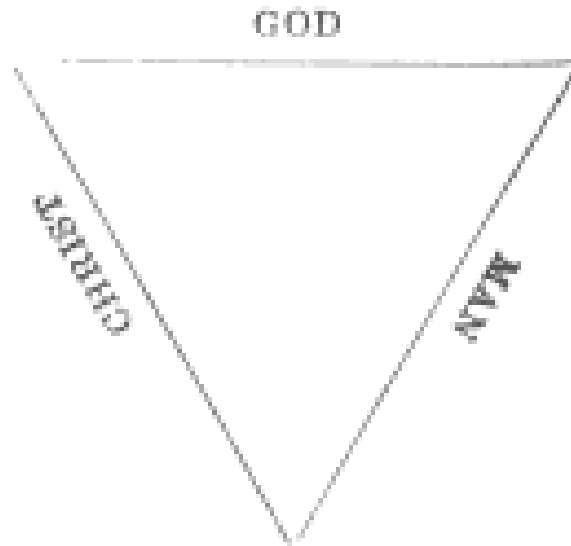
Catholics want to burn incense in the new covenant, and cannot find Bible authority for the same, so they go back to the old and find the burning of incense. They bring it over and burn their candles in all church houses they own in this age. The Mormons want many wives in the new covenant, but they read that a man should be the husband of one wife under Christ, so they go back under Moses and find David and Solomon with many wives, so they bring such over in the new, and say we can have them here.

Protestants want instrumental music in the church, and knowing full well that Christ nor any of his apostles ever taught it they go back to David under Moses and find it there and bring it over and use it in the church. In bringing so many ancient practices which were done away in Christ, over into the new dispensation and binding them on the people today, so much confusion has been brought about till many do not know which belongs to the old and which to the new.

If a person wants to be on the safe side it is best to follow the instruction of Moses in the 18th chapter of Deuteronomy, when he taught that God would raise up a prophet like himself that we should hear in all things. I come to that prophet who, all agree, is the Son of God, and I hear him tell me I must (1) hear and do his sayings (Matt. 7:24). Paul says faith comes by "hearing" the word of God (Rom. 10:17). (2) I must believe that Christ is the Son of God (John 20:30). (3) I must repent of my sins (Acts 17:30). (4) In repenting I must confess Christ (Matt. 10:32). (5) I must be baptized for the remission of sins (Acts 2:38.) When I do these things, the Lord (not man) adds me to his church. Then, if I continue in the faith I have no fear or doubt but that heaven will be my eternal home.

SERMON 57

JOHN 3:16.



In the Bible we learn that man has wandered away from God, and in his present condition he has no hope of salvation until he comes back to God where salvation is located and where it can be found.

Never did Christ promise to save any man in his sins. Even the angels that foretold the work of Christ at his birth said, "He shall save his people from (not in) their sins" (Matt. 1:21). When Isaiah foretold the coming of the Lord, and the law of salvation, he said, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord who will have mercy upon him; and to our God for he will abundantly pardon" (Isaiah 55:1-7). Seeing that we are to be saved from our sins, and that we must come to God to get this salvation, and that Christ teaches, no one comes to the Father but by him (John 14:6), and as God, Christ, and man are all interested in the salvation of man, it may be well to ask what each one has done, and what each must do for the salvation of man.

John tells us, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not

perish but have everlasting life" (John 3:16). In seeking to know God's love for man, we first find it demonstrated in the creation of man. God is the creator of all things, and his love for man is shown in the fact that he created man above all animals, and gave him power and dominion over all things. He gave man knowledge above all other creatures, and reasoning power to search after knowledge and seek for the truth. We have often seen God's love to man demonstrated in times of sickness and troubles and wars.

On one occasion, God's people became servants to the king of Egypt, who was cruel to them. Yet when they cried mightily unto God, he heard their cry and sent Moses to bring them out. Again, when God's children were sorely distressed and oppressed by the enemy he sent Gideon with three hundred men who routed 135,000 soldiers on the other side, and liberated God's children from fear and bondage.

When the great army of the Philistines came out and defied the army of the living God, he sent the shepherd boy, David, against their great man. He killed the giant and came out conqueror over the enemies of the Lord.

In many instances, we read of, all through the old Bible we find God's love for man demonstrated. When man reached the end of his power with no one able to help, then God's love came in and demonstrated to him that God was always anxious and ready to help those who put their trust in him. We next consider the love of Christ for man, and how manifested.

1. By example.

There is nothing that Christ ever required a man to do that is impossible for him to do, and in all things he required of man we see Christ himself doing these things, showing man that it can be done, and leaving him an example. We see Christ setting an example at the age of twelve, being in the temple and doing his Father's business, showing us that early in life we should select the right way and follow it. He gives us an example in his baptism, by going sixty miles to be baptized of John, and required no man to be baptized until he had performed the act himself. We see his example of resisting temptation when the devil tempted him along the line of hunger, of lust of the eye, and of the pride of life,

showing us that in all these channels we can resist temptation and come out conquerors in the end. He gave us an example when he walked and lived among men, taking hold of all practical affairs of life and out of each teaching useful lessons for us, not only in this life, but to lead us into a higher and greater life at the end. We see his example in sympathy in the hour of trouble. When the messenger of death comes to our homes, we are all heartbroken, undone, and in need of friends. It was on an occasion like this that Jesus left his work and went to the home of Martha and Mary to mingle his tears with theirs in the hour of trouble and gloom which was over their home. He shows us how to deal with enemies, and how to continue the fight for right even when our friends forsake us. Well did the prophet say, "He tread the winepress alone"; for in his deepest hour of trouble his best friends left him there, and after leaving us an example worthy of imitation by all in our life work here, He goes into the grave, fights the powers of darkness and comes a conqueror over death and the grave, and then gives us a law of life in obedience to which we will be led back to the throne of God, where we can eat fruit from the tree of life and live forever.

This brings me to the third and last part of our lesson which includes the work of man in going back to God. So far as the work of God and the work of Christ are concerned, they are fulfilled; and that man who waits and calls on God to come and save him, or prays for God to send Christ down with converting power in His hands to save poor sinners, is ignorant of what God has already done, and will never come in touch with that eternal life God has promised to those who love Him, until he learns the conditions upon which this life is promised, and goes to God in his appointed way. He will then get the salvation that awaits every one who seeks according to God's will. Then in discussing the work left for man, we find that he should first seek to know God's will, Jesus taught while here, "Ye shall know the truth, and the truth shall make you free" (John 8:32). In the memorable prayer of the Son of God, He prayed only for all who will believe on Him through the teaching of the apostles (John 17th chapter).

Paul, to the church at Rome, declared that the gospel is the power of God unto salvation to all who believe it (Rom. 1:16). To the church at Corinth (1 Cor. 15: 1 -4), he not only declares they are saved by it, but he tells them what it is they must believe. In writing to the churches of Christ in Galatia he declares if an angel preach any other gospel let him be accursed (Gal. 1:10). In writing to the church at Thessalonica, he says God will take vengeance on them that obey not the gospel, who will be punished with everlasting destruction from the presence of God, and from the glory of his power (2 Thess. 1:7-9).

Seeing, then, that our only hope of salvation is to know the will of the Lord and do it, a man who values his eternal life can not be too careful to examine into his will, and not be led off and deceived by the doctrines of men, and fail to enter into that rest that remains to the people of God. The final question is, if I must learn and obey the will of the Lord to get eternal life, what is that will or what must I do to be saved?

In the law of Moses, we hear him saying in the 18th chapter of Deuteronomy, "The Lord 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." Jesus taught in the 7th of Matthew that we must hear his sayings and do them to be saved. So it is not to hear the sayings of Abraham, John the Baptist, John Wesley, A. Campbell, or any other man. I must hear the sayings of Christ and do them. I notice in the second place that Christ commands the man to believe in him with all his heart. In John 20:30, it is said, "These things are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name."

Right here is where all the protestant churches make their fatal mistake in declaring that we are saved by faith only. The same Jesus with the same authority who taught us we must believe in him to be saved, also said repentance must be preached in his name among all nations, beginning at Jerusalem (Luke 24:47). Paul, laboring under this commission said God commands all men to repent (Acts 17:30). Peter,

preaching the first sermon he ever preached after the Holy Ghost fell upon them, commanded the people to repent for the remission of sins (Acts 2:38). All people who love and respect divine authority, could not accept a plan of salvation that would not recognize repentance as a command of the Lord, just as essential to obey as the command of faith.

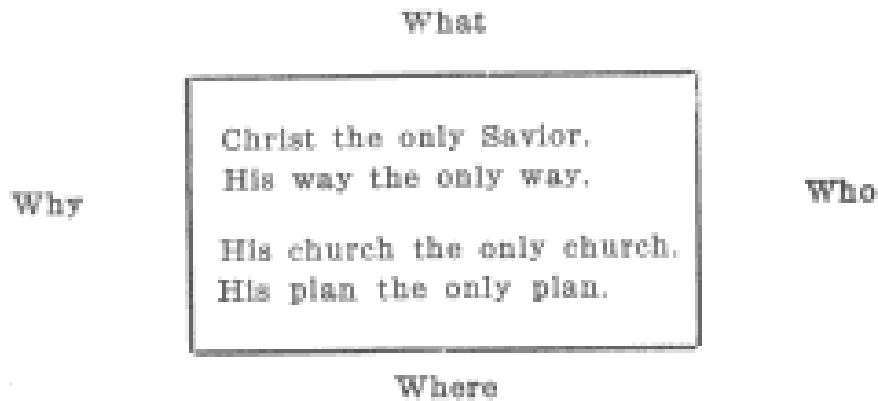
But I look to the will of Christ again to see if anything more is required of man, and I find that Jesus teaches in Matthew 10:32 that I must confess him before men that he may confess me before his Father and the angels. Also the Holy Spirit tells me in Rom. 10: 8-10 that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. In Acts 8:39, I learn by example that I am to confess Jesus as the Son of God, and not to confess my feelings in order to salvation. The last thing in the plan of salvation that I must do to be saved from my past sins, I find recorded in the great commission where Jesus said, "Preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). I then find Peter after receiving power from on high, and laboring under the last commission that God ever gave to man, telling sinners to repent and be baptized for the remission of their sins (Acts 2:38).

No one who wants to follow God in all things can expect salvation without doing what God has ordained must be done, that he might have redemption in His name.

After I obey these commands and am thereby added to the church by God. I take upon me a new life—the Christian life. Then I am to continue steadfastly in his teaching, in breaking of bread, in fellowship, and in prayer, living right, and helping others. In the end I have the promise of a happy home in the city of our God. How great and how grand to think, just on the other side of the river of death there is one eternal day of love, sunshine, and happiness. How easy to find the road that leads to that home, if you only try.

Then will you not, dear sinner, decide today that you will seek the way of happiness, and walk therein that heaven may be your eternal home?

SERMON 58



THE WHAT. THE WHO, THE WHERE, THE WHY

To be crowned you must strive lawfully (2 Tim. 2:6).

What must be done.

By whom it must be done.

Where must it be done.

Why must it be done.

(1) Ark, (2) Snake, (3) Naaman, (4) Nineveh, (6) Jericho, (6) Samuel, (7) Saul, (8) Jewish worship, (9) Faith, (10) Repentance, (11) Baptism, (12) Church. worship and Work.

From the day that man wandered from God until the present time, God has always legislated on what must be done, who must do it, where and why. Departing from this law of God has always failed to bring about results that man wanted to reach. In the old dispensation man continually wandered from God to worship other gods, and always brought condemnation upon himself. Under the New Testament, man claims to hold to the one God, but continually leaves the one church which Jesus bought with his blood (Acts 20:28) and work in human churches, unknown in the word of God. As the Savior plainly states that every plant his Father has not

planted shall be rooted up, I have no more faith, in a man's salvation in human churches than I do in a heathen's salvation who worships an unscriptural God. If it is unscriptural to worship an unscriptural God, why not unscriptural to work in an unscriptural church.

But noticing the diagram, Christ is the only Savior, as Peter claims the same in Acts 4:12. Then it follows his way is the only way as John teaches (John 4:6). His church is the only church as Christ taught when he represented the church under the figure of a sheepfold, and claims there should be one sheepfold and one Shepherd (John 10:16).

Then certainly, his plan of salvation is the only plan, as he claimed in John 10, that he is the door, and if any man tried to climb up some other way the same is a thief and a robber. Paul teaches in Rom. 1:16 that the gospel in God's saving power, and he also teaches in Gal. 1:7-10 that if men or angels preach any other gospel let him be accursed.

But it may help to impress our lesson of the "one way" or "one plan" of salvation to call attention to some of God's dealings in the past. When God saw that the world was corrupting itself, as taught in Gen. 6:12 that he determined to destroy mankind. Noah was selected to perpetuate the human race. Then under the "what" must be done, one ark must be built. "Who" must build it? Noah was commanded to build it. "Where"? It must be built where God directed. And the reason "why" was to save man from the flood. Many religious people of our time would argue that it was silly to build only one ark, when many other men could build as good an ark as Noah, and it would make no difference which ark a man went into, so he got in some ark. He ought to go into the ark of his choice. At least they argue that way about the many churches that men have built in addition to the one church that Jesus built.

"Who" must build this ark?

"Noah" must build it; but some would argue that their kin were just as good as Noah, yet God did not command their kin to build an ark. God told Noah "where" it should be built, and "why" it must be done, viz., to be saved from the waters of the flood. Peter plainly says that eight souls were

saved by water (1 Peter 3:19-21). Yet I find many preachers who argue long and loud that Peter did not tell the truth, as they claim that Noah was in the ark and safe, and the door locked seven days before the water came. My next example is a snake. While the Israelites were in the wilderness they would violate God's law, and refuse to follow his instructions, so God sent fiery serpents all through the camp and they were bitten and died. Moses saw something must be done, so he went to the Lord for a remedy. The thing God commanded him to do was both plain and simple, and as easily understood as the great commission given by the Son of God. God commanded that a brazen serpent should be made, commanded that Moses should make it, and also commanded that it should be hung up outside the camp. God told them when any man was bitten by a fiery serpent, if he would look at the brazen serpent he should not die, but get well. If our leading preachers of the religious churches had lived then, very few of the poor bitten Israelites would have gotten well. One class would have argued that other men had the same right to make a snake and hang it up that Moses had, and that all men should look at the snake of their choice, and that it made no difference which snake they looked at just so they looked at some snake. Many poor men, not knowing which was the right snake would have refused to look at any.

Others would have argued that such would be a snake salvation, and that God had power to heal them without looking at the snake. They would have called the members together and prayed for God to come down with all his healing power and heal the snake bite, and they would promise to look at the snake after they got well. Others would have kinfolks living too far from the snake to go—like they find men believing a thousands miles from water and no one to baptism them, so baptism and snake both non-essential with them.

Some of my own brethren would argue, not best for the young people to look at the big snake Moses made, and desire to make a little snake and hang it on the tail of the big snake for the young people to look at, like they try to tack societies,

or make outside rooms in the church for young people. Yet it remains a demonstrated fact that all who looked at the snake Moses hung up got well of their snake bite. The only safe course is to do what Jesus tells us to do.

In Naaman's case, same must be done, a dipping in the river seven times. It must be done by Naaman. Another could not dip for him. He must dip in Jordan. Such did not please Naaman. He wanted to dip in Abana or Pharpar, rivers of Damascus, as he thought they were better water than Jordan (2 Kings 5:12). But God did not accept a substitute. It was Jordan, else he would not be healed. Why was he to dip to be healed of leprosy? While Naaman appeared to be anxious to get well, even took \$240,000 to pay for his healing, yet he was like many preachers of today—was not satisfied to accept God's remedy. If some of our present day preachers had been with Naaman, they would have told him, that God commanded him to dip seven times, but such was not best, because that would be giving the water the glory, and make it his healer. Just dip four times, and get well, and then dip three more times because he was well. Such is the argument of all protestant preachers today. The Son of God says, "He that believeth and is baptized shall be saved" (Mark 16:16).

The preachers say by their teaching, "Yes, dear Lord, I know you say that but I do not agree with you. Such would make baptism my Savior. But I'll make you this promise, dear Lord, I'll believe in you and then if you'll save me I'll be baptized because I am saved." Such is the teaching and practice of man, but such is condemned by the Son of God.

In another example, "preaching" must be done. God said this preaching must be done by Jonah, and that this preaching must be done at Nineveh, that Nineveh might be saved from destruction. Jonah, like many other preachers wanted to do his way, and he knew it made no difference where a man preaches, so his heart is right, so Jonah ran away from the Lord and started to Tarshish, but a storm overtook them, Jonah was cast into the sea, and then had to go to his appointment in a submarine, as it was God's

command for him to preach at Nineveh, and to preach at Tarshish did not fill God's command.

Again we notice that something must be done. What? Jericho must be taken. Somebody must lead Israel in the great battle. Joshua must lead them. They must go around Jericho seven times. Why? In order to reach the place where God promised to bless them, or throw down the walls. But many preachers would claim that puts the ram's horns between man and victory, and takes God out of the way, and would have told Joshua to go around four times and pray for God to pull down the wall, and if they felt like the wall was down then go around the wall three more times because the wall was down. Such would have been in accord with all human teaching in the present time. When they read the Bible where it says, "Repent and be baptized for the remission of sins" (Acts 2:38), they say such will not do, but repent for the remission of sins and then be voted on and be baptized because your sins are remitted.

Another example. Sacrifice must be made. Samuel must offer it. Where? At Gilgal. Why? To get God's approval for Saul to go to battle. But Saul became impatient and thought Samuel was too slow and to improve on the Lord's plan, he said he forced himself to offer up the sacrifice, and by so doing violated the law of God. God commanded that the Amalekites must be killed, and that Saul must do the work when he went into battle. But Saul did only a part of God's command, saved Agag the king, and was himself rejected from being king of Israel on account of his rebellion against God. The same positive law can be traced through all the worship of Israel. They must make sacrifice. It must be done by the Levites at Jerusalem to make atonement for their sins. When Jeroboam tried to make this offering at Bethel (1 Kings, 13th chapter) a place where God had not recorded his name, God sent a young man from Judah to condemn him. It seems that the above examples from the Old Bible should be positive proof to us that God expects strict obedience of all in the Christian age if we meet his approval at the last day. Especially so when Paul says these things are written for examples to us.

Then to a sinner the all important question is "what" must I do to be saved? We learn that God has ordained that something must be done. We must believe that Jesus is the Son of God (Acts 8:86-38). "Who" must believe this? The man who has been taught (John 6: 45) . "Why" must he believe this? That he may have life through Christ's name (John 20:30, 31). Again, we find that something more must be done. "What"? "Repentance". A man must repent of his sins (Luke 13:5). "Who" must repent? All men (Acts 17: 30). Why should they repent? In order to have life (Acts 11:18). But this is not all. God has ordained that a man must be baptized. But who should be baptized? A believer (Mark 16:15, 16). "Why" should we be baptized? To be saved or have remission of sins (Mark 16:16; Acts 2:38). Those who fight baptism for the remission of sins would have opposed looking at the snake to be healed, or dipping more than four times instead of the seven as God commanded Naaman, or going around Jericho more than four times instead of seven as God commanded Joshua. It all grows out of infidelity, or disbelief of the word of God. The only safe course to follow is to do all God has commanded us to do. In doing these things God adds me to his church. I become a Christian only—not a Baptist, nor a Methodist nor a Mormon; for obeying the Bible never made a man a member of any of these churches, and if a man wants to be on the safe side it is best to obey the gospel and remain on the Lord's side. As soon as I come into the church I learn again that something must be done. Must come together upon the first day of the week to break bread. This must be done by all of God's children. It must be done in the church, and the reason given by the Lord is that we may show his death to the world until he comes again. I must, also, in the church, give of my means as I have been prospered as taught by Paul (1 Cor. 16:1, 2). I must do all I can to preach the gospel to all the world as taught by the Savior (Matt. 28: 19) .

All of this work must be done in the church by the church members and when I go outside the church to eat the Lord's supper, like many of my brethren do when the sects set a table in their churches which has no connection with the

church of God, I violate God's law, as I am to eat "in" not "out" of his kingdom. It would be just as scriptural to set the Lord's table in the Democratic or Republican party, and eat and drink there as it is to eat and drink when it is set in some sectarian church.

If I organize a society to preach the gospel through, I violate God's law as much as Jonah did when he started to Tarshish instead of to Nineveh, or as Saul did when he sacrificed to God instead of letting Samuel make the sacrifice. Then, I should ever keep before me:

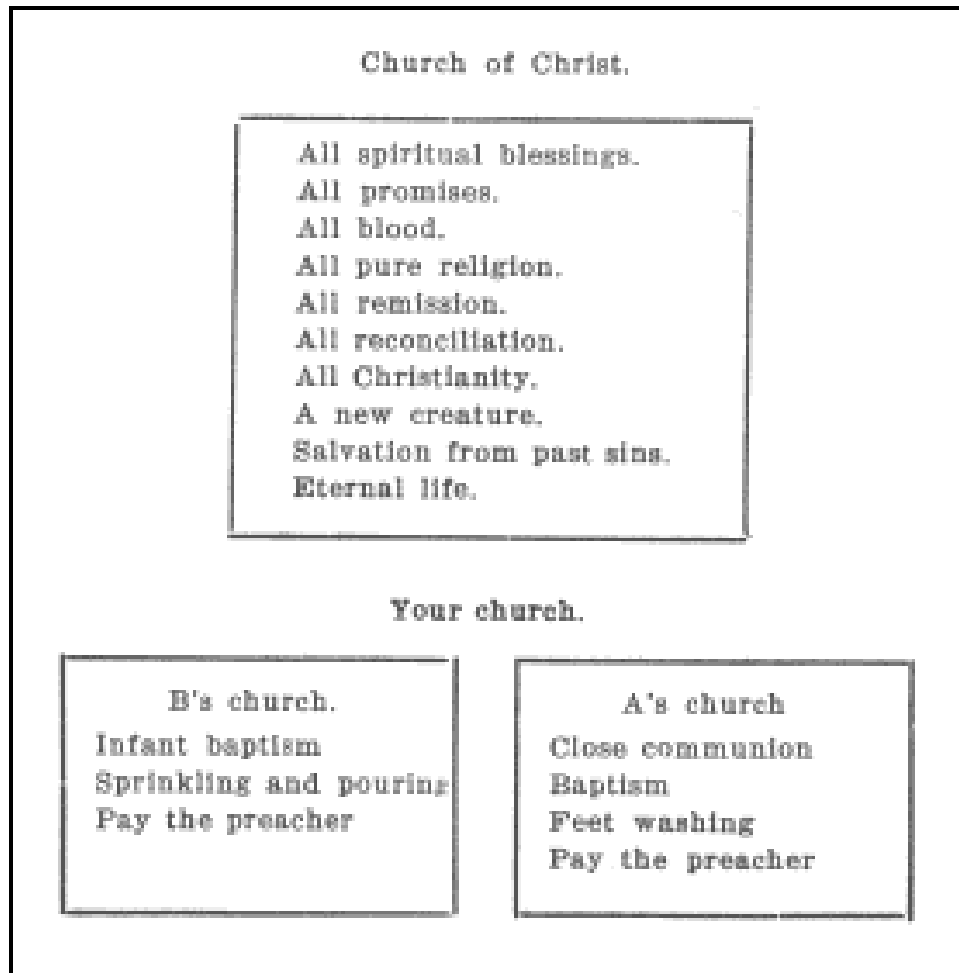
"What" must be done,
"Who" must do it,
"Where" it must be done.
"Why" we must do it.

Observing these rules, following the word of God along all lines will put us in accord with him along the journey of life, and finally give us access to the tree of life, located in the city of our God, where we can eat fruit and live forever.

SERMON 59

PREACHER HOODOOISM

"In vain they do worship me, teaching for doctrines, the commandments of men" (Matt. 15 9) .



In the study of the word of the Lord, I find when the flood came, there was only one ark in which God's people were saved, and all outside that ark were lost.

In bringing Israel out of Egyptian bondage, God made only one channel through the Red Sea, and all of God's children who got out of bondage had to go through that channel.

When God's people were in the wilderness and were bitten by fiery serpents, there was only one brazen snake made and hung up, which was amply sufficient to cure the snake bite of every bitten Israelite. God repeatedly told them there was one God and they should have no other, yet we find those people continually violating God's law and making other gods. When they felt like one God was not enough and felt like each man should worship the God of his choice, condemnation came to them. Coming to New Testament times, we find there is only one way that leads to God (John 14:6) only one God, one Lord, one Spirit, and one body, and this body is called "the" church (Eph. 1:19-21; Col. 1:18-24). also this body is called a fold, and Jesus teaches there should be one fold and one Shepherd (John 10:16).

I find people today wandering from God as they did in Old Bible times. They not only refuse to be members of the one church which Jesus built and declared the gates of hell should not prevail against it, but they will argue that the church does not amount to anything. Paul and John taught that we are saved by his blood. In Acts 20:28, we read that he purchased the church with his blood, and this church is his body. Also in Eph. 2:16 we read that we are reconciled in His body. Yet all these scriptures are brushed aside, and my brethren are often condemned for preaching the Bible. Prejudice is aroused by the denominational preacher who claims "you teach everybody is lost outside of your church." If I teach all were lost outside of the ark, and that only the children of Israel who went through the channel of the Red Sea were saved, and that all died who did not look at the snake that Moses hung up if they had been bitten, and that Jesus taught there was only one fold (John 10:16) if one is correct why not all ? But such reasoning does not appeal to them. They still claim "salvation outside of your church."

To properly understand the matter, I have in the diagram the "Church of Christ" on one side and "Your Church" on the other. But as your church includes all churches save the church of Christ we will let A and B who belong to two of your churches speak for all. I go to A and ask him, where do we get all spiritual blessings? He readily says, in Christ.

Then ask him, can a man be saved outside of your church, and he will declare one can. As all spiritual blessings are outside of his church and a man gets them and is saved before he can get into his church, then according to A's argument we get all spiritual blessings outside of his church. I ask what does he get in his church? He tells me he can get nothing but baptism by a regularly ordained Baptist preacher, close communion, foot washing, and paying the preacher. But can a man be saved without baptism, foot washing, close communion, and paying the preacher? A confesses that he can. Then according to A, his church is a worthless institution, containing neither blessings nor salvation, but only an opportunity to help pay the preacher.

I then go to B. who represents another division of your church, for each division recognizes all other parts of your church as scriptural, and claim they will go to heaven if their heart is right. I ask him is salvation located in his church. He says, "No, you can get it before you get into my church, and many get it and go to heaven who never heard of my church." I then ask him what does a man get in his church. He tells me they get sprinkling and pouring, infant baptism, and paying the preacher.

I then ask A where do we get all spiritual promises? He says they all come outside of his church, and before one gets into his church. I ask B and he tells me the same. Again I ask A, "Where do we get the blood of Christ that cleanses from all sin?" He says it comes outside of his church for you must get saved before you can join his church. B tells me the same. So both confess that Christ is outside of their church. I then ask them what we gain by getting into their church? A says we gain baptism, close communion, and pay the preacher. B says we get sprinkling and pouring, infant baptism, and pay the preacher.

I then ask A and B where are we reconciled? They say, "In the one body," and quote Eph. 2:16 to prove it.

So far so good. I then ask, are we reconciled before we get into A's or B's church? They both say we are. Then, inasmuch as we are reconciled in the one body, and inasmuch as Paul says there is only one body (Eph. 4:34)- he says this

one body is the church (Col. 1:18-24) we therefore conclude that this one body or church of Christ is outside of A's church, also outside of B's church. As we can become reconciled and be saved outside of A's and B's churches, yet we are reconciled in the church of Christ, we therefore conclude that neither A nor B. belong to the church of Christ. and Jesus says, "Every plant which my Father has not planted shall be rooted up" (Matt 15:13).

I ask A and B. is there a Bible law by which a man is reconciled to God? Both claim there is and quote Rom. 8:2 to show that we are made free by the law of the Spirit of life in Christ Jesus. Then we ask for the law in the Bible that tells a man how to join A's church or B's church. As neither can find it, then no man can join either church by faith, and Paul says, "Whatsoever is not of faith is sin." But each claims if you do not join our church we can not pay our preacher to preach our doctrine, and if we do not pay our preacher, he will quit, and if he quits our church (not the Lord's church) is gone.

We ask A and B where do we get Christianity and become new creatures? They tell me, we become Christians outside of these churches and become new creatures in Christ before we can join these churches. This being true all Christianity is outside of their church, and as we become new creatures in Christ—before joining their church, it follows that Christ is on the outside. Then when we go into their church we take Christ in with US, SO if the next fellow who comes along wants to get into Christ, and we have carried him into A's or B's church the other fellow must get into A's or B's church before he can get into Christ. But A says, "No, he must get into Christ before he can come into my church." So this places Christ on the outside, not inside of these churches. So all men who go into A's or B's churches must go out of Christ or leave him on the outside as they go in.

So he gets nothing but baptism, sprinkling, infant baptism, close communion, and helping to pay the preacher if he gets in either church. We are new creatures in Christ also get eternal life in him. But A and B claim we are new

creatures in Christ and get eternal life in Christ before we get into their churches. Therefore new creatures and eternal life are both outside of your church. Then what blessing can any man get inside of any human church that he can not get on the outside. This being true, what good do we accomplish in supporting preachers, and building church houses to preach a system that no one has either to believe or obey in order to be saved? This is not all this business about A's church and B's church. Go to A and ask him, "Must a man believe and obey the Bible to be saved?" He will answer you, "Yes." Then ask him, if a man must believe his doctrine and belong to his church to be saved? He will tell you, "No," that B does not believe his doctrine nor belong to his church, yet B is a good man and will be saved.

So A confesses that his doctrine and church is one thing and the Bible another. Also ask B the same questions and he will answer just as A answered. So both confess their doctrine and their church are not essential to salvation, yet they will beg men and women to join them and help pay the preacher.

But the trouble with your church does not stop here. B sets in to hold a meeting. He preaches that all can be saved in one church as well as in another. A and his leading deacon C, will go to B's meeting every night. B will call on A to lead all prayers in his meeting, and call on C, A's deacon, to lead songs. Many come and get saved yet they do not belong to A's nor B's church. You meet A on Friday, and ask him about the meeting. He will tell you that B is an able preacher, is a man of God and is converting men and women to the Lord. But you ask him, "Are the members of B's church Christians?" He will tell you, "Brother B has some of the finest Christians in his church found in any town. Good and bad in all churches and a man is narrow who says they can't be saved out of your church." Then ask A if he thinks his deacon, C, who is leading songs for B is a Christian. A will tell you that C was saved and joined his church fifteen years ago. One of the best Christians he ever knew and he is proud of him for helping B to convert sinners to the Lord. Friday night A, and C go to B's meeting. A leads

prayers and prays for the meeting. C leads songs. As soon as the song is over, ten of these A prayed for come up and get saved. Then B opens the doors of his church—not yours nor A's. All ten go up and join B's church. Also A's Christian deacon and song leader, C, goes up and joins B's church. The very next day A will take up C and turn him out of his church for heresy. God teaches that no heretic can be saved. Then, if C is a Christian today in A's church and a heretic as soon as he joins your church or B's church, why are not all the other members in B's church heretics? If not, why not?

Along this line I fail to find a single truth connected with the churches of Protestantism. All will argue you can be saved outside of "your" church, but they still contend, you are safe in my church, but a heretic as soon as I join your church. Members of the church of Christ follow only one leader who gives us one law and says he that believeth not shall be damned. Then, as you get all promises, all spiritual blessings, reconciliation, and eternal life in the church of Christ, and only get baptism, sprinkling, close communion and helping to pay the preacher in your church, may God help all to forsake the doctrines of men and follow Christ that heaven may be their home

SERMON 60

I HAVE FOUGHT A GOOD FIGHT

This it is the last sermon in my book. Sixty years have come and gone. Sixty sermons many times I have preached I now put in book form and send them on their mission, remembering that Paul said, "Some men's works go before to judgment, others they follow after," hoping and praying that long after I cross the great divide, hundreds will read this book, be taught the way of life, and take up their cross and follow Jesus. I am leaving this bit of history that others may know that life was no flowery bed for me but fraught with many hardships all along the way.

In justification of this letter, I can refer the reader to Paul who called to memory his past life, declaring that he had been in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, and in perils among false brethren, in weariness, in hunger, in thirst, in colds, and in nakedness (2 Cor. 11:20-30). If Paul could tell his experiences and troubles for the benefit of those who would live after him, I see no reason why my readers should not know something of my past life that it may encourage the poor boy or girl who seeks a higher plane in life, to know that all difficulties can be overcome by the one who will not give up the fight.

I was born in Paulding County, Georgia, 1861. I was only eight days old when my father started to the war, and was four years old when he returned, and I was taught that he was my father, and that I must respect him. When father started to the war we owned eleven farms in north Georgia, and were considered "well-to-do." Our home was on the New Hope church battleground. After the battle nothing was left on the farm but some oak trees. My dear mother and oldest brother walked twenty-two miles to where they heard of a wheat field outside of the army's march, and pulled up

two bushels of wheat beat it out on a rail the next day, brought it home and for three months we lived under an oak tree, with nothing to eat except boiled wheat with salted water put in it. The salt was obtained by mother's digging up the ground where the smokehouse had stood and boiling the dirt to get the salt from it.

We were on the line of Sherman's march through Georgia, sixty miles wide and three hundred miles long. Not a cow, horse, hog, nor house was left. All were burned or taken. Germany, in her bloodiest days was never any meaner than the Yankee soldiers under Sherman. They not only outraged every girl in our country, but stood guard with their guns and made the Negro men commit the same crime on white girls. When my father came home from the war, all deeds and records of our farms were burned. He got Babe Forsyth, a lawyer, to get up other deeds. The lawyer had all the deeds made to himself, sold all the farms, made deeds to them, left the country, and left us at the bottom. Father then moved south four hundred miles, with a wagon of his own make and a pair of broken-down oxen he found wandering around after the war. For nine long years we struggled against the hardships of life.

I had three brothers older than myself, all of whom are still living, and one sister, younger, who was the first convert I ever baptized into Christ, who has long since crossed the dark river. When I was twelve years old a snake bit me, and I was not able to work, and as I kept up a general fuss with my sister at home, I was sent to school. I think I did well, as there were a number of children who had been in school from four to six years, yet in six weeks I stood up with them in all their classes. I have always thought that from four to six years of a child's life was wasted in the school room, by putting them in too young, when they should be out building a constitution for an education. At the age of fourteen, I joined the Methodist church, and began preaching for them when I was nineteen. At fifteen years of age, with my parents, I moved from Georgia to Texas. About this time I became interested in an education, and fortunately we located near a high school, but unfortunately I had only

one dollar to supply all my earthly needs. I invested that in three yards of cloth, from which my mother made me a pair of pants. I started to school. There were no free schools in Texas then. I did not have a single school book, and began my education with only one pair of pants. At school I would dodge around the children and study my lessons on their books with them, until one day a schoolmate cursed me and told me if my old daddy could not get me any books I'd better quit. This discouraged me, and I stated my troubles to my teacher, who agreed that he would leave one window unfastened each night and for me to come and get all books containing my lessons for the next day, learn my lessons, and put the books back next morning before school. This I did for two years, and many times would three o'clock in the morning find me after my lessons with a little brass lamp to study by.

Days came and went. I was in the school room all day and never looked at a lesson, yet at the recitation seldom missed answering all questions. The children begged me to tell them how I knew my lessons as I never studied. This I kept as a profound secret, and the news soon spread that I was an idiot. As this seemed to be so near my nature, I acted my part well. People often visited the school, anxious to see "old man Tant's idiot boy that learned his lessons without studying." This I kept up for two years, at the end of which time an old lady heard of my desire for an education, sent for me, and loaned me twenty dollars to buy my school books. The last two years I **was** in school I was in a class alone. I had passed all other students—not because I had more ability but because I used what I had.

In that day and time about four years was the limit for an education. Now it takes from ten to twenty-five years to get through school. After school was out, I worked at home, and each fall helped to gather the crop, and then hire out to pick cotton until my tuition was paid, and I had enough to buy a common suit of clothes to wear to the next school. In the community where I lived we started a Sunday school when I was seventeen years old. One hundred and fifty students and teachers were enrolled, and because I did not have sense

enough to see my mistakes and be disheartened by them, I was elected superintendent of this Sunday school, and for the first time in life I stood before a large congregation and read the word of God and tried to pray.

About this time I thought I was up on vocal music and began to teach in different communities. Methodist preachers were easily made, as their demand was for lung power to get up excitement than for brain power to teach the people, and because of this I stood high with them, and passed my examination for a preacher at nineteen

I then went to southwest Texas, and was teaching music, and breaking wild horses to ride, for a living, and preaching Methodist doctrine to help the people. I helped to hold some big meetings, and to get up a big shout which was the leading feature in a Methodist meeting then. About this time I heard old Brother W. H. D. Carrington preach the gospel, and as I had first heard it preached by John McKinney and Ben Faulkner in north Texas, my conscience was disturbed, and I was shaken into a congregation of Christians on my Methodist baptism when twenty-one years of age. After trying to preach the gospel, and ease my conscience for three years on Methodist baptism, I made up my mind by studying the Bible that the Lord knew nothing of sect baptism. I then got on a Texas pony and rode one hundred and twenty-seven miles and had John Durst to baptize me into Christ. During this time C. M. Wilmeth was state evangelist, sent out by the churches of Christ in Texas, as we had no society then. He wrote me that for some time he had been needing a Timothy to travel with him, and round up the corners, and help along all lines. I started to travel with him, but as he circulated among an intelligent class where people wanted brains instead of lungs, in seven weeks he found out that I was no good for his work, and dropped me from his list. I then taught school two years in east Texas and preached all I could in reach of the school. My preaching up to this time had been a wonderful success, and I was paid nothing for the first three years. I got \$9.75 the fourth year I preached and \$92.00 the fifth year.

I wonder how this kind of salary sounds to our young

preachers who come out of our colleges, demand a location and \$1200 a year to start with? Yet I did not falter, but continued in the work. At this time my father's health was gone. He, mother, and sister looked to me for support. Being unable to support them on my preaching salary of \$92.00 a year, I went to north Texas and engaged a school, ten months at \$60.00 a month, thinking I could teach vocal music at night, and preach during July and August, and including all I could earn \$1000 a year, and thereby pay my debts. At that time I was called back to Willis, Texas, where I had been teaching school. Seven counties there had been supporting Brother George Harvey, who was doing the work Of an evangelist. Brother Harvey told me he was broken down—could not do the work, and that all eyes were turned on me. I must take up the work. Texas had few preachers then. They told me they had \$269 already collected for the work, and if I would take the work, and trust the Lord, it would be raised to \$600. I felt unable to sacrifice \$1000 a year for \$600, but was persuaded to do so.

I worked faithfully that year, preached all the time, often went to my appointment and swam seven times to reach the place. Had to walk when I could not borrow a horse.

On one occasion I started out afoot to my appointment, fifty-five miles away. No brother would loan me a horse, yet a Baptist woman let me ride her saddle horse. Six miles before reaching my appointment I had to swim a creek and got wet all over. I pulled off my clothes, wrung out the water and put them on, but my shoes were new, and with all the work I could do, I could not get them on while wet. So I went on to the church house and found it crowded. I walked down the aisle with one shoe on and the other in my hand, set it on the pulpit and preached the gospel. I went home with a brother, and dried my shoe before I could get it on.

Many times I have ridden forty miles during the night, have laid down and slept on the ground two or three hours, and gotten up and gone on to my appointment. I have gone more times than one without dinner and supper to reach my appointment to preach. On one occasion, I was at Nava-

sota, Texas, at 4 a. m. and had an appointment that night forty miles east. The train ran my way twenty-eight miles to Montgomery but as they had to make no connection. and made one trip a day on their own time, I could not wait for them, so taking my grip in my hand I left the train and. walked down the track to Montgomery, twenty-eight miles, made it in at 4 p. m., borrowed a horse and went on twelve miles, got there on time, and filled my appointment. The train came in at 9 p. m., and when the editor wrote them up for letting passengers get off and beat them in five hours, the people seemed to enjoy the incident.

But that memorable year came to a close. I reported my work. Nearly one hundred people were baptized. Four or five little congregations were put to work. Brethren were all pleased with the work but thought they had done all they could, and paid me \$239.75 for the year's work, and the \$600 I was to get by trusting to the Lord never came. I then learned it was wise to trust the Lord and J. D. Tant for my support, but to trust him for four or five hundred ungodly brethren who pay cash for their tobacco, and get their preaching on a credit, does not go well with me. I then left east Texas and went to Bell county to do evangelistic work. I found more money and fewer Christians in Bell county than any place I had ever been.

The church of Christ at Holland told me to go out and preach and they would guarantee me \$50 per month, provided the people would give it to me. Some subscribed liberally. One old brother, worth \$80,000 promised \$10.00 to the work and never did pay it. Another brother worth \$40,000 promised \$10.00 and paid it. One sister worth \$600,000 was glad I was in the work, was anxious to help, but on account of a large herd of cattle she had bought, was unable to pay anything.

It was J. D. Tant who held the first meeting at Killeen, Bell county, Texas, bought candles to light the house, stayed at a third class hotel, and bought my horse feed at a wagon yard from Wednesday till Sunday before a single member out of the five families who lived there invited me to their homes. Yet I formed a congregation of eleven mem-

bers and put them to work. Killeen now has a good house and two hundred members yet I do not suppose they want me to preach the gospel there. I labored five months under Holland at \$50 per month as they had promised. They then called me in and heard my report. I had baptized fifty-three and done much good, but they feared they would have, a drouth. They were pleased with my work, but did not feel able to support me longer for the work. They paid me \$96.00 of the \$250 they owed me, and let me go. I guess they will pay me at the judgment day.

From Bell county, I drifted to Coryell county, September 1886, and held a great meeting which resulted in twenty-three baptisms. The brethren were carried away with my preaching, and declared I must come and settle among them, and do the work of an evangelist. I told them my trouble. I had a small farm with almost \$1000 against it, a father and mother and sister to support. But a Negro came to me just before I started from home and offered me \$1800 cash for my farm, but I thought it was worth more, but I would take the \$1800 for the farm and pay all debts when I returned home ii' I could do no better. I told them if they would raise \$1000 and pay me out of debt I would bind myself to go and preach for them all the time for two years. Nothing suited them better. Ten of them got up a note for the \$1000. One brother knew a man who had the money and wanted to loan it to him. They told me to go home and get all my things ready, and they would send me the check the first of December. I could pay all debts and come and be their evangelist for two years. I felt happy to think my debts would be paid and I could continue preaching the word.

I went home and assured all my creditors that I would be able to meet all my obligations when due, for I thought all brethren were true to their word. Just before my debt was due, I wrote for the check, and got a letter stating that they did not go to see the man about the money until they got my letter, and the man had already let the money out, and it would be best for me to make other arrangements, as they did not know where they could get the money. Just two days before my notes were due, I sold my place for \$1200

and paid all debts. This was the farm I had refused \$1800 for three months before, as I thought my brethren would be true to their word and help a fellow in a tight. But experience has taught me that when in trouble, trust only yourself. During September, 1886, I got up my first debate. Did not have sense enough to get up the propositions, and told the Baptists I would mail them propositions next week. I rode one hundred and forty miles horseback to get McGary and Hansbrough to help me word propositions for debate. Since then I have had experience in debating in seventeen states with thirteen denominations. I have held over two hundred debates, and think I know more about debating than I did then. I have not yet reached the time nor place where I think there is no good in debates. Neither have I reached the plane in preaching where all the churches love to hear me preach, and close their meetings to hear me. But like the Son of God who often offended the Sadducees and Pharisees, the religious churches often become offended at my Bible preaching.

It was during the year 1856 that I attended the Austin state meeting where the church of Christ divided, when a small faction pulled off and organized a human society, and introduced instrumental music in worship. I did not go there to attend the meeting, but to hunt for a wife. I found the girl I wanted and told her my business. Four years later we were married. She became the mother of two children Both of them are now dead. She was called home in 1894. A grander woman for a preacher's wife never lived. I count on seeing her with the redeemed in the city of our God.

In 1896, I married Miss Nannie Yater, who now stands by my side and helps me fight the battles of life. She is the mother of six children, all of whom are members of the church of Christ and if I ever accomplish much good in this life, I want God to give her the glory, for she has not only been the main spring of my life, but my helper and comforter and the power behind the throne in all things. I do not know of a preacher who has her equal for a wife. I rejoice that God gave me such a grand woman. In 1887 I moved to Hamilton, Texas, and did the work of an evangelist. During 1887 I

was paid \$504. I did the same work in 1888 and was paid \$454. During 1889 I was paid \$602. During those years, I often think I did my best work. I preached all the time from house to house at least five nights each week. During that three years, seven hundred were baptized, fourteen debates were held, and twenty-one little congregations were put to work. Since that time I have moved many times and held meetings in twenty-five states. I was never paid \$ 1,500 for any year's work. I have done much work on the farm, but I am still in the ring preaching, working, and praying that I may get out of debt and spend at least ten years preaching the gospel of the Son of God without being entangled with the cares of this world before I cross to the other side.

I write this bit of history only for the benefit of the young who may come after me so they will not think a preacher's life is all flowers and sunshine. If I had to live life again I know of but few changes I would make. I learned forty years ago that to become a Christian, a man must hear Christ (Matt. 7:24); have faith in him (John 20:30); repent of his sins (Luke 24:47); confess Christ (Matt. 10:32); and be baptized for the remission of sins (Acts 2:38). I have never had occasion to change but still preach it that way today; for I know if a man will do these things God will add him to his church, or the church of Christ, which is greater to me than all earthly gain. If this man then lives the life of a child of God, heaven will be his home.

As I come nearer the river's brink, I am fighting harder and trying to do more that God may welcome me, than ever before. Only a few more miles and I shall rejoice to see the other side. If God accepts me, all will be well with me. If not, I know he doeth all things well and shall humbly submit to his will. As this is my last lesson, I subscribe my name.

J. D. TANT.