

THE
AGE TO COME,

EMBRACING SOME OF

THE THINGS CONCERNING THE KINGDOM
OF GOD AND THE NAME OF
JESUS CHRIST,

AS WELL AS

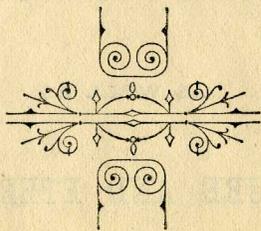
THE FUTURE AND ETERNAL AGE.

BY

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INTRODUCTORY.

That the Bible teaches the grand and glorious doctrine of "the age to come," embracing ten periods of a hundred years each, otherwise called "the ages of the ages," I think is fully revealed in that Book, and will be thoroughly shown as we proceed in the investigation. But that there are some words and phrases in King James' version seemingly opposed to this doctrine, and indeed to the veracity of the Bible itself, is evident.

For example: King James' version makes Paul say that Jesus died in the *end* of the world. Yet more than eighteen centuries since that event have been rolled back into the ages past, and still the material world is standing. Either Paul was wrong, or King James' version does not fairly represent the original. Heb. ix. 26: "But now once in *the end* of the world hath he appeared to put away sin by the sacrifice of himself." The word rendered world here is *aioonoon* in the plural, and should be rendered *ages*—not world or worlds. But it is true that Christ died in the end of the ages—the Jewish ages.

So, also, King James' version makes the Savior say unto the apostles that they should preach his gospel in all the world, and then should *the end* come. Mark xvi. 15; "And he said unto them, Go ye into all the world and preach the gospel to every creature." This were an impossibility, if we make the world mean what is generally understood by that term. We know that the apostles did not travel all over our earth to preach. The Greek *ton kosmon apanta* could only mean the Roman world or territory; and *pasee tee Ktisei* could only mean all the nationalities embraced in the Roman territory. The 20th verse says, "And they went forth and preached *everywhere*"—not literally all over the earth, but everywhere in the Roman world. In this sense, and in this sense only, must

INTRODUCTORY.

Paul be understood, when he says, "I have preached the gospel to every creature under heaven."

In Matt. the commandment is, "Go teach all nations," and the promise, "Lo, I am with you always, even unto *the end* of the world." We have seen that it were utterly impossible for the apostles to have traveled all over the earth; and they are now dead, and Christ, therefore, could not be with them unto *the end* of the material world. The commandment was *to them*, and not "their successors in office;" and so was *the promise*. *They did go* into all the nationalities embraced in the Roman territory, as the Greek teaches, and Christ was with them *in power* "*confirming the word*" during their whole ministry, "all the days till the consummation of the age" as the Greek teaches. *Pasas tas hemeras* should be rendered "all the days," and *heos tes sunteileias ton aionos*, "till the *end* of the age" or apostolic ministry, and *not the end* of the world. *Aionos* ought not be rendered world. Matt. xxiv. 14: "And the gospel of the kingdom shall be preached in all the world for a witness; and then shall *the end come*." Paul said *he had* preached it "to every creature under heaven," and yet our world is still standing, if the material world is to be understood—has been standing eighteen centuries too long! *The end* was not the end of our world, but of the Jewish age, the law and nationality of the Jews.

THE AGE TO COME.

WORDS, PHRASES, TRANSLATIONS, DEFINITIONS.

AIONOS.

This by King James' translators is frequently rendered world, and frequently makes no sense, or misrepresents its Scriptural meaning. Matt. xxviii. 20: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world." Now, *aionos* should not be rendered world, but age. The Savior did not promise to be with the apostles until the end of the material world, but until the end of the apostolic age.

HEMERAS.

This cannot mean always, but, with the adjective and article, "all the days." *Pasas tas hemeras, heos tes sunteileias tou aionos* should be rendered "all the days, till the consummation of the age." So the promise of the Savior was, that he would be with the apostles all the days of their ministry or until the consummation of the ages of their apostolic office. And this agrees with the facts precisely. Mark xvi. 20: "And they went forth and preached everywhere the *Lord working with them*, and confirming the word."

AGES TO COME.

The world's history until Christ was divided into ages, and the prophetic periods after Christ's second com-

ing is to be divided into "the ages of the ages," and these shall be merged into the eternal, everlasting age. Eph. ii. 7: "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." *Tois aioosi*, "the ages," and not the worlds. Paul here teaches that in "the ages to come" Christ will exhibit the exceeding riches of his grace to his immortalized saints through a reign with him over the nations of the earth in subduing sin, in lifting the curse from our earth, and in pushing forward his glorious kingdom, until the whole earth shall be flooded with his glory, until a regenerated, sanctified world shall sing the praises of the Lord their King.

Eph. iii. 21: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." The phrase *eis pasas tas geneas tou aionos toon aionoon* should be rendered "to all the generations of the age of ages." It would not do to say "to all the generations of the world of worlds"; but that is just what we would have to say were we to translate *aioonon* world, and as is done frequently in King James' version. Here undoubtedly "the age to come" as a period of a thousand years is taught, in which generations of mortal beings shall live, propagate and die.

PROPHETIC DESCRIPTION OF THAT AGE.

Isa. lxxv. 17-25: "For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more *thence an infant of days*, nor an old man that hath not *filled his days*. For *the child* shall *die a hundred years old*; but the *sinner* being a hundred years old shall *be accursed*. And they shall *build houses*, and inhabit them; and they shall *plant vineyards* and eat of the fruit of them. They shall *not* build, and *another* inhabit; they shall not plant and *another* eat: for as the days of a *tree* are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not *labor in vain*, nor *bring forth for trouble*; for they are the seed of the blessed of the Lord, and their offspring with

them. And it shall come to pass, that *before* they call, I will answer; and while they are *yet speaking*, I will hear. The wolf and the lamb shall *feed together*, and the lion shall *eat straw* like the bullock: and *dust* shall be the serpent's meat. They shall not *hurt* nor *destroy* in all my holy mountain, saith the Lord."

In this glorious era after the first resurrection, the mortal Jews and perhaps other nations, will not cry nor suffer, nor die until a hundred years old; the curse will be lifted; everyone shall labor for himself, and not the poor for the rich; and all shall long enjoy that for which they labor; the very nature of animals shall be changed, so that the wolf and lamb will feed together; the carnivorous animals shall feed upon the food of the herbivorous; the ear of Jehovah will hear all the invocations and complaints of his people; war and sin and crime in all their horror will be muzzled; and peace, harmony, happiness and a glorified state shall hover over and crown all the holy mountain of the Lord.

Has this time ever been since the fall? Is it to be? Does God tell the truth? Must this glorious prophecy be frittered away and changed in meaning as the serpent changed God's word in Eden? No, a thousand times, no! Labor not to change God's word, or its meaning. "It is a fearful thing to fall into the hands of the living God"—if we change his laws, misrepresent his word, or make God mean what he does not say!

KOSMOS.

This means the constituted arrangement of the world, government, and not the earth. Mark xvi. 15: "And he said unto them, Go ye into all the world and preach the gospel to every creature." This has been commented upon heretofore, and needs nothing further here. *Ton kosmos* is not the earth; there is another Greek word for that. It is the people of the world or any particular portion of it, with their governments. *Pasee tee ktisei* "all the creation" of any particular portion of the world. Hence, as before observed, Paul could truly say, "I have preached the gospel to every creature under heaven."

That *kosmos* frequently means inhabitants and not the material world, I refer to 2 Peter iii. 3-7: "Knowing this first, that there shall come in the latter days scoffers, walking after their own lusts, and saying, Where is the

promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation, For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby *the world* that then was, being overflowed with water, *perished*: but the heavens and the earth which are *now*, by the same word, kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Here it is affirmed that *the same world* once destroyed *by water* shall be destroyed *by fire*. What world was that? Did the earth and general constitution of things *perish* by water? No. It was earth's wicked inhabitants. So, to, will earth's wicked inhabitants die "the second death" in the general resurrection and judgment, and this time *by fire*.

OIKOUMENOS.

This means the habitable, and should never be rendered world, but is in King James' version. Rom. x. 18: "But I say, have they not heard? Yes, verily, their sound went out into all the earth, and their words unto the end of the world." *Teen geen* is "the land" or "the earth," not all the earth. It was "the earth" or "the land" embraced in the Roman territory only. And *tees oikoumenes*, the habitable portion embraced in that land, or Roman territory. It was not then true, nor is it *now*, that the apostolic word had gone all over the literal earth.

We **have** now said enough, perhaps, about words, phrases, translations and definitions to proceed to

THE SCRIPTURALITY OF THE AGE TO COME.

If this be not scriptural, if it be not in the very words of scripture, without inference, without theorizing, then let it not be believed; but, if it be God's revealed word, and especially as it exalts the Redeemer's mission, as it will lift the curse from our earth, save the nations in its own good time, we must believe it and conform our lives to it, or forever be destroyed in that general wreck of sin and wickedness, when death and hell and the devil shall be destroyed.

It matters not whether "the evangelical churches" believe it or not. It matters not whether "the called and sent preachers" teach it or not. It matters not whether it is popular or unpopular. It matters not whether we shall

be cast out of the synagogue or not, if we believe it. Aye, but it does matter, too; for we cannot stay in the synagogue and believe it, for we cannot believe the gospel of the kingdom of God and obey it, and be retained in the synagogue. We cannot serve two masters. We must scripturally believe in the Christ and be constitutionally inducted into him, in order to become "Abraham's seed and heirs according to the promise." It becomes to us a question of life and death, of a future state of happy existence, or of an eternal ignominious death—"the second death." Let all come, then, with uncovered heads and contrite hearts into the presence of our God, and hear and tremble at his word! A popular church and brotherhood among the great of the earth, a life of riches, ease and honor, will do no one any good when we shall have to stand before the Great White Throne in the great and terrible day of the Lord God Almighty!

1. It is scriptural because its very words and ideas are found in Eph. iii. 7, which we have heretofore quoted and commented upon, "That in the ages to come," etc. These ages are ten periods of a hundred years each. To take them as a whole they embrace the "age to come," the millennial age. To take these periods separately they embrace "the ages of the ages" of the Bible. There are none others known to the Bible after the second coming of Christ, save the eternal, everlasting age into which these shall be merged.

2. Eph. iii. 5, teaches it. "Which in *other ages* was not made known unto the sons of men as it is *now* [in this age] revealed unto his holy apostles by the spirit." It would not do to say in "other worlds," but "other ages," and in this age, apostolic.

3. Eph. iii. 21, teaches it. "Unto him be the glory in the church by Christ Jesus, throughout all ages, world without end." *Tee ekklesia* is the congregation or church; *pasas tas geneas tou aionos toon aionoon*, is "all the generations of the age of the ages." Here Paul teaches that, in "the age to come" or "the age of the ages," among the mortal generations of men, glory will be ascribed through the church to God through the Christ.

4. Col. i. 26, teaches it. "Even the mystery which hath been hid from ages and from generations, but is *now* [in this age] made manifest to his saints." *To misturion* is

"the mystery" or "the secret" which had been hid *apo toon aionoon* "from the ages" *kai apo toon geneoon* "and from the generations." Here Paul affirms that "the mystery" or "the secret" which had been hid "from the ages and from the generations" was made known in the apostolic age. It would not do to say it was hid from the worlds, but from the ages. As there were ages in the past, so there was the apostolic age, and so there are to be "the ages of the ages" or the millennial age embracing ten periods of a hundred years each, and still after this there is to be the eternal age, which shall endure as long as God and Christ and immortality shall endure.

5. Heb. ii. 5, teaches it. "For unto the angels hath he not put in subjection the world to come whereof we speak." This should not be world, as *teen oikoumeneen teen mellousan* should be rendered "the habitable about coming," or the "the age to come," the millennial age which embraces the glorious reign of Christ. The law age was introduced by angels, and this age was supported and sustained by them under God; but "the age to come" is to be ushered in, pushed forward and sustained by "the King of kings and Lord of lords," by "the True and Faithful Witness," the very effulgence of God's glory and the exact impress of the Eternal One! During this reign angels will not hold sway; but this age, this glorious reign, belongs only to Jesus the Anointed King and his immortalized saints!

6. Matt. xxviii. 20, teaches it. "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." It is true that King James' rendering does not agree with the facts nor with the original; but the inspired original is not blamable for its blunder. The apostles are dead and the world is yet standing. But a true translation makes all clear without any end of the world. *Pasas tas hemeras heos tees sunteleias ton aionos* should be translated "all the days, till the consummation of the age." It is therefore "age" and not "world." Jesus promised to be with the apostles during the apostolic age and ministry, and not to the end of the material world; for it is never to end. It will not do to stretch the promise to "the successors of apostles;" for they have none. That is a phrase born of "the old mother of harlots," and not of the

Spirit. An apostle of Jesus Christ must have seen him, must have received the commission personally from Christ, must have had revelations from him, and must have been empowered to work miracles in his name in order to confirm the word. Paul well understood this, and therefore proves his apostleship. Acts xxvi. 16: "But arise, and stand upon thy feet; for I have appeared *unto thee* for THIS PURPOSE, TO MAKE THEE A MINISTER and A WITNESS both of those things which thou hast SEEN and of those things in the which I WILL APPEAR UNTO THEE."

Again, 1 Cor. ix. 1, "Am I not an apostle? am I not free? have I not *seen Jesus Christ* our Lord?" And still again, "Truly *the signs* of an apostle were wrought among you in all patience, *in signs* and *wonders* and *mighty deeds*." Jesus appeared personally to Paul, gave him his commission, and empowered him *to work miracles*. Let these "successors" to the apostles *see, hear* and *do* what Paul did, and then they may claim the promise: "Lo, I am with you always, even unto the end of the world." Jesus was with his apostles confirming their word by signs, wonders and mighty deeds, until "the end of the age," not world.

7. Matt. xxiv. 14, teaches it. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall *the end* come." This "world" here spoken of was the Roman territory, as before proved, and "all nations" were those nations residing in the Roman territory, and "*the end*" was the destruction of Jerusalem, the end of the law, and the end of the apostolic age. The apostolic age is not "the age to come," but one of the past ages. But the apostles frequently spoke of "the age to come," as well as of the eternal age into which "the age to come" was to be merged.

OUR WORLD TO STAND FOREVER.

There can be no "age to come," no reign of Christ on our earth, no millennial age, if the material world is to be destroyed. Therefore, if there is not to be a future age after Christ's second coming, then is the Bible untrue? I now give a few out of the many proofs that the world is to remain forever.

1. Ps. xciii. 1: "The world also is established, that it *cannot be moved*." This with various Scriptures like it,

and stronger, as "the earth which he has established *forever*," proves that our world, our earth, is to remain forever, and not be annihilated, as licensed poets have it

"Amid the general wreck of matter and crash of worlds."

2. Ps. cxv. 16: "The heaven, even the heavens, are the Lord's: but the *earth hath he given to the children of men*." This Scripture is not yet fulfilled. The world now, and since the fall, is under control of "the prince of the power of the air," the wicked One. But the promise is, "The meek shall inherit the earth." As yet the meek are poor, despised, downtrodden; but, "in the age to come," they "shall inherit the earth," own it and rule it under their great Leader, Captain, King.

3. Ecc. i. 4: "One generation passeth away, and another cometh: *but the earth abideth forever*." This Scripture cannot be true if the world is to be burned up. Though mortal man and animals and all living things must die, become extinct, perish, yet the earth upon which God's kingdom is to be established must endure forever.

4. Unless the world stands forever the Lord's prayer cannot be true. Luke xi. 2: "Our Father which is in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, as in heaven, *so on earth*." Now, I presume, no one will dare to say that, since this prayer was uttered, God's will has been done on earth as it is done in heaven. Was that prayer uttered in vain? No! It must, it will be fulfilled in the kingdom of God. It has not, cannot be fulfilled in the church. Mortal men and women *cannot do* the will of God as immortals do it in heaven. The church is but the place in which to prepare for *that kingdom*, that "age to come," where God's will can be done, will be done, on this earth by immortals as that will is now done by immortals in heaven.

5. If the world does not stand forever, then is the promise of God to Abraham meaningless, untrue. Gen. xiii. 14, 15: "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: for *all the land* which thou seest, *to thee* will I give it, and *to thy seed forever*;" and Paul affirms that seed to be "*the Christ* and all that are *in him*." Abraham in his life time did not own a

foot of this land, as Stephen taught; and, for God's word to be true, Abraham must be raised from the dead *immortal*, in order to possess this patrimony *forever*, and so must *his seed in Christ*, in order that they may possess it *forever* with Christ and Abraham.

6. If the world does not stand forever, then will God's promise of an everlasting kingdom on this earth be a failure. Dan. vii. 26, 27: "And the kingdom and the dominion, and the greatness of the kingdom *under the whole heavens*, shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting kingdom and all dominions shall serve and obey him*." This kingdom is to be "*under the whole heavens*," and therefore on earth, and "all the dominions" on earth are "to serve and obey him." Therefore, after its establishment in its mustard seed state, it is to be pushed onward and forward, until all dominions, kingdoms, nations, peoples, will abdicate their thrones, governments, or rule only by his permission and under him. Isaiah's description will then be true; the curse will be lifted; every one shall labor for himself and not another; entire peace of nations and harmlessness of animals shall take place; war, carnage, blood, oppression shall be known no more; long life and all good things shall be had even by mortals—and nothing shall mar or hurt in all the holy mountain of the Lord.

7. If the world does not remain forever, then will the angel's promise to Mary be untrue. Luke i. 30-33: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold thou shalt concieve in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great and shall be called the Son of the Highest; and the Lord God shall *give unto him the throne* of his father David: and he shall *reign over the house of Jacob forever*; and of *his kingdom* there shall be *no end*."

Where was David's throne? Not in heaven but on earth, in Jerusalem. It is now in ruins and has been for more than twenty-four hundred years. But the promise is, that it shall be restored, and then it shall be Christ's, when he shall reign over the house of Jacob forever. Christ did not reign in his first advent, but was crucified, killed, and by his own people. He is not now reigning on David's throne; he is sitting upon his Father's throne in

heaven, awaiting the time of the promise to sit upon *his own throne* on earth. That people at his first advent, cried, "Let his blood be upon us and our children;" since which, instead of reigning over them, he has been grinding them to powder! He has peeled and scattered them among all the nations of the earth, and made them a hiss and by-word all over the world.

8. If the world does not stand forever, then is the song of the redeemed untrue. Rev. v. 9, 10: "And they sung a new song, saying, Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us to our God kings and priests; and *we shall reign on the earth.*" Now, instead of the redeemed reigning on the earth since the death of Christ and the establishment of the Church, in the first centuries persecutions, confiscation of goods and social ostracism, with ignominious death, was the common lot of nearly all Christians; and since that time "all that will live Godly in Christ Jesus shall suffer persecution" in some shape. Those were burned at the stake, beheaded, quartered and drawn through the streets by wild beasts; these suffer the persecution of the tongue and pen, and misrepresentation in every conceivable way. There is no earthly king even who would suffer his *subjects* to be treated in this way, to say nothing of the aristocracy or those associated with him in his kingdom. Would the King of kings and Lord of lords be less jealous of the treatment of his people, than would be an earthly king? But did not Jesus tell his disciples that they should suffer such things? And does not Paul teach, "that it is through much tribulation we shall enter into the kingdom"?

9. There can be no kingdom of God without a place for it. That is, nothing can exist or be, without a place for its existence or being. There is now no place for God's kingdom. The land promised as the place on which to establish the kingdom is under the iron heel of the enemies of the King and his people. Besides, hundreds and thousands who are to reign with Christ on earth are now dead, and must be *raised from the dead* before there can be any kingdom of God on earth. The place promised upon which God's kingdom, or the kingdom of Christ,

was to be established, is now occupied by the enemy. It must be wrested from him, and he subdued, before there can be any kingdom.

In Genesis xiii. 14, 15, with various other places, as for instance, Genesis xv. 18-21, the place, the land, the country is marked out and bounded as the beginning of that kingdom. And, though the land has been sold, and is now claimed and occupied by the enemies of the King and his associate rulers, still they have no good, valid title to it; for, in Lev. xxv. 23, God says: "*The land shall not be sold forever; for THE LAND IS MINE.*" And, in the appointed time for the establishment of this kingdom, the law shall go forth, "*Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I WILL REMEMBER THE LAND.*" Lev. xxvi. 42.

10. There can be no kingdom of God on earth, no "age to come," until Christ comes to earth again. 2 Tim. iv. 2: "I charge thee, therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead AT HIS APPEARING AND KINGDOM." No appearance of Christ, no kingdom, no resurrection and judgment. Have the dead been raised? Have the living saints been changed? Has Jesus appeared the second time? Who have seen him? Have the graves been opened and the dead made alive again? And where are the translated saints? Who among the disciples of Christ have been missed from their customary places and employments?

11. Christ must come from heaven to earth before there can be any kingdom, any "age to come." 1 Thess. iv. 16: "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Have these glorious, grand, sublime events taken place, and we not know them? Did all this ado take place when Christ's Church was established? Who believes it? Where can we find such a history of events at the establishment of his Church?

12. Christ must be seen coming as he went up before there can be any kingdom. Acts i. 11: "Which also said, ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven." Was he *seen* go up into heaven? Yes. By

whom? His disciples. How? In a cloud. So then he must come in a cloud, be *seen* and known as *the "same Jesus,"* by his disciples, and at the same place. Where can we find a history of such events? Must these all be figured away, or be made meet in the events of Pentecost at the establishment of his Church?

13. The Son of man must come to reward his saints before the kingdom can be established. Mat. xvi. 27, 28: "For the Son of Man shall come in the glory of his Father with his angels; and *then* he shall *reward* every man *according to his works.*" Has Jesus so come in his Father's glory, with a grand escort of the holy ones? Who saw or who knows these things? Is the Church the reward? If so, it was a poor one; for Peter, James, John, Paul and hundreds of others were rewarded with fagot, fire, flame and death! Are these the rewards of the faithful? Who then would be Christians?

ANCIENT CHRISTIANS IN THEIR GRAVES.

1. As there is now no kingdom of God on earth, no paradise, as "the age to come" is yet future, and as Abraham, Isaac, Jacob, with all the Apostles and just dead are yet in ruins, there must be some place for them until the resurrection and judgment. Ecc. ix. 5, 6: "For the living know that they shall die; BUT THE DEAD KNOW NOT ANYTHING, neither [while dead] have they any more reward, for the *memory* of them is forgotten. Also *their love* and *their hatred*, and *their envy*, is now *perished*; neither have they any more a *portion* [while dead] forever in *anything* under the sun.

Revelation affirms that living men *know* they must *die*; but, in death, they absolutely *know nothing*. Memory, love, hatred, envy, are absolute conditions of the living mind, the living man; and if these have absolutely *perished*, then dead persons have *perished*, become *extinct* as men; and, without a resurrection to life, would forever remain so. They have been remanded back to dust from which they were originally taken, there to remain until born of the Spirit from the dead. The earth, then, is the repository of the dead, until God shall remember them as Job prayed to be remembered.

2. Ecc. ix. 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is NO WORK, NOR DEVICE NOR KNOWLEDGE, NOR WISDOM IN THE GRAVE whether thou

goest." If there be, in death, *no work, no device, no knowledge, nor wisdom*, then there is no life of any kind; and, therefore, the dead are extinct as men to all intents and purposes; and until resurrected, until made to re-live again, there could be no such thing as *rewards or punishments*.

3. Heb. xi. 13: "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed they were strangers and pilgrims in the earth." Here it is affirmed that these ancient worthies died without having received their rewards, but having seen them by faith "*afar off*," away in the everlasting kingdom; and resting in the veracity of the oath and promise of God, they expected to be, and will be made, immortal in "the age to come."

4. Heb. xi. 39, 40: "And these all having obtained a good report through faith received not [possessed not] the promise"—the eternal inheritance. "God having provided some better things for us, that they *without us* should not be made *perfect*"—that is immortal. Both—the ancients and all other holy ones—are to be made *perfect together, all at one time*. Any other proceeding on the part of God, (I speak it with reverence!) would be unequal. If Abraham and Isaac and all the faithful dead of all time, are now enjoying eternal life and bliss in heaven, then they and the last redeemed saints cannot be made *perfect together*; but thousands of years of eternal life and bliss will have been enjoyed by some, and denied to others. No eternity of life after this can make up for the loss already sustained by them. And so, if the horrid doctrine of eternal life in misery be true, many will have suffered untold miseries before others shall have entered upon their punishment!

But if the dead know nothing, cannot act or feel, it matters not if millions of years should intervene between death and the resurrection, there is nothing lost to them; and, if all are made *perfect together*, there is no inequality of God in the rewards or punishments. But upon any other hypothesis there is inequality and want of justice.

Nature is rich in her illustrations of this principle of death. Sleep, when deep and undisturbed, when all the voluntary muscles are locked up as if dead, when there are

no dreams or restlessness, very fairly represents death. The sleeper knows nothing that intervenes during the sleep. He is, as far as thought and voluntary motion is concerned, to all intents and purposes, as though he were dead.

The cataleptic better illustrates it. A person may be conversing, may even have half spoken a word, when seized; and, until the disease shall have left him, though days and weeks and even months intervene, he knows nothing, feels nothing; and is, as if dead, excepting the involuntary muscles. But, so soon as the disease leaves, the person will take up life and thought just where he left off, even to the speaking of the half finished word!

Chloroform or other anæsthetics may be so used that all thought, feeling and action, other than the involuntary action of the heart and arteries, may be arrested as profoundly as in death; so that capital surgical operations may be performed, and the patient not know it, not feel it. If in natural and profound sleep nothing is known; if the cataleptic may know nothing for days, weeks and months; if those under the influence of anæsthetics know not anything, feel not anything; is it strange that God takes away man's breath or spirit, and that the man shall know nothing, feel nothing, until God shall have raised him from the dead? Surely not; and, as the Bible is full of such teaching, we cannot be a believer, a disciple of Jesus, unless we believe it. Though pretended Christians as well as spiritualists, and even the most renowned and learned preachers, say that death is not death, but the entrance to life eternal, the dropping of the old shell, the body, never more to be resumed, when the immortal spirit vaults into glory, yet it is but a re-vamping of the old lie taught by the serpent in Eden, "*Thou shalt not surely die*"! This doctrine of man's inherent immortality is the clog and nightmare of Christianity, the devil's logic against God's Word, the death-knell of the life work of the Redeemer; it ignores the power and efficacy of his death and resurrection! It is the bane, and canker and blight of our holy religion! It eats out the life, the marrow and fatness of all God's philanthropy in giving the life of his Son for mortal man!!

NONE OF THE RIGHTEOUS DEAD IN HEAVEN.

1. Abraham the father of the faithful has not yet

received his reward, is not alive in heaven or anywhere else. God's promise is yet unfulfilled, and will be until "the age to come," or until the kingdom shall be established, or the paradise be restored. Acts vii. 4, 5: "And said unto him, Get thee out of thy country, and from thy kindred and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into this land, wherein you now dwell. And he gave him NONE INHERITANCE in it; no, not so much as to SET HIS FOOT ON: yet he promised that HE WOULD GIVE IT TO HIM for a possession, and his seed after him, when as yet he had no child." Abraham died without having received his reward, and he has not yet received it. If, therefore, God does not raise Abraham from the dead *immortal*, and give him that land forever, and his seed in Christ, his promise will have failed. God's oath and truth are pledged to this gift and possession. This promised land was to be the place of the eternal inheritance, the territory of the everlasting kingdom, the paradise of God in which immortality and eternal bliss were to be had and enjoyed. Abraham being a mortal could not possess a foot of it during mortality. It was not then, nor is it now, a suitable place for the redeemed, immortal ones; hence it, as well as Abraham and Abraham's seed in Christ, must first feel the regenerating influences of the Eternal before they can live again and before the land would be a suitable place for them.

Moses though the meekest of men, did not possess a foot of it. He was only permitted to see it. Joshua and those who went over with him did not possess it; they were only permitted to live in it as pilgrims and strangers during good behavior—did not possess a foot of it.

2. David, though dead, is not in heaven, nor in possession of the land. Acts ii. 29: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead and buried*." "Oh, that is David's body only whilst his immortal spirit is in heaven." The text says nothing about David's soul or spirit, mortal or immortal; it is *David himself*, the man, the once living, thinking, acting, responsible man. He now knows not anything, his memory, his love and his hatred, as the Bible teaches about all the dead, have all *perished*; and, without a resur-

rection to life, he cannot be in heaven, nor in the promised inheritance.

David is dead and buried says the Word. "Called and sent preachers" say it is not so, and so do spiritualists; say they, "there is no such thing as death; but what we call death is but the gate to endless joys!" The Word again says, Acts ii. 3, 4: "*David* IS NOT ASCENDED TO THE HEAVENS." Whom must we believe? "Called and sent preachers," spiritualists, teachers of demonology, or the Divine Word?

3. No man has ever yet gone to heaven. John iii. 13: "And *no man* hath ascended *up to heaven*, but he that came down from heaven, even the Son of Man which is in heaven." Is this not plain, conclusive? Could Jesus have been mistaken? Must the modern "called and sent" and spiritualists rectify Jesus' mistakes? Now, unless Jesus was mistaken, none that had ever lived and died, up to his time, had ever gone to heaven.

4. But still more emphatic, Jesus said that no man, Jew or Gentile, ever can go there. John xiii. 33: "Little children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, *Whither I go, YE CANNOT COME*; so now I say to you." Where did Jesus go? To heaven. Then his DISCIPLES even, to say nothing of sinners, CANNOT GO TO HIM. Are moderns better than were the apostles? Must they have privileges that the holy apostles had not?

Under such circumstances it is to be supposed that the disciples were depressed; and to comfort them, as well as all Christians afterwards, he said, John xiv. 1-3: "Let not *your hearts be troubled*: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. And if I go and prepare a place for you, I WILL COME AGAIN, and *receive you unto myself*; that where I AM, THERE YE MAY BE also." Christians, at death, do not go to Jesus: *but Jesus comes to them*, when he comes to establish his kingdom "under the whole heavens." Also, heaven is not promised to the meek, the good, but a renewed, regenerated earth. "Blessed are the meek; for they *shall inherit the earth*," not heaven. Now, ought not every reasonable Christian be satisfied to be where the glorious Redeemer and his

glorified saints are to be, on glorified earth, and in the paradise of God?

OBJECTIONS CONSIDERED.

We now investigate those Scriptures which "orthodox" claim militate against the position that the dead know not anything. That is, they make this class oppose those other plain, unequivocal declarations that the dead know not anything. Now, if any of these Scriptures rightly interpreted, harmonizing Scripture with Scripture, contradict this doctrine, either it is untrue or the Bible itself is. It may not be allowed to teach two very contradictory doctrines, and still be true. There is nothing more plainly and emphatically taught than that, in death, man knows nothing, neither feels nor reasons.

1. The first Scripture generally used to prove that man is alive in death, has an "immortal soul," and, at once vaults to heaven or hell, as he has been good or bad, is Luke xvi. 19-31. As this Scripture is too long to quote entire, I ask my readers to take up the New Testament and read it carefully and critically. We assert that this is a parable and not a literal representation of facts concerning two literal men, as we shall fully demonstrate as we proceed.

The first three verses represent the Jews and Gentiles. The Jews, and especially the priests, were "clothed in purple and fine linen and fared sumptuously every day." The Gentiles are represented by Lazarus, poor, maimed, naked, and who received none of the good things under the law only as "laid at the gate" of the Jews. That the Gentiles never received a crumb of comfort or favor during the life of the law without coming to "the rich man's gate"—the temple—is very evident. Jesus told them that he could not take "the children's meat and give it to dogs." The one nation, the circumcised, was the rich man, had the oracles of God and all the promises, faring sumptuously, whilst obedient; the other nations, the uncircumcised, was the poor man, without a revelation, temple and divine services, and was full of sores, disease and death.

In verse, 22 it is said, "And it came to pass the beggar died, and was carried by angels into Abraham's bosom." Is this literal? It cannot be, because he was

"carried by angels into Abraham's bosom." Now, the same *thing* that "*died*," was "carried by angels into Abraham's bosom." This could not have been the "immortal soul;" for that could *not die*. Nor, is there one word about "soul," or "spirit," mortal or immortal? The thing that *died*, was *carried*. Did literal angels carry a literal *dead body* "into Abraham's bosom"? And, if literal and it went there, all other saved bodies will go there! If Abraham's bosom is literal and the poor man is literal, and all the saved will go there, "Abraham's bosom" must be exceedingly large!

Again, he was not buried, but carried as he died, "into Abraham's bosom." Dead men are generally buried. Besides, even one literal man could not get into "Abraham's bosom." Dead persons, "full of sores," are not admitted to heaven. So it is impossible that this could have been a literal fact.

"The rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom." This cannot be literal because he was *not moved*, nor did *he move himself*, after being buried. He was therefore *buried* "in hell"! Strange, too, that a *dead man* could "*see*" and "*talk*." He "cried" to Abraham and requested that Lazarus be sent to him to "dip the tip of his finger in water and cool his tongue." If it were the literal "hell" of orthodoxy there could have been no water in it. Besides, if there had been, the rich man could just as well have dipped his own finger in the water as to have had Lazarus do it! If no literal "hell," then there were no literal "flames." The "gulph" could not have been literal; or, "in hell," there are two compartments but within seeing and talking distance. And, if so, the orthodox doctrine that both see each other, and the righteous hear the cries and groans of the damned; and rejoice in them, is true!

This cannot be a literal fact, because there is not one single item alledged against "the rich man" that ought to damn him in an "orthodox hell." If so, what is it? Is it that he was rich? Many of the best of the ancients, as Abraham, Job, David and others, were rich. Is it that he allowed the "poor beggar" a place "at his gate, and fed him with the crumbs that fell from his table?" That

should be placed to his credit rather than against him. Many rich professors now in cities, under such circumstances, instead of feeding a beggar, would have him removed by the police!

And what do we find in the character of the poor man that would recommend to the favor of God and take him to heaven? Was it because he was poor? If so, heaven may be filled with such. Paul taught that a man that would not work should not eat. This man *begged*. Was it that he was "full of sores?" If so, hundreds and thousands of the vilest of the vile may get to heaven! Was it that "dogs licked his sores?" If so, thousands may make as good a plea.

Besides, this parable was spoken before the death of Jesus, and of course before his resurrection. The Bible says he is "the first born from the dead." Hence, Lazarus could not get to heaven before his Savior. He is also "the life" as well as "the resurrection." How could Lazarus be raised and have life before "the resurrection and the life" had made his claim good? We are therefore compelled to take this as a parable. There was an old parable among the Jews to this effect, history says, before Jesus came into our world. Taking this as a parable or a metaphorical discourse, and all may be harmonized with the teachings of the Book. The rich man represented the Jews, and especially their priests, who, according to their law, had to be "clothed in purple and fine linen," and who "fared sumptuously every day;" his death was the death of the law and its burial beyond a hope of resurrection; his "torments" are the torments of the Jews which they called down upon themselves, when they cried, at the crucifixion of the Savior, "Let his blood be upon us and our children," and which have followed them for more than eighteen centuries; the impassible "gulph" is the barriers between the law and the gospel, as there can be no passing from one to the other; the angels are the messengers or preachers of the gospel; "Abraham's bosom" is the faith of Abraham into which the preachers carry the poor Gentiles, and the saved of all nations. Every item may be fully and thoroughly explained, and made harmonize with all the Book; but this must suffice here.

2. The thief on the cross. This is seized upon to try to prove that a man is *alive in death*, or rather only *begins to live when dead!* Does it? We will see. Luke xxiii. 42, 43: "And he said unto Jesus, Lord, remember me when thou comest in thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise." The argument is attempted to be built upon the *punctuation*. This is lame and unworthy of a thought; because the original Greek has no punctuation, not a break by comma, semi-colon, colon, period or anything of the kind. It is all connected together by one unbroken piece of letters. The punctuation, therefore, of King James, has no more divinity about it than mine would have, or that of any other man.

Let me punctuate it, and there is no difficulty about it. Place the comma after "to-day" instead of after "thee," and it harmonizes with all the Book of God, upon this point. Let it stand where it does and it contradicts almost the entire Book upon this point.

But, let us look at the Scripture. What was the request of the thief? To be remembered at death? No! When, then? "When thou *comest in thy kingdom.*" Did the kingdom of Jesus come *in death*? No! After his resurrection, his disciples asked him, Acts i. 6, "Lord, wilt thou, at this time, restore the kingdom to Israel?" Therefore, the thief could not have been in the kingdom, in the paradise, the same day he asked the question. For, at least three days after this, his disciples asked him *when* he would "restore the kingdom to Israel?"

Did the thief know what he desired? Did Jesus understand his words? Would he in such a trying time, in the very pangs and jaws of death, both to the thief and himself, give an equivocal answer to this most earnest question of life and death? Certainly not. And as certainly as there be truth in God, veracity in the dying Savior, this poor thief will be remembered, will be saved, when Jesus comes in his kingdom. That he did *not* come in his kingdom *then, nor since*, we have the solemn charge of Paul to Timothy to prove. 2 Tim. iv, 1: "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead AT HIS APPEARING AND KINGDOM." The kingdom of God has not yet come, cannot

come *until the resurrection and judgment*, an inspired apostle being judge. Did Hymeneas and Philetus preach the truth when they said that "the resurrection had already past?" And did Paul tell a falsehood? If the thief's prayer has been answered, if the kingdom of God and of Christ has yet come, then Paul was a false teacher and Hymeneas and Philetus told the truth! Which will you believe?

Jesus himself did not go to paradise the day he died, and did not for more than forty days after. Three days after this, he said to Mary, "Touch me not, for I have not ascended to my Father and to your Father; to my God and to your God." And still, after this, he was with his disciples "forty days, and speaking the things concerning the kingdom of God." And after this he was taken up into heaven.

Besides, the thieves did not die that day, nor are we informed when they did die. John xix. 32, 33: "Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus and saw that he was *dead already*, they brake not his legs." Because they could not remain "upon the cross on the Sabbath day," the people "besought Pilate that their legs might be broken," so that they could not get away. Jesus *was* dead, and they did not break his legs; they did break the legs of the thieves, as they were not dead. So far as we know they may have lived days afterward. Therefore, even if Jesus had gone to paradise that day, which he did not, the thieves, nor the thief, could not have gone with him.

What then must we do? Make a confessedly uninspired *punctuation* make the Bible tell a *falsehood*? or *punctuate* in accordance with facts? The latter, most certainly. The good cannot be saved in paradise until the harvest, nor the bad burned before that time. Matt. xiii. 39, 40, 43, "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore, the tares are gathered and burned *in the fire*; so shall it be *in the end of the world.*" "THEN," in the end of the world, "shall the righteous shine forth as the sun *in the kingdom* of their Father."

So the thief will *not be* in paradise, or *in the kingdom* "until the end of the world."

3. The outward and inward man. Eph. iii. 13: "That he would grant you according to the riches of his glory, to be strengthened with the might of his Spirit in the *inner man*;" [how? What is that, Paul] "THAT CHRIST may dwell *in your hearts* BY FAITH." Is this not plain? The "inner man" here *is Christ* formed in the Christian's heart *by faith*. How any one can attempt to prove by this Scripture there is an inside man and an outside man to all men, is one of the mysteries of "orthodox" reasoning. This man here is not a real man, but *Christ formed by faith*, and no sinner can have that. Utter failure here.

4. "The old man." Rom. vi. 6: "Knowing this that *the old man* is crucified with him, that *the body of sin* might be destroyed." Here is a figure of speech in which *sin* is represented as having a *body*, and *that body crucified* with Christ, and *destroyed*. If then, as "orthodoxy" has it, "the old man" is really a living person, when crucified with Christ it would be dead as Christ was. But Paul makes the unconverted man's *sins* "the body," and has these sins crucified, *destroyed*. But if a real man, and really crucified, it would really be dead. Utter failure here.

5. Outward man to perish and the inward man to grow day by day. 2 Cor. iv. 15. "And though our *outward man*"—the body of sin—"perish, yet the *inward man*"—Christ formed in the Christian's heart *by faith*—"is renewed day by day." In plain English Paul teaches that the Christian must put to *death* "the body of sin," every evil passion, and work; and, in so doing, "the *inward man*," Christ formed in the Christian's heart by faith, shall be renewed every day. Utter failure here.

6. The old man put off and the new man put on. Col. iii. 9: "Ye have *put off the old man* with his deeds; and *put on the new man*, which is *renewed* in the knowledge after the image of him that created him." Now, if "the old man" were a real man, when "put off," the sinner would be literally dead; and, if "the new man," "the inward man," were an "immortal spirit" as

orthodoxy teaches, how could it be "*renewed*"? Renew an "immortal spirit"! Utter failure again.

7. Paul in the body and out of the body. 2 Cor. xii. 1-4: "It is not expedient for me doubtless to glory. I will come to VISIONS and REVELATIONS of the Lord. I knew a man in Christ"—Paul himself in these "*visions*" and "*revelations*"—"above fourteen years ago, whether in the body" of sin and death "I cannot tell; God knoweth: such a one caught up to the third heaven. And I knew such a man, whether in the body" of sin and death "or out of the body," and in this "*vision*" was in the resurrected state, "I cannot tell; God knoweth: how that he was caught up to paradise, and heard unspeakable words, which it is not lawful to utter."

Paul was caught away to paradise, not really, but in "*a vision*," as he affirms, and God's kingdom, the paradise, with its immortal life, wonders and speech, were made to pass before him in such a way, as it will be in the future, that Paul could not tell whether this was in the body of sin and death, or whether it were a matter of fact in the resurrection state.

Paul's vision here was so lifelike that it was hard to distinguish it from reality. Many visions of the Bible were so. Peter mistook a literal reality for a vision until he "came to himself"; that is, until the angel left him. When he was imprisoned and his death fixed, God "sent his angel" to liberate him and save him from death, and "Peter thought he saw a vision" until "the iron gate opened of its own accord" and the angel left him to himself.

Nor at Joppa was he able, for a time, to distinguish between his "*vision*" there and a reality. He was hungry, went upon the house top to pray, *saw* a great sheet let down from heaven, and upon it, he *saw* four-footed beasts and creeping things, &c., and *heard a voice*, saying, rise Peter, kill and eat. This vision was as vivid as if it had been an actual fact.

But as to Paul's vision. He was not "caught up to paradise," but "suddenly conveyed away into paradise." *Hoti herpagee eis ton paradeison* should be rendered "suddenly conveyed away into paradise." There is no word in this Greek phrase conveying the idea of "up" but "away"

—“snatched away into paradise.” This is Campbell’s and Wilson’s translation of it. Paul’s was a vision of the coming age and paradise, and Peter’s, to convince him that, as regards salvation by Christ, there was to be no difference between Jew and Gentile; but that they, of every nation who “fear God and *work righteousness*, are accepted of him.”

That Paul taught more, or expected more in this “*vision*,” or taught contrary to Paul in 2 Tim. iv. 6, 8, is absurd and would bring revelation into contempt. There we have a “*vision*,” here a doctrinal truth. “For I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up *for me a crown* of righteousness, which the Lord the righteous Judge, shall give me” [*when I die?* No! BUT] “AT THAT DAY.” Now, this agrees with all the Book upon that point; that rewards and punishments go over to the day of the Lord, and are not meted out at death.

8. Paul’s earthly and heavenly house. 2 Cor. v. 1-10: “For we know that if the earthy house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For this we groan, earnestly desiring to be clothed upon with our house which is in heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the same self thing is God, who has given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. FOR WE MUST ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST that every one may *receive the things done in the body*, according to that he hath done, *whether good or bad.*”

Paul commences by referring to the Jewish “*tents*”—*skeneous*—which could be taken down and moved, and

called it the earthy house, and affirms that if it were taken down or dissolved, Christians have a house “not made with hands, eternal in the heavens”; and that, whilst living in such tents or houses, Christians groaned to live in the heavenly house—the paradise of God. And God, he says, “hath wrought” that in us by the Spirit. And in 6th verse, he says, being “at home in the body” of sin and death “we are absent from the Lord” in the eternal state. *For here*, in this mortal state, “we walk *by faith*, not by sight” as we shall there.

And, in the 8th verse, he says he would “rather to be *absent* from the body” of sin and death here, “and to be present with the Lord” *there*, “in the house of God made without hands.” And, in 9th verse, he labored “to be accepted” of God, “*whether present*” with him in the eternal state, or “absent” from him *here*, in this mortal state. And the whole gist of all his arguments hangs upon the resurrection, and what all shall “*receive*” *there*, “according to that done, whether it be good or bad.” He does not say one word, does not hint, that any reward can be had *until* “*all appear before the judgment seat of Christ.*” So that this Scripture, instead of teaching the lie of the serpent in Eden, “Thou shalt *not* surely *die*,” teaches the contrary, that there is *no life in death*, and NO REWARDS UNTIL THE JUDGMENT DAY.

Paul could not have had reference here to “the inner man,” “the immortal soul,” being absent from the body and present with the Lord; for, if he had, there would have been no necessity for him to “appear before Christ in judgment” in order “to receive the things done in the body;” because “the immortal soul,” according to this theory, had already so appeared! It matters not about the body according to this theory; indeed, Beecher and many others deny the resurrection of the body! This theory of inherent immortality, a life in or out of the body, saps the whole foundation of Christianity, and renders the death, burial and resurrection of Jesus Christ a meaningless fable! Paul teaches that, without a resurrection, those who have died in Christ “*are perished.*”

9. Paul’s body absent from Corinth and his spirit present. 1 Cor. v. 3: “For I verily, as *absent in body*, but *present in spirit*, have judged already,” &c. Paul’s body

was as much absent from Corinth in the one case, as it was absent from God in the other; and his spirit was as much present with the Corinthians in the one case, as it was present with the Lord in the other. We do not believe, no one believes, that his "immortal spirit" left his body literally and went over into Corinth. So this Scripture is against the lie of the serpent, that man is alive in death.

10. Paul's desire to depart and be with Christ. Phil. i. 19-23: "For I know this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, and that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait between two, having a desire to depart, and be with Christ; which is far better." King James' translation.

The Diaglott. "And I know this will result in my deliverance, through your entreaty, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing I shall be ashamed; but with all confidence, as at all times, also now Christ will be magnified in my body, whether by life or by death. Therefore, for me to live is for Christ, and to die, Gain. But if to live in the flesh, this to me is a fruit of labor; and what I should choose I do not exactly know. I am indeed hard pressed by the two things; (I have an earnest desire for the returning, and being with Christ, since it is very much to be desired.)"

In King James' version, verse 21, there is no sense as it stands. Every one knows that Paul's *living was not Christ*. And it is equally true that *his dying would not be gain* to Paul. To make sense, and to be true, it should be, "For me to live is for Christ," and it is so rendered by the Diaglott. There are ellipses or omissions of words in all languages, which, to make sense, must be supplied. When it is made "*for Christ*" there is sense in it; but for Paul to say *his living was Christ* would not make sense, and would be untrue. And so, when King James'

version makes Paul say, "and to die is gain," this makes no good sense and would be untrue. We must supply the omitted word, or it does not make sense, nor is it true. "To die is not gain." The orthodox must supply a word here to suit their own silly doctrine. To whom was death "gain"? They say Paul. That is untrue. It must be "gain" to some one. To whom? To Christ. Now the sense is, and the Diaglott reads so, for Paul "*to live is for Christ*," that is, for his cause. How? By his preaching and converting men and women to Christ. "And to die, Gain." How? By magnifying Christ in *his death*; that being public, and being witnessed by many, and these seeing *how* Paul could die, would be "gain" to Christ's cause.

But the great darkness and error is in the translation of 23d verse. Now the Diaglott makes sense and harmonizes this with all the Book upon this point. The word that King James' translators renders "depart" is *analusai*, and can with the greatest propriety be rendered "*returning*." Then the whole verse would read, "I am indeed, hard pressed by the two things; (I have an earnest desire for the *returning*, and being with Christ, since it is very much to be preferred.)"

Now the two things that "hard pressed" Paul, were 1, If he lived for Christ *his labor would be great and his sufferings for his cause very oppressive*; and 2d, in dying for his cause, his sufferings would be severe. Now, in these two things Paul said he was "in a strait;" he did not "know which to choose," they were so evenly balanced to him. His labors and sufferings were so great, he did not care to live; and death to him was but a sweet sleep until the time of "the crown." But there was a *third* thing which he did "earnestly desire"—the return of Christ and his being with him.

That this is the true rendering of the word here I prove even by King James' translators in Luke xii. 36: "And ye yourselves like unto men that wait for their lord when he will return (*analusei*) from the wedding; that when he cometh and knocketh, they may open unto you." The same word here is translated "*return*" that is translated "*depart*" in Phil. i. 23. Why is this if not to save a darling theory first propagated by the *serpent* in Eden?

In Luke xii. 36, they could not so render it without making nonsense. The bridegroom, the Lord, the King, is now in a far country—heaven—and when he receives his kingdom he will *return* to his bride, and make her queen upon his throne!

That there is to be no eternal life of the righteous, no punishment of the wicked, until the great day of the Lord, I give the very words of the Scripture in reference to that great day of recompense and doom, as an end of all disputation. Matt. xiii. 38-43: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned *in the fire*; so shall it be IN THE END of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. THEN shall the righteous shine forth as the sun in the kingdom of their Father."

This ends, for the time being, our investigations concerning the orthodox doctrine of *men being alive in death*. We have examined everything generally put forward to try to prove the malignant doctrine first presented in Eden's garden by the serpent, and every Scripture is totally opposed to that doctrine.

FIRST RESURRECTION.

1. The righteous dead must be raised immortal and the living righteous changed. It matters not if many of the orthodox and some of the Disciple church, say that the body, the old shell, is not to be raised. Such deny *any* resurrection; for the "immortal soul" or spirit *cannot die*, and cannot, therefore be raised. The language of the sects and of his holy apostles, is very different. The first makes the "immortal soul," at the death of the old shell, vault into heaven or hell; the second, 1 Cor. xv. 42-44, makes all turn upon the resurrection. "So also is the resurrection of the dead. It [the body] is sown in corruption, it [the body] is raised in incorruption; it [the

body] is sown in dishonor, it [the body] is raised in glory; it [the body] is sown in weakness, it [the body] is raised in power; it [the body] is sown a natural body, it [the body] is raised a spiritual body. There is a natural body, and there is a spiritual body." And the living shall be changed in a moment, in the twinkling of an eye." "For this corruptible must put on incorruption, and this mortal must put on immortality." To deny the resurrection of the body, that body which dies and is sown, and to deny the change of the living mortal body, in the first resurrection, is to deny the marrow and fatness of Christianity. If this shall not occur, then all who die in Christ *perish, cease to exist forever*, and earth shall be wrapped in one dark cloud of gloom, and Christ's work shall end in disaster and everlasting failure!

2. This xv. chap., 1 Cor., so far as the resurrection and change are concerned, only embrace the righteous dead and the righteous living at that time. The whole epistle is addressed to "the church of God which is in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." If we would prove the resurrection of the race or of the wicked, we must appeal to other Scriptures. This does not reach their case. Nor does it reach the case of the righteous in the general resurrection, when and where there will be "a resurrection of both the just and unjust." This resurrection only includes that of the righteous. "But [in this resurrection] every man in his own order: *Christ the first fruits; afterward* [long after Christ's resurrection] *they that are Christ's* AT HIS COMING"—not any of the wicked dead then, and of course none who shall die during his reign.

No man can prove by this chapter that a single being on earth or in it, shall be raised or changed only those who shall be found in Christ at that time. The wicked dead will sleep on during Christ's reign, and until the second or general resurrection; and thousands upon thousands shall be converted to Christ after he comes in his kingdom, and of course these cannot be embraced in this resurrection.

3. All the resurrected and changed saints will then be with the Lord forever, be kings and priests with him in

his reign. 1 Thess. iv. 13-17: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [anticipate] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Rev. v. 9, 10: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings and priests* and we shall *reign on the earth*."

It is therefore an absolute necessity to Christ's reign that all his ancient worthies, all the blood-bought throng, at his coming, be raised from the dead, and the holy living changed in order to make them kings and priests in his reign. There could be no such thing as a kingdom without these associate rulers most of whom are now dead. All these shall have a glorious reign with Christ, and will aid him in pushing forward the kingdom and the dominion under the whole heavens for "the ages of the ages," as preparatory to that everlasting, eternal age.

4. Jesus Christ shall then "reign upon the throne of his father David." Luke i. 31-33: "And, behold, thou shalt concieve in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him *the throne of his father David*: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne." David never had a throne

in heaven. Jesus was raised up especially to sit upon David's throne on earth. He has never yet occupied that throne; but, if the Bible is true, he must, or else God's oath and promise shall fail.

5. This reign will occupy a thousand years. Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with him* a thousand years." There has never been *such* reign yet; hence, that God may be true, it must be fulfilled in the millennial age.

6. During this reign the everlasting Gospel is to be preached unto all nations of the earth. Rev. xiv. 6: "And I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell *on the earth*, and unto every nation, and kindred, and tongue, and people."

Rev. xv. 4: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for *all nations* shall come and worship before thee; for thy judgments are made manifest." In this millennial age the everlasting gospel will greet all nations, and they will worship before him when he is crowned Lord of all. There will be nations, then, after Christ comes to the earth, and they will own him King and Savior, and peace and good will are to cover the whole earth as waters cover the mighty deep.

7. The apostles are to be the grand plenipotentiaries and special messengers to the twelve tribes of Israel. Matt. xix. 28: "And Jesus said unto them; verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall set in the throne of his glory, *ye shall sit upon twelve thrones*, judging the twelve tribes of Israel." That was the promise to them. Here, and in their age, they had to suffer all manner of persecutions, were themselves judged by the Jews, their names were cast out as evil, their goods were confiscated, and they suffered ignominious deaths; there, in "the age to come," the highest honors, the most unsullied glories, the vast riches of earth, will be theirs!

8. In that age the Jews who have been peeled and scattered over all the earth, and who have suffered the

penalties of their impious imprecations—"let his blood be upon us and our children"—shall be returned to their own land. Ezek. xxxvii. 21, 22: "And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land: and I will make them *one nation* in the land upon the mountains of Israel; and *one King* shall be King unto them *all*; and they shall no more be *two nations*, neither shall they be divided into *two kingdoms* at all." Now, although the Jews have been and are yet scattered among all nations, and remain so, yet the promise is that God himself will return them to their own land "upon the mountains of Israel;" and that, when this takes place, there shall be but one undivided nation. This prophecy is yet unfulfilled; and unless it be fulfilled in its own time, then God's word shall have failed. Who dare assert this?

Jer. xxiii. 5-8: "Behold, the days come saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall *execute judgment and justice in the earth*. In his days *Judah shall be saved*, and *Israel shall dwell safely*, and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel *out of the north country*, and from *all countries* whither I have driven them, and they shall *dwell in their own land*." Was Jesus a Righteous Branch, and did he *reign* over Israel, and *execute* judgment in the earth at his first advent? All know better than this. Instead of reigning over the Jews and executing judgment, the Jews invoked Cæsar's reign over him; and instead of executing judgment upon others, the Jews invoked Cæsar's judgment against him, "and killed the Prince of Life!" Has Judah ever yet been saved? Has Israel ever yet dwelt safely? Have they not been scattered and peeled and ground to powder? Then has not this prophecy been fulfilled?

Do not the Jews yet point with pride to the exode of

Israel from Egypt, and the glorious and brilliant series of miracles performed in their deliverance? God removed everything from their path that opposed their exode, even to the making of the waters of the Red Sea stand up in congealed blocks on either side of them! But the ten miracles performed by Moses in their deliverance will pale into utter insignificance when compared to the mighty wonders which shall be performed by Jesus when Israel shall be returned from all countries to their own land! The righteous dead shall be raised immortal, the living righteous changed to immortality, and everything that opposes the march of God's people to their own land shall be hurled from their pathway with terrible and quick destruction! The events of Israel's first exode will be so small, so insignificant when compared to the stupendous and mighty events which shall burst upon our world at their second and last exode from all nations to their own land, that the first shall be forgotten in the more brilliant and stupendous ones when Christ himself shall bend all nature to this one purpose!

In the first, miracle after miracle, piling higher and higher in grandeur and glory, appalling to the Egyptians and pregnant with mercy to the Jews, a pathway of renown in which God walked and worked for the deliverance of the Jews was made known to all nations; but, when the Lord sets his hand to recover his people a second and last time, wonders the most sublime, miracles the most appalling to some and full of mercy and glory to others—graves bursting and giving up their righteous dead, seas and oceans throwing out their righteous dead, governments tottering, kings abdicating their thrones, and all nature yielding to the Divine Majesty—will then burst upon our amazed and awe-stricken world!

David's throne will then be restored; his reign be re-established by his Son and Lord; the heathen will then be blessed and possessed by him; the land will be redeemed and be made fruitful and healthy beyond conception; a merciful and just government will break the yoke of the oppressed and the poor; and the Jews will be happy, prosperous and long-lived in their own land and country during "the ages of the ages." "There shall be no more *thence* an infant of days," all the Jews

and perhaps others will live to be "a hundred years old," and peace and happiness shall cover the earth as the waters cover the oceans, disease will be manacled, and a flood of divine glory will fill a once sin-cursed world! Has this time ever been yet? No! But the word, and oath, and throne of the Eternal, are all pledged to its fulfillment. Amen and amen!

All labor will then be joyous and compensating; children then will be born for joy and not trouble; mothers will be proud and joyous in their life-treasures, and not tremble for fear of their death; and fathers will not live in dread that their offspring will turn criminals and disgrace them; all animal nature will be changed to docility and harmlessness; and nothing sinful will so crop out during that age that will materially mar the glorious era of Messiah's reign!

9. God will save and unite Israel, give them a new head, and plant them in their own land. Ezek. xxxvi. 24-30: "For I will take you from among the heathen, and *gather you out of all countries*, and will bring you into your own land. Then will I *sprinkle* clean water upon you, and *you shall be clean*; from all your filthiness, and from all your idols, will I *cleans*e you. *A new heart* I will give you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from your uncleannesses: and I will call for the corn and increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that you shall receive no more reproach of famine among the heathen."

Has God ever yet gathered his people from among all nations? Has he ever yet sprinkled clean water upon them? Has he yet given the wicked Jews, the betrayers and murderers of his Son, new hearts and spirits? Are they now walking in his statutes? Are they not yet hostile to the Christ? And are they not yet a hiss and by-word to all people? Are they always to remain

stubborn and disobedient? Surely not, if the Bible be true.

10. During the reign of Christ all nations will be compelled to go up to Jerusalem to worship the King or be destroyed. Zach. xiv. 16-20: "And it shall come to pass, that everyone that is left of all nations which came against Jerusalem, shall even go up from year to year *to worship the King*, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; then shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feasts of tabernacles. In that day, shall there be upon the bells of the horses, HOLINESS TO THE LORD."

During this age, the gospel age, of electing kings and priests as co-associates with him for "the age to come," *persuasion* only is used, and the great prize held before them; but in "the age to come," "the left of all nations" will be *compelled* to bow to his authority and go up to Jerusalem to worship, receive the law for their government, or to be *destroyed*! In one word, "every knee shall bow, and every tongue confess," or death and destruction will be inflicted upon them. Ps. cxliv. 5-9: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouths, and a two edged sword in their hand; to execute *vengeance* upon the heathen, and *punishment* upon the people [the Jews]; to bind their kings with chains, and their nobles with fetters of iron; *to execute upon them the judgments written*."

The redeemed of God in that age, under Christ their King, will have power to *compel obedience*; to destroy all opposing laws and governments; in one word, they shall aid their King in the administration of his government over our world. Kings will have to abdicate, and rulers of this world of every grade and kind, will have to bow submission to the King of kings and Lord of lords.

THIEF-LIKE APPEARANCE.

In the first steps of his coming they will be thief-like. 1 Thess. v. 2: "For yourselves know perfectly that the day of the Lord cometh *as a thief* in the night." This is not his public manifestation to the world, but only to his obedient disciples; and none shall know, none need know this only his elect or chosen ones to aid him in his reign. In the end of the millennium and before the giving up of the kingdom to the Father, there is to be a public manifestation in fire, a general resurrection and judgment. But, in the first, no man knoweth of *the time* of his coming. Mark xiii. 32-35: "But of that day and of that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take heed, watch and pray: for ye know not *when the time is*. For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning."

No one is to know *when* his first appearance is to be, and there are no absolute landmarks to show the precise time of his coming. Hence the commandment "to watch and pray." In his first appearance he is to come whence and as he went. Acts i. 9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven."

Who saw this ascension? His disciples only. Whence did he ascend? From Mount Olivet. How? In a cloud. Therefore, at his first appearance, he comes to his disciples only, not to the world, to the same place and in a cloud. In a word, it is to be secret, to his chosen, to organize his Kingdom, and to associate with him in his reign the few, the called and the chosen.

ECLECTIC RESURRECTION.

The chosen dead only are to be then raised. 1 Thess. iv. 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead *in Christ* shall rise *first*. Then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

It is only those *in Christ*, not sinners, that are to come up in "the first resurrection." There cannot be a "first" without a *second*, or general one. But the second does not take place then, but "a thousand years afterward. 1 Cor. xv. 21-23: "For since by man came death, by man came also *the resurrection of the dead*. For as in Adam *all die*, even so in Christ shall all be made alive. But every man in his own order: *Christ* the first fruits; *afterward they that are Christ's at his coming*." This epistle was written *to Christians only*, and is not applicable to the world, unless the text and the context compel such an exegesis. "But does not the phrase," "As in Adam all die, even so in Christ shall all be made alive," "embrace the whole human family?" By no means. Whosoever dies in Adam and who are also "*in Christ*" will be made alive in this resurrection, but none others. It cannot mean all, every one of the race; for many of the race who are in Adam will *not die at all*. Two of the race have already escaped death—Enoch and Elijah; and, if the Bible be true, all Christians living at Christ's coming will escape death also—will be made immortal without dying. Is the Bible true? Or, must we, to save a darling theory, make this Scripture contradict others? And does not this same Scripture, in the same connection, and in pursuing the same theme, say, "*Christ* the first fruits" "*from the dead*," and "*afterward they that are Christ's AT HIS COMING*"? From this no one can prove the resurrection of any only those "*IN Christ*." Are sinners in him? Is the race in him? That there are other Scriptures which abundantly prove the resurrection of the wicked dead, I believe, but not at this time. None except Christians are raised in this first, eclectic resurrection. And I challenge anyone to logically and grammatically prove the resurrection of any here only those in Christ.

This *eclectic* and *the first* resurrection is one and the same thing. Rev. xx. 6: "Blessed and holy is he that hath *part* in the *first resurrection*: on such the second death hath no power." Here is a *first*, there must, therefore, be a *second*. Those raised in the first are to "reign on the earth" a thousand years before the second takes place. Upon all raised in this eclectic, this first resurrection, it is affirmed "the second death hath no power;" but it will have power on millions in the second, the last, the general resurrection of "both the just and unjust."

THE BETTER RESURRECTION.

This is but another phrase equivalent to "the first resurrection," or the eclectic resurrection. The one includes the others and excludes all else. Heb. xi. 35: "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they *might obtain* a better resurrection." The only reason any one can give why one resurrection is better than another, is, that in the one "the second death hath no power," and in the other, it has power. That is, "the first resurrection," the eclectic resurrection, "the better resurrection," exceeds the second; because, in the first, death has no power; but, in the second, as both the just and the unjust are raised, death will have power over the unjust. And again, there is this distinction: there is a resurrection of the dead and *the* resurrection from the dead. The last phrase embraces only those raised out from among dead ones, leaving some yet in the power of death; the first embraces *all* of the dead. Paul, in Phil., iii. 10, 11, labored that he might attain unto the resurrection from the dead. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. *If* by any means *I might attain* unto the resurrection from the dead." Now Paul need not have labored to attain unto a resurrection of the dead; "for all that are in their graves shall hear his voice and come forth; they that have *done good* unto the resurrection of *life*, and they that have *done evil* unto the resurrection of *damnation*. So Paul would be raised whether he labored for it or not; but not in "the first," "the better resurrection." In the first none are raised but the just; in the second, "both just and unjust" are to be raised. The one is a resurrection,

and the other, *the* resurrection. One takes place at *the commencement* of Christ's reign, and the other at *its termination*.

RESURRECTION OUT FROM DEAD ONES.

Luke xx. 35, 36: "But they which shall be counted *worthy* to obtain that world and the resurrection from the dead, neither marry, nor are they given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." In the Greek the phrase is *tees anastaseos tees ek nekron*, and should be translated "the resurrection out from the dead ones." Now, in this the worthy, the good, the just only are raised, and "out from dead ones," and in the second, or last, there are no dead ones left. One is an eclectic and the other is a mixed resurrection. One is "the first," "the resurrection," the eclectic, "the better resurrection," and the other is a resurrection, a mixed one of "both the just and the unjust." These distinctions are so plain, so obvious, that it seems strange that Bible students can speak and write of them as if they were one and the same. Strange blindness and infatuation!

THE EVERLASTING AGE.

"The ages of the ages" are to be merged into the everlasting age. 1 Cor., xv. 24, 28: Then cometh the end [of "the ages of the ages"] when he shall have delivered the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, [after he comes] till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all."

"Then cometh the *end*." "The end" of what? The end of "the ages of the ages," the end of the reign of Christ on the earth; for then shall he deliver "up the kingdom to God, even the Father," "that God may be all in all." And at, and after, this time, throughout the eternal age, "the Son himself shall be subject unto God."

The earth has revolted from its allegiance to God. He has proposed that it be brought back to that allegiance. Man has sinned, the earth has been cursed, death is holding high revel among God's works. God, therefore commissioned and empowered his Son to bring back to himself earth and man restored. Heb. xii. 2: "looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

John iii. 16: "God so loved the world, that he gave his only begotten Son, [to die] that whosoever believeth on him should not perish, but have everlasting life." Persecutions, sufferings, the shame of the cross, and an ignominious death, all had to be endured by him, that he might attain the crown, the kingdom, the rulership over men and earth, and thus present to his Father a regenerated, saved, and glorified earth and its inhabitants.

A GENERAL RESURRECTION.

As in the commencement of Christ's reign there was an eclectic resurrection in order to obtain kings and priests, associated with him, to push forward his kingdom and dominions in all the earth, so, in the end of his reign, there must be a mixed, a general resurrection, so that all the good may be saved and the bad damned, in order that he may present to God his Father earth and man restored. John v. 28, 29, "Marvel not at this; for the time is coming, in the which *all* that are *in their graves* shall hear his voice and *come forth*, they that have *done good*, unto the resurrection *of life*; and they that have *done evil*, unto the resurrection *of damnation*." This does not, cannot refer to "the resurrection," the first, "the better resurrection," for in that, only the good are raised who have died before Christ's second coming. But it must refer to the mixed, the general resurrection of both good and evil in the end of his reign, and a thousand years subsequent to the first resurrection. The good at this time will be raised to eternal life, but not to a reign with Christ for a thousand years, as this shall have been past. The evil will then be raised—both those before and during his reign—in order *to damnation, extinction of being, to "an everlasting destruction,"* and not to an eternal life in misery. This earth was once clear of sin and sinners. To make God's word

true, it must be so again. This, then, is the good work which God gave his Son to do; and for which he suffered, died, rose again, and for which he will labor during his reign and exaltation.

2. Then will the world be regenerated and made a fit, a glorious residence of God and the Lamb, and the redeemed, the glorified saints throughout the everlasting age. To this end both the righteous and wicked must be raised; the first to eternal life and the second to an eternal extinction of being, so that *on earth* the will of God may be done, as that will is now done *in heaven*. Death and hell and the devil must be destroyed "*in the lake of fire*"—"the *second death*"—and in all the dominions of God and the Lamb nothing but eternal life, undimmed glory and everlasting felicity shall be known.

3. This general resurrection of the just and the unjust must take place in order to introduce, to usher in, the everlasting, the eternal age. Acts xxiv. 15, "And have hope towards God, which they themselves also allow, that there shall be *a resurrection* of the dead, both of the just and unjust." This, as before remarked, cannot include the first resurrection.

4. When Christ comes to punish the wicked, he will come in fire. 1 Thess. i. 8-11, "The Lord himself shall come in flaming *fire* taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be *punished* with an everlasting *destruction* from the presence of the Lord, and from the glory of his power." One thousand years of peaceful reign, one thousand years proclamation of the everlasting gospel, and the almost universal salvation of the nations shall have taken place; the devil will have been loosed a little season, and opposition to the King of kings and Lord of lords will have been inaugurated, when suddenly God will rain down fire and brimstone from heaven and destroy the wicked. Rev. xx. 7-9: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire

came down from God out of heaven, and *devoured them.*" A scene like unto Sodom, only upon a grander scale, shall destroy death, sin, sinners, and the devil, when forever afterwards nothing shall be known on this earth but eternal life and bliss unending.

5. Here, then, are enacted on the grandest scale a resurrection of the dead, small and great, and eternal judgment. Rev. xx. 11-14: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no more place for them. And I saw *the dead*, small and great, *stand before God*; and the books were opened; and another book was opened, which is the book of life: and the *dead* were judged out of those things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. *This is the second death.*"

6. Here is the last, the general judgment, in which the sea, earth and hades give up their dead; the whole human race dead and living at the time, shall stand before the great white throne, and the doom of a world will then be enunciated.

7. All sinners will then die "the second death." Rev. xxi. 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their part in the lake of fire and brimstone*: which is the SECOND DEATH." There will be then no more offers of mercy, pardon, salvation to any of Adam's race. Rev. xxii. 11: "He that is *unjust* let him be unjust still; and he which is *filthy*, let him be filthy still; and he that is *righteous*, let him be righteous still; and he that is *holy*, let him be holy still." Here is the end of all mercy. Pardon now is inadmissible. Heretofore changes could occur, pardon could be had, salvation could be secured; but now and forevermore all these are barred.

8. And if none are raised in "the first resurrection," as we have seen, but the righteous dead, how can mercy, pardon, salvation be offered those who are dead during "the ages of the ages?" Certain it is that this cannot

take place while they are dead; and it is equally certain that there are no dead ones raised during "the ages of the ages" only the righteous dead at the commencement of Christ's reign. And it is equally certain that *at* and *after* the general resurrection, there is no salvation offered any; for it is distinctly asserted, taught by God's word, that at and after that time, the decree goes forth: "he that is *unjust* let him be *unjust still.*" So, in the eternal age, there can be no salvation for the sinner; because he is "consumed," "destroyed," and *dies* "the second death," from which there is no resurrection, no re-living.

UNIVERSALISM.

I do not here and now enter into any lengthened arguments against this system of deception which was first propogated in Eden's Garden; a belief in which and disobedience to God's law then brought sin and death into our world. All of God's word, rightly interpreted, bristles all over with incisive declarations against this system of falsehood and deception. Thundering all along the line of revelation is its doom pronounced: "The soul that sinneth it shall die"—"broad is the road and wide is the gate that leadeth to destruction"—"and these shall go away into everlasting punishment"—"the wages of sin is death"—a great army of the sea, death and hell "were cast into the lake of fire—the second death;" and at Christ's coming again, the wicked "shall be punished with an everlasting *destruction* from the presence of the Lord and from the glory of his power."

If, therefore, the soul of the sinner *dies*; if the road is broad and the gate wide, in which the wicked travel, and through which they go to *destruction*; if thousands upon thousands as the Book declares are *destroyed by fire* in the last judgment, and if all sinners in the last judgment "shall be cast into the lake of fire and brimstone," which is declared to be "*the second death*," by what means and by what logic will universalism save these?

"ORTHODOXY."

This is equally untrue, equally as foreign to the Divine Word, as is universalism, and presents God in a most unenviable light—keeping sinners conscious throughout eternity to suffer endless torture! There is not one

word in all God's Book to justify this malevolent doctrine. It is utterly opposed to all of God's attributes, is false, as well as impossible. There is no sentient being that could endure throughout all eternity what "orthodoxy" makes God inflict upon the sinner! Can conscious beings live amid eternal burnings? And if they could, the All-merciful Father would not inflict such unequal punishment for the sins of a short life here. The same Scriptures and arguments which would overturn universalism, will overthrow orthodoxy.

BIBLE DOCTRINE.

The Bible doctrine upon this point is not only convincing, certain, unavoidable, that the wicked shall "die," "be devoured," "consumed," "destroyed," "be burned up, root and branch," but it proves that God is not only just but merciful. It is eminently just to all the redeemed of God, as well as to the sinner, that the wicked shall not live forever, and it is equally merciful to the sinner that he shall die "the second death" and end his misery! If unfit to live, then justice says, he must die. If unfit to live, a monster of iniquity, suffering the pangs of the damned, then mercy says, let him die. This agrees with God's Word everywhere, and with all just conceptions of God's justice as well as mercy, and with all the known operations of the laws of nature and revelation.

FAIR CHANCE.

This is equally untrue with universalism and orthodoxy. If, as we have demonstrated, there are none but the righteous dead raised, and the righteous living changed, at the establishment of Christ's kingdom, and none raised either good or bad during his reign, then there can be no chance, fair or unfair, for the salvation of the wicked dead; for, if they are not saved at Christ's coming nor during his reign, then there can be no chance during the eternal age, after the general resurrection and doom of the wicked. For, when the eternal age shall be ushered in, the voice of God rolling all along the line of the wicked shall be: "He that is *unjust* let him *be unjust still*"—forever! and let "death and hell [with the wicked dead] be cast into *the lake of fire*—the second death."

Now, unless there can be shown by the Book, that

these shall be raised again *after* "the second death," and a "fair chance" offered them, the so-called "fair chance" is more silly and unscriptural than even universalism or orthodoxy! And that there is no such evidence in the Book, is patent to every one who will read it.

And, even if the heathen dead could be raised up, to say nothing of others, it would be much worse for them than the orthodox hell; because, if raised at all, they will be raised mortals, and hence must eat, drink, be clothed, housed, &c. Now, if all the millions of heathen who have lived and died, were to be raised up here on earth for a "fair chance," there would not be enough food and raiment in our world to feed and clothe them. They would have no houses, no lands, no property of any kind, no friends, would be naked, hungry, starving! And all the misery of the damned pictured out by the poisoned pen and tongue of orthodoxy, would be as nothing compared to the gnawing, biting, consuming *hunger*, and the burning consuming *thirst* that would roll upon the millions of raised mortals, without friends, without houses or lands, without clothing and food, biting, lacerating, gnawing, consuming and overwhelming them in worse tortures than the fabled damned! This is the logical "*reductio ad absurdum*" of the so-called "fair chance."

But, it may be replied, that God will work wonders to obviate this intense torture and agony. This is a begging of the whole question. And let me say just here, that I have heard of no one, read of no one, who has attempted to grapple with this objection. It is passed over without so much as a hint that it obstructs their man-made post-mortem gospel!

But there is no hint in the Bible that God intends to proceed in this way. If there were, He could work miracles to feed, clothe and house these millions thus raised. No one disputes his *power* to do it; but has he *promised* to do it? If God must work miracles for the heathen dead, why not do it during their life-time? It would have been as easy for him *then* as thousands of years *afterwards*; besides there would be no expenditure of power to *re-make* them after their death and entire nothingness! And let me say it with all reverence, that

this kind of proceeding upon the part of God, would be too much like man's work! Having failed once, he tries again; and, if so, why not again and again, until all, every man, woman and child that has ever lived or ever will live, shall be saved! Why not turn Universalist at once?

All this voluntary knowledge of what God *may* do, *ought* to do, according to this man-made philosophy, is uncalled for now. It takes off the minds of God's people from the *preaching of the word*, from the denunciation of *death* to those out of Christ, and takes up their time, means and efforts in the study and enunciation of this doctrine, which, if even true, can do no good until the time arrives for its promulgation, as every body concedes. If true, when the time arrives for its promulgation, all the opposers of God will be as nothing. It reaches not our case now. The heathen dead cannot hear it. Wait until God raises them from the dead and commissions *you* to preach it, and then you will be invincible! It rather lulls us here, it produces somnolency to us, because it gives us to think that if God will do this for the heathen dead, perhaps, he may give us another "fair chance!" And surely if any one should ever need it, we do; for there are so many ways taught, so many gospels preached, so many sects claiming to be the elect, the saved of God, that we are puzzled what to believe, what to do. But, if it be any part of the gospel, we must believe it or be damned! Who then can be saved? May God in his mercy make us humble and obedient, and save us in his everlasting kingdom!

THINGS OF THE NAME.

It is a scriptural impossibility to preach the things of the kingdom without preaching the things of the name, and vice versa. The Scriptures of the Old Testament and of the New, so inseparably connect the kingdom of God with the name of Jesus that, if one be omitted, left out, both are destroyed; neither is of any value without the other. There can be no kingdom of God without a King, without Jesus. Man forfeited life and bought death by transgression. Without the interposition of God the grave would always hold man. Jesus died and rose again to buy off man from death. Without this there could be no future eternal life for man, no kingdom, no place in

which for man to exist forevermore. Therefore, Jesus purchased the place, the kingdom, as well as the life. No Savior, no kingdom nor eternal life.

OUR FIRST PARENTS.

God made man and woman and gave them place, power, dominion, life. Gen. i. 26-28: "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he them. And God blessed them, and God said unto them, be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Here earth and all created things were given man, to be lord over all, ruler and dispenser of everything. And this state of things was not only pronounced good but "very good." And to perpetuate life forever, if obedient, God placed within his reach "the tree of life." Gen. ii. 9: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Of this tree—the tree of life—and of all others but one, God said, "thou mayest freely eat of it."

This one tree was to be the test of man's loyalty, to be life or death to him. Gen. iii. 3: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. iii. 4: "And the serpent said unto the woman, Ye shall not surely die."

Disobedience to God made the world and animals revolt against man, and brought death into the world. The moment man believed the serpent and disobeyed God, the earth, water, air and all created things revolted against man's authority as lord; and because of the curse, became the means of working his death according to God's word. God said he should *die*; the serpent, he "shall *not surely die!*" He made man believe he would become *immortal!* He was, therefore, and is, the *author* of the doctrine of the

inherent immortality of man—"Ye shall *not surely die*;" but "BE AS GODS, knowing good and evil."

God had surrounded man with all the blessings of life, and the means of perpetuating that life forever, upon the condition of *obedience* to him. His labor was pleasant, happy, invigorating; the sunshine, atmosphere and water were joyous, exhilarating; the fruit of the garden was delicious food; the mild breezes and odors of the garden gave zest to his life; and the songs of the birds and joyous voices of the angels of God made their paradise pleasant, joyous and vocal with the praises of God. Not one thing lacking; the wonders of the new world, the care of God and his angels, while man was obedient, the joyous lord of a new made world filled to its fullness God's cup of goodness to man. And this world was to be his, and he its lord, as long as obedient to his Creator. With all these riches, with all this heaven given glory, with a perpetual and eternal rule over it, the serpent filled his heart with pride, and he fell into utter corruptibility and death. The issue was squarely made. Man was enlightened fully as to his duty, and the result of disobedience. The tempter overcame him by a *lie*: "Thou shalt *not surely die*;" thou "*shalt be as gods*," that is, immortal!

Orthodoxy, universalism and spiritism still proclaim the doctrine of the serpent; still disbelieve God and reproach his people, who believe and teach that God only hath inherent immortality; still say, as the serpent said, "Ye shall *not surely die*;" but that, when the old shell tumbles off in death, ye shall *just begin to live*! And so, ever since, proud, vain, dying man, has said, That death is not death, but the gate to endless joys, eternal life!

For this great crime against their Creator, God called up all for judgment. To the serpent he said, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel."

Upon the first battle field between good and evil, God

intimates that the woman's seed, not the man's, or that the Christ should kill the serpent-seed in the future.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

In this altered state, since the fall, it was necessary that conception be multiplied, as sin should so abound that, without this multiplication of seed, God could not fulfill his original design of filling this earth with happy, obedient beings. God therefore intended, though he cursed woman, making her sorrows and conceptions great, and making man to rule over her, to educe good out of this evil, and demonstrate to all that his plans could not be frustrated, even though man's condition was changed.

"Unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

For Adam's transgression, the ground was cursed, made bring forth thorns and thistles, and he made sweat, toil and labor, and eventually to die. The serpent, the woman, the earth, and man were cursed for this disobedience, and *death* was the final penalty here—not eternal life in hell. There are no such intimations in God's word.

This state of sin and misery and death culminates in Paul's description of it, Rom. i. 21-32. The whole world in consequence of this crime and fall, was involved in sin, and crime, and misery and death. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes."

And again, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am! who shall deliver me from this body of sin and death? I thank God, through Jesus Christ our Lord!" he will do it.

As man is sold under sin, is not his own, cannot make himself better, as the earth is cursed, and death passed upon the race, Jesus the Christ, the seed of the woman, must bruise the serpent's head, regenerate man, lift the curse, or this dark picture must forever hang like a pall as the heritage of the fallen. 1 Cor. xv. 21, 22: "For since by man"—Adam—"came death by man"—the man Christ Jesus—"came also the resurrection of the dead. For as in Adam all die"—who do die—"even so in Christ shall all be made alive"—who shall be made alive in the first resurrection.

John iii. 16, 17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Death and sin and wretchedness came upon the world through the first Adam. Immortality and eternal life will come to all the obedient through "the second Adam," the Lord from heaven.

But as man is sinful, unclean, mortal, he must be made fit whilst here to live forever in the kingdom and paradise of God. Rom. v. 8-10: "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

Eph. i. 7: "In whom we have redemption through his

blood, the forgiveness of sins, according to the riches of his grace."

1 Col. i. 20: "And having made peace through the blood of the cross, by him to reconcile all things unto himself."

Heb. ix. 22: "And almost all things are by the law purged with blood, and without the shedding of blood is no remission."

Rom. iii. 26: "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

The whole Book is full of this doctrine; that *Christ died for us*;" that we are justified *by his blood*;" that "*forgiveness of sins*," "redemption," is in "*his blood*;" that "*the blood of Jesus cleanseth from all sin*;" and that, "without the shedding of blood is no remission."

Jesus came into the world to save sinners, "Mat. xviii. 11: "For the Son of Man is come to seek and to save that which is lost." 1 Cor. i. 21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Heb. vii. 25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Mat. ix. 6: "But that ye may know that the Son of Man hath power on earth to forgive sins, [then saith he to the sick of the palsy,] Arise, take up thy bed, and go unto thine own house." Mat. ix. 5: "For whether is it easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk."

Those saved through "the foolishness of preaching," are saved by or through "*the blood of the cross*," as all preaching is based upon this; are saved because "Christ Jesus came into the world to save sinners;" because "he ever liveth to make intercession for them;" because "he hath power on earth to forgive sins." In one word, it is because he became "the second Adam," came according to God's will to save, to suffer, to shed his blood and to die, that sins are pardoned, hearts purified, and that

through his mediation it becomes possible to save lost, fallen, ruined man.

JESUS CAME TO GIVE LIFE.

John v. 40: "And ye will not come unto me, that ye might have life." This was said to persons full of animal life; but who on account of transgression, had forfeited that life. The life therefore which he came to give those who would come unto him, is eternal life. And if he came for that purpose, they had it not inherently, nor could they have it in any other way than through or in him.

John vi. 40: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, *may have everlasting life*, [not has it in possession]; and I will raise him up at the *last day*" to that life. Had not Jesus come and bought off man from death and promised him "everlasting life," he could not have it in "the last day," nor in any other day.

John x. 10: "I am come that they *might have life* [not that they now have it] and that they might have it more *abundantly*." Animal life was forfeited under the first Adam; the second Adam came to give a more abundant life than that lost in the first Adam.

John xi. 25, 26: "Jesus said unto her, *I am the resurrection and the life*; he that believeth in me, *though he were dead*, yet shall *he live [again]*. And whosoever liveth and believeth in me [when I come again] shall *never die!*" Jesus was not the author of the first, the Adamic life, but *he is* the author of the resurrected, the eternal life. He affirms *first*, that if a believer die, yet he shall live *again*; and *second* that, a believer living at his second advent, shall *never die!* These, with scores of other kindred Scriptures, demonstrate the truth that, without Jesus, there could be no such thing as eternal life for fallen man.

CHRIST'S DEATH.

Rom. v. 6-8: "For when we were without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were sinners, Christ died for us." In due time, or at the full prophecied time

Christ died for the ungodly. It would be exceedingly rare for one to die for another; yet for a good man some would dare to die. But God did not so act towards us; for while sinners, irreconciled to him, he commended his *love* towards us in the gift and death of his Son to save us! If such unbounded love, such unparalelled philanthropy, such melting, touching grace in the death and the shedding of his precious blood, does not change man's whole life and being, then there is no power in God's universe that will or can. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

His death and burial are prophesied of ages before they took place. Isa. liii. 3-12: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted, But he was *wounded for our transgressions*, he was *bruised for our iniquities*: the chastisements of our peace was upon him; and *with his stripes we are healed*. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath *laid on him the iniquities* of us all. He was oppressed and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living: *for the transgressions* of my people was *he stricken*. And he made *his grave with the wicked*, and *with the rich in his death*; because he had done no violence, neither was deceit found in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make *his soul* an offering *for sin*, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and be satisfied; by his knowledge shall my righteous servant justify many: for *he shall bear their iniquities*. Therefore will I divide him a portion with the great, and he shall divide the spoils with the strong; because he hath *poured out his soul unto*

death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors."

This, though a prophecy hundreds of years before the event, is a description, a vivid and truthful one, of what did actually occur at his trial and death. The Jews despised him, spit upon him, struck him over the head, wounded him in his hands and feet and side, oppressed and afflicted him, brought him as a lamb to the slaughter, took him from prison to judgment, crucified him with transgressors, and buried him with the rich.

In one word, he suffered at the hands of the wicked Jews the most humiliating indignities, the most excruciating, lingering and appalling death. But though wicked men could not feel, had no pity, yet the earth was affrighted, rocks were upheaved from their ancient beds, the sun paled into darkness at the sight of his sufferings for man, the veil of the temple was rent asunder, and the centurion voicing the words of inanimate nature, cried out, "Truly this is the Son of God!"

No wonder such darkness, horror and trembling seized the people! No wonder God's anger and vengeance have followed that people for eighteen centuries; when, as Pilate was determined to let him go, they cried, "Let his blood be upon us and our children!" And no wonder, too, that these murderers and betrayers of the Savior, on the Pentecost, when Peter charged them with this crime, and proved Jesus to be the Christ, cried out in the bitter agony of their soul unto the apostles, "Men and brethren what shall we do?"

But we shall pursue this subject no further; for though all is true so far, and according to prophecy, still, if Christ were not raised from the dead, all would prove useless, of no avail. If death hold him captive under its dominions, there is then no life for man—no future eternal life.

HIS RESURRECTION.

1. It is very certain he was dead. Blood and water or bloody-water came from his side when pierced by the soldier's spear. Physiology teaches that the serum and red corpuscles could not be separated in life. Hence he was dead; and this is a noted incident in the narrative.

2. He was buried. This, too, is noted. There is no dispute about this. Contemporary history other than that of the apostles acknowledges this fact. It therefore need not be further proven.

3. His tomb was sealed and guarded. The Jews demanded of Pilate that this be done, assigning as a reason that Jesus, while yet alive, said that he should arise from the dead the third day; and that, if kept so long in death, he would prove an impostor. Pilate granted their request; sealed the tomb, to break which was death by law—and gave them soldiers to guard the body until after the third day. These consisted of sixty men in four divisions answering to the four watches of the day and of the night.

4. He was condemned upon Thursday, crucified on Friday, and rested in the tomb on the Sabbath or Saturday, and arose upon the First Day of the week. He was buried in sight of the city, when the moon was full and gave light. These soldiers watched alternately, fifteen at a time, well armed. There could have been but little excitement among them until Saturday night, and not then until about daylight upon the First Day. The last reserve of soldiers was fresh, had slept through three watches, and was then upon the alert. They knew this was the time that Jesus had prophesied he would arise from the dead. With this great event foretold before them, with weapons pointed heavenward, earthward, every way, to guard his body, with the certainty of death if they fell asleep at their post, how could they have slept?

5. At break of day, God sent his angels from his throne, who, with the velocity of lightning sped their way to the tomb, rolled away the stone, when, filled with terror, the soldiers fell as dead men, and when the Eternal Spirit raised Jesus from the dead!

6. There could have been but two interested parties to this event—God and his apostles on the one side, and the chief priests and wicked Jews on the other. There was no third party, could have been none, either active or neutral. The first affirmed that Christ had arisen; the second, that the apostles stole him away whilst the guard were asleep.

We will very briefly examine the testimony and positions of these parties.

1. As to the soldiers. They had perhaps known the Savior long enough to have identified his body if it could have been found. They were soldiers, under pay from their government. They could not have broken the seal, for that would have subjected them to death. They would not have hidden the body, if they could have rolled away the stone; for *that body, dead*, is what they and all the Jews wanted until after the third day. They would not have gone to sleep at their post, for that, too, would have been death. Everything, therefore, on their part, conspired to make them do all they could to keep Jesus in the grave until after the third day.

Therefore, when they affirmed that the "disciples came by night and stole him away while we slept," they told a falsehood. This silly tale was made up for them by the chief priests and put in their mouth; and the chief priests told them to tell this without fear, promising to appease Pilate's vengeance as to their guilt in going to sleep at their post, and save them. They gave them money to tell this falsehood.

No judge, no jury, no one indeed would believe, could believe, the evidence of a witness as to a fact which transpired while he was confessedly asleep. His testimony would be scouted and scorned, and he counted a perjured villain. Just *such* perjured villains were the soldiers, and they knew it, the chief priests knew it, and the world knows it.

2. As to the apostles. They did not themselves understand the doctrine of the resurrection until after the event. They took place and position under Jesus supposing that he would then set up his kingdom, and that they were then to be high functionaries in that kingdom. Witness the spirit of two of his disciples, or their mother for them, when she requested that one should sit upon his right and the other upon his left in that kingdom. Also the spirit of Peter when he cut off the ear of a servant of the high priest. Also at the trial, the denial of the disciples that they knew Jesus, and, after death, their disbandment and returning to their old occupations. Also, their wail, that "they hoped it had

been he that was to redeem Israel." Nor after his resurrection, but before the gift of the Holy Spirit, did they know *when* and *how* this kingdom was to be ushered in: "Lord, wilt thou, at this time, *restore* the kingdom to Israel?"

Now, if the apostles had had that body, "stole it away," the Jews could have compelled them to deliver it up. They had the ears of Pilate, and all the power and means of state to enforce its delivery to them. Did they do it? Did they attempt it? This would have put an end to the impostor and imposition. This failure upon their part proves that they did not believe the silly story — knew it was false.

And what would the apostles have wanted with his dead body? It would have been an everlasting refutation of their falsehood. They *knew* that Jesus had been raised from the dead, because they were with him forty days after his resurrection, receiving instruction from him pertaining to the gospel of the kingdom.

The apostles were good witnesses, having all the senses exercised for that purpose. They were fishermen mostly, living upon lakes and seas; their sight, hearing, taste and feeling acute. For this they were chosen to be witness; because it would have been impossible for them to be deceived. They had known Jesus intimately for about three years, been with him almost day and night, had heard him discourse, seen him frequently, had handled him, eaten and slept with him. They could, therefore, easily identify him after his resurrection. They saw him die, witnessed the unusual phenomena at his death, saw him buried, and were with him for forty days after his resurrection; and they testify "that this *same Jesus* whom *ye crucified* hath *God raised up*, whereof we all are witnesses."

They were *honest*. They had no means to subserve by such testimony, if not true. They were poor, unlearned, without friends and position. They got nothing in this life for preaching "Jesus and the resurrection" only imprisonments, stripes, persecutions, confiscation of what little goods they had, and ignominious deaths. Jesus told them that they should receive them. Now, had they not been honest, had they not believed, had they not *known*,

that Jesus had been raised from the dead, would they have persisted in preaching it? Had they not believed that, for them and all obedient disciples, after death and their resurrection, immortality and eternal life should be theirs, would they have persisted in preaching "Jesus and the resurrection."

And to say, that a few ignorant fishermen, without learning, without friends, without place and power, could in a few years convert millions of their countrymen and millions more of Gentiles to the faith of Jesus, if the doctrine of the resurrection were untrue, would be a greater marvel, a more stupendous miracle than the resurrection of Jesus Christ from the dead!

POWER IN THE NAME.

But the apostles demonstrated, proved positively that Jesus was alive. There could be *no mistake* here. If not alive they could not have evoked power in his name. There never has been, there never will be, an effect without a cause. A dead man has no power to act. There is no power, no efficacy in his name! While Napoleon was alive all Europe trembled at his name, and word. Since his death no one fears him. Whilst Washington was alive he wrought out for America liberty and independence. Since death no more words nor acts proceed in his name. He is powerless for good or evil in so far only as his fame has outlived him.

When Peter told the murderers of Jesus, that he was then *alive*, and proved it by miracles evoked in his name on the Pentecost, then that name had power in it to pierce their hearts, and make them cry out, "Men and brethren what shall we do?" Three thousand of these murderers were changed *in heart, in life*, in action, in one day. Here is an astonishing effect. What was the cause? The alleged cause by the disciples, was, The resurrection of that same Jesus, whom they had crucified, and whom God had raised from the dead. This was a reasonable cause to produce such effect. If he were dead at the time, if his body had been stolen by the disciples, if he and they were impostors, then we have an astounding effect produced without an adequate cause; and, indeed, without any cause at all. Who can believe such silly stuff as this? Deists,

atheists and moral and intellectual monstrosities. And these fellows have the impudence to lecture, malign and persecute Christians for believing without adequate testimony! When worlds may spring into being without a cause—a Maker and Creator—when men and women spring from apes, toads and lizards—and what do they spring from?—when life and death, happiness and misery come by chance—when water runs up stream—when apples and stones fall up and not down—then may we have some patience to reason with these most unreasonable beings! These men choke at gnats upon religious facts and faith, and swallow whole troops of camels upon so-called scientific systems and theories! If men must have faith—and the world could not live a day without it in all departments of life—why not choose the easier, better side?

The next miracle in that name, was upon the lame man of forty years' standing, who was daily carried to the gate of the temple which is called Beautiful, to ask alms of the people." He had always been lame, had never walked, and had to be supported by the charities of the people. He asked alms of Peter and John, who were themselves too poor to give. But, as he expected something, "Peter said, silver and gold I have none; but such as I have I give thee: *in the name* of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up, stood, and walked, and entering with them into the temple, walking and leaping and praising God."

Now, had not Jesus been *then alive*, there could have been no power evoked *in his name*. But there was, and it was acknowledged by the enemies of Jesus, too. The council, in examining the apostles concerning this matter said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot *deny it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man *in this name*." They seemed to understand where the power lay—"in the name of Jesus Christ"—and therefore forbade them speak any more in *that name*. This miracle

demonstrated without a doubt to the Jews that Jesus was *then alive*. Power was evoked in that name. And as he had been sacrificed, it demonstrated his resurrection from the dead.

Jesus well understood this matter; that people could not believe without testimony; and, to make this testimony credible, it must be confirmed. Hence, in commissioning his apostles to preach the gospel, he gave them *power* to make it so in these words: "*In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*" "And they went forth, and preached everywhere, *the Lord working with them, and confirming the word with signs following.*"

As the gospel was divine, supernatural, the evidence to sustain it, prove it, must also be supernatural. The apostles were natural men, as others; they carried a supernatural gospel, granting immortality and eternal life in a resurrected Savior. Now, to prove that, make it credible, to enable fallen man to believe it and be saved by it, they must make it credible. Hence the facts and the evidence must be homogeneous. Therefore, as persons must believe in a risen Lord, power, miracles, must be performed *in his name* to prove that *he is alive*.

The case of Tabitha is in point. She sickened and died, whom the disciples washed and laid out in an upper chamber, and sent to Joppa for Peter. Why? To raise her from the dead "*in the name of Jesus.*" Why did not the disciples do this without the trouble of sending for Peter, if all Christians should work miracles? Surely these disciples were as good as moderns who are now clamoring for all to work miracles. Indeed none now can. Nor did all then, or even a majority. But to return. This woman was "full of alms-deeds;" and, when Peter came, he found "the widows standing by him [over her] weeping, and showing him the coats and garments which Dorcas made" for the poor. Peter "kneeled down and prayed," and *in the name* of Jesus Christ bade her arise; "and when he had called the saints and widows, he presented her *alive*. And it was known throughout all Joppa; and many *believed* in the Lord."

Why did they believe? Because of this miracle of raising *a dead Dorcas to life* "*in the name of Jesus.*" That was what miracles were for—to *make men believe*. And that is the reason our Lord, when he commissioned his apostles, gave them power to perform these miracles, in order to make the gospel credible. People then were organized as now; that which was made credible then, is credible now.

The great facts then preached, in connection with the kingdom of God, was, Jesus who had died, but was then alive, was the Savior of sinners. These propositions made credible and believed made salvation accessible.

Elymas the sorcerer, who did all in his power "to turn away" the people from the Lord, and whom Paul called "the child of the devil, the enemy of all righteousness," was stricken *blind* by Paul in the name of the Lord. "Then the deputy when he saw what was done *believed*, being astonished at the doctrine of the Lord." He was organized as men are now; and if the gospel made credible then caused the deputy's faith, that same gospel then made credible by that kind of evidence, is now credible upon that testimony then given in.

And so with every miracle performed; they were done to confirm the word, to make it credible. Paul and all the apostles worked miracles in the name of Jesus for the purpose of confirmation of the gospel, to aid men and women to believe; and that word, having been confirmed, is that which produces faith and makes men and women wise unto salvation. In that name remission of sins is granted; holiness of heart and of life is obtained; and, in that name, the resurrection of the dead is to be obtained, and eternal life enjoyed throughout the everlasting age. In one word, Jesus the Christ is the Alpha and the Omega, the Beginning and the End, the First and the Last of salvation now and forever.

FAITH.

This brings the believer to the blood of Christ, to the gospel of the kingdom, to where pardon, salvation, eternal life may be had. Now, I do not wish to be understood to teach that because man believes, that *that* saves him. The thing is incredible, illogical, to say the least of it. For

man born under sin, sold under sin, having forfeited his life by sin, can do nothing to save himself. He is not his own, has nothing to give, has been bought with a price, belongs to God in body, soul and spirit. And, when the God who made him, gives him the gospel, confirmed and made credible, and calls his attention to it, is there any merit in his believing it? He could not help it if he would, provided only he allows to it the weight which is its due. Faith is a result of the gospel of Christ when that gospel is allowed its native influence upon the mind.

That man cannot be saved without it is certain. God will not save man, cannot save man where the gospel is, without faith is very certain; but man's faith does not save him. It is Christ, his blood, his gospel that saves, but not against man's will, not without his faith. The man's faith is not the Savior; has no merit to purchase salvation. Christ has already purchased that for man. And yet, although this is true, "without faith it is impossible to please God."

PERSONAL FAITH.

What is it? It is a belief in what God has revealed and confirmed to be true, nothing more, nothing less. Man cannot create faith unless he could create evidence. There can be no faith without evidence. God gives the gospel and the testimony that sustains it; and, in that sense, faith is the gift of God. The facts of the gospel, its evidence, miracles, signs, demonstrations of the Spirit, are all the gifts of God; and, as faith is a result of this, it is also the gift of God. After Jesus had been a long time with his disciples, and after all his miracles and manifestations of his power in proof of his mission, he asked them, "how is it that ye have so little faith?" He marveled that they had no more. His works, he thought, should have produced more.

Paul explains faith to be "the substance of things hoped for, the evidence of things not seen." That is, faith is the result of the gospel, and this gospel gives the things hoped for, based upon the evidence of that gospel which speaks of "things not seen." In one word, where there is no gospel, there is no faith. The latter is the result of the former. If faith is a thing inwrought upon

the heart, without the gospel, without evidence, then ought this faith to be found among the heathen where the gospel is not. And if that were true, the gospel would be superfluous; and the expenditure of life and means in its proclamation, has been a useless waste.

HOW FAITH COMES.

It comes by hearing, or by evidence presented to one or more of the senses. To the deaf by signs presented to the eye or by reading. To the blind by hearing or by the sense of touch. All faith must come in one of these ways. Rom. x. 8-17; "But what saith it? [the law of faith]. *The word* is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in *thy heart* [mind] that God raised him from the dead, thou shalt be saved. For with *the heart* [mind] men believe unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference betwixt the Jew and the Greek: for the same Lord is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. *How* then shall they call upon him in whom they have not believed? and *how* shall they believe in him of whom they have not heard? and *how* shall they hear without a preacher? and *how* shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things? But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? *Son, then faith cometh by hearing, and hearing by the word of God.*"

The Word of God, the infallible teacher, plainly teaches that "*faith cometh by hearing.*" This is fixed, undisputable. And he that says that it comes in any other way plainly contradicts the Almighty. The word is preached for that express purpose. "For with the heart [mind] man believeth unto righteousness." This is *how* faith comes.

Miracles or signs were first performed, and then written to produce faith. John xx. 30, 31: "And many other *signs* truly did Jesus in the presence of his disciples,

which are not written in this book: but these are written, that ye *might believe* that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Miracles and signs were produced in the presence of his disciples to first form faith in them, and second were *written* to produce it in others. And had these not taken place, and been reported to us, we could not now have faith. Eph. i. 13: "In whom ye also trusted, *after that ye heard the word of truth*, the gospel of your salvation; in whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise." The very first thing after hearing is to believe "the word of truth," and then be "sealed with the Holy Spirit of promise." According to Paul and John the gospel was first preached and then written to produce faith.

We can and do believe the testimony of men, and we can and ought to believe the testimony of God! 1 John v. 9, 10.: "If we receive the witness of men, the witness of God is *greater*: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth *not the record* that God gave of his Son."

There is an inexorable necessity that we believe the evidence of men, or governments would be overturned, courts abolished, law and right destroyed; and, even in business transactions, all would go to wreck, unless men's evidence could be believed. And so, without believing God, there is no religion, no salvation. Faith is the basis upon which both human and divine governments are constructed and sustained. From the cradle to the grave faith plays the most conspicuous part in man's whole career. No business could be done without it. The farmer believes that if he sows and plants he will have an ingathering, or he would do neither, and therefore have nothing. So, too, the physician has faith to believe that he can cure, or he would not try; the lawyer that he gain his cause, or he would make no effort; the merchant that he can make money, or he would not engage in business; and so with all the departments in life. Faith in all comes in the same way. There is no difference in the

manner of believing, but in the things believed. I believe as firmly that there was such a man as George Washington, and that he fought for our liberties, as I do that there was such a personage as Jesus the Christ, and that he died for my sins. The first is a human proposition and needs but human evidence to sustain it, and this affects us just in accordance with the proposition itself. The second is a divine proposition, sustained by divine testimony and affects me just in accordance with the proposition. It is connected with the fact that I am a sinner, lost, undone, and shall forever die without Christ gives me life. The one is human and only embraces the events, and things of a short life; the other is divine, eternal, and upon which hang eternal things.

WHAT FAITH DOES

The saving faith is not the mere change of belief and feeling in man; that is personal, and cannot save, though we cannot be saved without it. Acts. vi. 7, says: "A great company of priests were obedient to the faith." Now, a man cannot obey his own faith; but he *can* "obey the gospel of his salvation." Paul "preached *the faith* which he once destroyed." That was the gospel; that was what all the apostles were commanded to preach. Paul affirms that God is the Father of all "who *walk in the steps* of that faith of our Father Abraham." The faith that *saves* has steps in it, then, in which to walk; personal faith has not these steps. The saving faith, then is *the faith*, or the gospel. Paul talks of "*the word* of faith which we preach." That surely is the gospel. And he talks of "*the obedience* of faith." That is not personal faith; but the gospel which can be obeyed. And again, he says, "Therefore, being *justified* by faith." Personal faith cannot justify: "the devils believe and tremble." And James says, "Faith without works *is dead*." Does he contradict Paul? James here is speaking of personal faith; Paul about "*the faith*."

"The faith" that justifies, saves, has commandments, "footsteps" in it. "He that believeth and is baptized shall be saved." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Add to your faith virtue," knowledge, temperance, patience, brotherly kindness, &c., &c., and so an entrance

shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

REPENTANCE.

Negatively; it is not pardon, not salvation, or any part of either; but, to the adult, pardon may not be passed, salvation be had, without it. It is unreasonable and unscriptural to teach it. A conviction of and sorrow for sin cannot save. This is an act of the creature; and he can do nothing to purchase his pardon. He is not even his own, having been bought with a price, the precious blood of the Savior. If he were to sorrow for his sins for years, all his life; even if he were to weep tears of blood for his sins, this would not be pardon. Even if he were to live a holy life in the future, still, with all these, his past sins would roll up before him as a dark frowning clouds threatening to press him down into the horrors of "the second death." Some act of God must interpose, some cleansing power must be wielded before these sins can be pardoned, forgiven. Christ's precious blood must pass upon him according to the Divine Will—for "the blood of Jesus Christ cleanseth from all sin." That there is a connection between repentance and remission is true; that without it no forgiveness can be had is certain; but that repentance brings, purchases salvation is but a bare assumption.

Christ's life, death, blood, resurrection, with the glad tidings of the kingdom and obedience to its laws, saves—man's acts only certify God that man is willing to be saved and as God proposes. He must come where God certifies his mercy and power are exercised—must come to Jesus relying upon him for salvation, and must not resort to any fig-leaf arrangement of his own to hide his moral deformities. Christ must be "all in all" or nothing. This commandment—to repent—is not man's, not of his getting up; it is from God. So man can do nothing to save himself; still, if he does not do, does not obey God, he cannot be saved. What I have said of this commandment is true of all others. God does not require poor, sinful man, sold under sin, to save himself; he proposes to save, but according to the Divine Mind—through obedience, not for it.

Under the Old Covenant repentance was *doing right*, was making *restitution* to God and man so far as restitution could be made, as we shall see further along. We now resume. Affirmatively, repentance is sorrow for sin, a ceasing to do evil, and a learning to do well, an entire reformation of life. John xxi. 28-30: "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterwards he *repented* and *went*. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not." The one said, "I will not;" but reflecting, thinking, he became ashamed—changed his mind, "*repented and went*;" that is, did what his father commanded him to do. The other unhesitatingly said, "I go, sir, and went not." No doubt but that upon the spur of the moment he *felt* like going, resolved to go; but his indolence and carelessness interposed, and were stronger with him than obedience. This one that at first *felt* like going, knew that it was his *duty* to go, did not only not go, but lied about it!

Just so about believing penitents; they frequently hesitate to do after being convinced; *feel* like going, *know* that they should go; and from time to time strangle their good feelings and resolves, until they are finally lost. But thank the Lord! some *do go*, even after saying, they will not. They reflect, think better of it, and go. Whilst others promise, and go not. I have known some to promise, to say that, perhaps, at your next meeting, I will go. This passes, and still others, and some of these have died without going at all! Let me warn my readers who have not yet repented according to the gospel, if you are believers, if you feel the least like going; if you know that it is your duty to go, never procrastinate—delays are dangerous. And to others, let me say, do not say, "I will wait till I get better, and then go;" for, if you do, you will never go. You cannot make yourselves better; and by staying away you miss the only way in which you can be made better. And if you start, do not go to making fig-leaves for yourselves; i. e. do not go to doing what *you think* is right; but *do what* the Lord commands.

2 Cor. vii. 10: "But godly sorrow *worketh* repentance to salvation not to be repented of; but the sorrow of the

world worketh death." Godly sorrow therefore is *not* repentance, but *leads* to it. There can be no repentance without it. But though one may feel sorrow, may even weep tears of blood, and not repent, not reform, not do the Father's will, still there is no pardon, no salvation for him. It is well to feel deeply, make righteous resolves, but it is better *to do* the commandments of God. A worldly sorrow, a sorrow for having been detected in evil doing, with no intention of right doing, "worketh death."

The thousands on the Pentecost felt deep sorrow, cutting remorse and anguish for having crucified the Lord; but, had they stopped there their sorrow would have been of no avail. But they put the question to the apostles, "What shall we do?" They were then believers and were commanded to repent. This commandment, this work, this obedience was not from them, was not theirs; but it was from God, and they could not expect pardon until they obeyed.

As before observed, under the law repentance was doing right. Lev. vi. 1-7: "And the Lord spake unto Moses, saying, if a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall *restore* that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall *restore* it in the *principle*, and shall *add the fifth* part thereto, and give it unto him to whom it appertaineth in the day of his trespass offering. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation for a trespass-offering, unto the priest, and the priest shall make an atonement for him before the Lord, and it shall be forgiven him for anything of all that he hath done in trespassing therein."

This was the inflexible law of the Lord; and no Jew,

however good generally, however wealthy or honored by his fellows, could obtain pardon, forgiveness without full, free and hearty restitution. The wrongs must be righted or the wrong-doer could not be forgiven. And the principle of this law was not to be dodged; for the law stated that if the wronged could not be found in order to make *restitution to him*, then it must go to *his kinsmen*; and, if he had no kinsmen, it must be put into the Lord's treasury. There was no such thing as avoiding this law; or, if avoided, there was no such thing as pardon.

Is the law of Christ less strict? May a man who has cheated his fellows, who has ground the face of the poor in order to get rich himself, who has used the tricks of trade to get rich, just say that he is a believer, that he is sorry for his sins, and yet does not right them, be baptized, attend the meetings of the brethren; may a man, having done all or any of these things without righting them, be pardoned, saved? Will God pass pardon more loosely under the law of Christ than he did under the law of Moses? Was the law better, did it require more, than the gospel? Were those under it to be more holy, righteous, than those under Christ? Did it make better men and women than does the gospel of Christ?

Let us look, for a moment. Zaccheus, a publican, a tax-collector among the Jews, wishing to see Jesus, ran before him and climbed into a tree for this purpose, as great crowds followed the Savior, and as Zaccheus was a small man. Jesus seeing him, commanded him to come down, as he would dine with him that day. He came down and "said unto the Lord; Behold, Lord, the half of my goods, I give to the poor; and if I have taken anything from any man by *false* accusation, I *restore* him *four-fold*." And Jesus said unto him, "This day is salvation come to this house."

Zaccheus understood the law, that it demanded a *restoration* of all wrong done his fellows in any way in taking money or other property, and an *addition* of *one-fifth* to the *principal* thus taken. Like an honest man, convinced that Jesus was the Christ, he not only proposes to *restore*, but to give *half* of his *goods to the poor*; and, besides this, if he had wronged any man in his dealings, or in collecting too much taxes, to "*restore four-fold!*"

Jesus commended him for it, and promised him and his house salvation, because he honored the law which was then still alive, but honored Jesus much more.

Acts. xxvi. 20: "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should *repent* and turn to God, and *do works meet* for repentance." This was Paul's doctrine, and the doctrine of all the apostles, the intent and meaning of the whole gospel. "Works meet for repentance," can mean none other than right works, obedience to the commandments of God, *restoration* complete, full, entire; ceasing to do evil and learning to do well.

Acts. xix. 18-20: "And many that believed came, and confessed, and shewed *their deeds*. Many of them also which used curious arts brought their books together, and *burned them* before all men: and they counted the price of them, and found it *fifty thousand pieces of silver*. So mightily grew the word of the Lord and prevailed."

These believers did all they could to make *restitution*. "They confessed" their evil deeds before all; they *burned* their evil *books* [which taught magic and evil] before all men; and they *sacrificed twenty-five thousand dollars* which they had invested in these books and their trade. Their *confession* and *restitution* were public. They had cheated the public through these books and their art. They therefore made all the *restitution* possible; they *burned* their books, sacrificed their money spent in sinful books through which they deceived the people. And, to prove their genuine repentance, their thorough honesty, they lost twenty-five thousand dollars!

Let the whisky vender do this, and we will know that he is honest. His trade brutalizes his patrons, pauperizes their families, fills jails and prisons, makes rogues and murderers, and does harm to the whole community. Well, one of these gentry professes conversion; but, perhaps, he continues his ungodly trade. How can we count such a one a disciple of Christ! Or, perhaps, he will say, "I have a large capital invested in this business; I know now it is wrong; I intend to quit it just so soon as I sell out. Please take me into the church."

This man is not converted; he is dishonest; he has

stolen the bread out of the mouths of starving children; has stolen the clothes off their backs; has brutalized their fathers and murdered their mothers! What should he do first? Burn up before all his neighbors this brutalizing, pauperizing, murderous fluid. He should make this sacrifice. What next? Go to the families that he has ruined, and beg the drunkards, for the Lord's sake to drink no more; and he must, at least, give to each the *principal* taken from them wrongfully, and *add a fifth* thereto. Or better, to show that the gospel of Jesus Christ has changed his whole nature, regenerated his whole person, awakened his slumbering convictions, and flooded his soul with divine philanthropy and brotherhood of man, he should give his victims four-fold! Though do what he may, what he can, he cannot ever right the wronged; but, doing this, the All-Merciful will forgive him, and "the blood of Jesus Christ" will cleanse his dark soul from every stain! Unless he does this, he can have no confidence in his own conversion, his neighbors and acquaintances will brand him as a hypocrite, and the church that receives such a vile reprobate and hypocrite publishes to the world her infidelity and shame! No wonder we have infidels, deists, and men who point the finger of scorn at the churches and professors. *Such* churches reek with filth, hypocrisy, crime and murder!

And, as I have said of the whisky vender, so in the same proportionate degree, would I say of every business, of every profession, of every craft and calling whose workers cheat, impose upon, or in any way swindle the people, either in property, literature or morals. The church and the world are rotten to the core, reeking with crime and hypocrisy! and are ripe for destruction and death when the Lord comes! I mean not all of the world; for we have some noble exceptions. I mean not all of the churches nor all of any church; for here we have some of the noble, grand and holy of the earth, though we may not have myriads of them. In this little work, we cannot individualize sin, and dwell upon its every phase; but we put the brand of Cain upon it, generally, whether we find it in the world or in the church.

The Bible is full of this doctrine of amendment of life, this change of heart, this restitution; this "repentance

that need not be repented of;" and I need not therefore say more, unless I wish to transcribe the whole Book of God upon this subject. So men and women ought not deceive themselves nor others upon this vital point of christianity—*reformation*. A little sorrow, a few tears, a leaving off a few grosser sins, a profession of christianity, unless the Bible be untrue, will only heap up a deeper damnation in the day of doom. We may deceive ourselves here, may deceive the church and the world; but there—in the great day of doom and righteous reckoning—sinners and hypocrites of every grade and character, trembling, quaking, will call out "for rocks and mountains, to fall upon them, and hide them from the wrath of the Lamb."

Many in that day who have belonged to the church but disgraced it, preachers even, of florid oratory and emotional power over the people, will have the effrontery to crowd the judgment-seat, asking for and expecting to receive undying glories for their grand efforts of this life! when the rolling thunder of God's righteous wrath will impale them with these crushing words: "I never knew you: depart from me, ye that work iniquity."

This, dear reader, is too serious a question about which to be deceived. It is momentous, incalculable in all its bearings; freighted too heavily with life and death to be careless or indifferent to its eternal consequences. We should read and study and reflect and repent and watch and pray, and "make our calling and election sure!" God help us all to see, realize our duty and to perform it! so that we may finally "enter in through the gates into the pearly city of our God!" Amen and amen!

BAPTISM.

There are those who make too much of baptism, and others too little of it. The one makes it a Savior, makes it pardon sins; the other makes it something which may be submitted to or not—makes it pouring, sprinkling, or immersion, just at the option of the penitent. That it is a commandment to the believer no one will dispute. Yet there are many who teach that a person may be saved without obedience to this commandment; that it is immaterial whether one is baptized or not. That is to

say, in plain English, God will pardon, save in *disobedience*!

Upon this subject I take no sides, I go with no party, with no sect. What *I* may say, what *I* may teach, is of no consequence whatever. What God in his Word says, is the all-important question. Nor does it matter what any uninspired man may say and teach, and do. Some teach that "faith alone saves;" others, that baptism saves; and still others, that faith, repentance and baptism save; and others, that "baptism is for the remission of sins." Neither the one or the other is right. Christ alone is the Savior. Christ's birth, his life, his death, his resurrection, his ascension to glory, and the promise of his coming again to raise the righteous dead immortal, his glorious and all-conquering reign on earth, with his resurrected and changed saints, now dead and living when he comes, are the real living issues of the gospel, which saves. Christ is the Alpha and the Omega, the First and the Last, the Beginning and the End, the all in all of the gospel, and these save. I want it distinctly understood that baptism does not save the infant, but that Christ does; that faith does not save, but the Christ does; that baptism does not save; but that the Redeemer does; that repentance does not save; but that "the blood of Jesus Christ cleanseth from all sin," that in a word, faith, repentance and baptism, singly or combined do not save; but that the Christ, through the God-given Word, saves; that these, with all other means of grace do not save; but that God saves through them; but that, though these do not save, yet no adult is saved without them.

IS BAPTISM FOR REMISSION?

In a modified, a very inferior sense, Yes. But not in any superior or primary sense. Not in the sense that Christ's death, the blood of Christ is. It would be monstrous to teach it or to believe it. It is the very quint-essence of absurdity. Christ *died for* our sins; *shed his blood for* our sins long before Christian baptism was instituted, we were *bought with a price*, with the *precious blood* of Christ before baptism was instituted. Besides, it is no where in the Book of God asserted that "baptism is

for the remission of sins." Faith, repentance and baptism, not singly and alone, nor all together are "for the remission of sins, but these "in the name of Jesus Christ," are "for the remission of sins." If one is to be singled out, why not say *faith* is. It is the first step, and without it we cannot *please* God. Through it "the worlds were framed," sacrifices were offered, dead men were made to speak. Enoch was translated. Noah built the ark, Abraham was made the father of the faithful, Sarah "received strength to conceive" when past age, the Israelites to "pass through the Red Sea," "the walls of Jericho to fall down;" and Gideon, Barak, Samson, Jephtha, David, Samuel and the prophets did valiantly—"wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead to life again, others were tortured, not accepting deliverance" in order to "obtain a better resurrection," and "others had trials of cruel mockings and scourgings, bonds and imprisonments, were stoned, sawn asunder, tempted, slain with the sword, wandered about in sheep-skins and goat-skins, destitute, afflicted, tormented, of whom the world was not worthy, wandered in deserts, and in mountains, and dens and caves of the earth"—"and these all, having obtained a good report *through faith*" have not yet come into the possession of "the promise" "to be made perfect" in "the first resurrection." And John says, that faith "overcometh the world," calls down the ear of Jehovah, gives us victory over death, and allies to God and his holy angels!

If therefore we must ascribe the pardon of sins to either of these three—faith, repentance and baptism—why not to faith? seeing that it is inwrought in every fiber, feeling, thought and action of our moral being! But faith is *not for pardon*, but only one of the avenues to it; so with *repentance*, and so with *baptism*. They are but roads, paths, avenues, in which God and man meet and in which God washes the soul with the all-cleansing blood of Christ, and floods it with the hope of eternal life! We will not, therefore, make baptism a Savior, nor repentance

a Savior, nor faith a Savior, nor will we make a Savior of all combined. They are but instruments, servants of Christ, freighted with pardon, salvation from Christ the fountain and source of all.

Why so much now said and written about baptism, when there is so little said about it comparatively in the Book, when compared to the great volume of words and thoughts about faith and repentance? If people must preach baptism instead of Christ, why not rather preach faith and repentance? There is no authority, no commandment in the Bible to preach either, nor any as a precedent. The commandment is, "Go teach all nations"—"preach the Gospel to every creature"—and after this Gospel is believed, and repentance had, baptism is another act of obedience. Faith is not the Gospel, but is produced by it, repentance is not the Gospel, but a commandment of it to the believer; baptism is not the Gospel, but a commandment of it to the believer and the penitent. That faith cannot save, we have the authority of the Book to say; that repentance cannot save, the Book is equally authoritative; and that baptism can save, pardon, redeem, is still more illogical and inconclusive. And that all three combined can do it, is equally inconclusive and unscriptural. That each one and all are connected with salvation, I admit to be scriptural and not to be controverted. But that Christ, in his birth, in his life, in his death, in his ascension to glory, and in his coming again to raise the dead saints immortal, to change the living ones to immortality, and to associate them with him in the administration of his kingdom on earth for the restoration "of all things spoken of by the mouth of all the holy prophets since the world began," is the grand central figure, the power behind all that moves, saves, glorifies, ought not to be a mooted question.

But to return. Where shall we go to find the scriptural position of baptism? Not to the Old Testament but to the New; not before but after the resurrection of the Savior; at least so far as its design is concerned. Mark xvi. 15, 16: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Now, it is evident

that the *Gospel saves* through faith; and the *Gospel damns* for the want of it where preached. Paul says, "it is a savor of life unto life and of death unto death" unto the believer and unto the unbeliever.

Does baptism save here? No! It is the Gospel through faith [and repentance understood] and baptism. Did the apostles understand their commission? In answer to this question we must see how they carried out that commission *after* being endued with power from on high. Acts. ii. 38: "Then Peter said unto them, Repent, and be baptized every one of you *in the name* of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, if the most important part of this sentence,—"*in the name of Jesus Christ*"—had been left out, then there could be no controversy. If the Gospel—which Paul declares to be "Jesus and him crucified"—was not to be preached, to be saved, and if the commandments in the commission read, Repent and be baptized every one of you "*for* the remission of sins," then would *baptism*, preceded by faith and repentance, be "*for* the remission of sins." But it does not so read. That the Gospel does not proclaim pardon without faith and baptism, to adults who hear it, I admit. Neither can faith, repentance and baptism save without the Gospel. Indeed, it is *the Gospel* that produces faith and repentance, and baptism. These could not be without that. Baptism is immersion, either with or without faith. You may dip a man or woman a thousand times in the Wabash or any other stream, without faith and repentance and there is no remission. Therefore, *baptism is not for* remission. This is plain, as well as good logic. Pardon, remission, does not inhere in the water, but "*in the name of Jesus Christ*." Paul says, there is salvation in *no other name*—not in the name of faith, not in the name of repentance, not in the name of water. "*The blood of Jesus Christ cleanseth from all sin*." Every sin, every transgression is washed away in *Christ's blood*, in *Christ's name*; there are then no sins for *water to wash away*.

Paul says to the jailor, "*believe* on the Lord Jesus Christ and thou shalt be saved." In the commission it is, "He that believeth and is baptized shall be saved." Is Paul in apposition to the commission? No! Obedience

to the commandments in the commission was the means through which Christ in or through the Gospel pardoned sins. We cannot admit for a moment that baptism was for the remission of sins; nor that faith, in the jailor's case, was for remission. His name and precious blood is the length and breadth, the height and depth, the "all in all" of pardon, forgiveness, salvation. Faith, repentance and baptism, graciously coupled with *the name*, are the visible means or channels through which pardon runs, and is made accessible.

If we take the preposition "*for*" in Acts ii. 38, in its primary signification, as *procuring pardon*, then it is *not baptism* that procures. It is faith, repentance and baptism. Indeed, it is faith, repentance and baptism, coupled with *the name*. They heard and believed, that "this Jesus of Nazareth hath God raised up," and hence, their agonizing cry: "Men and brethren what shall we do?" The whole power and efficacy is in his name, and especially as it is declared that "there is *no other name* under heaven, nor among men whereby we can be saved," other than in the name of Jesus Christ. The faith, the repentance and the baptism are in his name, and *that name*, not faith, not repentance, not baptism, is "*for*" remission. Was there any virtue, any merit in believing, when the testimony was made irresistible? Any in repentance, when the goodness of God irresistibly lead to repentance? Any in baptism, when that was the means of taking shelter in Christ? "For as many of you as have been baptized into Christ have put on Christ," and by this act have become "Abraham's seed, and heirs according to the promise."

ILLUSTRATION.

There is not a suitable figure of speech in all the annals of the world, no parable, no allegory, that would fully set it forth. We take an absolute monarch and his subjects. These revolt, become his enemies, and try to dethrone him. Once they were all his slaves, dependent upon him for a country, a home, food and raiment. If they succeed he will be dethroned. He puts forth all his means and power for their reclamation,

and fails. He sacrifices his own son for that purpose. That son in love to them and in accord with his father, dies to reconcile them to the throne. He gives all he has to placate them. If he succeed, he saves them; if they, he and they are all involved in one common ruin.

Man has revolted from God, became his enemy, and tries to dethrone God. They cannot succeed; they are paupers, sold under sin; have forfeited life and everything; and have brought upon themselves misery, woe and death. They could not redeem themselves. They were tied, hand and foot, dying, and eternal night brooding over them. God pitied, loved them in this lost, undone state, and sent his only begotten Son to die, to purchase for them eternal life and an eternal inheritance. The life and blood of Jesus were freely given for them. The riches, bounties and glories of the eternal world were brought to this earth. They were sinners, paupers, and starving for the bread of life. The feast is prepared, the supper set, and God makes proclamation that all who will, may come and eat and live, and this without money and without price.

Faith disposes many to go. Repentance and baptism is the going, and thus they eat and live. But they did not, could not prepare this supper. It was all prepared for them. They had nothing to give; were lost, penniless, starving, dying. The food, the clothing, the houses, the undying life were prepared for them; and all that was required of them, is to "come." Their sins are rolled back from them; their rags are replaced by robes of righteousness; their hunger is appeased; their thirst assuaged; and mortality swallowed up in immortality and eternal youth. Glory to God in the highest heaven, peace on earth, and good will to men!

God freely pardons, saves, "in the name of Jesus Christ, *not for coming*, but "*for his name's sake*." As before observed, if the commandment had been "be baptized for the remission of sins" without the name of Jesus being interposed, then would the doctrine of "baptism *for* for the remission of sins" be scriptural. For baptism could as easily be performed in some other name, or in no name, but it would not be scriptural baptism. So a person could just as well believe in some other name, but it would not be scriptural faith. And a

person could just as well repent in some other name, but it would not be scriptural repentance.

As we have heretofore spoken of repentance and of faith, it is not our purpose to say more of either here, only in so far as to show *what* we must believe in order to have scriptural faith. Peter on the Pentecost, in the first Gospel sermon ever preached *in the name* of a resurrected Savior, said: That God had raised up Christ "*to sit on David's throne*." And if we do not believe *this message* we cannot believe in the *messenger*. Christ is the Messenger sent from God, and the message sent, is that "God had raised up Christ to sit upon David's Throne," and "to rule over the house of Jacob forever, and that the kingdom and dominion under the whole heavens" were to last forever.

Jesus preached the same. Matt. iv. 17: "From that time Jesus began to preach, saying, the kingdom of heaven is at hand." God sent him into this world to preach this doctrine. Luke iv. 43: "And he said unto them, I must *preach the kingdom* of God to others also: *for therefore am I sent*." Jesus commissioned the Twelve and Seventy to preach it. "And as ye go, preach, saying, *the kingdom* of heaven is at hand." And Philip, the Evangelist, preached it. Acts viii. 12: "But when they believed Philip preaching the things concerning *the kingdom* of God and *the name* of Jesus Christ, they were baptized, both men and women." It was just as necessary that Philip preach the kingdom, as it was that he should preach the name, but no more necessary.

Jesus not only preached it before his death, but after his resurrection. Acts i. 3: "To whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining unto *the kingdom* of God." And Paul preached the same thing. Acts xxviii. 23: "And when they had appointed unto him a day there came many to him unto his lodgings; to whom he expounded and testified *the kingdom* of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, *from morning till evening*." *The kingdom* and *the name* was the theme of Paul for a whole day. And again, Acts xxviii. 30, 31: "And Paul dwelt *two whole* years in his own hired

house, and received all that came unto him, preaching *the kingdom* of God, and teaching those things which concern *the Lord Jesus Christ.*" So, *the kingdom* and *the name* was what Paul preached at one place *for two whole years.*" All the apostles preached the same thing. In one word, the whole Bible is full of *the kingdom* and *the name*; and no man can scripturally preach one without preaching the other. For the Gospel is the glad tidings concerning the kingdom through a crucified and risen Savior. No kingdom, no Gospel; no Savior, no eternal life.

Acts iii. 19: "Repent ye therefore and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." I am willing to concede that this means exactly the same thing as Acts ii. 38, though baptism is not named. A miracle had been performed "in the name of Jesus Christ;" a man "lame from his mother's womb" had been made whole in that name; the people "were filled with wonder and amazement" at that which happened unto him; Peter preached a similar discourse to that preached on the Pentecost, and charged his hearers as having "killed the Prince of life; they had the same faith as those at Pentecost had; and though they did not cry out as the Pentecostians did, still Peter knew their condition, and told them what they must do. They were first to repent as on Pentecost, and second to be converted." The repentance was something they must do, not something to be done for them; so was the "be converted" something to be done by them and not for them. Hence the words "be converted" were words that they understood to be equivalent to being baptized. Third "that your sins may be blotted out," was equivalent to being baptized. All were just like, or equivalent to what transpired on the Pentecost. Hence *the name* of Jesus Christ was interposed for the remission of sins as on the Pentecost. Did the lame man walk just because Peter commanded him to, or because the power *in the name*? Surely the latter. Were the Pentecostians pardoned; saved by baptism, an act they performed or "*in the name of Jesus Christ*?" Surely the latter.

Acts iv. 4: "Howbeit many of them believed; and the number of the men were about five thousand!" Here

are "five thousand" believers made through the miracle wrought by Peter, and the preaching in the name of Jesus Christ," and still not a word recorded about repentance or baptism. Surely the apostles did not believe in a water salvation. Acts viii. 12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Nothing new here, nothing different from the preaching and the practice heretofore.

Acts ix. 17, 18: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized." Still nothing new; the preaching and the practice of the apostles as heretofore.

Acts xxii. 16; "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Luke makes Paul give several accounts of his conversion. Are any of these any different from the others, when scripturally understood? If so, the Bible is untrue. This last is in Paul's defence at Jerusalem. The people there were well acquainted with the doctrine of Christ. They knew to "wash away sins" in baptism, was a figurative expression; that *water* could not wash away sins, could not pardon; but that Jesus could; that his "blood cleanseth from all sin." Paul was a believer, had repented, and was praying; Ananias commanded that he should tarry no longer, but be baptized and wash away his sins. This phrase is highly figurative. Ananias did not teach different from the apostles on the Pentecost, nor did Paul believe and do differently to that people. He believed, repented and was baptized "*in the name* of Jesus Christ for the remission of sins." *Water* cannot wash away sins; but Jesus the Christ can and does forgive sins, which Ananias figuratively calls a washing away. This figure applies to the effect produced—forgiveness of sins—that which produces it—Jesus and his blood. This act was always connected with his name, and all understood that

forgiveness of sins was "*in his name,*" and not in the water.

Acts x. 42-47: "And he commanded us to preach unto the people, and to testify that it is he which is ordained of God to be the Judge of the quick and the dead. To him give all the prophets witness that through his name whosoever believeth in him shall receive "*remission of sins.*" While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

The doctrine is clear here, and without a figure, that all the prophets, the whole Book of God, taught "that through his name whosoever believeth in his name shall receive the remission of sins," and not through or in water. And God the Eternal set his seal of everlasting truth on the doctrine even while Peter was yet speaking, by pouring out upon them the Holy Ghost, and before their baptism and without it. When Peter and his other Jewish friends saw that God had received these Gentiles unto life through the name of Jesus, he asked, "Can any man forbid water, that these should not be baptized?" He knew, as did all the apostles, that baptism was the act of putting on Christ, and that the promise of the inheritance is only to those in Christ, as Paul taught in Gal. iii. 26-29: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs ACCORDING TO THE PROMISE."

In Lydia's baptism and conversion there is nothing new, and nothing said about "baptism for the remission of sins." Nor is there anything new in the jailor's conversion. Acts xvi. 25-33. After the earthquake, the shaking of the foundations of the prison, the loosing of

their bands, the flinging wide open the doors, the keepers' fear of the prisoners' escape, and his attempt to commit suicide rather than die by the public executioner, and after Paul informed him that "we all are here," and you need not therefore do thyself any harm, and after he had cried out, "Sirs, what must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." And to produce this faith, "they spake unto him the word of the Lord, and to all that were in his house." And after the jailor had believed, repented, had washed the stripes of Paul and Silas, he "was baptized and all his, straitway." Nothing new here. The original order is followed out. No "baptism for the remission of sins."

There is nothing new in the conversion and baptism of the Corinthians in Acts ix. 1-7. They heard, believed and were baptized "*in the name of the Lord,*" and not in the water "*for the remission of sins.*" Paul continued two whole years in Corinth; so that both Jews and Greeks heard the word of the Lord. So notorious was Paul's preaching, and the miracles performed by him in the name of Jesus, that the vagabond Jews, "exorcists" adjured evil spirits to come out of the possessed in that name which Paul preached. And, on one occasion, the evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye?" "And the man in whom the evil spirit was leaped on them and overcame them, so that they fled out of the house naked and wounded;" and when this was known, "fear fell on them all," "and many that believed came, and confessed, and shewed their deeds." And their reformation was so great, that though they had expended twenty-five thousand dollars in books of magic, they sacrificed them all upon their funeral pyre.

Now there is not one word said here about repentance and baptism; but it is to be supposed that these were pardoned and saved just like all the rest. Yes certainly. Since the resurrection of Jesus from the dead there never has been pardon to any only through his name.

We have noticed now, I believe, every place in the Acts which alludes to baptism. We shall notice every one in the epistolary writings, and see if anywhere "baptism for the remission of sins" is taught.

Rom. vi. 4: "Therefore we are buried with him in

baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so also should we walk in newness of life." Nothing new here—only an acknowledgement that the Romans had died to sin, had been buried in baptism, and had arisen to "walk in a new life."

Rom. vi. 17, 18: "But God be thanked, that [though] ye were the servants of sin, but 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." I am willing to concede that baptism is alluded to here in the form of doctrine. They had died to sin, figuratively, through faith and repentance; had been buried to it in baptism; and, when raised out of the watery grave, had been raised to a new life. Jesus died, was buried, and was raised from the dead. This was the *doctrine*, and the *form* which represented it, was faith killing sin in the heart, repentance in the life, and baptism as a representation of the dead raised to a new life. But, as before proved, these were roads or channels in which and through which Jesus and his blood, and his name changed and purified. No "baptism *for* the remission of sins" here. The doctrine of the cross, the gospel of our salvation, slays the love of sin in the heart, repentance slays it in life, and through baptism, in the water, the old man is buried, and in being raised out of the water, freed from sin in the blood of Jesus, not by baptism only, we arise to a new life. These are all figures, not stubborn facts, though illustrative of the doctrine of the cross.

I believe and teach that no adult person where the gospel is, can be pardoned, saved, without faith, without repentance and baptism; yet I believe and teach these are mere creatures or channels through which persons are saved, declared saved, but that Christ is the Savior. I teach more; that, where the gospel is, if persons do not believe, repent *and be baptized*, they will be damned. This is strong enough, because it is the doctrine of the Book.

1 Cor. iii. 5-13, teaches that Paul and Apollos were only ministers that aided in the production of the faith that aided to the induction into Christ; that they were only men, "laborers together in God's building;" that Paul as "a

wise-master builder" laid Christ as "the only foundation"—that none other could be laid—and that he therefore was the Alpha and Omega of the pardon of sins, a new life, a new hope of an immortal life over yonder; and that faith, repentance, baptism, prayer, the Lord's supper, alms-giving, praise and all other obedience are but the media through which Jesus makes the divine impress upon the soul, and fits it for eternal life and blessedness.

Gal. iii. 26-29, makes baptism the act of putting "on Christ," makes those who submit to it "Abraham's seed and heirs according to the promise"—and is not *for* the remission of sins," as Christ himself, his blood, etc., must be for that.

Col. ii. 12: "Buried with Christ in baptism, wherein ye are risen with him *through the faith* of the operation of God, who hath raised him from the dead." Nothing here to teach that "baptism is *for* the remission of sins."

Eph. iv. 4-6, which escaped me until now, only teaches that "there is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This does not teach "baptism *for* the remission of sins."

1 Pet. iii. 18-21: "For Christ also hath *suffered once for sins*, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit by which [Spirit] also he went and preached to Spirits [now] in prison; which [spirits] were some time disobedient [that is, at the time of the preaching] when the long-suffering of God waited in the days of Noah, *while the ark was preparing*, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

If Christ "*suffered for sins*" baptism cannot be *for sins*. Here the word "*for*" takes on its full and true meaning—Christ died "*for sins*." Now, even if baptism were "*for sins*," it cannot be in that sense wherein *Christ's death* is "*for*" sins, which it is nowhere declared to be. Acts. ii. 38, cannot mean the same thing in all its fullness. Here it is declared that "*Christ died for our sins*," and

that in order "to bring us to God." Then in Acts ii. 38, if baptism was "*for*" sins, it could not mean it in all its fullness *as the death of Christ does*. The preaching was done by the Spirit of Christ, which is the Spirit of prophecy, and done to the antedeluvians while the ark was preparing, that is, while they were alive, but who are now in prison. "Eight souls," it is said, "were saved by water"—"the like *figure* whereunto baptism doth also now save us." Yes truly, baptism is a *figure* of that salvation. Very well; let us look at that of which baptism is the figure; and if we can determine what the type was and did, we may know exactly what the *antitype* is and represents.

Peter says, "the like *figure* whereunto baptism doth also now save us." "Like figure" of what? The ark of course; for *that* is what he was talking about. *Water* then did not save, *but the ark*. It was one hundred and twenty years in building, and during all this time the Spirit of God, in "Noah a preacher of righteousness," was preaching to the people who are now in prison. After being finished, God shut up Noah and his family in the ark, and opened the windows of heaven and flooded the earth. The ark saved the eight, the water carrying it safely into the New World. The multitude were *destroyed by water*, because they were not in the ark. What became the means of bearing the ark in safety to the New World, was also the means of the destruction of the wicked. Jesus, then, is the ark into which all who take refuge that which will be salvation from the storm of fire which shall burn up the wicked. It took then an ark, a flood, a few righteous as the type, wherein many were destroyed and few were saved; when Jesus the ark comes all the righteous will be in him and will be carried safely through or above the fire, whilst the millions of wicked will be destroyed by it.

Peter says, baptism is "not the putting away of the filth of the flesh," "but the answer of a good conscience." Of course it is; it cannot save, but takes into Christ the ark which can and will save. Did the water in the type save? No! It destroyed the wicked, and floated the ark safely, freighted with eight souls, into the New World; so the fire will not save, but destroy all the wicked, whilst

the ark Christ will bear all in him safely into the kingdom and paradise of God!

This is a fair exposition of this Scripture, and it can have no other without violence to it and many other Scriptures. If King James' version had given a fair translation, there never would have been any difficulty. The Diaglott says, "the eight persons were carried safely through water." So does Campbell's translation, I think, though I have it not at hand, notwithstanding I own it, and have for more than thirty-five years. The phrase in the Greek, is [*Tout estin oktoo*] *psuchai diesootheresan di hudatas* "that is, eight living persons were carried safely through the water," not saved *by water*, but *in the ark*; and if baptism is a *figure* of the ark, then must persons get into the Ark Christ in order to be safe now, and in that coming storm about to burst upon our world!

We have now examined every text in the New Testament since the commission given the apostles, or at least every prominent one, alluding to baptism, and nowhere do we find it "*for* the remission of sins," or a Savior, or any part of one. That it is a commandment to penitent believers, I concede and teach: and that no adult where the gospel is preached can be saved without it, I think, may be safely affirmed. So that no honest reader, who may read this little essay, can truthfully say, that I in any way dissuade from baptism. Nay, I teach it, and according to the Book: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Without faith there is, there can be no salvation to the adult where the gospel is preached; without repentance there can be none, neither can there be without baptism. In one word, without all these, there can be no adult salvation where the gospel of Jesus Christ is found. And though I believe and teach this, I do not believe that one or all saves; but that Jesus the Christ does. There is no commandment anywhere to preach baptism, but the gospel, Jesus and the resurrection, and to command penitent believers to be baptized.

I have no fears, can have none, but that he who believes the gospel of the kingdom, believes upon the evidence of the Book, will repent, reform, "do works meet for repentance," and will be baptized. This is the

uniform tendency of all scriptural faith and reformation. And, in concluding this subject, let me say, that baptism is a commandment of the great Head of the Church and must be obeyed, or there is, there can be no salvation. More; it is the last act in a series of three that takes into Christ. "For as many of you as have been *baptized into Christ have put on Christ.*" "And if ye be *Christ's*, then are ye *Abraham's seed*, and HEIRS ACCORDING TO PROMISE." It is then a solemn, public, legal act of heirship, without which no adult believer has any "*promise*" of being recognized in the age to come as "Abraham's heir," the heir of David, and of the Christ. It does not take into the kingdom, but into Jesus, and makes an heir prospective to immortality and eternal life, if the heirship be kept bright and shining by *adding* "to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." These living, burning, shining *take into* "the *everlasting kingdom* of our Lord and Savior Jesus Christ."

SUBJECTS OF BAPTISM.

Who are they? Some say children of believing parents are. They teach and practice it. Do they then believe *for* their children? Faith is personal, and not accepted by proxy. "Believe" *you for yourselves*, not for your children, "on the Lord Jesus and thou shalt be saved." This is personal, individual, and not by proxy. So is the repentance, and so is the baptism. Infants are incapable of believing, and therefore the gospel is not to be preached to them. They need no reformation, for they have violated no law. Repentance, therefore, is not for them. They cannot obey the commandment, "be baptized," and it is not therefore for them. Jesus died for them, rose again that they might be raised from the dead. He blessed "little children," without faith, without repentance, without baptism, without any obedience upon their part. He is their Savior without any act on their part, as it is impossible for them to act.

No one but a believer has any right to be baptized; and he, who baptizes any one without faith, violates the law of the Lord—"He that *believeth and is baptized* shall be saved." The commandment was, "Go ye into all the world and *preach the gospel to every creature*"—not baptize

every creature—and they that hear and *believe* are to be *baptized*. If faith had not been necessary and antecedent to baptism, *why* the commandment *to preach*? If unbelievers and infants were fit subjects of baptism, why the preaching? This were but a surplusage. The commission should have been: "Go ye into all the world and baptize every creature."

If faith must preach baptism in any case, it must in *all* cases. There is no exception. If repentance must precede baptism in one case, it must in *all*. God's laws are fixed, immutable, are not to be changed to suit the whims and caprices of preachers or people. A certain amount of teaching, of faith, of repentance must antedate baptism in all cases. And every one of the baptized ones must come under the last clause of the commission: "*Teaching them to observe all things* whatsoever I have commanded you." Can infants believe? Can they repent? And, after their baptism, can they be taught to "*observe all the commandments*?" They are therefore excluded from baptism. They do not need it. It is not for them. The apostles preached *to adults to produce faith*; they then commanded repentance and baptism. Acts ii. 37: "Now when they heard this"—the apostles preaching concerning Jesus and the resurrection—"they were pierced in heart," because they believed the word; and "cried out, Men and brethren what shall we do?" All to whom the apostles preached on the Pentecost were capable of hearing, believing, repenting, and of being baptized. Infants no doubt were there; but the apostles did not preach to them. They knew Jesus died for them, and while infants, while incapable of believing, of repenting, of being baptized, they were safe because of what Jesus did for them.

But adults must believe. John xx. 31: "But these are written that ye *might believe*. The words were first spoken that persons might believe; and afterwards written for that purpose. These words were not for infants, as they were incapable of believing; and, for the same reason, they are not now for infants.

Acts xvi. 31: "*Believe* on the Lord Jesus Christ, and thou shalt be saved." These words were enunciated to adults, not to infants; for infants could not obey this

commandment. Nor could their parents or god-fathers for them. It was personal, individual.

Heb. xi. 6: "But *without faith* it is impossible to please him (God): for he that cometh to God *must believe* that he is, and that he is a *rewarder* of them that diligently *seek* him." Infants cannot have faith, cannot seek God for a *reward*; but God graciously *gives* them eternal life, because Jesus purchased it *for them*.

Rom. x. 9: "That if thou shalt *confess* with thy mouth the Lord Jesus, and shalt *believe* in thine heart that God raised him from the dead, *thou* shalt be saved." This is for the adults, and without it there is no salvation for him. It is not for the infant; because he cannot believe nor repent. Jesus saves the infant without these. All the salvation he needs is salvation from the grave, and eternal life. Jesus saves him from the one and gives him the other, without faith, without repentance, without baptism, or without any other works.

If infants are raised from the dead at all, never having sinned, having no sins to pardon, they will be raised to eternal life. He did not die to save them from the life lost in Adam. He did not die to save any from that life lost in Adam. If so, he died in vain; for all, the innocent babe as well as the stalwart sinner, die that death. He died to give another life—eternal; and to save from another death, "the second." The infant having no powers of reason, reflection, obedience or disobedience, is not consulted: Christ chooses and does for him; but, the adult having all these is consulted, and Christ will not save him without his concurrence. To the adult where the gospel is preached, he makes both life and death *conditional*: "the *wages* of sin is *death*, but the *gift* of God is *eternal life* through Jesus Christ our Lord." If the adult *works for the wages of sin*," he will obtain it—*death eternal*; and God would not be a just paymaster unless he *paid the sinner for his work*. The infant cannot work for such "*wages*:" and, when raised from the dead, receives "eternal life" as "*the gift* of God through Jesus Christ," without faith, without repentance, without baptism, or without any other works—Jesus having chosen and done for him that which he could not choose and do for himself.

Now, this I believe in reference to the infant; and, I think, there are Scriptures which prove his resurrection, some of which I shall notice; and, if you think he is not to be saved, it remains for you to prove his non-resurrection. Matt. xix. 14: "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Jer. xxxi. 15-17: "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and **THEY SHALL COME AGAIN FROM THE LAND OF THE ENEMY**. And there is *hope* in their *end*, saith the Lord, *that thy children shall come again to their own border*."

Now, this lamentation was fulfilled when king Herod had all "children beheaded from two years old and under," that he might destroy Jesus. Jerusalem and all the land was filled with mourning; mothers weeping for their infants slain by this inhuman monster. But the prophetic word of the Lord concerning these very children gives hope that "they shall come again from the land of the enemy"—death—and these same infants, "shall come again to their own border"—be raised to life in the promised land. Now, if these infants, not exceeding two years old, and many much less, have a promise of a resurrection and an inheritance in the promised land, who shall say, who dare say, that all other infants shall not have? I am satisfied of it, and, if you are not, I am the more sorry for you. All die here on account of Adam's transgression transmitting mortality, whether babes or sires, whether holy or unholy—"death hath passed upon all men." Then none die only those who have forfeited that life bought for them by the Savior. If they love sin here, work for its "*wages*," its pay will be certain—*death, eternal death, "the second death."*

If the Bible ever recognized or taught the baptism of infants, we should find it in the great city of Samaria where there were thousands of children. If it be a doctrine of the Bible Philip was too unfeeling to name it, to practice it, or he who reported it was too obtuse to

understand and appreciate it! Acts viii. 12: "But *when*"—not before—they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized *both men and women*," not children! Philip, poor soul, was too thoughtless, too unfeeling, to demand of parents there that they bring their children to be dedicated to God in baptism.

Now, if Philip acted according to the terms of the commission, preached and enforced the gospel, then it is absolutely certain that the gospel does not teach, does not recognize infant baptism. There is no way to evade this logic. "Men and women"—married men and women having children—were baptized; but not a single infant. If not in a great city, where should this doctrine be preached and practiced? Philip knew the commandment "be baptized" was personal; that a parent could not have it performed for the child. Faith, repentance and baptism, one and all, is personal, cannot be performed by proxy. Each one for himself or herself must be baptized for themselves, not by god-fathers and god-mothers.

But notwithstanding these Scriptures and arguments are plain, and ought to be conclusive, still these infant rantizers insist upon distorting certain other Scriptures as a kind of plea for their practice. They lay hold of "household baptisms," and insist that in these there were certainly infants: and therefore infant baptism is scriptural. Well, we will pay some attention to the logic, or want of all logic, of these infant rantizers.

I affirm that the word "household" does not scripturally embrace children; but quite a different class. The Bible everywhere makes this distinction. Gen. xviii. 19; "For I know him, [Abraham] that he will command *his children* and *his household* after him, and they shall keep the way of the Lord." Abraham's children were his own flesh and blood; his household were persons bought with his money, or hired to perform his work.

Titus ii. 1-4: "But speak thou the things which becomes sound doctrine: that the aged man be sober, grave, temperate, sound in faith, in charity, in patience. The aged woman likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young

women to be sober, to love their husbands, to love *their children*." Here is no house-hold, but children only. Eph. vi. 1-4: "Children obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with a promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the fear and admonition of the Lord." Here is no house-hold.

Titus ii. 9: "Exhort *servants* to be obedient unto their own masters." This includes the house-hold, but not children. Eph. vi. 5: "*Servants*, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto the Lord." Here is house-hold, and not children.

Children are to obey their parents, and parents are to bring "up their children in the nurture and admonition of the Lord," young wives are instructed to love their husbands and children; but masters of servants or of house-holds are to teach their servants to obey them and the Lord. The distinction is marked everywhere between children and servants or house-holds.

But to be more specific, we will examine every household of the New Testament, and demonstrate that there were no infants in them. Acts x. 33-48: All present in that house-hold could hear and believe. "Now, therefore *are all* here present before God to *hear* all things that are commanded thee of God." Every one in this household could *hear* and *reason*, and *believe*. "While Peter yet spake these words, the Holy Ghost fell *on all* them which *heard* the word." "And they *heard them* [all of Cornelius' house-hold] *speak with tongues*." Every one heard, *believed*, and *spoke*, and the Holy Ghost fell upon all. There were, therefore, no infants in this house-hold.

Next comes the house-hold of Lydia. Acts xvi. 13-15: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke unto *the women* which resorted thither." In this house-hold there was not a *man*, *boy* nor *child* of any kind. "Now, a certain woman named Lydia," with her house-hold of female clerks and saleswomen, her hired servants, no doubt, resorted thither. She was "a

seller of purple, of the city of Thyatira, which worshipp'd God" according to the Old Testament teachings, but she heard the apostles, and "the Lord opened her heart," that she and her female servants "attended unto the things which were spoken of Paul; and when she was baptized, and her house-hold, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house and abide there." To assume that Lydia had children would be to assume that she was a bad woman, as she had no husband, was doing business in the mercantile line for herself, and had with her only female clerks, "women," not men, nor boys, nor children. The fact is, she was a rich Jewess, a female merchant, with her female clerks, and servants, which composed her house-hold. This is a very flimsy assumption, contrary to all the facts in the case, upon which to build up infant baptism.

Now come the jailor and his house-hold, Acts xvi. 25-34. It is just as certain as language can make certainty that there was *not an infant* in that house-hold; for Paul "spake unto him the word of the Lord, and to all that were in his house." Would Paul preach to babies? Now, "he was baptized, and *all his* straitway." After this the jailor set meat before Paul and Silas, "and rejoiced, *believing in God with all his house.*" It is very certain there were no infants here, or, if so, they were *believing and rejoicing infants!* Rantizers may baptize as many believing infants as they can find, and there can be no objection.

Paul says that he "baptized also the house-hold of Stephanas." Remember, that in house-holds, there are no infants, but servants. "And I baptize the house-hold of Stephanas: besides, I know not whether I baptize any other for Christ sent me not to baptize, but to preach the Gospel." Paul's "bodily presence was weak and contemptible," and therefore, being so small physically, he was unfit to baptize; but when occasion required, when there were no fit believers with him to perform that service, he departed from the rule and baptized. Acts viii. 8, gives the conversion of the Corinthians, thus: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

It were only they who *heard and believed*, amongst the Corinthians, that were baptized; and of course there were no infants in "the house-hold of Stephanas." And again, 1 Cor. xvi. 15, 16: "I beseech you brethren, [ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.] That ye submit yourselves unto such, and to every one that helpeth with us, and laboreth! The house-hold of Stephanas had been immersed by Paul about three years before this date. These babies then, these infants, had grown very fast to become preachers, and to have Paul say to old men and women there, "submit yourselves to such!" Put babies to preaching and ruling.

ACTION OF BAPTISM.

What is it? Sprinkling, pouring or immersion? These are not one but three actions or baptisms. In the English, as all know, they represent three actions, not one. If sprinkling is right, then pouring and immersion are wrong. If pouring is right, then sprinkling and immersion are wrong. And if immersion is right, then both the others are wrong. It cannot be that God commands *one* thing to be done, and allows man *to do any one of three* for that one thing.

It is just so in the Greek, there are three words representing three actions, and not one. These words are *rantidzo* to sprinkle, *ekcheo* to pour, and *baptidzo* to immerse. The first means to sprinkle, and primarily cannot mean anything else. "For of the blood of bulls and goats, and the ashes of a heifer *sprinkling* the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

1 Peter i. 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and *sprinkling* of the blood of Jesus Christ."

Both of these texts embrace the word *rantidzo* or *raino* in its inflections, and cannot mean pouring or immersion. It would not do to say "*pouring* of the blood of Jesus Christ," nor *immersing* the blood of Jesus Christ."

Pure water was never sprinkled on person or thing by divine authority since the world began. Blood and water were sprinkled, or the ashes of a blood red heifer. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you. Heb. ix. 19, 20.

In Acts ii. 17, the word *ekcheo* is used to *pour out* God's Spirit. "And it shall come to pass in the last days, saith God. I will *pour out* my Spirit on all flesh." Did God baptize his Spirit or the people? If *ekcheo* means to baptize, then God's Spirit was baptized and not the people. But the people were baptized with or in the Spirit. The Spirit was *poured out* and the people were *immersed* in it. The miraculous phenomena—the wind, fire and Spirit—"filled all the house where they were sitting. The Spirit was *poured out* and the disciples were *immersed* in it. Here there are two actions—*pouring* and *immersion*. God poured out the Spirit, and the disciples were immersed in it.

Heb. x. 19-23, represents both *sprinkling* and *immersion*: and, if they were both one, they could not represent two distinct actions. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through his vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts *sprinkled* from an evil conscience, and our bodies *washed* with pure water." The one is sprinkling and the other is immersion; because the body could not be *washed* by either sprinkling or pouring.

The word *baptidzo* is the one used for Christian baptism; and all lexicographers, ancient and modern, without any exception, agree that this primarily means to immerse, and cannot mean anything else only by a figure of speech, or in its secondary sense. If I had the time and authors before me to give them all, it could not make the matter stronger. And, indeed, I care not to further pursue this subject here; for, I am convinced that, if a

person believes "the things concerning the kingdom of God and the name of Jesus Christ" as taught in the Book, he will be satisfied with nothing less than immersion in the name of Jesus Christ. To put into the hands of an honest man, even King James' version, a man who had never been worried by *sprinklers and pourers*, and he would not hesitate a moment, could not hesitate a moment, to affirm that *immersion only and alone* is the action of the New Testament. He would be like the Indian who at a meeting had been given the New Testament with the request that he take it home and study it, and come back and obey it. Having come back and having been asked to come into the altar where was a bowl of water to be baptized, he replied, No! If that is baptism you have given me the wrong book!!

Man has no authority to *sprinkle* water upon any one; but God says he will do it, but he does not call it baptism. Ezek. xxxvi. 24, 25: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *There I will sprinkle* clean water upon you, and you shall be clean."

The sprinkling process is commenced too soon, by the wrong persons, and upon the wrong persons. When God restores his people Israel to their own land, He will do the sprinkling, and the restored Jews will be the subjects. Remember the fate of the man not a priest, and without authority, but with the best intentions—to steady the apparently falling ark—he was stricken dead!

Now, if *baptidzo* means to immerse, *ekcheo* to pour, and *rantidzo* to sprinkle, we cannot substitute one for another and make sense. But it is a law of logic that, if they be synonyms, mean the same thing, they may be substituted, used interchangeably and make sense. Let us try this: John i. 53: "Then went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in Jordan." If sprinkling means baptism, then John sprinkled the people in Jordan! To have done this he must have broken them up into small particles, and then sprinkled them in the Jordan! If pouring means baptism, then John must have liquified the people, and so poured them in the Jordan! But if immersion means baptism, then John would only have to plunge the people

in the Jordan. This is easy, natural, and agrees with the facts in the case.

Now, John did not baptize the Jordan, but the people. He did not sprinkle or pour the water of the Jordan upon the people, but he immersed, plunged the people in the Jordan. John could have sprinkled or poured some of the waters of Jordan upon the people; but he could not have sprinkled or poured the people in the Jordan. Therefore, logically, neither sprinkling nor pouring, is baptism.

Baptism is figuratively called a planting. "Planted together in the likeness of his death." It would not do to say that we had planted corn, if we had only sprinkled a little dirt upon it.

Baptism is figuratively called a burial. Col. ii. 2: "Buried with him in baptism." We could not be poured with Christ in baptism; because Christ was not poured but buried. Nor could we be sprinkled with Christ in baptism; because Christ was not sprinkled but buried.

Baptism, immersion, is the "form of doctrine" in which Paul says Christians must be moulded. We cannot be moulded into the doctrine itself, nor obey the doctrine itself. The doctrine is, Christ died for our sins, was buried, and arose again for our justification. The form is, we die to sin, are buried because we are dead to sin, and are raised from the liquid grave "to walk in a new life." No one can prove to me, that he believes that Jesus died, was buried, and arose again, unless he dies to sin, forsakes sin, ceases to do evil and learns to do well, and is buried in water and raised up from it. The death to sin is the death of "the old man," the immersion represents Christ's burial, and being raised out of the water represents the resurrection of Jesus Christ from the dead.

There are then three institutions standing out before the intelligence of the world demonstrating the truth of God's revelation. The passover demonstrates to the Jew and an intelligent world, that the angel of death passed over the blood-sprinkled door posts of the Jews, and slew all of the first born of the Egyptians where there was no sprinkled blood. The loaf broken and wine drank in the church is a standing proof to the intelligent world, that Christ's body was broken and his blood shed for the sins

of the world. And Christian Baptism is a proof both of his death and resurrection. The burial in water represents Christ's burial, and the emergence from the water represents Christ's resurrection from the dead. And if so, how do professed Christians who believe in either sprinkling or pouring, prove that they believe in the resurrection? Acts speak louder and are more convincing than words.

John resorted to places of much water to baptize. John iii. 23: "John baptized in Enon near Salem, because there was much water there." Now, if sprinkling were baptism, a bowl of water would have sufficed, instead of "much water." Or, if pouring, a good sized tub or barrel would have held plenty of water for baptizing.

But to save a sinking cause a subterfuge is resorted to. John, it is affirmed, resorted to places of "much water," "many waters," in order that the mules and asses upon which the people rode might find plenty to drink! But, unhappily for these hard pressed errorists, John was not in the stock business! but he was baptizing "in Enon near Salem, because there was much water there." Therefore scriptural baptism, immersion, requires "much water," "many waters," instead of a bowl full!

Going down into and coming up out of water is necessary to scriptural baptism. No one can be scripturally baptized without getting wet. The preacher who is afraid of getting wet, had better not engage in the business! Or the subject, should prefer a bowl, or the edge of the stream from which water may be dipped, and sprinkled or poured upon him!

But if the preacher, to save a darling theory, or the subject to try to quiet his conscience, resorts to the little childish argument, or the want of all argument, that going down into and coming up out of water means "near by, close at hand, in the neighborhood of," he should remember that the same logic will keep him out of the city, the pearly city of our God! He must go in "through the gates into the city." Close by, near to, in the neighborhood of," will be his death and eternal damnation!

MODE OF BAPTISM.

I am not much interested about the "mode of

baptism." "Mode" of baptism! How many "modes" or ways has baptism? When people do not like to walk in the way, they must take some by-path, some untried way; and, if they do, they must look out to be lost! Some little change may not be thought to be dangerous. To only alter immersion to sprinkling or pouring, is a small affair! The tempter only added a short negative particle—"not"—to God's word, and thereby deceived Eve and brought death to the race!

But I am lingering too long here. As before observed, I am not so much interested about quibbles concerning "the mode of baptism" as I am about "the faith." Give me a subject of "the faith," the gospel faith, of scriptural repentance or reformation, and I have no fears that such an one will be *sprinkled* or *poured* but "*immersed in the name* of Jesus Christ for the remission of sins." It is because we have so many false teachers, so many false doctrines, that we have so many false professors, with a false hope, in a false gospel, and a false life falsely labelled Christianity! If they only believed and obeyed the truth, the truth would make them free indeed. O, for a pure faith, a holy life and the glorious hope!

OBEDIENCE TO CHRIST.

Now, although I have given some features of "the Age to Come," and also of the Eternal Age, still, so far as the believer is concerned, I have only gotten him into the Christ, just started him in the race, which, if run to the end, will take him into the everlasting kingdom. And an entrance into that kingdom is predicated upon a continued, scriptural obedience. Though in the start, I want to distinctly announce that, as faith, repentance and baptism do not save from past sins, but Christ does *in* obedience but *not for it*, so neither do all the Christian duties imposed upon those in Christ take into the kingdom, but Christ *in* obedience. I also wish to affirm, to make it very prominent, that without obedience in Christ, without "a faithful continuance in well doing," in obeying the commandments until death, there is no such thing as salvation in the kingdom of God.

FOOD FOR BABES IN CHRIST.

These must be first fed on "the sincere milk of the

word," or they must die. Intellectual theories and philosophical systems, whether true or false, is not the food upon which babes in Christ thrive and grow. It is just as absurd as to suppose that infants can digest strong meat, and thrive and grow. All such food is the certain death of the child. And intellectual, strong diet, philosophical theories, when fed to babes in Christ will as certainly destroy all holy life, all vivifying and sanctifying influence in the heart and life of the babe in Christ. It is unreasonable to suppose that such can digest and assimilate the food of the "full grown man in Christ,"

Catering to a theory, conversion to a theory, is not conversion to Christ. An entire acceptance of the Divine Word, a child-like study of its teachings, and an implicit obedience to its commandments, not a hunting out of what is pleasing and peculiar in some points only, is the only safe path. "Devils," said Jesus, "believe and tremble." The Divine Teacher all through the Word in his own person, and in that of his divinely authorized ambassadors, keeps prominent before all, that it would be as reasonable to say that the starving, denuded brother or sister may be filled and warmed by a word, as to say that "faith without works can save." Read James' admirable logic, Jas. ii. 14-18. So too, he shows the fallacy of keeping a few more of the pleasing commandments and ignoring others. "For he that said, Do not commit adultery, said also, Do not kill. Now, if thou committest no adultery, yet if thou kill, thou art become a transgressor of the law." And again, "Whosoever shall keep the whole law, and yet offend in *one* point, he is *guilty* of all." That is, no one may select out such commandments as may be pleasing, and reject others which are displeasing, or which he does not see the necessity of keeping, and be saved. If he does this he is guilty of all disobedience.

Now, we will very briefly examine the first things, and further on all things, that meet the believer in Christ Acts ii. 42: "And they [the newly made disciples] continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We do not expect to treat these subjects exhaustively; for, to do so, would swell this little work beyond its intended dimensions. A few words, is all that we can give to any

commandment of the New Testament, or to any practice of the apostles and first Christians.

APOSTLES' DOCTRINE.

What is that? If we do not *know* what it is we cannot continue in it. Nor may we substitute anything for it, a creed, a confession of faith made by "divines" even, and continue in them, and reasonably think that God will take the *substitute* for the original. If a part of the Divine System is to be left to the likes and dislikes of men, why not all? Why did not Jesus say in the commission to his apostles, "Go ye into all the world, and preach *your conception* of the gospel to every creature. He that believeth, that conception and is baptized in any one of these ways, shall be saved; but he that believeth not shall be damned?" Though this was not the commission, yet there are thousands preaching and acting as if it were. God will have no substitute—his original or none.

What then was the apostles' doctrine? John xvii. 8 "For I have given unto them *the words* which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed thou didst send me." Here, then, the very words, the gospel, originated with God, and he gave these same words to the apostles. No substitute in any way.

Gal. iii. 16, 17: "Let *the words* of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever *ye do* in word or deed, *do all in the name* of the Lord Jesus." Hence, "the word of Christ," not of men, was to dwell in the heart of the disciples; and they were to teach nothing, do nothing, only "in the name of Christ," not in their own strength, not in their own wisdom, but "in the name of Jesus Christ." This excluded in doctrine and in practice what they *thought* right, or would answer.

John xv. 3: "Now ye are *clean* through the *word* which I have spoken to you." The words Jesus spake were cleansing words; and these same words, and none others, the apostles were to preach. Men-made words, men-made gospels, are not pure words, are not cleansing gospels.

Mark xiii. 11: "But when they shall lead you, and deliver you up, take no *thought* beforehand, *what* ye shall speak, neither do ye premeditate: but whatever shall be *given you* in that hour, *that speak ye*; for it is not ye that speak, but the Holy Ghost." Now the apostles were not to study; but to be mouth-pieces for the Holy Ghost. And the only way in which we can have those words *now is*, not by inspiration, but the words of the Bible, and that by *study* of that Word. Hence, Timothy, an uninspired man, was to obtain the inspired words by study. Study [the word] to show thyself *approved* unto God."

Luke xxiv. 49: "And, behold, I send the promise of my Father upon you: but tarry in the city of Jerusalem, until ye be *endued* with power from on high." Acts i. 8: "But ye shall receive *power*, *after* that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

To sum up. The words, the gospel, originated in the mind of Deity. He gave those words to his Son, he to the apostles, they to the church, and she to the world. In the descending scale the words originated with God, were given to his Son, then to the apostles, then to evangelists, next to the church, and last of all to the world. In the ascending scale, to the church, to evangelists, to the apostles, to Christ. Whatever then God taught, so did Jesus, so did his disciples, so did the evangelists, and so did the church. And they all taught the gospel of the kingdom as before proved and demonstrated, and need not be repeated here.

FELLOWSHIP.

This no doubt refers to the contribution upon the first day of the week, and according to the apostles' teaching. There were poor brethren to be sustained. There must be some time in which means for that purpose must be sacredly set aside, as well as means to support the gospel, or those who preached it.

Acts vi. 1-7, give an account of the action of the apostles and the brotherhood for the relief of the poor widows. Deacons were chosen and ordained to the work. And in Acts ii. 44, 45, a plan was adopted to meet the exigencies of the time. Believers then were liable to

persecution unto death. So unfeeling and desperate was this persecution, that "the disciples were scattered abroad everywhere except the apostles." Those were the days that tried men's souls, and life and property were jeopardized by a confession of the faith. Christians who had property sold it and gave it to the apostles to distribute unto every man as they had need. But I cannot say more here, as I am not writing on church order, to do which thoroughly would transcend the limits of this little work.

1 Cor. xvi. 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." All the churches of Galatia, and, if these, all other churches were taught that, "upon the first day of the week" they must contribute to the necessities of the saints, and to the gospel in order that it might be pushed forward. There is no giving, no contribution, only "upon the first day of the week" for any purpose whatever. And the only rule is, "as the Lord hath prospered." And, in Acts ii. 42, this "fellowship," this contribution is intimately connected with "the apostles' doctrine," and indeed is one item of it.

It was, 1, "the apostles' doctrine" or the preaching of the word; 2, "the fellowship" or contribution to the Lord's treasury to carry on the Lord's cause, and this to be as the Lord had prospered them; 3, "the breaking of the bread," or partaking of the Lord's supper; and, 4, in "the prayers of the apostles," or in the prayers taught by them. "The apostles doctrine" embraced all these. So that, if it were necessary to preach on "the first day of the week," and this was the custom of the apostles and first preachers, it was necessary to attend to "the fellowship," as that was included in the doctrine. And that church which does not do this "every first day," is not in gospel order, does not obey all the commandments, and is guilty in this particular.

1 Tim. vi. 18, 19: "That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay

hold on eternal life." Paul makes the *distribution* and *communication* of goods to the Lord's poor for the furtherance of the gospel, a *necessity to all* in order "that they may lay hold on eternal life." And as this distribution, this communication, this laying by in store, this fellowship, is a part of the order to be observed "upon the first day of the week," then no church is in gospel order, is not performing her whole duty unless she does this, and may *missentering* into the pearly city, as she does not do *all* the commandments.

Paul as an apostle of Jesus Christ, [and every true Evangelist has the same right], taught that, as to the Corinthians, he had the right to be supported by them; but, in his case, and for a certain purpose, he waives that right. 2 Cor. xii. 14-19: "Behold, the third time I am ready to come to you; and I will *not be burdensome* to you, for I seek *not yours, but you*: for the children ought not to lay up for the parents, but the parents for the children. And I will gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a *gain* of you by any of them I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a *gain* of you? Walked we not in the same spirit? walked we not in the same steps?"

Now, if it were not according to "the apostles' doctrine" that ministers must be supported, that "they that preach the gospel should live of the gospel," why should Paul say that *he* would not be "burdenesome?" Why, if it were not true that the church was to support her ministers, did Paul say "I seek you, and not *your money*?" Why did Paul affirm to the Corinthians that he had not made gain of them by his preaching, if it were not a recognized fact, that "they that preach the gospel should live of the gospel?" I can say and write this boldly, because I never asked, never sought money for preaching, either whilst I belonged to the "Christian Church" or since I have belonged to "the Church of God." No one, therefore, dare say that I write this, because I wish it to be so done unto me. I have occasionally preached at my own expenses for more than

a quarter of a century; and now my days for preaching are about past, as I am getting too old. But I write it because it is God's truth. Preachers cannot live on the wind. They must eat and be clothed, and provide for and lay up something for their families. It is, therefore, contrary to nature, to revelation, to all that we know of God and man, to demand that preachers should labor in the Lord without compensation. Paul, in Cor. ix. 11, puts it thus: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" For a church to demand of an able minister or any minister his time and labor without compensation, is either thoughtless or dishonest. It would be no more so to have a man toil in your harvest fields without compensation. True, if a preacher proposes this himself, then the church may accept it. Still, both the preacher and the church, doing this, do wrong to other preachers whose right it is "to live of the gospel." But I must say this: A man claiming to be a minister, and who imposes himself and services upon a church unsought, has no right to demand or expect compensation.

Paul admits that what he did for the Corinthians would, if done by others, have been a wrong. But he did it for them as a father for his children. 2 Cor. xii. 13: "For what is it wherein ye were *inferior* to other churches, *except* it be that I myself was not *burdensome* to you: *forgive me this wrong.*" Any church not living up to her high privileges as being co-workers in pushing forward the gospel, in supporting the ministry, Paul most emphatically pronounces an "*inferior*" church. Our preachers have done themselves and the church a great wrong, because they have not insisted on this obedience. If we had a sufficient number of able ministers, cut loose from the world, supported by the church, giving themselves "wholly to the ministry of the word," how different would be our position now! And think you that God will hold us guiltless? Brethren, this is either *thoughtlessness*, downright *disobedience* or *hypocrisy*! Which is it? So every member of the body of Christ, excepting the poor supported by the church, must give for that purpose "as God has prospered him,"

and in that way God has pointed out—"upon the first day of the week."

There is no organization, human or divine, which can prosper without means of support. No government could exist without it. Hence laws are enacted for that purpose, taxes are imposed on the people in order to support the public officers. Education would die out if teachers were not supported. Armies would fall to pieces, and our government become the prey of others, if they were not supported. The temperance cause would die out, if its public pleaders were not supported. And is the church the only thing under the heavens that must go without support? It is strange, exceedingly so, that this the best cause in the world, should go unsupported, when God the Eternal gave so much for our salvation, gave the blood and life of his only begotten Son for the race! When God, too, owned us and all that we were, and when we fell, were lost, sold under sin! and when we were "redeemed by the precious blood of Christ!"

Is it, therefore, a great thing, is it any great hardship, nay is it not our greatest blessing, that God should demand of us that we should be co-workers with him in our own salvation, and in the salvation of the race? Nay, it should be counted our glory, our highest honor, that the Eternal has graciously given us the privilege of co-operating with him in the great scheme of salvation! Instead of being urged to this great honor, this grand work, it would be more creditable to us, if we had to be restrained from giving too much, as the Israelites had to be restrained in their gifts for the erection of the tabernacle.

O, brethren and sisters! let not the love of the world, the greed for riches, restrain you from this great duty. Let us count it our greatest honor to be allowed to co-operate with God in the salvation of the world. If God has done so much for us—given the life and precious blood of his Son—may we not count it the highest honor, the greatest privilege, to co-operate with him in our own salvation and that of the world? And, if we do not, may we not expect condemnation in "the Age to Come?"

BREAKING THE LOAF.

This as an institution of the New Testament intended to represent Christ's body broken for sin, as is the wine to represent Christ's blood poured out for sin. John vi. 53, 56: "Then Jesus said unto them, Verily, verily I say unto you, Except you eat of the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." This eating and drinking of course has to be done according to the letter and spirit of the law. We cannot literally eat Christ's flesh and drink his blood; but we can, we must, eat that which represents his broken body, and drink that which represents his shed blood. Luke xxii. 19, 20: "And he took bread, and gave thanks, and broke it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Now, to understand this, we must supply the ellipsis as we would in any other writing. This bread, when broken, represents my body broken for you. This cup represents my blood shed for you.

Now, in this institution they were to continue "steadfastly in breaking bread," at regular stated times, "upon the first day of the week." That this is the Loaf in the Lord's Supper we argue, because it is connected with "the apostles' doctrine," and forms an item of it; and because another eating of bread was done "from house to house," and done "daily," and was disconnected from "the apostles' doctrine." One is in Acts ii. 42, the other in Acts ii. 46. So, though "the breaking of bread" only is named, and not the drinking of wine, still, in accordance with a recognized rule of language, this leading phrase represents a series of action—breaking and eating of bread, and pouring and drinking of wine. The disciples thoroughly understood this matter, as they had been thoroughly enlightened in the matter of the institution before. A writ in law for instance—that is the name of the writ—represents all to be done under that writ. The

one—the Lord's Supper in Acts ii. 42—was to be partaken of when "the disciples came together to break bread," and as part of "the apostles' doctrine;" the other, in Acts ii. 46, was a common meal, to be eaten "from house to house" in their persecuted and scattered condition when they had all things in common.

This institution was observed only "upon the first day of the week," the common eating was "daily from house to house." Acts xx. 7: "And upon the first day of the week, when the disciples came together to break bread." This breaking of bread could only be done, "when the disciples came *together*" for that purpose; the common meal was partaken of "from house to house," in their separate condition, and *daily*.

If both these texts—Acts ii. 42, and Acts ii. 46—represent the same thing, then the apostles taught that the disciples must continue "steadfastly" "in breaking of bread;" and, for fear that they could not eat enough in this way, they must "daily" break bread and eat "from house to house!" Did the apostles teach the disciples the art of cooking and eating? or did they teach them *how* and *when* to take the Lord's Supper? In any other book, and by men of sense, the first would be understood as a stated, fixed meal, and commemorative of a certain event, and the other as a common meal to satiate hunger.

In 1 Cor. x. 16 the whole institution is named. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Here is a plain, an emphatic statement of the design. And there is another emphatic statement that this is to be done "upon the first day of the week." It needs no other. If we cannot believe God when he speaks but once, we could not believe him if he were to repeat it a thousand times.

Besides, Paul was one who partook with the disciples at Troas, and he would not countenance a wrong about this solemn institution, either in himself or others. If we are to believe this narrative at all we must believe that Paul and his brethren at Troas partook of the Lord's Supper in the day time, "upon the first day of the week," and not, at midnight, or early next day. The declaration is, That "upon the *first day* of the week" "the disciples

came together to break bread." Now, if they came "together" to do a certain thing on "the first day," and did it *after midnight*, or on any other day, they did *not* do what they "came together" to do. What the apostles did there concerning the Lord's Supper, was done according to the teachings of the Lord.

They "came together" to do a certain thing "upon the first day." Who dare assert that they did not do that thing? And who dare assert that, because the narrative asserts that Paul "continued his speech until midnight," and that after this he restored Entychus to life, and still after this Paul "had broken bread, and eaten, and talked a long while, even till break of day," "the disciples, with Paul, did not partake of the Lord's Supper "upon the first day of the week?"

But some affirm that the Lord's Supper was partaken of early next morning. This is a slur upon the record, and gives it a plump denial. I should think it rather dangerous to play with "the two-edged sword." Now, what are the *facts* in this case. These: 1. The disciples met "to break bread" "upon the first day of the week;" 2. They did so break bread, or the record is *false*; 3. Paul intending to leave them on the morrow, after having broken bread with them, continued his discourse to them until midnight; 4. After restoring Entychus to life, *he broke bread and eat, "and talked a long while, even till break of day."*

If the record is true, not a soul did any eating at this time, but he that did the talking, he that broke bread. He alone needed this refreshment. He had labored all night, was hungry, was about to start upon his journey, and needed this sustenance. His brethren were at home, had eaten their regular meals, and could eat their regular breakfast at home. Paul could not. The disciples prepared this meal *for Paul*. He, therefore, broke bread and did eat, long after midnight, just at break of day on *the second day* of the week. So there is nothing strange in this record, nothing that conflicts with his partaking of, with the disciples, the Lord's Supper "upon the first day of the week."

But whatever Paul did at Troas as a part of "the apostles' doctrine," Paul did everywhere. 1 Cor. iv. 17:

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of *my ways* which be in Christ, *as I teach everywhere in every church.*" Now, if Paul taught at Troas that disciples must break bread "upon the first day of the week," he taught the same thing *everywhere*. And, if Paul as one of the apostles did, so did all the apostles do the same thing. Therefore, the matter is forever scripturally settled. This, then, is one of the things for a disciple of Jesus Christ to do, or he has no promise of entering "in through the gates into the city."

PRAYER.

This is one of the acts associated with the "apostles' doctrine," and without which no child of God can run the race unto the end, and be admitted into the kingdom. No one will dare deny this in regard to "closet prayer." And I think, no one can do so, scripturally and successfully as regards public prayer. "The apostles' doctrine" was to be public, to convert sinners; and prayer was one item of their doctrine. If the preaching was to be public, so was the "fellowship," so was "the breaking of bread," and so were the *prayers*.

That there is private prayer, secret prayer, to be made by every disciple, and without which no one can be a disciple, I believe. Jesus taught it, and it must therefore be right. Mat. vi. 5, 6: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corner of the streets, that they may be *seen of men*. Verily I say unto you they *have* their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*, for *they think* they shall be heard for their much speaking."

Now, does any man in his senses suppose that this prohibits any and all prayer, excepting secret? If so, Jesus violated his own rule; for he prayed in public. At the grave of Lazarus where both good and bad congregated, he said, John xi. 41, 42: "Father I thank thee that thou

hast heard me. And I know thou hearest me always: but because of the people which stand by I said it, *that they may believe* that thou hast sent me." Now, if Jesus prayed that the people "*might believe*," can any one give any good reason why his disciples may not pray *for the same thing*?

David, Daniel, Solomon, all prayed publically—Daniel in the face of an edict of death from the king. Prayer is an item of public worship, as much so as preaching, as the fellowship, as the Lord's Supper. Jesus in the very pangs of death prayed in public and before the worst of sinners: "Father forgive them; for they know not what they do." Prayer in the church, in public, in families, in private, prayer everywhere, is taught in the Bible.

True, Paul and other apostles did not pray before their judges when put on trial for their faith; for they were not asked to pray, but to make their defence. But prayer, or giving thanks, which is part of prayer, was had by Paul before a whole ship-full of passengers, and almost all unbelievers. Darkness had for days hovered over their doomed ship; and when "all hope had fled" of their safety, and after having given up eating because they thought they were lost; Paul prayed, gave thanks to God in their presence, and ate and persuaded them to eat. If it were right then and there, it is right at all times, and everywhere, where disciples are not hindered by law from it.

So taught Paul, and so he acted. To Timothy he directs: "I exhort therefore, that first of all, supplications, prayer and intercessions be made for all men." Now, if it were right for prayers to be made for all men, sinners as well as others, it were equally right for prayers to be made in the presence of sinners, else they could not know that they were prayed for. And again, 1 Tim. ii. 8: "I will therefore that men *pray everywhere*, lifting up holy hands, without wrath and doubting." Now, if prayer may be made "for all men" and "everywhere," it is surely right to pray before preaching, to pray in our families, and for everything needed which God has promised. No limit to time or place. All that God required, all that the apostles taught was, That these prayers be

sincere, not hypocritical, and for what the disciples needed, and for what God, in his word, has promised.

It is to be regretted that any teach that prayer should not be made *everywhere*, before and for men, and in accordance to God's will. If we cannot pray before and for sinners, we should not preach to them. If we are not to pray to God for all needed blessings, and to thank him for them, then should we not expect them? Strange that Christians should argue against prayer, dissuade from it only in their own little meetings! And even then they cannot expect that all are Christians. Sinners ever have attended the meetings of the saints and ever will. Must we exclude them from our prayers? How may they know that we do pray for them, unless they hear us? And are we not commanded to pray for our enemies, and for them that despitefully use us? Fear not, brethren, that you may pray too much; only fear that you may not pray enough, or that you only "pray to be seen of men." "Pray without ceasing, and in everything give thanks."

WATCH AND PRAY.

Living in a world of sin, surrounded by temptations, trials, sufferings and privations; we must ever be on the watch or we shall fall. Mat. xxvi. 41: "*Watch and pray*, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." The Savior said this of himself. If he could say that, who was "holy, harmless and undefiled, and separate from sinners" while in the flesh, while subject to the great trouble about to come upon him, with death, how much more can mortal man? No wonder that he is commanded to "watch and pray." Jesus could say, in view of his great trouble, of the mighty baptism of sufferings which he was to undergo, while great drops of sweat as of blood trickled down his holy face, and in his upbraiding of Peter, "What, could ye not *watch* with me one hour?"

But the commandment to mortal man is, "Watch and pray." Man must watch because he is sinful, is in the flesh, and may easily be "drawn away and enticed." Mark xiii. 33-37: "Take ye heed, *watch* and pray: for ye know not when the time is, For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and

commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto *all, watch.*"

The second coming of Christ was always the central idea of Christianity. Christians were always warned to be ready for that event; and to make them *watchful*, to keep them awake and doing, that event has never been made certain as to the time. "*Watch and pray,*" for ye do not know the time. Always be looking for it—"watch" continually. Even if it comes not in our life-time, we must "watch and pray," or, when it does come, we will not be ready. As we are at death, so will the judgment find us. It stands us in hand then, to "watch and pray."

1 Cor. xvi. 13: "Watch ye, stand fast in the faith, quit you like men, be strong." 2 Tim. iv. 3-5: "For the time will come when they will not endure *sound doctrine*; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall *turn away* their ears from the truth, and shall be turned unto *fables*. But *watch* thou in all things."

Paul commands to "*watch*" in order that we "stand fast in the truth," to acquit ourselves "like men"—strong men in the Lord. And, in view of the great apostasy, when men will not endure "*sound doctrine*," but, being full of "lusts," will hire teachers at great salaries to turn the gospel "into fables," he commands the disciples to "*watch.*" That time is now upon us. Death, rewards and punishments, "eternal life" and "everlasting destruction," are wrought up into pleasing fancies and "old wives' fables." Jesus says, Rev. iii. 3: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not *watch*, I will come on thee as a thief, and thou shalt not know what hour I come upon thee." If the Christian is not always upon the "*watch*," he is liable to fall; and Jesus affirms that he will fall, will be unguarded, and as those in sleep be robbed. So Christians without watching and praying shall lose their reward.

OWE NO ONE.

As a church and nation we are insolvents and bankrupts. High up as preachers and official members, we are bankrupts. A bankrupt and liar a Christian! This is a contradiction in terms. Bankrupts have went in debt, some largely and others upon a smaller scale, with solemn promises to pay. The larger the swindler, the deeper these get in debt and never pay, the greater the man! If upon a very small scale he fails, he is considered a scoundrel, is harrassed by officers and denounced as a scoundrel. But if he break up with millions, owing everybody, especially the widow and the orphan, he is considered shrewd, honorable, is lionized and feted!!

Is it too hard to call bankrupts liars? By no means. They promise to pay, but do not. What is that but lying? And it is said, "no liar" shall have any place in "the kingdom of Christ and of God."

"But an honest man may have bad luck, get in debt, and never be able to pay." I grant such a possibility with an honest man, but with the Christian, never! A Christian has no right to make such promises. He does not know that he will live to pay his promises. He has no promise of to-morrow. Now, after becoming a Christian, if the church were right, he need never go in debt. If needy, hungry, naked, sick, the church is bound to help, feed, clothe and minister unto him. If not a Christian, but makes a cloak of Christianity, the church must expel him. The church of Christ keep within her portals the liar, the swindler! Heavens what a sorry picture for the church of Christ! A Christian's word should be as good as a bond and approved security.

Therefore Christians must owe nothing but "*love.*" Here they have the greatest liberty for the largest indebtedness. To love is to be God-like. "God so loved the world," when paupers, slaves to sin and death, "that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." "Love," says an apostle, "is the fulfilling of the law." And again, "Love hides a multitude of sins." "God is love; and he that dwelleth in love dwelleth in God, and God in him." He that saith he is in the light, and *hateth* his brother, is in darkness even until now. He that

loveth his brother abideth in the light, and there is none occasion of stumbling in him."

The whole brotherhood is of God, belong to the one family, and all have the same interests, the same inheritance. "God is love." That love flows through the whole family. And here the commandment meets all: "Be ye kindly affectionate one toward another." And "when one member suffers, all the members suffer with it. And when one member rejoices, all the members rejoice with it." Commandment and precedent are piled on top of one another heaven-high, showing that love is the Alpha, and Omega, the beginning and the end, the first and the last of Christian duties and Christian character, whereas hate is the gist of diabolism and every evil work. "He that *hateth* his brother," it is asserted, "is a murderer!"

"Do unto all as you would have them do unto you," is another heaven-born commandment. There need be no mistake here. Whatever, under the circumstances and surroundings of your brother and self, reversing the circumstances and surroundings, you would have him do unto you, "do you even the same unto him," is the law of the Lord. Would you have your brother tattle about you? Then do not breathe slander against him. Would you have him aid you in distress? Do you even so to him, and take no *advantage* of him, because you *can*. Would you have him visit and aid you in sickness, then do the same to him. Would you have him make peace between you and your neighbor when at enmity? Then do the same for him, and not try to widen the breach as is too often the case. Would you have him reconcile you and your wife, if unhappily you were angry and opposed to each other? Then do the same to him, rather than try to widen the breach as is too often the case. And so with all the ramifications and relations of life. "Love thy neighbor as thyself." This bridges over every duty of man to man.

HOLINESS.

Christianity teaches holiness, without which "no man shall see the Lord;" "that the blood of Jesus Christ cleanses from all sin;" that if a Christian "man sin, he has an Advocate with the Father, Jesus Christ, the

righteous one;" that "if we are faithful to confess our sins, he is faithful and just to forgive" them; that "blessed are they that *do* his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

HUMBLENESS.

Humbleness of mind, too, is an absolute condition of Christianity. An egotistical, haughty character cannot be a Christian. Mat. xviii. 4-6: "Whosoever therefore shall *humble* himself as this little child, the same is the greatest in the kingdom of heaven." "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Jesus places a little child before his disciples as a fit illustration of humbleness. A little child is dependent upon its parents for everything which it needs, and is sustained by them, and all its wants supplied. So with the Christian, if humble, if he goes to God with implicit faith, and asks him for all that he needs, and which he cannot do for himself, God will willingly supply all his needs.

No Christian, then, must be arrogant, offensive, domineering in any way to the least ones of his fellow-disciples. He cannot be, and be a Christian. He must not think himself any better, of any more consequence than any of his brethren, because he may have a little more of this world's goods, or more intelligence, or better advantages than his fellow-disciples. The same God loves both, the same Savior died equally for both, the same riches of grace are equally expended upon both—exactly the same, not more upon one than upon the other.

"Humble yourselves in the sight of God, and he shall lift you up." Amid all the scenes of this chequered life—its wealth, its honors, its darkness, poverty and disgrace—none can save but the Lord our God. "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you." In this life of sin and death, and in the race for a better life, an eternal life, the Christian must be "*humble*." He is dependent upon God for all goods of this life, and for the glorious life to come. He has no existence, no wealth, no honor, no joys, no

anything, only as given him in and through Christ. These were all lost in Adam, and must be regained in Christ. There is nothing in life, when rightly viewed, that should make any one proud, haughty, arrogant. He is nothing but dust and ashes, mortal, corruptible; and to attain to eternal life, incorruptibility, he must be humble here. Christians must fraternize with each other here upon an equality, must both give and receive from one another, and be dependent upon God for all his mercies, humbling themselves and taking refuge in him who is "the way, the truth, and the life," and so be redeemed from death and corruptibility, and make immortal and incorruptible!

PURE RELIGION.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." This is pure and undefiled, all else is impure, counterfeit. That there are religious having "a form of godliness," but lifeless, powerless, whose professors pay no attention to the "orphans and widows," unless to squeeze the last dime from them, or to make them servants, is a fact patent to all. Such religionists have the finest church houses, whose spires reach to heaven, with gorgeous pews, artistic pulpits, gold-clasped Bibles and prayer books, haughty and aristocratic members, a fashionable and flowery ministry, and expend more in decking out themselves and churches in one year, than was expended upon Christ and his apostles during their whole lives, and for the proclamation of the gospel during a whole century! These are they who affect to be very pious, grandly religious upon theories and systems, whose preachers are called "doctors of divinity," and who "for pretence make long prayers," and who suffer ignorance, filth and degradation to abound all around them, and who are powerless to save, if they wished to, because these poor, degraded wretches cannot enter their fine houses, and, if they could, would not be benefitted by their "fables" of "immortal-soulism," or "endless misery," though finely wrought in flowery rhetoric! Many, too, of these rich members, grind the face of the poor while they live, and, at death, will princely fortunes to some church or society, so as to have their names blazoned forth in the papers as

the greatest of benefactors! They thus attempt to cheat God in life, and elude the devil and the endless misery in which they believe!

The great judgment day and scenes will disclose to a wondering world the rottenness, the hypocrisy and professional scoundrelisms of both, preachers and members, who have "stolen the livery of heaven to serve the devil in!"

SPOTS.

As regards these spots professors have rubbed them out, or bridged them over, so that none, or but few, keep themselves "unspotted from the world." There is but little difference between church and world, only perhaps in out-breaking oaths, swinish drunkenness, or in some of the more tabooed sins. Christians can vote and associate with some of the vilest scoundrels during a political campaign, preachers even can make speeches for candidates, and associate with the devil's own—aye, and become candidates themselves, and resort to all the trickery of political scoundrelism in order to be elected to an office under the devil's government!

Disciples are commanded to come out from the world, to have "no fellowship with the unfruitful work of darkness; and yet, in politics, in social life, in everything, everywhere, preachers, lay-members, one and all, are scrambling for office, spotting themselves all over to be recognized in some worldly institution, some worldly club or society, in some aristocratic phases of social life. They will do anything, everything to be recognized as part of the upper crust of society, to be feted, fawned upon by a worldly, rotten brotherhood, they will do anything, sell their Lord and his cause for less than fifteen dollars!

The devil is spotting ministers and members all over by persuading them that they can do more good to the cause of morals, of respectability, to reform drunkards, to aid widows and orphans, by taking distinct membership with these worldly societies, than by working through the only divinely recognized plan—the gospel and church, and working with God's approbation and supporting grace, and by living in and for Christ and depending upon him for success "in every good word and work!" Think ye, that God and Christ will sanction such mistaken zeal, or

turbid waters at the fountain, and the stream becomes pure—a pure and holy life follow.

If church members have not been thus slain, then are they not disciples of Christ, members of the church of God; and their remissness of duty, lack of conversion, and a holy life, should no more be ascribed to the weakness of the gospel, to its inefficiency, than should we ascribe the back-slidings of the drunkard, his wallowing in the filth and mire of drunkenness of the blue or red-ribbon man to the inefficiency of the grand cause of temperance. Hundreds and thousands who have fallen, who have donned the ribbon, even many of their best speakers have fallen and rolled in the mud of debauch; and yet they have the temerity to ask Christians to abandon the church, so far as temperance is concerned, and come and work with them in their efforts to save the drunkard! Such bold and daring assumption, is blasphemy of the worst kind. Let me work in God's cause, with God's weapons, with the whole armor of God, the grace of Christ, the aid of the Spirit, the hope of immortality, with all the munitions of the eternal world, and the world and half-converted Christians, may use their little pop-guns and fire-crackers to their heart's content!

To keep unspotted from the world, more than cessation from drunkenness is demanded. *This is*, of course; but every "spot" must be blotted out: unbelief of a wicked and abandoned heart, lying, swearing, stealing, fraud of every kind, gambling, lewdness and debauchery of every sort—not one thing in all the long, dark list of sin must be retained—all must be abandoned at once and forever; and, to do this, the whole armor of God must be employed, the efficiency of the gospel invoked, in order that these "spots" may never blur or soil our life and character again.

We cannot follow the Christian through all of his duties in the divine race, which, if scripturally run unto the end, would land him in the kingdom of Christ and of God, incorruptible, undying. But we will finish our little work upon the grand and glorious work of Christianity by quoting and commenting upon Peter's description of it, 1 Peter i. 5-11: "And besides this, giving all diligence, *add* to your faith

"VIRTUE."

This is the first addition to be made to the faith in order to go on to perfection, and finally be inducted into the kingdom. He is now in Christ, in his church, has just entered the race for immortality. Webster defines the word to be "moral goodness; the practice of moral duties and the abstaining from vice; acting power, something efficacious." It is the principle through which the disciple acquires power with God, and over man. Being often at the throne of grace, often asking for those things which "help in every time of need," he assimilates in some degree to the character and power of God; and is thus enabled "to run the race set before him, looking unto Jesus the Author and Finisher of his faith"—and acquires boldness and effectiveness to push forward the doctrine of the cross, and to be effective as well as aggressive in the divine work.

"KNOWLEDGE."

This is the second item of *addition* in the divine race. This knowledge acquaints him with all the principles of the great scheme of salvation, and its duties imposed upon him in the race for immortality and eternal life. To have this knowledge he must *study* the Word, contemplate this scheme in all its parts, and as a whole. With this knowledge he can render his faith effective, a power in the land, both for his own good and the good of others. The more he studies, the more he is able to do in this grand, this noble work.

"TEMPERANCE."

This is not only moderation in the indulgence of the passions and appetites which may be lawfully used, but an entire abandonment of everything wrong in itself. That is, for one thing among many others, it prohibits the entire use of strong drinks as a beverage. These were prohibited under the law to all the priests of God; and as all Christians are now priests to a certain degree, in offering the fruit of their lips and life to God, they are prohibited their use.

That it is fair and scriptural to concede that pure wine was allowed by Christ; that by a miracle he made such wine at and for a wedding; that he himself drank this kind of wine, and allowed others to drink it; that he

consecrated wine for the use of his supper; we concede at once and for all. No man dare deny this, and whoever does, instead of doing the cause of temperance a favor, a good, does it an injury. Throws contempt upon the Savior, his work and cause. That Paul, too, as a physician, prescribed "a little wine" for his son Timothy whose stomach was diseased, is also true; and in no just manner interferes with the cause of temperance. And that physicians, too, who have the health and life of community in charge, may prescribe it, have a perfect, a legal and moral right to do so, is also conceded, and that without any detriment to the cause of temperance. And he that denies them that right, or that society that does, or that incorporated town or city that does, only shows his ignorance, or their ignorance and prejudice, and all such extremes and folly only prove harmful to the cause of true temperance. That many physicians drink it themselves when not needed, making of themselves beasts and not men; that many prescribe it also when something else would be better, or where nothing as medicine is absolutely needed; I am frank to concede.

But, with these exceptions of their legitimate uses, all true disciples, not only teach total abstinence from intoxicating liquors, but practice it in their persons; because abstinence in all things unlawful is a "fruit of the Spirit." So the churches of God in Christ everywhere, are in part, or should be in part, temperance societies, and may fulminate the strongest arguments and most terrible denunciations against drunkards, even to damnation and exclusion from the kingdom of God.

"PATIENCE."

Without this grace in some good degree no one can be a Christian, no one can be saved. Heb. x. 36: "For ye have need of *patience*, that, after ye have done the will of God, ye *might* receive the promise." Without this patience, the will of God cannot be done; and hence no promise of eternal life to be enjoyed. The Savior in Luke xx. 19, commands his disciples that, "in your *patience* possess your souls." Again, Paul in Heb. vi. 10, commands "that ye be not slothful, but followers of them who through faith and *patience* inherit the promises."

Jas. i. 2-4: "My brethren count it all joy when ye

fall into divers temptations; knowing this that the trying of your faith worketh *patience*; but let patience have her perfect work, that ye may be perfect, wanting in nothing." No trial no patience, no patience no eternal life. "Ye have heard of the *patience* of Job, and have seen the end of our Lord; that the Lord is very pitiful." Job was introduced here as the greatest representative of patience of all men, and that patience to endure, to suffer, was very marked; but the Lord was pre-eminently patient. He endured the contradiction of sinners without a murmur; when reviled he murmured not, when derided, spit upon, indignantly treated, cruelly tormented, he endured all patiently, and therefore the crown and kingdom are his. And Christians must endure things patiently, that the crown, the immortal life, and the eternal joys may be theirs.

"GODLINESS."

This is an *addition* which is very essential. It is to be God-like. As God loved the world in its sin and rebellion, even so the Scriptures command that Christians love their enemies, pray for them that persecute them, and scornfully use them. In one word, Godliness or Godlikeness is to imitate God in all his imitable characteristics. It is not expected, it is not taught, that poor sinful, mortal man can be God-like in every particular. But there are many ways in which Christians may be God-like. There always have been poor and oppressed ones, the fatherless and the widows, and others, who have needed, and who will need to the end of time, charity and help. To be God-like, then, or like God, we must aid, help succor these.

God sacrificed his Son for the lost, ruined, poor, undone. We must also sacrifice our time and means, so far as is necessary, to aid and save the poor, distressed and miserable of the land. The poor we always have with us. These are allowed to be in all communities in order to test the loyalty of the disciples. Among the brethren and sisters, succor, relief, help must be had; and we are commanded to do good unto all men so far as in us lies. There is not a relation in life, no position in society, but what the Christian may develop and exhibit God-like qualities. He may, he can, he must, help and aid the sick

and afflicted, the fatherless and widows in poverty and distress; or he cannot be God-like: and, if he is not, the gates of the glorified city will not fly open for his entrance and habitation.

“BROTHERLY KINDNESS.”

This divine principle cannot be exercised by the sinner, but must be by the disciple. The commandment is, Eph. iv. 22: “And be ye kind to one another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Our kindness must be like God’s—unfathomable, and without expectation of pay or reward. And it must also extend to sinners: “But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Highest; for he is kind unto the unthankful and the evil.” Luke vi. 35.

This commandment is not according to perverted nature; to “love one’s enemies, to do good, to lend,” to aid without expectation of reward; but is according to the Word and restored humanity. So our holy religion demands “brotherly kindness” to the brotherhood, and peace and good will to all men, even our enemies.

“CHARITY.”

This is love, and the very “bond of perfectness.” God loved the world, the race, even when sinners, opposed to him, and gave up his Son, the richest gift of heaven, to save his enemies. Charity, love, is the grand, the glorious principle of heaven and of God. It is the golden chain fastened to the throne of God and encircling the world. There is nothing in heaven above, in the earth beneath it, nothing in all the dominions of God that excels or equals charity. Unless this charity permeates man, sets on fire with holy zeal the Christian’s heart, and works in him and through him in the church and the world, the professor is not a possessor. It is the tie that binds together two worlds—heaven and earth—and reaches down to the lowest depths of darkness and degradation and death, and lifts up to holiness, to life eternal in the kingdom of God!

But all these clusters of Christian graces, all these flowers indigenous to heaven, all this rounded out and lovely character of Christian perfection, must be in, and

abound in the disciple; he must be alive, work, run the whole Christian race unto the end, his whole sinful nature must be changed and assimilated to that of Christ, or there is no eternal salvation for him. Thus living, working and doing the commandments of God, putting on the whole armor of God, he will be fruitful in knowledge, power, good works, and in the resurrection, he shall have “an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.”

Christian reader, there is but one way for you: *Christ* is “the Way, the Truth, and the Life.” No uninspired man however learned, however pious, has any right, any authority, to direct you in the way: he can only call your attention to that way already marked out in the Divine Word, whose paths and guide-posts are sprinkled by the blood of Christ, and urge you to walk in it. If therefore, I have been so happy in the points presented and arguments made, to present only the doctrine and commandments of the Book, I ask, I insist, that you believe in the doctrine, and “do the commandments, that you may have right to the Tree of Life, and enter in through the gates into the city of God.” Compare this with the Book; analyze, criticise thoroughly and rigidly, and, if in accordance with that Word which is to judge us in the last day, receive it, and aid me in circulation of this little work; but if not, throw it to the moles and bats, consign it to oblivion.

To the unconverted reader, What do you say? Have you diligently and unprejudicedly followed me through all the points of doctrine presented, and all the commandments urged? Have I not demonstrated from the Bible that there is an “Age to Come,” and shown what it shall be? The resurrection of the just dead and the change of the living just, their association with Christ in his reign, the re-settlement of the living Jews in that land promised to Abraham, to Isaac and all the faithful, and the proclamation of the everlasting gospel during “the ages of the ages,” and the great and almost universal salvation that is to follow? Have I not demonstrated from God’s Word, that there is no inherent immortality in man, and, if you would live for ever, you must put on Christ and walk in him? Have I not even shown from those Scriptures generally appealed to in order to prove

inherent immortality, living in the body and out of the body, that they prove the contrary? Have I not demonstrated that, in the end of Christ's reign of a thousand years, there is to be a general resurrection of the dead, both of the just and unjust, and that the wicked are to be "cast into the lake of fire and brimstone, which is the second death?" And that, when "the ages of the ages" are merged into the everlasting age, sin and wickedness, death and the devil are to be destroyed, and that forever and forever afterwards nothing but righteousness and peace, immortal life and unsullied joys shall cover God's restored earth as the waters cover the mighty deep?

Have I not demonstrated that, in this age of election and preparation, that the gospel of Jesus Christ, the glad tidings of the kingdom of God, is that which produces faith, repentance, baptism, the forgiveness of sins, and the hope of immortality and eternal life?

And have I not demonstrated, without a reasonable doubt, that, after putting on the Christ, there are duties to be observed, additions to be made, a character worthy of eternal life to be formed and maintained unto the end, or there is no eternal salvation for any in the everlasting kingdom? Will you then not believe, repent and be immersed, in order to enter the race for immortality and eternal life? Are there not sufficient incentives in the gospel—the pardon of your sin, the hope of a resurrection from the dead and immortality and eternal life in the kingdom of God—to move you into obedience? To do so, would be the grandest beginning of any work upon which you have ever entered. And, carried out faithfully to the end, it will be all that is embraced in immortality and eternal life in the Paradise of God. May God in his infinite wisdom and mercy aid you to act now for the immortal crown!