

CONTENDING

FOR THE

FAITH

Being

*A compilation of articles that have been
published before, most of them in the
Gospel Advocate, together with some new
matter*

By

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"BREWER'S SERMONS," "THE MODEL CHURCH," "THE
BREWER-LINDSEY DEBATE," "THE IMMORTALITY OF THE
SOUL," "COMMUNISM AND THE FOUR HORSEMEN," ETC.

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G. C. BREWER



MRS. G. C. BREWER

*As they looked when most **OF** these articles were
being written.*

DEDICATION

To

Mary Hall Brewer, my wife, who for thirty years has shared in all my toil and trouble, my joys and sorrows; and who, although she is not "bookish" herself and often reproaches me for giving more attention and love to books than I do to people, has endured me while I have engaged in constant reading, research, and writing;

And to our daughter, Elizabeth Brewer Mason, and to our son-in-law, Perry Mason, and to our grandson, Perry Mason, II, whose lives I pray may be blest by this book long after we are gone; I lovingly dedicate this labor of my hands.

THE AUTHOR.

A PRAYER

"That I May Finish My Course"

Father, grant ere set of sun
That I may see my task well done;
Something attempted—let it be
A finished work, Dear Lord, for thee.
At dawn I looked upon my field
And dreamed of harvest's golden yield;
I set my hand, Lord, to the plow,
Nor have I yet turned back, but now,
I pray thee strength and wisdom send
To carry on unto the end.
Through winter snow, and summer heat,
I've walked thy way with willing feet.
I've cleared thy land of brush and weed
And plowed the soil and sowed the seed,
And felt the joy of those who know
The seed they sow will live and grow.
But other fields are waste and bare,
And I would fain go labor there:
Give me strength, O Lord, and years,
To work with joy and even with tears.
That other workers may be won,
To take the task when mine is done.
And grant me ere the darkness close
To earn a share in that repose
That waits for those who spend their days,
In *faith* and *prayer* and *work* and *praise*—
The joy of harvest, full, complete
Sheaves to lay, Lord, at thy feet.

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PREFACE

In presenting this volume to the public the author makes no apology, for he holds the strong conviction that he has taught the truth upon the questions discussed and he has never yet apologized for any truth. The articles here compiled were written in response to questions or requests. They were called forth by a demand and as the demand for the truth on these subjects still exists the articles are still timely: as truth is eternal these lessons will not go out of date. This is the author's conviction. If it seems like a boast to any reader, he begs that reader to take note of the fact that he claims nothing for the quality of the writing or for the strength of reasoning herein displayed. Nor does he imagine that the book will show any evidence of scholarship. He simply and humbly believes that the truth of God has been plainly presented on the various themes, and in that confidence he offers the book to his fellow men.

All the questions and requests that called forth these articles did not come directly to the author—though many of them did. Some of them came into the *Gospel Advocate* office and were by the editor turned over to the author with the request that he answer them. In some cases this will be seen from the reading of these articles, as they are printed here just as they first appeared in the *Gospel Advocate*. This was true of the discussion with a Catholic and also of the questions about organizations. At the time these were published there was much questioning and some controversy about schools and orphan homes and suchlike institutions—and especially about churches as such contributing to these institutions. These questions had been presented at the panel discussions at various lectureships or preachers' meetings. They had been published in several religious journals, and the boast or complaint was made that no one had undertaken to answer them. The editor of the *Gospel Advocate* sent the questions to the author with the request that he "attend to the gentlemen." But he warned that we might expect a fight and cautioned that the author take only safe positions and make them strong. (At that time the editor was not in complete agreement with the author on all these points, but when the series was sent into the office the editor wrote the author that he wanted to be his first convert.) Having received this warning and knowing the possibility of a many-sided controversy, the author completed the series and submitted or read them to a number of representative brethren for their approval or criticism before they were given to the public. Especially did he consult the brethren who are connected with the schools. When the articles

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appeared no challenge came from any direction and the agitation was hushed, for the time at least. It was suggested to the author when this book was first proposed that he publish a photostatic copy of some of the letters endorsing these articles in this book, but he does not wish to take advantage of anyone, and if any brother wishes to talk two ways he will have enough to answer for without any accusations from this book. The articles must stand on their own merit. The author is still ready to defend any position taken. He does not, however, expect to have a controversy with everyone who may criticize him or differ from him on minor or nonessential points. He rather invites such criticisms. He does not claim perfection in anything, but he sincerely believes he is right in any position he takes; otherwise he would not take it.

There are only two questions discussed in this book on which there is much likelihood of differences of opinion among the brethren. They are: *Organizations* and the *Beginning of the Lord's Day*. These touch the practices of the brethren today, but they will probably not bring about any change. People are so bound by custom that they will not change even when they are shown that the custom is wrong, and there are always men who will rush to the defense of anything "*we do*." At any rate what the author has written he has written and he is willing for his brethren to deal with it as they deem proper.

At the time that most of these articles were appearing in the *Gospel Advocate* the author was editor of a department known as "Topics for Thought" and many of these were published in that department. Some, however, that are in this book were published on the editorial page. This is true of some of the series dealing with organizations and it is true of all those on *Denominational Baptism*.

In order that the reader may note any changes in the author's style and especially mark his continued fight for the faith, he gives under Fugitive Pieces an article criticizing a professor in the University of Chicago which was first published in 1911, and immediately following is an article dealing with something that issued from the University of Chicago Press which was published this year—1941. Thirty years between them. These articles are titled, "The Criterion of Life and Religion" and "Illustration and Perversion," respectively.

Much of this book is, of course, controversial and at times the style may be sharp and the language harsh. That has ever been one of the author's weaknesses. He has long known it and has often confessed it. He does not apologize

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for being a controversialist, but he does desire and pray "to be gentle, showing all meekness toward all men." His nature and his ideal have always been at war on this point, and the reader must not be surprised at seeing him fall short.

He must declare, however, that he has no ill feeling for any man with whom he clashes in these articles—Catholic, Christian Scientist, Methodist, Baptist, atheist, agnostic, modernist, or sensualist. As he is an uncompromising opponent of their views and doctrines, he nevertheless protests that he is their friend personally and that he would delight to do them good.

As the author has written every line that goes into the make-up of this book—except what is quoted and credited in the body of the articles—there is no room for acknowledgments on that score, but he humbly and gratefully acknowledges his indebtedness to many men and many books for all he knows on any subject he has discussed. His brother, Charles R. Brewer of David Lipscomb College, so changed and improved the poem that stands as a prayer in the front of this book that he should be called its author. The author wrote a poem on this same idea of plowing a field, but his brother said the metre was not good and proceeded to *write over it* until he had really written it over. So here goes the credit to him. Just how bad the author's poetry is may be seen from the samples given under "Desultory Descanting."

May our heavenly Father abundantly bless everyone who is either opposed or approved in this book.

And may his richest benedictions rest upon every reader of these pages.

This is the fervent prayer of

THE AUTHOR.

Lubbock, Texas, July 6, 1941.

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CHAPTER I

Contending for the Faith

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 1-4.)

1. *Jude.* The writer of this Epistle tells us who he is in a way that anyone who is acquainted with the New Testament will understand. He is Jude or Judas, and he announces himself as a servant or a bond servant of Jesus Christ. This would not identify him as there are many Judases and as all Christians are bond servants of Jesus Christ. He, therefore, tells us that he is a brother of James. This would indicate that James was well known to those who would read this Epistle. The fact that he used James to make himself known proves that James was already well known. This is the James who wrote the Epistle that bears that name and he is the James who acted as chairman in the consultation about circumcision. (Acts 15.) He was said to be a pillar in the church at Jerusalem. (Gal. 2: 9.) He is the one to whom the apostle Paul reported when he came to Jerusalem, bringing the money that he had collected throughout the country. (Acts 21: 18.) When men came down from Jerusalem to Antioch they were said to have come from James. (Gal. 2: 12.) But, and here is the point of emphasis in this study, James is said to be the Lord's brother. (Gal. 1: 19.) This, then, makes Jude also the Lord's brother. We have the names of the Lord's four brothers given in Matt. 13: 55 and they were: James, Joseph, Simon, and Judas. This is the Judas who wrote the Epistle. It is noteworthy that Jude makes no mention of the fact that he was the Lord's brother. This indicates Jude's humility. He did not want to claim any advantage over the *people to whom he wrote* or over any other *disciple of Christ. Christ is not now in the flesh and fleshly ties receive no recognition in the kingdom of God.* (2 Cor. 5: 16.) Jesus taught while he was here on earth that everyone who does the will of the father is his brother or sister. (Matt. 12:

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46-50.) Jude understood this spiritual relationship and therefore made no mention of the fact that he was the Lord's brother and had been reared in the same family circle. This is a strong condemnation of those who speak of the Jews as being related to our Lord in the flesh and therefore having any advantage or connection that all other human beings may not have. This also is a condemnation of those who exalt and beatify Mary because she was the mother of our Lord's body. Whatever credit Mary may deserve for this service of God does not extend into the kingdom. Mary is never mentioned after the kingdom of God came with power or after the Son of man came in his kingdom. (Mark 9: 1; Matt. 16: 28.) The last time that Mary is mentioned is in the first chapter of Acts. The coming of the kingdom and the coronation of Christ is told in the next chapter.

2. *Constrained to Write.* Jude intimated that he was writing under compulsion. He had been giving all diligence to this matter. This indicates that he was reluctant to write and that he had been considering it thoughtfully and prayerfully, but he felt *constrained* to write this Epistle. The fact that he made the Epistle very short shows that he was not afflicted with the *mania scribendi*. He wrote only what was necessary but he covered a wide field in these short verses. He had something to say and felt impelled by the importance of his message and by the exigency of the moment to say it.

3. *Our Common Salvation.* Jude calls the subject about which he was writing *our common salvation*. It was common in that these persons addressed shared it with Jude. They were his fellow Christians, and he announces by this expression that he has no intention of writing something new or of imparting to them information that they did not already possess. He is simply writing an exhortation and is warning the brethren against dangers that had then come upon them. This salvation may also be called common in that it embraces Jew and Gentile alike. It is intended for all men. (Tit. 2: 11.) The expression "our common salvation" and "the faith" mean the same thing. Paul speaks of "*the common faith*." (Tit. 1: 4.) The common faith and the common salvation mean the same thing.

4. *The Faith Once for All Delivered to the Saints.* Here again Jude disclaims any intention to write something new to the disciples. In this we see his humility further manifested and we also see that this Epistle deserves a place in the canon even if Jude was not inspired. He does not reveal anything but pleads for that which had already been revealed and which was then a common possession of all saints. He declares that this had been delivered *once for all*. The

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King James Version says *once delivered*, but a thing that has been delivered once certainly has not been delivered twice or repeatedly and the meaning is therefore the same. It was delivered one time for all time. This is an impeachment of those who come to us with new revelations or visions or dreams. The Lord did not intend that his will should be made in installments, these installments to be given as the centuries pass by. He delivered the faith to the saints and expects them to keep it unto the end. This passage alone is sufficient to refute the claim of the Roman Catholic Church that the voice of the pope is the voice of God and that God continues to speak through any such living representative. It is also a refutation of such pretended revelators as Joseph Smith, Mrs. Ellen G. White, or any other person who claims to speak by inspiration or revelation today. If what these persons say is exactly the same as the faith once delivered, then there is no need for their revelation. If it is in any way different from the faith once delivered, then it must be repudiated. We, therefore, should give especial emphasis to Jude's exhortation to "contend earnestly for the faith which was once for all delivered unto the saints."

The question may arise as to whom these saints were. The claim is made by the Roman Church that these were official representatives of the Lord and that the faith was from them passed on to their successors. This claim is refuted by the fact that the faith was *common*. It did not belong to a specially chosen group of officials but it belonged to all of God's servants. Some people think that a saint is a heavenly being and that no mortal person or earth dweller could be a saint. Those who hold this idea have never read the New Testament—or the Old either—very carefully. All Christians are saints and they are called saints in the New Testament more often than they are called anything else. This word is applied to God's children fifty times in the New Testament. It is also applied to God's servants in the Old Testament. It is used thirty times in that part of the Bible. It is sometimes used to designate heavenly beings or angels, and the *saints on earth* are spoken of in contrast with some saints who are not on earth. (Psalm 16: 3.) The word literally means "holy ones" and it may easily be applied to heavenly beings as it is in Deut. 33: 2 and Dan. 8: 13. All the New Testament uses of the term, however, apply to Christians or children of God. The faith has, therefore, been committed to God's children. Paul tells us that this gospel was given to the saints just as Jude does. (Col. 1: 26.) He also speaks of having the gospel entrusted to or committed to him. (Tit. 1: 3; 1 Tim. 1: 11; Gal. 2: 7.) He and the other apostles

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were ambassadors through whom this faith was given to all the saints. (Eph. 3: 5; 2 Cor. 5: 19, 20.) They were the inspired and miraculously empowered agents to whom the faith was committed and through whom it has been given once for all to God's children. We are to hold that faith and to contend for it throughout the Christian age. (Heb. 2: 1-4; 2 Tim. 2: 2.)

5. What Is *the Faith*? The explanation of the faith has already been implied in what has been said in the paragraph above but, that there may be no misunderstanding, we shall give a special explanation and emphasis to this part of the exhortation. The expression "the faith" is found often in the New Testament. Paul says some shall depart from *the faith*. (1 Tim. 4: 1.) He speaks of some who denied *the faith*. (1 Tim. 5: 8.) He said some make shipwreck of *the faith*. (1 Tim. 1: 19.) But Paul declared that he had kept *the faith*. (2 Tim. 4: 7.) *The faith* means the *gospel* or the *Christian religion*. In Gal. 1: 6-9 the apostle declares that he had preached the gospel and pronounces an anathema on any man or angel who preaches another gospel or a different gospel from that which he had preached. Yet in this same chapter, verse 23, he says he preached *the faith*. Therefore the gospel and the faith are one and the same thing. He also says that he had formerly made havoc of the faith. He did this by persecuting Christians or by trying to exterminate Christianity. This makes it plain that *the gospel*, *Christianity*, and *the faith* are all just different expressions that have the same meaning.

The question may arise as to why the gospel is called *the faith*. *It is because it is a system of salvation by faith*. In this respect, the gospel is different from anything that had ever been offered to man up to that time or that has ever been offered since that time. The Jews had a system of law and this meant salvation on human merit or worth. Men had to keep the law and thereby obtain righteousness that would entitle them to heaven. No one was ever able to reach this goal. The gospel presents a Savior who through his atoning sacrifice took away our sins and through his righteousness covers us with a robe of purity. We accept this gracious offer by faith. In this, the gospel of Christ is different from any religion that the heathen world, ancient or modern, had ever conceived. In our day we hear much of comparative religions. Courses in college cover this field. Students are taught to compare Christianity with Buddhism, Confucianism, Shintoism. The teachers often try to make it appear that these older religions excel Christianity. They imply and sometimes assert that Christianity was borrowed

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from these ancient religions. The young student might not be expected to see the fallacy in all this. Christianity is not to be thought of as in the same class with these religions. They are not comparable to the religion of Christ. Even if certain ethical principles could be found that are equal to or excel the principles of the gospel, there would still be no comparison. The gospel is not merely a system of ethics, though it contains the highest ethics the world has ever known. The heathen religion simply gives lofty principles by which men are to regulate their lives. They present to man a blueprint by which he is to build his character. If, therefore, their followers should attain perfection according to their standards, they still would be lost sinners and all that they had would be their own achievement of which they might rightfully boast, but which would not entitle them to heaven. These religions present no Savior, but leave men to save themselves. They present no grace and mercy, no healing fountain, and no atoning sacrifice. The gospel of Christ offers all of these things to a fallen race. In it we have help for the helpless, pardon for the condemned, and salvation for the sinful. All this offered freely by love divine.

There can be no wonder that the gospel is spoken of as the faith, since faith is the *ground* of our salvation. *Faith*, not *works*; *grace*, not *law*; a *gift*, and not an *achievement*. Paul speaks of the law age as a time when faith had not come. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to *bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. 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." (Gal. 3: 22-29.) Does it seem a little strange that he could speak of faith as not having yet come; "the faith" as not yet revealed when we know that all the ancient worthies from Abel down lived and served by faith? (Heb. 11.) They wrought mighty things by faith. Abraham is the "father of the faithful." In the last day when all of the redeemed—redeemed by faith—stand on the plains of judgment the man at the head of the class will be Abraham. Yes, these men had faith as individuals and con-

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quered. But "the *faith*" that *is the salvation that is on the ground of faith*, had not then been revealed. This faith came when Christ came and died and rose again, ascended to heaven, and sent back the Holy Spirit to preach the good news of salvation through his death and suffering. We are now the children of God by *faith*. (Gal. 3: 26.) We are justified by *faith*. (Rom. 5: 1.) Our hearts are purified by *faith*. (Acts 15: 9.) And a contrast is clearly drawn between *the law* and *the faith*, between *the doing* of that which was required by the law and *the accepting* by *faith* that which is offered in the gospel. Paul says, "Now that no man is justified by the law before God is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them." (Gal. 3: 11, 12.) Here are two methods of living described. One man *lives by doing*, the other man *lives by faith*. Surely, then, we will not preach that man lives by *doing* today. Nothing we do has any merit in it. Our obedience deserves no reward. *Our salvation is on the ground of our faith.*

Some reader may conclude that this would exclude obedience and make any act of obedience nonessential. This is sometimes done by our denominational friends. They argue that, since we are saved by faith and not by *doing*, we do nothing; that we simply reach a certain mental or heart state in reference to Christ and that we are then and thereby saved. This is a mistake, as may be clearly seen from many passages of Scripture. It seems pathetic that people who will put such splendid emphasis on salvation by faith in contrast with works of merit cannot see that the "obedience of faith" is not works. Our obedience is not something added to faith but it is faith itself: faith manifested, faith actualized, faith made perfect. This is so forcefully expressed and so plainly argued by Dr. Stifler that I beg here to quote a paragraph. He says:

But must it not be said now that Paul has abandoned his theme, salvation by faith, in substituting the word "baptism"? Why did he not say, "All we who believed into Christ," a common phrase in the New Testament (10: 14; Gal. 2: 16), "believed into his death"? The difficulty arises from the modern wrong conception of the New Testament meaning of the word "baptism," that it is a mere rite, an act to be done, at the best, because one believes in Christ. The New Testament writers never separate it from the faith which it embodies and expresses. It is the fixed sign for faith, just as any appropriate order of letters in a word is the sign of an idea. The sign stands for the thing and is constantly used for the thing. Hence, Paul can say that Christ was "put on" in baptism (Gal. 3: 27), and Peter does not hesitate to declare that "baptism doth also now save us" (1 Pet. 3: 21). It is referred to as the "laver of regeneration" (Tit. 3: 5), and said to "wash away sins" (Acts 22: 16). To refuse to be baptized is to reject God, and the opposite is to accept him (Luke

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7: 29, 30). Every one of these passages—and there are more like them—would teach salvation by a rite, salvation by water, but that the word for baptism is used as a symbol of faith. Faith **SO** far **IS** not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered **TO** be in him.

The word being so used, it is easy to see that Paul has not departed from the gem doctrine of justification by faith; and by employing it he has gained definiteness of statement. Faith is a wide term and shows itself in many ways, each exhibition being exactly appropriate to the way in which faith is then exercised. The exhibition is an exponent of the faith. In faith of a coming flood, Noah appropriately built an ark. In faith that Israel would one day leave Egypt, Joseph gave commandment concerning his bones, that they be not left behind. In faith that one dies with Jesus, he is buried with him in baptism, the faith taking this fit form. The Romans had a broad faith that ran out in many lines, and it was known far and wide. (1: 8.) Just one of these lines led to salvation—the one that found its appropriate exhibition in baptism. When Paul said they were baptized into Christ, they knew instantly to what hour (see on 16: 7) and to what line of their multiform faith he referred—the faith that saw the man and not merely his sins on the cross and in the tomb, so that to show itself appropriately the whole man must be buried with Christ in baptism. The act of baptism is an exponent, first of all, not of the remission of sins, but of the death of the believer in Christ, so that his sinfulness is atoned for. He himself has died to sin. (*The Epistles to the Romans*, a Commentary by James M. Stiller, D.D., professor of New Testament Exegesis in Crozer Theological Seminary, Chester, Pennsylvania. Publisher, Fleming H. Revell Company, New York, Chicago, Toronto.)

6. *Why This Exhortation?* Jude does not leave us to guess why he was constrained to exhort the brethren to contend for the faith. He tells us that certain false teachers had come in among them, turning the grace of God into lasciviousness, and denying the Lord Jesus Christ. He says these teachers had crept in privily. The Greek of this passage seems to indicate that they had slipped in by a side door. This means that these men had got themselves recognized as Christians without making a full confession of their faith in Christ as Lord, or else they had made a false statement. It is possible that they had professed great admiration for the *teaching* of Christ and, as Peter had said, they used "great swelling words of vanity" and had thereby deceived the people into thinking that they had a superior culture; that they were devout Christians, and yet they had not acknowledged themselves as sinners and claimed the Lord Jesus Christ as Savior. It is no new thing for false teachers to profess superior spirituality, a higher degree of culture, than others possess. They do not take the word of God at face value. They are not literalists! No, indeed.

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They profess a deep spiritual penetration. They give the word of God a mystic meaning and therefore one must have a special "key to the Scriptures" before one can share in their superior views. These were the type of men that Jude warned the disciples against. They denied the Lord that bought them, Peter tells us. To acknowledge the existence of sin would not be complimentary to man! The idea of the cross is crude and repulsive! Since they claim man is not a sinner, he needs no Savior. Thus Christ is denied.

7. *What the False Teachers Taught.* We have indicated in the above paragraph what it was that these teachers denied, but we may see from Jude's explanation something of what they taught. They turned the grace of "God into lasciviousness." This means that they claimed license to indulge the flesh. Peter speaks of these same false teachers, declaring that they led Christians astray by promising them liberty. (2 Pet. 2: 19.) They based this license on the grace of God. This means that they claimed since we had been freed from law and are now under grace (Rom. 6: 14) we are free to commit the sins that were prohibited by the law. There was a class of men in the early church who made this argument. These men are refuted by Peter and Paul as well as by Jude. In history these men were called Antinomians. This means "against law." But it is not probable that the teachers to whom Jude refers were of this class. Jude's false teachers denied the Lord Jesus, and therefore they did not claim that his grace had made us free. These men evidently emphasized the fact that God is *love*, and therefore he would not punish men for sin. They claimed that he is too good to inflict punishment upon his children, and thus they based their claim of exemption from punishment upon God's grace and goodness. Lasciviousness means lust or lewdness. These false teachers, therefore, were corrupt men and spread immorality among those who came under their influence. This was the teaching of the Nicolaitans. This sect taught free love and abolished marriage. (Rev. 2: 6.) They justified fornication and any other sin that might be called a *natural passion of the flesh*. They were found in the church at Ephesus, at Pergamos and at Thyatira. This sect was later succeeded by the Gnostics or *knowing ones*. Like our modernists, they professed superior knowledge. In fact, these were typical

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modernists. They denied the divinity of Christ, vicarious atonement, promised liberty, professed superior knowledge, and practiced free love. But the New Testament tells us that God hated this sect and its teaching, and Jude and Peter warned us against such teachers and exhorted us to reject these errors and *to contend earnestly for the faith*.

CHAPTER II

"Where Art Thou?"

1. If we take the Bible as our source of information, the second interrogatory that was ever uttered in the language of earth or that registered upon the human sense of hearing was Jehovah's call to his fallen son, Adam, "Where art thou?" The first question had been propounded by Satan as a method of approach to the curiosity and vanity of the woman's heart. "Hath God said?" It is significant that the first shadow that cast its dark form across the threshold of man's happy home was caused by a question mark placed after Jehovah's warning. It sought to discredit God's word and to create a doubt in the heart of God's child. First, God's word must be taken out of the way by some means. If the woman can be made to forget or to disbelieve what God hath said, then she will give audience to the plea for the pleasures and advantages of this fruit. If *she* yields, there is no doubt about what man will do. There will be no necessity for talking to him about the falsity of God's word or the advantages of sin, the woman's soft request will be enough to captivate his responsive soul. But if the echo of Jehovah's warning does give him pause, the same seductive speech that beguiled the woman will drown the echo and silence his scruples. And who can make the speech better than the wife of his bosom?

2. Satan's scheme was well laid, and his first attack was intended to sweep away the only barrier to sin. "Hath God said?" He knew what God had said, but he did not simply repeat the statement and then contradict it. Nay, that is too crude a method for the subtle artist that is Satan! He is talking to a woman, and he will not for a moment forget his finesse. He asks the question and evinces great surprise and bewilderment. "Hath God said?" Is it possible that he told you that? I am at a loss to know how he could have told you such a thing when the reverse is true. He must have underestimated your intellectual ability and thought he could scare you into submission. He wanted to limit your freedom, keep you in ignorance, and hold you under his authority. He threatened a fearful punishment, but you are too strong-minded to believe that. He was talking to you as though you were a child. Why, he himself is too good and loving to visit affliction upon you in any such unmerciful manner. He knows that no such calamity will befall you, but he knows that if you are strong enough, independent enough, intellectual enough and brave enough to defy him and eat this fruit you will become wise, free, intelligent, and

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the master of your own soul. In fact you will be a god yourself and no longer be the cringing slave of a tyrannical God who keeps you in bondage through superstition and fear! Come on now, assert yourself! Partake of this beautiful tree! Eat of this luscious fruit and enjoy it! Don't be a stupid child! Don't be an ignorant pagan! Join the intelligentsia, express your own personality, flout superstition, defy tradition, and thumb your nose at God! Become a modern! You know this tree appeals to you; I can see that you admire its beauty and long to know its flavor and to enjoy its delicious goodness. Is it any worse to *take* it than it is to *want* it? Why not be brave and intelligent enough to do what in your heart you want to do? Why suppress your desires and dwarf your personality? Why yield to a false fear and pretend to obey God when you are disobedient in your heart? Why feign purity when your mind is filled with mephitic nastiness? Why become a repressed neurotic? Why mope about in morbid unhappiness and under restraints that you hate? Be yourself! Be frank and honest. There is no virtue in hypocrisy. If there is such a thing as right and wrong, you will be able to decide for yourself what is right and what is wrong after you throw off this arbitrary authority.

3. Our poor progenitors fell victims to this false reasoning and decided to try the high adventure of defying authority and of indulging their vanity with the thought that they were intellectually independent enough to do exactly what they desired to do! They, like all their posterity, were deluded into thinking that by sinning they were exhibiting broad-mindedness and intellectual independence. They were not analytical enough to see that instead of doing their own independent will they were doing exactly what someone else wanted them to do, and they were thereby becoming the most servile slaves of the forces of evil.

4. Now where is man? The next scene in the tragic drama shows him conscious of his guilt, ashamed and hiding. Had he found Satan's promises true? No, he admits that he has been defrauded by deception. What else does *beguile* mean? True, he knew the difference between good and evil, only to find himself aligned with evil and conscious that he was a sinner. He now knew the difference between guilt and innocence by his sad loss of the joy of the latter and his poignant sense of the former. He did not enjoy his intellectual independence and was not proud of his acquired wisdom and was not bold toward God. He did not want to see God or rely upon him to supply his needs. He ran away into *hiding* and endeavored by his own devices to manufacture a covering for his shame. He thought he

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could cloak his sin in the flimsy pretense of fig leaves, but this miserable makeshift, instead of disguising his disobedience, merely announced his guilt. He was afraid, ashamed, confused, and lost. Adam, "where art thou?" "Who told thee that thou wast naked?" Not merely who informed you that you were without covering, surely Adam and Eve knew this, but who made you conscious of your nudity? Who caused you to take notice of it and to be ashamed? What guilty feeling makes you hide from your Father, Adam? "Where art thou?"

Poor man could not justify his act, enjoy his condition, or get out of his predicament. He felt resentment toward his wife and tried to lay the blame on her. From that day to this, sinful men and women have antagonized each other and preyed upon each other. There is never a broken home but that each partner tries to lay the blame upon the other. Only where the order of the Lord is respected and the word of the Lord is obeyed can there be peace and harmony in the home.

Poor, trembling Mother Eve could not deny the charge of her husband, and in her humiliation and shame she felt keenly the fraud that had been perpetrated upon her. "The serpent beguiled me." Yes, he told her she would be free and independent and that she could ignore God or even throw him completely out of the reckoning. Ah, how monstrous that falsehood seems as she stands face to face with her Maker and must answer for her conduct. How dark and damnable is that lie as she is driven out of her beautiful home and away from the tree of life! Out into a cruel and bloody world to fight and struggle and toil for an existence; to suffer and sorrow and mourn for a few brief years and then grow old and decrepit and stumble into the grave and return to the dust!

"Where art thou?" Can you find yourselves in your present state of mind, with conflicting emotions tearing your hearts, with memories of lost joys haunting you and with the chaotic confusion of ideas, theories, doubts, and fears that fill your souls, O my children?

5. Thousands of generations have been born and buried since that first sin of our parents bequeathed suffering and death to all the human race. The voice of Jehovah has been calling to his children through the ages, and in his mercy he has offered us a way out of our woe through the cross of Christ. But Satan is still preaching his falsehoods and poor, vain mortals still lend their ears to his honeyed tones.

6. The old serpent has never changed his method or varied his plea. He attacks now just as he did on that bright

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Monday morning in the infancy of lime. His first move is to place a question mark after the word of God; beget doubt in the heart of his victim; deny that there is any punishment for sin and, if the subject seems attentive, deny that *there is any sin*; stir resentment against God's "arbitrary authority" and incite rebellion against such unreasonable restraints! Then he flatters man's intellect and urges him to demand freedom and independence. Next he pictures the pleasure of sin and points to the primrose path that to the beguiled vision of mortals leads into the garden of eternal delights.

7. We should not be ignorant of his devices. He destroys faith in God through falsehood and deception and then destroys souls through disbelief. Whether he is dealing with a dizzy daughter of Eve or a sapient son of Adam, he uses the same method and attacks at the same point. Whether his plea comes through the scholarly and sedate utterances of a doctor of philosophy in the college classroom, through the fulsome flattery of the social siren, through the seductive sounds of the ballroom, or through the raucous call of the roadside honky-tonk, it is directed at the same vital weakness in the human heart, and it accomplishes the same result in every case. It induces men to disregard God, and then come sin, suffering, and suicides; broken homes, wrecked Edens, divorces, drunkenness, death, and damnation: among nations, upheavals, revolutions, a confusion of tongues, a babel of voices, clashing ideologies, wars, and hell on earth.

Where art thou, O human race?

CHAPTER III

"Men Ought Always to Pray"

No. 1

The following questions were sent to me by my good brother and erstwhile yokefellow, C. A. Buchanan, with the request that I answer him through the paper. He apologized for submitting these questions to me instead of Brother Hinds, who conducts the regular query department of this paper. He says that he desires that I answer them because he knows my views on these questions, and he wants me to set forth these views for the readers of the *Gospel Advocate*. I, too, believe that some teaching on these very vital questions would be appropriate now or at any other time, and I shall therefore make these questions the topic for two or three weeks' editorials. But I shall first give a categorical answer to each question and then discuss the subject about which the questions are propounded in several of its ramifications. Read now the questions:

1. Do the Scriptures teach that God will give temporal blessings to his saints today in answer to prayer that they will not receive in the same measure without prayer through the operation of natural law?

2. Does the following passage apply since the days of miracles? "In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.)

3. Does it do any good to pray for the recovery of the sick today?

4. Paul requested the Colossians (4: 3) to pray God to open unto them a door for the word. He requested others to pray that the word might run and be glorified. (2 Thess. 3; 1.) Do such prayers in connection with gospel preaching today have any efficacy?

5. Is there an added power in united prayer?

Answering these in the order that they are given, let me say:

1. Yes, the Scriptures do teach that we receive temporal blessings in answer to prayer and because of a righteous life.

2. This passage applies now with the same force and in the same way that it did when it was written. There is no suggestion of a miracle in it. So far as the record shows, there was no one at Philippi who could work miracles. This letter was written to "all the saints in Christ Jesus that are at Philippi," and they were the same sort of ordinary human beings that we are; but they had faith in God, and therefore they obeyed and prayed. No one is a saint, or Christian, who does not do both.

3. It does the same good today to pray for the sick that it ever did in any other day, and in the same way. There is a vast difference in praying for the recovery of the sick

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and in healing the sick by miracle. If it does not "do any good" to pray for the sick, it does not do any good to pray for anything anywhere or at any time. If prayer does not bring any benefit or blessing that we cannot obtain ourselves without prayer or that would not come to us through the natural and mechanical processes of life without prayer to God, without trust in God, or even without a belief in the existence of God, then why should we ever pray? Even prayer in our public assemblies is crass mockery and open blasphemy, if that is our view. And what advantage does Christianity have over heathen religions, and in what way is Jehovah better than a dumb idol? How can anybody profess to believe the Bible and not believe in prayer?

4. There cannot be any real gospel preaching today unless such prayers are connected with it. Unless the preacher lives in vital touch with God, and therefore gives himself "continually to prayer, and to the ministry of the word" (Acts 6: 4), and unless the brethren associated with him are men of prayer, their efforts to preach the gospel will be a hollow mockery; an artificial thing; a counterfeit; a form without the power. Their preaching will be simply a partisan pleading for a creed, an effort to "defend" or establish a doctrine; a series of arguments to prove "our contention" or to "convince" people of the Scripturalness of "our position." It is proper and right for a preacher to smite with the sword of the Spirit; but any preacher who breaks the inspired sentence and takes the first part of it and rejects the last part, and therefore attempts to take the sword and leave off the prayer, deals more dishonestly with God's word than the atheist who rejects it all outright. That preacher has no more God than does the atheist; he only has a theory or some ideas about God. His God is no more than "the great god Dagon"—a heathen idol or a tombstone in the cemetery. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak." (Eph. 6: 17-20.) "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith." (2 Thess. 3: 1, 2.) "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as

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the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (1 Cor. 3: 5-7.) The preacher—and all other Christians—should teach and persuade the sinful and the erring in all kindness and patience in the hope that *'God may give them repentance unto the knowledge of the truth.'*" (2 Tim. 2: 25.)

5. Yes, there seems to be an added power in united prayer.

Having now given direct answer to these questions, it seems essential to give some general observations on prayer and then to discuss more fully questions No. 1, 3, and 5. As stated above, this will take us through three or four weeks. First, let us consider

GOD'S SERVANTS AND PRAYER

In the last verse of the fourth chapter of Genesis we read: "Then began men to call upon the name of Jehovah." We know that Abel and perhaps others had worshiped God before this time, but with the introduction of Enos it seems to be announced that men began regularly to call upon Jehovah, and his faithful servants walked with him. From that time on to the end of the inspired volume we find that all of God's servants called upon his name. We never read of a servant of God in any age of the world who was not a man of prayer, whether the history of that servant is written by the inspired writers or by uninspired writers. In fact, it would be as great an anomaly to find a real servant of God who does not constantly pray unto God as it would be to find a fish that lives on dry land. No man can serve God acceptably or have any spiritual life who does not pray. Abel prayed, Enoch prayed, Noah prayed, Abraham prayed, Isaac and Jacob prayed, Moses prayed, Joshua prayed, David prayed. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Psalm 55: 17.) Daniel prayed. "And he kneeled upon his knees three times a day, and prayed, and gave thanks before his God." (Dan. 6: 10.) Isaiah prayed. "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40: 31.)

Coming into the New Testament, we find that all the servants of God who are mentioned in that book were men of prayer. Our Lord Jesus Christ, notwithstanding the fact that he was sinless and divine and that he had the Spirit without measure, prayed always. He prayed both publicly

and privately. He prayed long and earnestly. He prayed all night. He persisted in prayer—prayed the same petition over repeatedly. He taught his disciples to pray, and assured them that the heavenly Father would hear and answer their prayers. He illustrated this point by appealing to earthly fathers: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

He said that "men ought always to pray, and not to faint." He taught men to be importunate in prayer—to entreat—and to cry unto the Lord day and night. (Luke 18: 1-8; 11: 8.) He said: "Every one that asketh receiveth." He taught his disciples to "watch and pray, lest ye enter into temptation." He thought that their prayers would in some way save them from temptation. He commanded them: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 38.) He thought their prayers would **in** some way increase the number of missionaries.

How can any man have any faith at all **in** Jesus Christ and not believe **in** prayer? To answer our own question, we must say that no one does. One may believe the truth about baptism and not believe in prayer, but one cannot believe in Jesus Christ and not believe in prayer. And it makes no difference how much truth a man believes, he cannot be saved unless he believes in the Author of truth.

Continuing our survey of the history of God's servants, we find that the church was born **in** a prayer meeting. "And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." And after it was filled with the Holy Spirit and thousands of converts had been made, we read that these newly made disciples "continued stedfastly in . . . the prayers." (Acts 2: 42.) We should notice that they did not merely continue in prayer, but that they continued steadfastly in "the prayers," according to the Revised Version. "The prayers" meant the united prayers, the prayers of the disciples, hence the prayer meetings. They met together for prayers.

Peter. Peter was a man of prayer, and we find him going into the temple at the hour of prayer. He taught Christians that the Lord's ears are open unto their prayers (1 Pet. 3: 12), and he exhorted them to live in such a way

that their prayers would not be hindered (1 Pet. 3: 7). He admonished them to "be sober unto prayer" (1 Pet. 4: 7), and told them that God would give grace unto the humble (1 Pet. 5: 5).

Paul. No man in the whole New Testament, not excepting our Savior, ever said as much about prayer as did the apostle Paul, nor do we see any one personally practicing this teaching more consistently than did Paul. No other do we find as often in the act and attitude of prayer. And yet Paul was the most philosophical writer of all the inspired writers. He prayed for his disciples unceasingly and begged them to pray for him. In every Epistle that he wrote he told of his prayers for his friends, and enjoined upon those whom he addressed the duty and necessity of prayer, and requested them to pray for him. He desired that "the men pray in every place" (1 Tim. 2: 8), and he exhorted them to pray for "all men" (1 Tim. 2: 1). He thought the prayers of Christians for kings and rulers would help in governmental affairs and keep conditions favorable for Christian worship, living, and service. No inspired man ever intimated that a Christian might, by participating in political matters, bring about happy conditions, yet many good brethren think that is exactly the way to do it. But an inspired apostle emphatically taught that Christians can by their prayers achieve such conditions, and many good brethren act as if they do not believe a word of that. Paul thought that the prayers of Christians would deliver him out of the hands of unbelieving and wicked men. (Rom. 15: 30; 2 Thess. 3: 2.) He believed their prayers would cause him to be released from prison. (Phile. 22.) He thought their prayers, though they were a thousand miles away, would have influence in causing the prejudiced Jewish brethren at Jerusalem to accept the money which he had collected among the Gentile Christians, and he entreated the brethren at Rome to *strive* with him in their prayers to God for him as he went to Jerusalem with this money. (Rom. 15: 30.) Paul prayed that wicked Israel might be saved. (Rom. 10: 1.) He thought that the prayers of God's children would cause a door to be opened through which the gospel might enter. (Col. 4: 2-5.) He believed that because of and in answer to the prayers of Christians he would be given strength and courage and boldness in his preaching. (Eph. 6: 18-20.) Paul preached that God is living and present and powerful; that he sustains and strengthens and guides Christians, and also thwarts and overrules the antagonisms of evil men.

James. James was a man of prayer, and he comes nearer reasoning upon prayer and of trying to remove any doubts

that Christians might have about prayer than any other writer of the New Testament. The others did not seem to recognize the fact that any such doubts could exist. James referred to Elijah and his prayers in urging disciples to pray, and he anticipated any suggestion that what was done in Elijah's case was miraculous and answered it by saying that Elijah was "a man of like passions with us." He commanded the sick to pray and taught that others should pray for the sick. (A special article on this passage will be given in this series.) James taught that God would give a disciple wisdom in answer to prayer. (James 1: 5-7.) He said that God's children forfeited many blessings by not asking for them. (James 4: 3.) He said that when they did pray their prayers were not answered, because they prayed amiss. He said: "The supplication of a righteous man availeth much." James taught that we should not plan to do anything or expect to receive anything, it matters not how much natural law is involved or how many human agencies are concerned, without recognizing that God is also involved and concerned, and that we might propose and God would dispose, and he therefore instructs us to say: "If the Lord will, we shall both live, and do this or that." (James 4: 15.) This same principle and spirit breathes through the whole New Testament.

John. John, "the apostle of love," was also an apostle of prayer. He taught Christians to confess their sins to God and to pray for forgiveness. (1 John 1: 5-9.) He taught them to pray for a brother who sins. (1 John 5: 16.) He showed what would cause a man to be unbelieving and timid about prayer. Hear him: "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (1 John 3: 21, 22.) He showed his own great faith and boldness in prayer in this language: "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (1 John 5: 14, 15.)

Finally, we see through the visions of the apocalypse the elders and beings of the celestial world falling down before our God and shouting praises to his name, saying: "Holy, holy, holy, is the Lord God, the Almighty." (Rev. 4: 8.) And we hear the souls of the beheaded saints pleading in prayer. (Rev. 6: 9.) And the inspired volume closes with the fervent prayer of an inspired man: "Amen: come, Lord Jesus."

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In view of all this teaching, what shall we say of a man who claims to "speak where the Bible speaks" and to "be silent where the Bible is silent," or who has the audacity to profess to have any regard for the Bible, or to contend for any doctrine, point, or principle taught in the Bible, but who does not believe in prayer, does not pray personally about all his affairs in health and in sickness, does not join with other Christians in prayer and in prayer meetings at every opportunity; who sneers at praying for temporal blessings, at praying for the sick, at praying for the preacher, for the church, for the missionaries, etc.? What shall we say of such a man? We should say that he has no more chance of going to heaven than the rankest atheist in Russia, and that he is a greater hindrance to Christianity than any unbeliever outside of the church in the whole world.

"Men Ought Always to Pray"

No. 2

Last week this answer to Brother Buchanan's first question was given: "Yes, the Scriptures do teach that we receive temporal blessings in answer to prayer and because of a righteous life." This week this point is to be discussed more fully.

The following thoughts from Brother J. W. McGarvey's excellent sermon on prayer will help us to answer many of the questions that arise when this subject is under study:

I think that there is no subject of revelation on which there is more skepticism than on that of prayer. This skepticism is not due to little being said on the subject in the Bible; neither does it arise from any ambiguity in the Scripture statements. You will all bear witness, if you read the Bible much, that there is no duty or privilege more frequently emphasized in the Bible than this; and that no assurance is more solemnly given than that God is a prayer-hearing God, answering the prayers of his people. This skepticism grows out of our own shortsightedness. We look around and think of the laws of nature, and remember that God does not work miracles in this day, and we do not see how he can alter things to suit our wishes and petitions. We are told that he is an unchanging God; how can he then answer prayer? Thus we set limits to God's ability to act without doing miracles. God can bring about certain things by miracles, and it seems but reasonable to suppose that he can do some things without a miracle. . . .

Now, if James tells the truth, "the supplication of a righteous man" avails much. What he says is that it "avails much." He does not say that it avails to the full extent that the petitioner wishes it to avail; he does not affirm that it will always accomplish precisely what is asked for by the petitioner, but he affirms that it "avails much." It may be in this way, it may be in that way; but in some way it avails much. . . .

When the apostle had laid down this great rule, had stated that the prayer of a good man avails much, he brought up as proof an instance in which it struck the mark in the very center. . . . He says: "Elijah was a man of like passions with us" (being a prophet did not lift him above being a man, a man of passions just like ours, though, of course, his passions were held in restraint), "and he prayed fervently that it might not rain" (there are a great many prayers of that kind among the farmers in our own day). "And it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

Brother McGarvey then shows that this was Elijah's plan to bring the people back to God. He tells the whole story, which he concludes in these words:

How did the rain come? If it had come without the cloud, that would have been a miracle. If it had come from over the desert, that would have been a miracle. How did it come? The clouds came up from the sea, as every rain cloud does. The wind blew it eastward, and when it came in contact with the cooler volumes of air, its vapor was condensed, and the rain fell. It came just as any other rain comes.

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1. *A n Inspired Man Cites Elijah's Prayer a s a n Example for Us.* James tells us that Elijah was a man of like passions with us. This means that he in his prayer worked no miracle, exercised no supernatural power, or did anything else that any other faithful, humble servant of God might not do. If he did, then his example could not be followed by us, and the inspired James made a mistake in using it as an illustration of what we may accomplish by prayer. If we accept his example as applicable to us, we are forced to conclude that weather conditions may, at least at times—when it is the Lord's will—be affected by the prayers of God's children, and that temporal and national affairs may be changed by prayer. Of course, we know that it would never do for such things to be left entirely, absolutely, and unconditionally at the discretion of shortsighted and capricious human beings, however humble and devoted they may be and however honest and worthy their intentions may always be. The whole human family would object at once to having such power put into the hands of any man or any group of men on earth. Therefore, God must necessarily overrule and control in all these things and answer the prayers of his children when and in the way that is wisest and best, all the beings and all the forces involved being considered. Therefore, all true Christians will always qualify every prayer with the expression, "Thy will, not mine, be done."

2. *Elijah's Prayer Was i n Harmony with the Written Will of God.* As Elijah was a submissive and humble, as well as a courageous, servant of God, of course he said in his prayer, in attitude if not in words, "Thy will be done in this matter," or, "If it please thee, let this come to pass," etc. If there had been anything in God's law or his revealed will that forbade or inhibited such a prayer, Elijah would not have offered that prayer. If Elijah knew his own Scriptures, he knew that this was in harmony with the Lord's threatenings and promises. Through Moses, God had said to Israel:

But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy kneading-trough. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy cattle, and the young of thy flock. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

Jehovah will send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast forsaken me. Jehovah will make the pestilence cleave unto thee, until he have consumed thee from off the land,

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whither thou goest in to possess it. Jehovah will smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. Jehovah will make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. (Deut. 28: 15-24.)

In harmony with this, Elijah could easily pray for the drought to come upon his wicked generation. In the same chapter God had promised to bless their land and prosper them when they were faithful and obedient. In many places he had said he would remove the curse when they repented. Therefore, Elijah could pray for rain after the people repented of their idolatry at Carmel. Read this:

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance. (1 Kings 8: 35, 36.)

Read this also:

If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my people; if my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. (2 Chron. 7: 13-15.)

There are many other places in the Old Testament where God promised health, prosperity, and all temporal blessings to those who faithfully serve him. David declared that the man who delights in the law of the Lord shall be blessed and that "*whatsoever he doeth shall prosper.*" (Psalm 1: 1-3.)

Through Isaiah, God says that those who do not recognize the fact that their food and all their temporal blessings come from him do not show as much sense as the ox and the ass. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Isa. 1: 3.) God taught his people to cast all of their cares upon him and he would care for them. (Psalm 55: 22; 1 Pet. 5: 7.) He also said: "The angel of Jehovah encampeth round about them that fear him, and delivereth them." (Psalm 34: 7.) And again: "For he will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalm 91: 11, 12.)

Nearly all of these promises apply to us in this age. Even if some of the threatenings and promises made to

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ancient Israel do not apply directly to us, the principle still obtains. Since Elijah's example is set before us as an illustration and we are urged to follow it, we know that the laws under which he prayed must in some way apply to us.

3. *The New Testament Promises Temporal Blessing to Those Who in Implicit Faith Serve the Lord.* No man who is acquainted with the Sermon on the Mount can doubt that our Savior taught us to trust God and to look to him for all temporal blessings and creature comforts. How could any poor doubting and quibbling soul imagine that the promises of the Old Testament are too temporal, too full, too tender, too personal and direct to apply to us, or that Paul's language in Philippians, chapter four, verso six, belongs to a miraculous age, with the sixth chapter of Matthew open before him? The trouble is not in God's promises; *it is in our faith.* We cannot fail to understand what our Lord says. His language is even plainer than the great commission or than Acts 2: 38, but many of us who would fight the whole world on those passages *do not even believe what Christ says in Matthew six.* It is no wonder at all that we do not convince anybody on the passages we contend for. Read carefully what our Savior says:

Therefore I say unto you. Be not anxious for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. (Matt. 6: 25-33.)

Then consider this promise:

Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you. There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

The apostles taught the same dependence upon and trust in God that our Savior inculcated. They also assure us that

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God's blessings will be measured to us according to our service and according to our attitude toward God. When Paul instructed Christians to lay by in store upon the first day of the week "as God hath prospered" them, he clearly implied that whatever degree of prosperity they had enjoyed *had come from God*. It mattered not how hard they had labored to obtain their money, nor through what natural processes it had come into their possession, *it nevertheless had come to them through God's mercies and providences*. That is true with us today. Let us not forget that fact, brethren.

Paul plainly tells us that God is able to make all grace abound unto us so that we may have such a sufficiency as to be able to abound in every good work. He declares that God will supply us seed for sowing and increase our fruit. And God will measure these blessings to us according to our service—according to what we give into the Lord's service. Study these verses:

But this I say. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work: (as it is written. He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. (2 Cor. 9: 6-11.)

The apostle James says:

But he that looketh into the perfect law, the law of liberty, and so continueth. being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. (James 1: 25.)

"This man shall be blessed in his doing," or, according to the psalmist, "whatsoever he doeth shall prosper."

When the Lord has so repeatedly promised to give temporal blessings to those who love him and obey his word, we certainly can pray in full assurance for these blessings if our lives are in harmony with his word. "Ye have not, because ye ask not." That James here meant temporal, material things is made certain by his statement that when they did ask they received not, because they wanted the thing asked for to consume or spend upon their own lusts: (James 4: 2, 3.) This passage implies that even though we are living the Christian life, we may not receive certain blessings if we do not ask for them. "O ye of little faith!" "Lord, . . . help thou mine unbelief."

"Men Ought Always to Pray"

No. 3

1. "*Does it do any good to pray for the recovery of the sick today?*" If there were no example and no admonition in the Scriptures of praying for the sick, the general teaching of the Scriptures on prayer is sufficient authority for praying for them. Since "men ought always to pray"; since we are admonished to "pray without ceasing"; since we are told to cast all our care upon the Lord; since it is in God that "we live, and move, and have our being"; since we are taught. "In nothing be anxious; *but in everything by prayer and supplication with thanksgiving let your requests be made known unto God*"; and since we are admonished to be "praying at all seasons in the Spirit, and watching thereunto in all perseverance," of course we will pray for the sick always. To refuse or to fail to do so is to disregard the word of the Lord, to manifest a woeful want of faith, and to rob ourselves and our friends of one of the sublimest and most precious privileges vouchsafed unto the children of God. We should pray for the recovery of the sick *if that be the Lord's will*.

Of course, every patient that we pray for will not recover. If that happens, then no praying Christian—and there is no other kind of Christian—or any of his friends would ever die. When it is, and when it is not, the Lord's will for a sick person to recover, we cannot know until the sickness terminates one way or the other. Therefore, we should always pray for recovery, but with the understood and expressed attitude of submission to the will of the Lord. The age of the patient and the nature and state of the disease may give us some indication of what the will of the Lord is, since we do not expect a miracle; but these things do not always determine the matter. To rely wholly upon these conditions would be to rule God out of the equation entirely and to look only to natural conditions, laws, and forces. Not only that, but it would be to decide by what *we know and see of natural laws*, with no allowance for elements and contingencies that are unknown to us. All Christians who have had any extended experience in such things have seen patients recover when the prognosis held no hope; when the physicians and all those who judged by natural laws and forces thought there was no chance for recovery. These cases occur so frequently that it is an established rule of ethics with the medical profession to keep a patient alive as long as possible; for "where there is life, there is hope." Physicians often keep patients alive by various methods when

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even praying Christians feel that it would be better to let them go. The cases of recovery just mentioned are not cited as instances of "divine healing" in the sense of miraculous cures. Such cases and the practice of medical men in continuing their efforts to the end are here used to show that we should not judge too quickly by appearances and give up hope and cease praying because conditions seem to indicate that it would take a miracle to effect a cure. Medical men—men of science—admit that they cannot say definitely and absolutely that there is no hope till the end comes. Then why should Christians reason upon a basis of natural science and conclude that there is no room for supernatural or providential aid to the natural chances which physicians admit may exist? If we hope for or would like to see the sick person recover, then that is unquestionably the desire or prayer that we should express to Jehovah. *That is our sincere feeling.* But all sensible men will admit that the absolute decision of such cases cannot be placed in the hands of frail and fallible men.

2. *There is a difference in "divine healing" as those terms are now used and in praying for the sick and expecting their recovery in answer to prayer.* "Divine healing," in the general acceptance of those terms, means miraculous healing, instantaneous cures without medical aid or any other natural curative element. Such miracles were done by Christ and the apostles. In those cases often no special prayer was offered and no natural agencies or means were used. They simply spoke the word and the afflicted ones were healed. Sometimes they did touch them with their hands, as when Christ opened the eyes of the two blind men (Matt. 20: 29-34), or as when Peter lifted up the lame man (Acts 3); and sometimes they anointed with oil (Mark 6: 13). But in many cases even this was not done. There was no laying on of hands, no special praying, no anointing with oil, and no resorting to curative agencies in these miraculous healings. But in praying for the recovery of the sick, as in praying for anything else, we must comply with all the known laws of Jehovah, whether those laws be revealed in nature or in the Bible or in both. The answer may come after long delay, come gradually through one means or another, or it may come speedily and without our being able to determine through just what particular means or process it arrived. Perhaps many things were used by providence. Then, again, the answer in the sense of the thing prayed for may not come at all. The Lord in his wisdom and goodness must decide, and we will always submit and be resigned.

3. *There are examples in the Scriptures where the sick recovered in answer to prayer, and there are also examples*

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of the servants of God praying for the sick when they did not recover. Hezekiah was "sick unto death." He had a fatal trouble, and the Lord had declared that he would die. There seemed to be no chance for him; but old Hezekiah did not want to die, and he set up an awful wailing and contended with the Lord and begged to live. He turned his face to the wall and wept sore. So great was his bitterness and distress that he afterwards composed a song about it. He says he thought or reckoned about it all through the night. He roared like a lion and chattered like a crane or a swallow in distress. He said: "I shall go softly all my years in the bitterness of my soul." Or differently translated: "Through the rest of my years will I reflect on this bitterness of my soul." Or another rendering: "Through all my years I shall walk as in solemn procession because of this bitterness of my soul." (See Isa. 38: 1-20.)

Now, all this earnest praying was not in vain. Jehovah heard his prayer and raised him up and prolonged his life fifteen years. That this was because of and in answer to his prayer cannot be doubted, for God said to him through Isaiah: "I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." This, then, was a recovery from a fatal sickness in answer to prayer. Yet natural means were used. The prophet directed that a plaster of figs be placed on the boil, "and he shall recover." (Isa. 38: 21.)

In the New Testament we have an example of prayer availing for a sick man, although the story is not told in detail. Epaphroditus had gone from Philippi to Rome to carry a contribution which the church at Philippi was sending to Paul. While he was far away from home, at Rome, he became seriously ill. Paul says, "He was sick nigh unto death." Although Paul was there and could work miracles, he did not seem to use his power at this time, for knowledge of it got back to Philippi; and this troubled Epaphroditus, because he knew it caused great solicitude among the brethren at home. This sickness caused sorrow in the heart of Paul, too. Did the brethren at Philippi pray for his recovery? Of course they did, for they were instructed "in everything by prayer and supplication" to make their wishes or requests known unto God. Did Paul pray for his recovery? We know he did, for he prayed "at all seasons" and for "all men" and made "all prayers for all saints" and entreated God in behalf of the "bodies," "souls," and "spirits" of his friends and converts. Furthermore, his language concerning Epaphroditus shows that he looked to God for his recovery and then attributed the recovery to Jehovah's mercy. "Indeed he was sick nigh unto death: but God had

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mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow." Jehovah had mercy upon these his faithful servants and regarded the sorrows of their hearts, heard their cries, and restored the sick man to health and spared the apostle a great sorrow. There was no miracle here, but great yearning of Christian hearts; and as a result of that yearning and to spare those hearts further sorrow, Jehovah showed mercy and healed the sick man. Did prayer or the condition of a saint's heart "do any good" in that case?

When the psalmist was sick, he prayed to be spared and to recover strength. Hear him: "Hear my prayer, O Jehovah, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, a sojourner, as all my fathers were. Oh spare me, that I may recover strength, before I go hence, and be no more." (Psalm 39: 12, 13.)

4. *But we find cases in both the Old and New Testaments where the sick did not recover, even though prayers were offered in their behalf.* David's child was sick, and David fasted and prayed and prostrated himself upon the earth in his earnest entreaties in behalf of the child. The child died. It was not the Lord's will for it to live. David was resigned to the Lord's will and did not mourn for the child. (See 2 Sam. 12: 15-24.)

Trophimus was a Gentile convert whom Paul brought to the Lord at Ephesus. He became one of Paul's companions in his missionary travels. He was with Paul at Jerusalem and was the Gentile whom the Jews accused Paul of bringing into the temple and thus profaning the temple. After Paul's release from prison and before his second imprisonment, Paul and Trophimus had been traveling together again. When they reached Miletus, Trophimus became sick, too sick to go on with Paul, and, therefore, Paul left him. Did Paul pray for him? It is useless to ask that question after we have learned of Paul's teaching and practice in reference to prayer. Did the Lord answer this prayer? Perhaps he did, but he did not restore Trophimus immediately. Paul left him sick.

The question may be asked, Why did Paul not use his miraculous power here? For some reason it was not God's will for him so to use it any more than it was to use such power to prevent his own death, or than it was for Christ to save himself from the cross.

Paul himself had an infirmity which he did not heal. It is supposed by some Bible scholars that what Paul speaks of as a thorn in the flesh was his infirmity. If that be true, then Paul prayed that this infirmity might be healed or removed, but it was not removed. (2 Cor. 12: 7-10.)

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Timothy also had "often infirmities," and he was not miraculously healed. Paul instructed him to use natural means which he at least thought would be beneficial. (1 Tim. 5: 23.)

We have, therefore, found that there is an abundance of authority for praying for the recovery of the sick, and at the same time accompanying our prayers with whatever natural means are available. But we must know that even then the sick will not always recover, for it is "appointed unto men once to die."

There is yet an important passage of Scripture that we have not considered, and that is the fifth chapter of James. That passage calls for a special article next week.

"Men Ought Always to Pray"

No. 4

"Does it do any good to pray for the recovery of the sick today?"

James said: "Is any among you afflicted? let him pray." If an afflicted man prays at all, of course he will pray for relief from his affliction. And since the apostle commanded the afflicted man to pray, he must have thought that such a prayer would "do some good." (James 5: 13.) Whatever the calling for the elders and the anointing with oil mentioned in verse 14 may mean, it must not be understood to nullify the admonition to the afflicted man to pray. Neither can it make void the exhortation of verse 16: "Confess your faults one to another, and pray one for another, that ye may be healed." And the emphatic statement which the apostle made to encourage such praying must not be rendered meaningless by an explanation of verses 14 and 15. He said: "The effectual fervent prayer of a righteous man availeth much." Then James further encourages and exhorts Christians to pray by referring to Elijah and his prayers. Unquestionably, then, the apostle James teaches us to pray. He teaches a sick man to pray. He teaches a mutual confessing of faults and a mutual praying one for another among disciples, that they "may be healed." These points in the fifth chapter of James are plain. Any difficulties that may be encountered in verses 14 and 15 should not be allowed to obscure these plain admonitions, and they should not dull our appreciation of the general teaching of this chapter upon the subject of prayer.

But shall we examine those much-discussed verses? They read: "Is any among you sick? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up: and if he have committed sins, it shall be forgiven him."

Two views on these verses are held by Bible scholars. One is that this was miraculous healing by elders who had the gifts of healing or of miracles, which gifts we know were distributed among members of the church in the first century. (1 Cor. 12.) The other view is that this was prayer by Christians, who had no special gifts or miraculous powers, for the recovery of the sick through natural means, aided or used by providence, and that the oil was used as a medicinal means or a curative agent.

If the first view is correct, then these verses do not apply to us in this age at all. We have no spiritual gifts now. These were done away as Paul said they would be. (1 Cor.

13: 8; Eph. 4: 11-14.) Church history shows that these gifts did not extend even into the second century.

If the second view is correct, these verses do apply to us, and we should practice what they teach. Of course, we would not have to use oil, but we would avail ourselves of whatever curative means are now used, and the principle would be the same. We have found from other passages that this should be our practice, whether these verses apply to us or not. It matters little, then, as to how we take these troublesome verses; for, if they do not apply to us, we cannot disobey their teaching; and if they do apply to us, we are practicing what they teach already when we obey the general teaching of the Bible on prayer.

But if we desire to make an analytical study of the verses, let us observe the following points in favor of the second view—that this was not miraculous healing:

1. James was known to be strict and regular in his observance of Jewish customs. (Acts 15; 21: 18; Gal. 2: 12.)

2. He addresses this Epistle to "the twelve tribes which are scattered abroad"; but of course he meant Christian Jews, since he signs his name as a servant of "the Lord Jesus Christ." These disciples would know the customs of the Jews.

3. It was a well-known custom among the Jews to call in the religious leaders or rabbis to pray when there was sickness in the family. (See Clarke's Commentaries.)

4. Oil was used for many purposes by the Jews. In travel or on journeys they carried oil with them. (See the case of the good Samaritan.) We read of "the anointing oil" dozens of times in the Old Testament. The Jews anointed their bodies with oil for comfort and for cleanliness.

They anointed the head with oil as a signal of honor. Thus Samuel anointed Saul and David. In the Twenty-Third Psalm, David said, "Thou anointest my head with oil," referring to the blessings and honors Jehovah bestows upon his child. Referring to the exaltation of Christ, the psalmist said: "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." They also anointed the head as a social custom and as an act of hospitality. "My head with oil thou didst not anoint." (Luke 7: 46.)

They used oil to relieve suffering and to heal wounds. The good Samaritan bound up the afflicted man's wounds, "pouring on them oil and wine." (Luke 10: 34.) The people of that age knew nothing of germs and the infections they cause, but they knew the experience of such suffering just the same as we do, and they had possibly learned that wine would sometimes prevent this suffering. It would sterilize and disinfect the wounds. The oil would soothe and comfort

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and perhaps heal wounds. Therefore, it was used as a medicine. Speaking of the afflictions of his people, Isaiah said: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes: *they have not been closed, neither bound up, neither mollified with oil.*" This proves that in treating wounds they used oil.

5. If James had here referred to miraculous healing, he would not have instructed them to use their common remedies or any natural means, as a miracle is independent of and excludes these things.

The conclusion is, therefore, that James taught Jewish Christians to follow their old custom, except, instead of calling in the rabbis they should call for the elders of the church, and they would minister to the sick person and pray for him.

On the other hand, the following points are made to prove that the verses allude to miraculous healings:

1. Such gifts of healing were distributed among the leaders in the church in that age. (1 Cor. 12.)

2. Oil was sometimes used even in performing miraculous cures. (Mark 6: 13.)

3. The "afflicted" man (A. V.), or "suffering" man (R. V.), was instructed to pray. (Verse 13.) But the "sick" man should call for the elders. Two different kinds or degrees of afflictions must be contemplated here.

4. All Christians should pray one for another that they "may be healed" in ordinary sickness (verse 16), such Christians not having the power to work miracles.

5. But in dangerous sickness, fatal sickness, somebody with more power than ordinary Christians possess must be depended upon. Therefore the *elders* — those who had spiritual gifts—should be called in.

Now, which view is correct? We cannot say. But we have already found that it does not matter which view we take if we obey the plain teaching of other passages of Scripture.

Personally, I am inclined to the view that this was non-miraculous healing; that it was prayer for the sick, such prayers being accompanied by such natural means and curative agents as they had.

In the years gone by the editors of the *Gospel Advocate* answered questions upon this passage many times. On page 143 of "Queries and Answers," Brother David Lipscomb said:

I have given my opinion of James 5: 14, 15. I do not believe the healing was ever miraculous, or that all the sick on whom hands were laid recovered. If so, why should any ever have died? If men

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could all be healed now by laying on of hands of the elders and anointing with oil, who would die or remain sick? All would comply with the conditions and live. They were just as anxious to live and keep well in the days of the apostles as they are now. When one got sick, he would have sent for the elders and would be living now. The only way for people to get to heaven would be to be translated, as was Enoch; yet we find persons sickening and dying with the elders and the apostles with them. (Phil. 2: 26; 2 Tim. 4: 20.) What is the meaning then? Anointing with oil was the common curative agent of that period and time. The plan was while using this to connect with it the prayers of the elders. They represented the church, and through them the church prayed for the sick. In the use of these means, combining the prayers of Christians with remedial agencies, all who could be cured would be. I think it certain that there was no miraculous healing then and has been none since.

"There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say, 'Arise!'
To dying captives, bound in chains of night;
There is a place where thou canst search the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker and the Word.
Where is that blessed place? Dost thou ask, 'Where?'
O, soul, it is the blessed place of prayer!"

"Men Ought Always to Pray"

No. 5

"Is there an added force or special power in united prayer?"

The most natural conclusion that we can draw from the teaching of the Scriptures is that united prayers or the prayers of several earnest souls together have more efficacy than the prayer of a single individual. If the Bible teaches this, we must accept it as true, whether or not we can know why it is true. Let us, therefore, study:

1. *The Teaching of the Scripture on This Question.* In Matt. 18: 19, 20, our Savior says: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

This seems to teach that the fact that "two of you" are agreed in prayer will be a special guarantee that the prayer will be heard. However, the teaching of this entire paragraph is of the concerted action of the disciples—what they do as a body or a congregation. It relates to the decision of the church—the unanimous action of the body in a case of discipline. No doubt the principle applies in all decisions, and not only in disciplinary matters. "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." The emphasis is, therefore, on the word "agree" in our Lord's promise that what they ask shall be granted. The disciples are here thought of as "gathered together" in Christ's name; acting together with one accord; praying together in "agreement." The word for "agree" in this passage is "sumphonesosin" in the Greek. It is a musical term, and from it we get the word "symphony." Jesus teaches that our hearts should symphonize in prayer. Our prayers should go up like a beautiful melody unto the throne of God. This will assure us that they will be heard.

This language of our Lord might be understood, then, as teaching that when two or more pray together, they must agree and pray with one purpose; that there should be no factions and contradictory prayers among them. The thought that the prayer of two souls would be more efficacious than the prayer of one soul would not necessarily be implied in this passage if there were nothing else in the Bible bearing on this question.

But this idea is implied in the teaching of the whole Bible. In the Old Testament when the people of God were

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in distress, the whole nation was called upon to fast and pray. When the nation was threatened with annihilation and Esther threw herself between her people and the death decree, she not only prayed herself, but had her maidens pray with her, and called upon all the Jews throughout the hundred twenty-seven provinces to join with her in prayer. When Daniel had persuaded the angry king to appoint him a time for the interpretation of the king's dream, and when the time was set, Daniel began to pray that the Lord would enable him to reveal this secret. But he did not depend upon his own prayers alone. He asked his three companions to unite with him in this earnest praying.

In the New Testament, Christians are taught both by precept and example to pray together. United prayers and intercessory prayers are repeatedly enjoined. Christ prayed for Peter, that his faith might not fail. (See Luke 22: 31, 32.) He prayed for all his disciples, that "they may be one." (See John 17: 11.) He taught them to pray for one another, and even to pray for their enemies; and, as we have seen, to pray together in agreement.

Paul called upon his converts to join him in prayer for certain specified things. He was praying night and day for these ends that he desired to accomplish, but he must have thought that the prayers of others would add force to his petitions. If their prayers did not help his, why would he request their prayers? In fact, Paul uses the expression, "Ye also helping together by prayer." (2 Cor. 1: 11.) He praised God for delivering him from death, but he said that Christians had "helped" in this deliverance by their prayers. Peter also was once sentenced to die. "But prayer was made earnestly of the church unto God for him" (Acts 12: 5), and he was delivered.

When Paul was so weighed down with forebodings and anxiety that he was "striving" with God in prayer, he solemnly entreated his friends to "strive" with him: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest." (Rom. 15: 30-32.) Surely we are justified by these passages in drawing the conclusion that united prayers are especially efficacious; that we can "help" one another in our prayers.

2. *"Things Hard to Be Understood."* We are all ready to ask, why is it that God is more easily persuaded by two

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persons than by one? Since God has promised to hear and answer the prayer of his humblest child, since the "supplication of a righteous man availeth much," why does such a prayer need to be augmented by the pleadings of other righteous men? Is prayer to God, like a petition to an earthly ruler, made stronger by the number of names signed to the petition? These are hard questions, but they are no more difficult for us to answer than many other questions that arise in our minds when we study the subject of prayer. God loves men better than I can love them; then why should I have to beg him to bless those whom he loves? Why should I, a sinful man, be found beseeching the infinitely good and holy God to work some good in the world? For what else does he sit upon the throne of the universe? Is he not much more concerned about the welfare of all his work than I can possibly be? Does he need my feeble prayer to remind him of some duty he has neglected, or of some sufferer he has overlooked, or of some obligation he has failed to fulfill? Is he not infinitely more interested in the salvation of men than I am, and has he not given his own Son to die for their redemption? Has he not sent his agents to the ends of the earth? Then, why should I pray him to "send forth laborers into his harvest?" Is God stubborn and implacable, that I should have to "strive" and plead and importune him in order to get him willing to do a good deed? Do we need to unite and organize and besiege God *en masse* in order to get his attention?

These questions are distracting and enervating to the spirit of prayer, and from one point of view they are dishonoring to God. But despite that fact we are nevertheless taught to do the very things that these questions inquire about. What is the explanation?

3. *Suggested Answers to These Hard Questions.* One solution to the whole problem is suggested by those who say that prayer does not move the will of God at all; that it is solely subjective; that it has only a reflex influence; that all altruistic prayers cultivate a spirit of altruism, and that is why we are enjoined to pray for others. That earnest, sincere prayers do have a reflex influence upon the one who prays is no doubt true. But when a man comes to believe that his prayer never reaches God and that it can have no influence upon anyone except those who participate in it, he will no longer pray in an earnest and sincere manner. That which incited him to pray is gone. He will not pour out his soul unto God when he knows God is not hearing and that his prayer is wholly ineffectual, except as a means of working himself into a certain psychological state; and as such a means it is futile as soon as he realizes that he

must arouse his soul to desire, long for, and plead for the attention of a deaf God. In order for a man to pray in a way to bring about beneficial reactions in his own life, he must be deceived into believing that he is reaching divine favor. This would be to impute dishonesty to God. It is to attribute to God an uncandid makeshift. It is to say that in teaching us to pray to him and in promising to hear us and to give unto us the things that we ask for, God has deliberately deceived us by a monstrous falsehood. This explanation of prayer, therefore, becomes ultimately impossible. When God calls upon us to pray that some good may come into the world, we must seriously believe that our prayer is in some way capable of bringing in that good, otherwise we shall not pray.

4. *The Working of Prayer.* There is an expression in the Epistle of James that may give us an idea about prayer that will help to answer some of the perplexing questions that have been propounded. James says: "The supplication of a righteous man availeth much in its working." (James 5: 16.) The word "effectual," in the King James Version, has been replaced by the three words, "in its working," by the Revised Version. Anyone who will think for a moment will see that "effectual" only restates what is already expressed by the word "availeth." If a prayer is "effectual," of course it "avails"; and if it "avails," of course it is "effectual." Moreover, the Greek participle, which is translated "in its working," expresses lively and aggressive action. There is the idea of active energy in it. James conceived prayer as a force at work. It is a psychical force, a soul force, but a real and powerful force. It is unseen, like ether waves or like electricity, but it may be more powerful than either. Under this idea we can see that prayer is not intended to move the will of God, but that it puts at the disposal of God a force which he uses to move the wills of men. Thus, when we pray, we become "labourers together with God" as much as when we preach or do good deeds.

In physical science there is a law known as the conservation of energy. No force is ever lost. No mite of energy is ever wasted in the divine frugality of the physical world. As energy exhausts itself it creates new energy. The consumption of energy is the creation of energy. Work is always a sort of combustion, the eating up of fuel. May there not be some similar law to this in the spiritual world? May not spiritual force be produced by the wear which liberates power? Is not prayer the expending of spiritual energy? Is it not a sort of combustion of the soul? Is not the soul of a man in the act of passionate willing a living dynamo? Does not the soul afterwards feel the weary re-

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actions of toil? Any man who has longed mightily for something knows that "virtue" has gone out of him because of this yearning. Shall we say, then, that the God who in nature gathers all the fragments of dynamics and allows nothing to go to waste will not gather in and use the spiritual dynamics that are created by the exercise of the yearning souls of his children?

If this is what the working of prayer means, if this is the kind of force that prayer is, we can see that the law of the conservation of spiritual forces would attend to the utilizing of every sigh for the spread of righteousness or for the relief and salvation of men. It would see to the enfranchisement of every noble hope and aspiration that swells the human heart and consumes it. We can see, also, why the greater the number of souls that are being burned up by a given desire, the greater would be the energy created. Again, if this be a correct explanation of the force of prayer, we can understand why we have to "strive" in prayer and why we are taught to entreat God and to persist in prayer. The more we strive, the more of our souls we burn up; to keep up the figure, the more energy we create. We see at once, also, why a heartless, insincere, formal prayer would be worthless. A prayer that would avail would necessarily be a prayer that consumed the soul. Mere words and phrases would be ineffectual. Beautiful sentences and eloquent periods and perorations would be hollow mockery; and our Lord has taught us that such prayers are vain, whether our explanation of the working of prayer is correct or not.

There is no virtue in vehemence, and boisterousness will not render a prayer efficacious; but earnestness, soul ache, and soul agony will. "A broken and a contrite heart, O God, thou wilt not despise." Therefore, let us get together and pray. Let us unite our hearts in a consuming purpose. Let us stretch the sinews of our souls in reaching out for the salvation of men. Let us pray.

PUBLIC PRAYERS

We have considered the phraseology of prayer, vain repetitions, and meaningless expressions in prayer. We may now say that public prayer is one of the most difficult functions that any leader in religious services has to perform. It is difficult to close the audience out of one's consciousness and talk to Jehovah in sincerity and with concentrated thoughts. The human listeners are in the leader's subconscious mind, if not in his *conscious* mind, and he words his prayer with a view to impressing them. Sometimes he preaches to them and argues some point of doctrine or ad-

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vertises some special interest or condemns some prevalent practice. Of course it is plain to all who hear such a prayer that the leader is saying these things for the effect he thinks such a prayer will have upon the audience. The prayer, therefore, fails of its purpose. It defeats itself. It will even cripple the influence of the leader over the people whom he desires to teach. A man who will take that sort of an advantage of an audience or who is that anxious to stress his point will be regarded as an extremist or a crank.

Moreover, the people will not have any regard for his spirituality or professed love for God. They will conclude that he has more zeal for his doctrine or his hobby than he has reverence for Jehovah, since, while he is ostensibly addressing the infinite Father, he is in reality preaching to men. Men will judge a leader's sincerity much more quickly by the way he talks to God than they will by the way he talks to them.

But regardless of what men think of a prayer, what must Jehovah think of a man who talks to him with his lips, but regards men in his heart? Such a prayer is vain worship. A long verbal prayer giving information to the Deity is irreverent. A prayer that recites the news of the week, or that sings off a long catalogue of petitions for things that are not expected, and which, if granted, would produce astonishment, is blasphemous. It is to be hoped that the religious consciousness, the sense of reverence and true worship, in the churches may be so developed that such prayers will never be heard—that such leaders in prayer will not be countenanced.

Public prayers are scriptural, if they are not made for the purpose of being heard of men; yet it is doubtful that our Lord expected us so often to pray before an audience of nonpraying people. Preachers are called upon to pray on all occasions of public gatherings; to "open with prayer" all kinds of meetings. Not infrequently there are other things in these meetings opened with a corkscrew. It is a matter of serious doubt as to whether any of our prayers on such occasions are acceptable to God. In fact, do we *really pray to God* on such occasions?

What the Bible sets forth as public prayer is a *band or group of worshipers praying together*. All are praying, and if only one man is speaking audibly, he is *leading* the others and they will all say the "amen." We would as well do away with congregational singing as to lose sight of, and therefore do away with, *congregational praying*. The song leader would as well sing by himself as for the *prayer leader to pray by himself*. And as it is incumbent upon the song leader to sing such songs as the congregation can sing, just

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so it is the duty of the prayer leader to utter such prayers as the members can join in. It should be a concerted prayer. It should express the special desire of the people on that special occasion and should not include every petition the leader can think of or that he ever heard expressed by other leaders on other occasions. The special purpose of the prayer should be announced before the people are called upon to engage in the prayer. Then the leader should *lead the souls of his fellow worshipers* right up to the throne of God—*lead* them to draw nigh unto God, that he may, according to his promise, draw nigh unto them, and that they may have the consciousness of his presence and be filled with reverence and awe. "Lord, teach us to pray." Lord, give us men who can lead thy saints in prayer!

The prayer leader should be up in front of the audience and should speak loud enough for all to hear. Otherwise, how can he lead them? Or how can they say the "amen"? He would as well speak in an unknown tongue as to speak in tones so low that the congregation cannot hear. The leader should go upon the stand or into the pulpit and pray with his face toward the audience. If he kneels, he should stand upon his knees.

Often men who are back in the audience are called upon to lead in prayer, and sometimes they kneel or squat or "hunker" down between the pews and mumble and mutter. The only way the audience knows when they have quit is by the movements of those who are near enough to hear or by a *loud "amen"* from the preacher who is up in the stand. His "amen" was not a "*Lord, grant it,*" but it was an announcement to the audience that the prayer was over. Even leaders who go up into the pulpit sometimes have little enough grace to turn their backs to the audience and squat before them in ugly posture, put their faces down in the pulpit chair, and mumble words. "These things ought not so to be."

But, someone suggests, the people should not look at the leader and think about his posture and looks. No, they should not. Neither should they look at the preacher or the song leader to admire or criticize his dress or manners or gestures, *but they do just the same*; and the preachers and song leaders know this, and most of them endeavor not to be offensive in appearance. The prayer leader should act upon the same principle.

Public prayer is public worship, and all *worship* must take place in the *heart*. All outward signs and postures and movements and all audible tones are simply manifestations or expressions of the *worship that is taking place in the*

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soul. If the worshipful emotions are not in the soul, then the outward gestures and genuflections are mere mockery.

Prayer is not primarily petition. To many the primary idea of prayer is simply the asking for something that we do not have; too often it is a kind of spiritual beggary or even worse. Prayer, in its essence, should be the soul's realization of its vital relation to the universal indwelling Spirit; the consciousness of the nearness, the living presence, of the Father, who is the "life of our life." He is not a "God afar off," to whom the soul must call from a distant country.

Mrs. Browning said that in its deepest agony the soul's only prayer is "O God!" because we want God himself rather than anything he can do for us. A young man has gone far from home and becomes ill. He longs for his mother—not for her services, that she may watch at his bedside night and day, but for her simple presence. So the strongest aspiration of the human soul is for a consciousness of the infinite Presence, for a realization of the Spirit, an awareness of that Being in whom "we live, and move, and have our being."

The deepest and fullest prayer that any soul can ever pray is, "*Thy will be done.*" This is no objective petition; it is entirely subjective. In this the soul seeks to submerge itself in the divine will; to become one with the great Jehovah. Aspiration can go no higher.

Let us pray.

CHAPTER IV

Marriage and Divorce

(1) Questions About Divorce. (2) More About Divorce. (3) Shall We Make Exceptions to God's Law? (4) "Marriage and Divorce." (5) How Does God Join Man and Woman Together in Wedding? (6) Were They Really Married? (7) Line Upon Line, Precept Upon Precept, Here a Little, There a Little. (8) The Divorce Problem. (9) God Hates Divorce. (10) Was What Jesus Taught on Divorce Bound by the Apostles? (11) Christ and Paul on Divorce. (12) Wife Bound; Brother or Sister Not Bound—Paul.

DIVORCE AND REMARRIAGE

The question of divorce will not down. It has not been long since a series of articles on this question was published in this paper. But now the request has come to this department for a full explanation of what constitutes scriptural divorce, and the question is raised about a second marriage while the first companion is yet living. The brother thinks that married persons may be separated, but he does not think either party can ever scripturally marry again while the other party to the contract lives.

Another reader has sent a tract on the subject of divorce and requested the editor to review it.

Before we enter into a study of this problem let us first observe that the word of God must not be entirely plain on this question, else why would there be so much difference of opinion even among those who know all that the Bible says? The question is debated even among Bible scholars. There is, therefore, room for doubt. *The one and only infallibly safe course or conclusion, then, is one man for one woman and the two made into one or joined by Jehovah, never to be separated until death; or if separated, never marry another while the former partner lives.*

A careful study of all that the Bible says on this subject will lead us to see just how much uncertainty there is about the ground for a divorce and second marriage. The following passages give us just about all the Bible teaches on this point:

And Jehovah God said. It is not good that the man should be alone; I will make him a help meet for him. (Gen. 2: 18.)

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt. 5: 27, 28.)

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (Matt. 5: 31, 32.)

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The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (Matt. 19: 3-9.)

And there came unto him Pharisees, and asked him. Is it lawful for a man to put away his wife? trying him. And he answered and said unto them. What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them. For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife: and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he saith unto them. Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery. (Mark 10: 2-12.)

Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery. (Luke 16: 18.)

For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Rom. 7: 2, 3.)

But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. (1 Cor. 7: 10, 11.)

A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. (1 Cor. 7: 39.)

From these quotations we see that it clearly was God's purpose from the beginning for a man and a woman to be joined together for life. *Nothing to put them asunder.* But we are reminded that Jesus mentioned one exception. He intimated that if fornication is committed the guilty party may be divorced, or put away, and the innocent party may marry another and not be guilty of adultery. This certainly is implied in his language as given by Matthew. But Mark

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and Luke do not mention this exception. It is given twice in Matthew, but is never mentioned anywhere else. Paul did not seem to know that such an exception existed. He states emphatically that a woman is bound to her husband as long as he lives, and if she be married to another while he lives (regardless of what he has done), she is an adulteress. This is exactly what Paul says.

We are told, however, that Paul's language must not be made to contradict our Savior's statement and that his words are plain. Of course, it will be admitted that if our Lord stated anything one time in unmistakable terms, that is enough to settle the question for all time to come. If his language is not misunderstood, he teaches that fornication will dissolve the marriage vow and leave the innocent party free to marry again.

Now, what is *fornication*? On this point the tract mentioned above makes the following strong argument:

He told them further: "But I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Here we have fornication the only Bible exception and reason for putting away a companion and marrying another one while the first one still lives. The same exception as given in Matt. 5: 32, "fornication," not "adultery." They are different words and have a different application.

Unmarried persons *commit fornication*, but *only married* persons can violate the marriage covenant and *commit adultery*. In this *one, only*, exception Jesus mentions, the wrong act is committed *before the woman is ever married*, hence called "fornication." If committed *after* marriage, while living with her first husband, he would have called it "adultery"; the same as he called it when she remarried and was living with her second husband. Furthermore, he would not have used these *two different words*, "*fornication*" and "*adultery*," in the same verse *if they meant the same thing*.

It is *vital* that we should search out the *meaning* of these two words, and not risk *our inheritance* on a possible wrong understanding of them. *Webster* gives the primary meaning of "*fornication*" as the *act of an unmarried person*, and "*adultery*" as the *act of a married person*.

The Bible *makes a distinction between "fornication" and "adultery."*

Matt. 15: 19: "Out of the heart proceedeth adulteries, fornications," etc.

Gal. 5: 19: "The works of the flesh are adultery, fornication," etc.

Mark 7: 21: "From within proceed evil thoughts, adulteries, fornications," etc.

1 Cor. 7: 2: "To avoid fornication [not to avoid adultery], let every man have his own wife [get married]."

1 Cor. 6: 9, 10: "Neither fornicators nor adulterers shall inherit the kingdom of God."

In John 8: 41 the Pharisees told Jesus they were not born of fornication (out of wedlock), insinuating that he (Jesus) was.

In Matt. 1: 19 we find Joseph thought to *put away* the "Virgin Mary," thinking *she was a fornicator*. So we see a man may *put away a woman* when he finds out she was a *fornicator*, and *not a*

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virgin, when he married her. He finds an uncleanness in her. (Deut. 24: 1; also Deut. 22: 13, 14, 19.)

Marriage is a *contract* entered into by the *man* and the *woman*. The law of contracts requires that each should be *qualified to contract*. The *qualifications, essence* of, and *essential element* in this case Jesus mentions is: that the woman should be a *virgin* (a chaste virgin, espoused to one husband—2 Cor. 11: 2), or a virtuous woman whose husband is dead. If she was a fornicator instead, she was guilty of "*fraud*" in contracting marriage, and this "*fraud*" annuls the marriage and sets it aside as being "illegal, unscriptural," and the man being an *innocent party* was *free* to *marry* another woman, as he had *not in fact been really married*.

Had the woman confessed her sin of fornication to her intended husband before the marriage took place, she would have been clear and the marriage binding. In Bible type or symbol, the bride becomes the bride of Christ by first confessing and forsaking sin.

By making this *distinction* between "fornication and adultery," we are then enabled to see the *harmony* existing in the Scriptures on the subject of divorce, etc., and it *clears* up many *seeming contradictions*, and makes plain the types and symbols used throughout the Bible.

According to this teaching, *nothing that is done after marriage will or can break the vow*. The author says that *fornication* is the act of an unmarried person.

IS THIS CONCLUSION CORRECT?

The teaching of this tract is much safer than the ordinary teaching on this question. In fact, no one will go wrong who follows this instruction, even if it is not technically correct.

It is true that fornication usually refers to unmarried persons and adultery to married people. The Scriptures do often mention the two words in close connection as indicating separate sins, and both are severely condemned. But it seems to be going too far to say that this distinction always exists and that the words are never used interchangeably. This would be to make an arbitrary rule that would apply to only a very few words in our language. Nearly all words are used in different senses.

In the Greek the word for "fornication" is "porneia," and the Greek word for "adultery" is "moicheia." They are defined in about the same language. The lexicons do not seem to make the radical distinction between these Greek words that Webster makes between the English words. Furthermore, the distinction does not seem always to be recognized by the inspired writers. In Hosea (2: 2), we read that this prophet's wife, the mother of his children (a married woman, of course), was guilty of whoredom. The word "whoredom" in the King James Version is "porneia" (fornication) in the Septuagint. In the fifth chapter of First Corinthians Paul tells us that there was a flagrant case of fornication in that church. A man had his father's wife.

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Here we know that one party to this case of fornication was a married person. In Revelation (2: 20), we are told that the church at Thyatira had a woman—called "Jezebel" because of her resemblance to that wicked woman of the Old Testament, no doubt—who taught the brethren to commit fornication. Some translations read "thy wife Jezebel." If this be correct, this woman was the wife of the angel or messenger of the church at Thyatira. A married woman, but guilty of *fornication*, not adultery.

The language of our Savior seems to show that a married person may commit fornication. He spoke of the pair as married and of their effort to dissolve the vow—to put away the *married partner*. He says a man cannot put away his *wife*, except for fornication. That certainly seems to show that a married person can be guilty of fornication. Jesus used "fornication" and "adultery" as synonyms in this passage—at least, so it seems.

We shall have to look for some other way of harmonizing the language of Christ and of Paul. The explanation seems to lie in the fact that our Lord was discussing what would dissolve the marriage and thus violate the original purpose and law of marriage given by Jehovah in the beginning. Paul was not discussing any violations of this law, but merely setting forth the law. He set forth marriage as God intends for it to be—a man and a woman joined for life.

This is God's law, and this Jesus plainly taught. He showed that it can be broken, but the one who breaks it is bound for hell. Whenever, therefore, married people are even scripturally divorced, it means that at least one soul is sunk. In the name of the Lord, let us quit talking about *scriptural divorce* as though it were a light matter. *No divorce is ever scriptural for both sides.* When a marriage is broken, a soul is lost.

QUESTIONS ABOUT DIVORCE

The article on "Divorce and Remarriage" in our issue of July 30 has provoked a number of questions. The first letter is from our good brother, R. C. White. Read what he says:

Georgetown, Tennessee, August 5, 1931.—Mr. G. C. Brewer, Memphis, Tennessee.—Dear Brother Brewer: I have just finished your article, "Divorce and Remarriage," in the *Gospel Advocate* of July 30, 1931. There are several things I feel like mentioning, but will content myself with one or two—namely:

1. I want to endorse your teaching that "fornication" and "adultery" are *sometimes* used interchangeably in the Bible.

2. I am much interested in your conclusion, and am anxious to know more about it. You suggest *one new idea, if I understand you*. Do you mean to say that there is *no pardon* for the guilty soul in a divorce? Even though a divorce is granted to the innocent party

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(and surely neither is altogether innocent, if we count indirect causes, though perfectly innocent so far as the marriage vow goes), and though it be granted that such a one may remarry and does, cannot the guilty one obey the gospel, or be restored if a Christian? Of course, I know no remarriage can be thought of. Please clear up this point.

3. Let me say "amen" to the statement, "Let us quit talking about *scriptural divorce* as though it were a light matter."

I did not mean to write even this much, but will be glad to hear from you in the paper.

Fraternally and gratefully,

R. C. WHITE.

Answering the questions, let us observe that the sin of breaking the marriage vow may be forgiven if it is repented of and if the guilty person sins "no more." If the man repents, his innocent companion should forgive him, and in that case no divorce would occur. But we spoke of a case where the divorce has occurred. Where that takes place and the innocent party has married another, there is no chance for the guilty party unless he repents of his sins and turns to God in the gospel way and then lives in absolute celibacy the rest of his days. As it is so improbable that one who has been weak enough to break his marriage vow will do this, we just counted such an unfortunate soul *as lost*. However, it is not impossible for him to be saved.

Brother O. H. Cline, of Cordova, Alabama, writes the following letter:

Dear Brother Brewer: This is to congratulate you on your composition on divorce and second marriage. There is a question I would like to ask you concerning the same subject. You said that Paul's language must not contradict that of the Savior. It seems to me that if Paul did teach differently on this or any other subject, in so doing he was guided by the Holy Spirit, which makes it law, and for a difference in the two laws to occur would not make it a matter of contradiction. Jesus, in Matthew, taught that under the law of Moses a man could put his wife away for the cause of fornication. The apostle, under the supervision of the Holy Spirit, did not teach the like in this the Christian era.

Is it safe to teach (after rightly dividing the word of truth) that there is no such thing as remarriage, or being married twice? As quoted, Acts 2: 42 teaches us to continue steadfastly in the apostles' teaching, not in things behind the cross, which were of the law of Moses. The apostles never, with or without the Holy Spirit, taught that fornication or any other sin would permit a man to put away his wife.

If we are going behind the cross to get a reason for breaking marriage ties, then it seems that we would have an equal right to go back there to get us a scriptural reason for keeping the Sabbath.

I am deeply impressed with the thought that there is no reason whereby a man and a woman may break the marriage vows and stand justified before God in the same. I do not want to teach the wrong thing, and want to know if I am right.

Brother Cline has some good ideas, but he seems to be slightly confused on the proper division of the word. It is

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true that Jesus kept the law of Moses and taught his disciples to do the same. It is also most certainly true that the law was abolished at the cross and ceased to be in effect after Pentecost. All things, therefore, that belonged to the types and ceremonies of the law were taken away and do not belong to Christians. Also all other laws—positive, divine laws—were abolished unless they are inculcated in the New Covenant. But our Savior taught many things that were not in the law, and these are binding upon us. He put his "I say" in contrast with what the law said. The law allowed divorce "for every cause," but Christ allows only one cause.

Paul does not contradict Christ. They agree upon what the will of God on marriage is: one man and one woman joined for life. Christ showed that a man may violate God's law and break the vow. Paul only discussed the law, *not any violations that might occur.*

Questions from Brother John Craig, of Detroit, Michigan, will be given space in another issue.

MORE ABOUT DIVORCE

The article on "Divorce and Remarriage" which appeared in our issue of July 30 brought in many letters. Some were congratulatory, some were critical, and others asked for more light. The divorce question is a living question of vital interest, and it is not at all surprising that any discussion of it would stir up some controversy, but it is surprising that people who have been reading the *Gospel Advocate* for many years would see in the article of July 30 anything new. The position taken in that article is the same position that the *Advocate* has held for more than fifty years, and it is the same position that is held by practically all the orthodox Protestant denominations. (By "orthodox" we mean those who accept Christ as divine and the Bible as inspired.) There was nothing at all in the article that was new or unusual, except the quotation from a tract which contended that fornication cannot be committed by a married person, and that, therefore, the only cause for divorce is an act committed before marriage. This was shown to be incorrect. If fornication dissolves a *marriage*, then it must be committed by a married person.

The following letter gives us an opportunity to correct some exceedingly fallacious reasoning in which others may share with the author of this letter. We print the letter in full:

Grand Rapids, Michigan.—Editor, *Gospel Advocate*.—Dear Brother: I have carefully read and reread the article written by Brother G. C. Brewer under date of July 30, and wish to have a plainer and

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more complete explanation of the subject. Brother Brewer closes his article with this statement: "A soul is lost."

Now, if Brother Brewer is correct, what is the matter with our preachers? In the first place, we know who Christ was talking to, and we know who Paul was talking to; but what I would like to know is, who is Brother Brewer talking to?

Is he talking to Christians, or is he talking to the world? If he is talking to Christians, I feel he needs more study on the matter; for I know, if every preacher would adopt his teaching and hew close to the line, they would shake the very foundation of many of our churches of Christ. Many elders and deacons and some preachers would have to step down and out.

If he is putting himself up as an evangelist holding a meeting and talking to worldly people and exhorting them to give up their evil ways and come to Christ, does he use that good old hymn, "Just as I Am"? Does he forget Christ's words, "Whosoever will may come"? Does he, when he gives the invitation and the hymn is being sung and those sinners walk down the aisles, ask these questions: "Have you ever been married before?" "Are you a divorced person, and are you remarried to another husband or wife?" If not, why not?

If Brother Brewer's theory is right, he must know these things before he performs the ordinance of baptism.

Now, I have supposed I was a member of the church of Christ for twenty years, and I have lived up to it just as well as I possibly could; have heard many good preachers and have seen many walk down the aisle, make the good confession, and be baptized, but never heard the above questions asked. Also, I have very carefully studied this matter during the past six months because of a hobby-riding preacher who nearly broke up our little congregation here. I have corresponded with some of our very best learned men on the subject, and I find that the majority of them are broad-minded enough to say it is a matter for the individual to settle for himself or herself.

There are already several divisions in the church of Christ. Why harp on this question and make another division when we are preaching unity?

I do not wish to criticize Brother Brewer in the matter, but I do think if he is going to handle the subject at all, he should make it as plain as A, B, C.

Very sincerely and prayerfully,

CHARLES J. HAUGHEY.

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REMARKS

1. The assumption that the language of Christ and of Paul on marriage and divorce was addressed only to disciples or Christians is erroneous. This is met with often, and it needs to be exposed. The Sermon on the Mount was addressed to the disciples, it is true, and Paul's Epistles were addressed to Christians. That far the assumption is correct, but to assume that Christ and Paul did not lay down principles of universal application is both gratuitous and reprehensible. They both often spoke truths that had been applicable to all mankind in all ages and will be perpetually

applicable as long as the race endures. The law on marriage that Christ and Paul stated and upheld was the law that God gave to man in the beginning of his life on earth. It applies to all men and women of marriageable age and condition. Furthermore, the language of Christ in Matthew nineteen was not addressed to his disciples, but directed to the unbelieving Jews who were trying to entrap him. There is not one law of marriage and divorce governing Christians and another law governing people of the world. Such a position is not only unscriptural; it is exceedingly hurtful.

2. The author of the letter thinks that if all the preachers would preach the truth on this question as it was set forth in this department, the churches would be shaken up, or perhaps torn up. If he is right in this, that is all the more reason why we should all "cry aloud, spare not." The *truth* will not tear up anything that does not need to be torn up. There is no doubt that the *truth* on this question, plainly and strongly preached, would shake the earth under the feet of some people; and it will also bring suffering to the preacher. It cost John the Baptist his head. Even the disciples were so astonished by it that they said: "If this is the case with a man in relation to his wife, it is better not to marry." (Matt. 19: 10, Weymouth.) It is not surprising that some disciples today write such letters as the one given above.

3. The brother's idea that we would have to ask about the marriage records of one who comes forward to obey the gospel involves several errors. Do we ask a candidate for baptism if he is a "bootlegger" and if he means to quit that business? Do we ask him if he is a drunkard and if he now purposes to quit drinking? If not, why not? Does the hymn, "Just as I Am," mean to the drunkard that he is to come to Christ as a drunkard and remain a drunkard? Some of us need to study not only the Bible, but also the hymn-book.

We must always so preach the gospel that those who come to obey it will know that they cannot obey the gospel, cannot be forgiven and saved, unless they *repent of their sins*. And *repentance* requires them to get out of any unlawful business in which they are engaged, to quit sinful habits or practices, and to break up any sinful relationship or alignment in which they are bound. This includes unlawful marriages, of course. When repentance is thus preached, and when people respond to such preaching, there is only one question to be asked. All the rest is implied.

However strange or new it may be to the author of the letter, there have been many cases where the gospel preacher has refused to baptize persons who were unscripturally

married and who would not cease to live in this unholy relationship.

4. Any preacher who says that each individual is a law unto himself on the marriage question is a traitor to Christ. He would as well say that each individual may decide for himself whether or not it is right to get drunk or to commit murder. But the brother, no doubt, does not say what he means. The preachers must have told him that the question of whether or not a man has the *scriptural cause for divorce* must be decided by the man himself.

If this is not as plain as A, B, C, we can at least take comfort from the fact that our worthy and honored predecessors on the *Gospel Advocate* staff were no more successful on this point than are we. Brother David Lipscomb met exactly the same criticisms in his day that we meet. The following letter, criticizing Brother Lipscomb, and his reply, will illustrate this point. Also, since Brother Lipscomb answered the same objections that we have answered in this article, his language will help us to make the matter as clear as A, B, C.

This is taken from "Queries and Answers," pages 282-284. Read it all carefully:

In a recent issue of the *Gospel Advocate* a question was asked about a woman who separated from A and B, then obeyed the gospel and lived a consistent member several years, then married C, when she was withdrawn from for living in adultery, and now wants to come back to the church. She wants to know what steps to take. You say: "I am afraid she has done too much marrying and separating ever to be saved." You make the impression on my mind that she is past redemption. I am seventy-one years old, have preached over twenty-seven years, have read the *Advocate* about thirty years, have helped to settle several such troubles, and I cannot harmonize your position with the Scriptures. Do you believe that she is a greater sinner than Saul of Tarsus, who persecuted the Son of God and called himself "chief of sinners," and yet obtained mercy (1 Tim. 1: 13-16); or the Jews that crucified the Son of God, and were offered remission of their sins (Acts 2: 23, 36, 38)? John says: "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) If the blood of Jesus "cleanseth us from all sin," the sin of the "chief of sinners" and murderers, will it not also cleanse from adultery? The questioner does not state what she separated from her first husband for, so how do we know but what she had the "one cause"? I lived in the sectarian world about forty-two years, and I found very few men but what their wives could have proven the "one cause," if they could have secured the right witnesses to testify. Is a sinner, a citizen of the devil's kingdom, subject to the law of Christ? My understanding of the Scriptures is that a citizen of the world is not under the law of Christ, but is under the law of our land; and if a woman gets a legal divorce from her husband, she has a right to marry again, and is not living in adultery, according to the laws of our land. If she then obeys the gospel, all of her past sins are blotted out, washed away, and will be remembered against her no more forever. If I do not misunderstand you, your

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position brings the sin she committed in separating from her first husband over into the church. How can a sin be blotted out, washed away, and still be held against her? This is a very important QUESTION.

To this Brother Lipscomb replied:

This quitting one man or woman and taking up with another ought not to be called *marriage*. This was a more demoralizing plea than usual, so I publish and notice.

There are many worse sinners than was Paul or the crucifiers of the Son of God. Paul said he was "chief of sinners," but said that he obtained pardon because he "did it ignorantly in unbelief." (1 Tim. 1: 13.) He was chief of those who sinned ignorantly. There were sins for which there was no forgiveness. Those who committed these sins were worse sinners than Paul or the murderers of Christ, and the apostle declared that the rulers crucified him "in ignorance." (Acts 3: 17.) Then there are pretending Christians who "crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 6.) It is impossible to renew that class of repentance. They are much worse than Paul or the murderers of God's Son. Those who betray and maltreat and corrupt the spiritual body of Christ are worse sinners and more hopeless than those who crucified his fleshly body. Those who knowingly and willfully change, add to, or take from the commands of God are more hopeless and worse sinners than Paul or the murderers of God's Son, who sinned ignorantly and repented.

Some sins were not even to be prayed for. The reckless repetition of a sin adds to its enormity. I know nothing of the case criticized, save that the woman, without scriptural ground, married and unmarried and remarried with such reckless disregard to the law of God or common virtue and decency as to destroy her sense of right, and there is no foundation on which to found a Christian life or to build a Christian character. A person is then in a hopeless condition. Only a good and honest heart can produce good fruit.

Whom does the blood of Christ cleanse from sin? Only those who obey his laws, only those who repent of their sins. This woman married a man, left him, took up with another, left him, and while separated obeyed the gospel, and the writer says that she lived a consistent life until another fellow came along who was willing, and she took up with him, and while with him now wants to come back to the church. It ought not to be called *marrying*. The case as stated is that the woman did the separating without scriptural ground. If so, I deny that the blood of Christ cleansed her from any of her sins. She did not repent. Had she repented, she would have sought to live with her scriptural husband. She was not only guilty of adultery herself, but was guilty of tempting her husband to adultery by refusing to be a wife to him. (Matt. 5: 32.) These things are true, not of that woman alone, but of every man and woman who refuses to discharge the marriage duties to the one to whom married. If they separate and one becomes a Christian, the first thing to do is to seek reconciliation and try to live with the unbeliever.

The idea that God takes no cognizance of the sinful lives and states they enter before becoming Christians, and they are all blotted out and forgotten when baptized, and the person may persist in the same course afterwards, is contrary to the truth and most demoralizing. Read 1 Cor. 7 and see there that the marriage between sinners is recognized as sacred. The man is sanctified to the woman, the woman to the man, else your children are unclean. It seems to me

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that is on a par with saying that a man might steal a fortune before he obeys the gospel. God does not deal with him then, but the civil law. He then obeys the gospel, all his sins are washed away by the blood of Christ, and he is left in the possession of his ill-gotten gains. God forgives no sin until it is repented of and undone to the extent of the ability of the penitent person.

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

SHALL WE MAKE EXCEPTIONS TO GOD'S LAW?

There has been quite enough said in this department in recent weeks on the divorce question, and we do not want to wear our readers out by continually haggling over this issue; but a brother in Grand Rapids, Michigan, is not satisfied with what has been said, and he is considerably disturbed because of some particular case he has in mind in which he says the teaching of the Scriptures as set forth by the *Gospel Advocate* could not be applied. For this reason and for the additional reasons that his letter presents some points that have not been discussed and gives us an opportunity to advance some ideas that are applicable to questions other than divorce, we are giving space to some questions that it raises.

1. The brother says different preachers of equal ability will give different and conflicting interpretations or explanations. That may be true on some points, *but it is not true on the divorce question*. Bible scholars are agreed on what the Scriptures teach on that issue, except some contend that divorce is not allowed on any ground at all and others say Jesus allowed divorce on the ground of fornication. No Bible scholar, or even Bible student, will say that the Bible allows divorce on any other grounds. (By divorce we mean such separation as will allow either party to marry again.)

It should be remembered that the same argument is always presented by those who do not want to obey God's law. When we show people that God requires baptism as a condition of pardon, many of them are ready to say: "Well, why do so many smart men differ on this question?" etc. Who has not met that objection? "Smart men" do not differ as to what the Bible teaches. They differ in their opinions as to whether it is necessary strictly to follow its teaching. We should be careful to distinguish at this point.

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2. In your article of July 30, 1931, you speak of "scriptural divorce." Well, if there is a scriptural divorce, there must be a scriptural marriage. Is there not? Will you tell the readers of the Gospel *Advocate* what constitutes a scriptural marriage? They are entitled to know. They take the paper to get information on the Bible. Jacob worked seven years for Rachel for a wife, and then her father deceived him and gave him Leah instead; then he worked seven years more for Rachel. Which one was his scriptural wife, the one he wanted or the one which was forced on him? King Solomon was the wisest king Israel ever had because he asked God to give him wisdom instead of riches; and God blessed him and gave him both, so that he was the wisest and richest king. Which one of the seven hundred women which were called "wives" of Solomon was his scriptural wife? This wisest of kings said: "It is better to dwell in a corner of the housetop, than with a brawling woman." (Prov. 21: 9.) Again he said: "It is better to dwell in the wilderness, than with a contentious and an angry woman." (Prov. 21: 19.) Again: "A continual dropping in a very rainy day and a contentious woman are alike." (Prov. 27: 15.) And this same wise king said: "A virtuous woman is a crown to her husband." (Prov. 12: 4.) "Her price is far above rubies." (Prov. 31: 10.) "Her husband is known in the gates, when he sitteth among the elders of the land. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness." (Prov. 31: 23-27.) Solomon obtained this wisdom from the Lord; therefore, it was inspired, or so I understand it; and having so many wives, he surely knew women.

The brother asks us to define scriptural marriage. Scriptural marriage is the blending of the lives of two eligible persons of opposite sex into one through mutual agreement, legal contract, and sexual cohabitation. The union is further confirmed, sealed, and exemplified in the offspring. In that the two are *literally become one flesh*, and no power can separate their blood as long as their descendants survive. In this sense marriage is a status or condition which, though originating in a contract, is not capable of being terminated by the parties' rescission of the contract, because the interests of the state, of society, of the children, to say nothing of regard for God's law, require the affixing of certain permanent duties and obligations upon the parties.

This ought to be as clear as A, B, C, but we should not overlook the word "eligible" in the above definition. A person who cannot perform marriage functions is not eligible. A person who has a living wedded companion is not eligible. That is why Brother Lipscomb said the union of divorced persons is not marriage. We agree. That we may see that this is exactly what is set forth by our Savior as God's law "from the beginning," we here quote J. W. McGarvey's comments on Matt. 19: 4-6:

The argument contained in his answer presents the following premises and conclusions: *First*, in the beginning God made a male and a female, and said: "For this cause shall a man leave father

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and mother, and shall cleave to his wife." (4, 5; comp. Gen. 2: 24.) Now the relation to father and mother can be dissolved only by death: yet the marriage relation is more intimate than that, and its obligations are more binding. **Second**, in the same sentence (Gen. 2: 24) God said: "They shall be one flesh." If they are one flesh, the relation can be dissolved only by death, which dissolves the body itself. **Third**, from these premises the conclusion follows (verse 6) that what God has thus joined together, man shall not put asunder. Of course, God, who joined them together, may put them asunder by prescribing the conditions of lawful divorce, but man has nothing to do in the case except to obey God's law. Any act of divorce, therefore, or any legislation by state or church on the subject, inconsistent with the divine law, is open rebellion against the authority of Christ.

How dare any of us to say that men may put asunder what God has joined together?

3. The reference to Jacob and Solomon cannot nullify the Savior's words. Moreover, neither one of these men can serve as an example for us on marriage. They were both polygamists—which God did not authorize "from the beginning." We have no case parallel to Jacob and Leah. Such a forced marriage would not meet the requirements of the above definition. If we say Rachel was Jacob's wife because he wanted her and Leah was not his wife because he preferred Rachel, we open the way for any sensualist who has grown tired of his wife to put her away on any pretext and take up with his "affinity"—which would be any "new flame" who excited his passions. That is exactly the "affinity" argument.

Which one of the seven hundred women would our brother say was Solomon's wife? Let him answer. Will he say that more than one was his wife and thus endorse polygamy? If not, *which one* was his wife?

The truth is, Solomon did not have any wife. He could not be one flesh with any one woman after he was joined to so many. He was too promiscuous to be capable of a scriptural marriage. If he was scripturally joined to his first woman companion, then she was his wife until he undid it by his promiscuity. We must say again that we cannot take Solomon or Jacob as an example for a Christian husband. Our brother surely knows this. Yes, Solomon knew women; and if men would heed his instruction before they are joined to any woman, they would do well. But most men, like Solomon, insist on learning by experience. Solomon said a "worthy woman" is hard to find, and we will all agree that there are many of the other kind; but the women have a tale to tell themselves. Court records will show that most divorces are sued for by women, and in many cases they sue only because they need the law to force the man to support them. But there are bad cases on both

sides. Solomon was inspired, but his *conduct* was not *divine* by any means.

4. What father or mother or teacher ever told children that a man and woman who were married according to the laws of the government under which they were living were committing adultery? Or teachers who teach children that their parents (who procured a marriage license and went before a justice of the peace or a preacher and had been pronounced husband and wife) are living in adultery? Or how many preachers stand before their congregations and tell them that if they had been divorced and married again they are living in adultery and cannot be forgiven unless they put their companion away and live the virgin life the rest of their lives?

The difference between our teaching on murder, drunkenness, etc., and divorce is not as great as our brother seems to think it is. It is true that the state recognizes divorce and sanctions the marriage of divorced persons. That far the argument has force. Though some states will not grant divorce at all. But *all gospel preachers* stand in the pulpit and tell their audiences that persons who are divorced for any cause except fornication and marry again are living in adultery. What sort of preaching has our brother been hearing? Gospel preachers have always preached that way. They not only preach it along with faith, repentance, and baptism, but it is *included in repentance*. The *Gospel Advocate* has preached that for more than a half century. All Christian parents so teach their children. Nearly all the denominations hold this view and preach it. The Catholic Church does not allow divorce at all. The Episcopal Church does not allow divorce, except for fornication, and will not allow her ministers to say the ceremony for divorced persons. The Methodist Church holds the same view and has the same law. How does our brother make out the claim that this is new, untaught, or unheard of? Even advocates of free love, companionate marriage, etc., know this well, and they spend most of their time complaining at and clamoring against this teaching of "the church." Yet our brother supposes that the world in general is ignorant on this point.

5. You know that there is a great deal of difference between the meaning of adultery the way you teach it and the way the majority of people understand it. Most people think of it only as Webster gives it. That is why you or anyone else who teach it as you do should preach it along with faith, repentance, confession, and baptism, because you make it an unpardonable sin. But Christ said that blaspheming against the Holy Ghost is the only unpardonable sin. (Mark 3; Matt. 12: 31; 9: 34.)

Why did you not give what Jesus answered the disciples in Matt. 19: 10? Read on down to the thirteenth verse: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born: . . . and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the

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kingdom of heaven's sake. He that is able to receive it, let him receive it." Evidently those who cannot understand your teaching are not eunuchs. Your answer did not make your teaching plain as A, B, C, neither did Brother Lipscomb's.

The Bible teaches that there is only *one* unpardonable sin, and so we teach. But the Bible also teaches that any sin persisted in, unrepented of, will damn the soul. Does our brother wish to be understood as teaching that a man can live in adultery, refuse to break the relation, die in sin, and go to heaven? Because there is only one *unpardonable* sin, are we to infer that no other sin will damn? That all others will be *pardoned unconditionally*? That is the logic of our brother's argument. This fallacy is very hurtful and dangerous. Beware, brother!

As to what our Lord says about eunuchs, we beg leave to quote from Brother McGarvey again:

The answer of Jesus to the objection of the disciples is confessedly obscure. In searching for its meaning, the first thing to be determined is the reference of the expression, "this saying." It must refer either to the saying of the disciples (verse 10), "If the case of the man be so with his wife, it is not good to marry," or to the saying of Jesus in his answer to the Pharisees. It cannot refer to the former, because that saying was objectionable, and the saying in question is one that should be received; for Jesus says (verse 12), "He that is able to receive it." It must, then, refer to his own saying in answer to the Pharisees. His entire speech to the Pharisees is a unit, and its point of unity is the remark that the married couple are *one flesh*. It is this which makes the marital relation more intimate than that of parent and child, and that makes it wrong to put asunder those whom God has thus joined together. (Verses 5, 6.) Now, Jesus says of this saying, "Not all men can receive this saying, but they to whom it is given"—that is, they to whom it is given to receive it. This implies that the greater part of men do, and that those who do not are the exceptions. Eunuchs are then introduced as an exceptional class. They cannot receive the saying, because a eunuch cannot become "one flesh" with a woman; and, seeing that his marriage would be a nullity, separation after such a marriage would not be the divorce which Jesus forbids, nor would subsequent marriage on the woman's part be adultery. Jesus admits, then, that, so far as eunuchs are concerned, it is good not to marry, because his doctrine cannot be received or be made practical in their cases; but he insists that all shall receive it and abide by it who can and do enter really into marriage.

We see, therefore, that the law of marriage and divorce as set forth herein is applicable to everybody except eunuchs, or ineligible.

6. A man marries the second time. He had never heard the gospel preached until he had remarried and has eight children; then he attends a meeting and hears Christ preached, and it is made plain to him that if he wants to be a Christian he must stop stealing or lying or getting drunk or committing adultery. He is converted and baptized into Christ; he becomes a new creature; old things are blotted out and he commences to live the Christian life; all goes well for some time. Then along comes a preacher and tells him that he

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is living in adultery and that he cannot be forgiven unless he breaks up his home and casts out his wife to be scoffed at and to die of a broken heart. He just cannot believe that God is any such a being. He reads in the Bible where Christ promised to help him bear his burdens if he will only trust him, so he decides to just put his trust in God and fight for his wife and children, for he knows that even wild beasts will fight to protect their young, and he decides to do the same, and so would I, and I believe Christ will plead his cause at the judgment day. Surely the breaking up of a family and casting little, helpless children out into strange homes, denying them the blessings and love of their father and mother, is something God would not approve.

Our brother gives us a case—supposed or real, the principle is the same—where to apply the law of Christ would break up a home and rob eight children of the care of their parents. No Christian would want to break up such a home, and most of us would be slow to say that the law of Christ demands it. Other duties, obligations, and laws of the Lord come into the equation now and have to be dealt with. Certainly no one, not even the strictest literalist or legalist, would demand that the children be scattered and neglected or that the woman be cast out and not supported. No law of God can be correctly interpreted as giving a man permission ruthlessly to violate other divine laws. The man in this case owes an obligation to the children and to their mother, even if he had not been legally married to her. Our civil laws recognize this, and in some states, when a man lives with a woman for a stipulated length of time, she becomes his "common-law" wife and a legal heir to his estate.

If a man is living in adultery with a woman, all the law of Christ requires is that he cease the adultery—cease to cohabit with her. It does not demand that he mistreat her; other Christian principles forbid it. In the case our brother mentions (if the man is not scripturally married to the mother of his eight children, a point on which we do not presume to say yea or nay), all that the man and woman need to do is to cease to live in marriage relation. The world does not need to know this. The children do not need to be told. The man could become a eunuch—not by emasculation, but by celibacy—for the kingdom of heaven's sake. Is not salvation worth it?

But even then the man might in some degree be responsible for his first wife's soul and for the soul of the one who marries her. We will have to let God untangle cases of this kind, while we do our best to keep others out of such a situation. We would well be careful about what exactions we make in such a case. *Certainly no church should divide over such a n affair.* Any church would be foolish to undertake to "discipline" such a man as our brother presents.

Such a course could not do any good at all, and it would be sure to do untold harm.

But this should not in the least deter us in teaching what God says. We should labor to prevent others from making a similar mistake and getting into such a tangle. Because we find difficulty in applying God's law in a particular case is no reason for ignoring, nullifying, or changing the law. This is another common fallacy. When we show that baptism is a condition of pardon and quote the words of Christ and the Holy Spirit, some preachers will begin trying to suppose a case where baptism would be impossible. Suppose such a case exists—and they do often—does that change the law? Does that justify those who can obey the law in ignoring it? There is a vast difference between those who would obey the law and *cannot* and those who can and *will not*. There may be exceptions to all of God's laws, but in the nature of things we have to let God make the exceptions.

When we teach God's law on marriage faithfully, our duty stops. We cannot force people to obey it. We should teach it fearlessly in this dissolute age.

"MARRIAGE AND DIVORCE"

Under the caption of "Marriage and Divorce," Mr. Edward Worcester, chaplain of the Texas State Tubercular Sanatorium, of Sanatorium, Texas, writes in "The Chaser," a monthly bulletin, the following editorial:

"What God hath joined together, let not man put asunder."

I am reluctant to discuss a subject which is certain to provoke controversy, regardless of what views are expressed. There is probably no human relation about which there is more diversity of opinion, and I shall make no claim of infallibility for my own thought concerning marriage and divorce.

It seems to me that true marriage is a great deal more than a legalized conjugal union between a man and a woman. The law cannot join them together except in a legal sense. The Lord alone can fully unite two individuals in a true marriage, and he does it with profound mutual love and respect. This love must be far more than the reproduction urge. True marriage never rests on such a flimsy and transitory foundation. There must be also an earnest mutual respect and admiration for those elusive factors that make up personality. These qualities endure and seldom undergo any radical changes or modifications. They make up a lasting foundation for true marriage. Happy indeed are those whose marriages were made in heaven and by the infinite Father.

Many true and lasting marriages grow out of legal unions that begin with little more than strong mutual desire, but thousands of others inevitably fail when their foundations begin to weaken. They are never joined together by God at all and their unions are little more than legalized adulteries recognized by society. We know that lawful regulation and marriage ceremonies are absolutely essential for the protection of society and the rights of children, but haven't we expected the law of man to do a work which God alone can perform?

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If the Lord does not join them in the bonds of true and sacred love, they are never really and truly married, except in the legal sense, regardless of how long they may live together, or how many children may be born to them. Since the law alone has joined together these merely legal unions, let the law grant them separations or divorces when they find themselves mismated, unhappy, and desirous of their freedom. Man alone has united them; let man separate them when the situation becomes intolerable. They always suffer enough from their hasty blunders. So let us not insist that the misery be prolonged for life under the delusion that God has joined them and their union is therefore sacred and permanent. Those united by the Lord do not seek divorces.

Dr. E. O. Deal, of Mertzon, Texas, sent this clipping to me "with the request that it be reviewed in the *Gospel Advocate*. What is said by this chaplain is the same thing that is being said by every apologist for divorce. And therein is the evil. If this were said for the purpose of making men and women more careful in entering into the marriage relationship instead of justifying them in breaking the bonds, it would not be objectionable.

Like all the more dangerous errors, this plea has enough truth mixed with it to make it specious and palliative. It is said on every hand that God would not expect a man and a woman to live together in conjugal union when they hate each other; that it is immoral for a man and a woman to cohabit when their relation is not sanctified by love.

But the question that we would ask is, How came the man and the woman who hate each other to be bound together in marriage? The answer, of course, is: They once desired each other and thought they were in love, but later they find out that they do not love each other. But another question arises: Have they ceased to desire and to need marriage companionship? No, they have not. Then why do they no longer desire each other? The answer is, *They desire someone else*. Either they, one or both of them, have already become infatuated with someone else or they are in love with some ideal—some imaginary perfect person; someone that will be different; that will not have the faults and annoying habits or mannerisms that the present partner has. But suppose we grant that such a feeling or attitude is a just cause for divorce and set such persons free, will they find that ideal person and be satisfied with their next choice? If we had to answer that question from a purely philosophic and psychologic basis, we would say: "No, they will not be satisfied." But we have actual experience on which to base an answer. In this day of easy divorce we see the matter tried out. Most of those who get one divorce keep on getting them until it becomes a habit. Therefore, men and women should know that the disposition to find fault with each other should be overcome; that maudlin

restlessness and morbid hankering for something they do not have and should not have must not be countenanced. It does not comport with sound sense. It is evidence of a diseased mind. Such a person is a neuropathic individual. Such a disposition will make a person dissatisfied and unsuccessful in any line. Any work is better than the work he is doing; any place is better than the place where he is, etc.

But it is said that sometimes one partner in the marriage partnership will behave in such a way toward the other as to destroy love and alienate this one. Even so; but *both* should be taught the same lessons. That is, each should respect the other, be thoughtful of the other, show deference to the other, forbear and be long-suffering toward the other. Where *each* does this, there will not be any trouble.

Our chaplain says we should not expect a law of man to do a work which God alone can perform. No, we should not; but we certainly do have a right to expect all chaplains and other preachers and moralists to teach young people that they should calmly and deliberately determine whether or not they have the feeling for each other and the attitude toward each other that God requires a husband and a wife to have before they invoke the law of man or submit to a legal ceremony. Then they must be taught that when they do take this deliberate step they are bound together for life. If they understand that, they will give and take, bear and forbear, and grow into each other's lives in the way that God intends that they should.

Let us suppose a case. A man is cast upon a lonely island after a shipwreck. At first he seems to be the only living human being upon the island, a true Robinson Crusoe. But later he finds that a woman from the same ship was also cast upon the island; a woman of his own race. They are strangers; they never saw each other before they met upon the island. They soon find that they are the only human inhabitants of the island. After a time, hope of ever being rescued dies and they become resigned to the idea of spending their lives together and alone, so far as other human beings are concerned. Can anyone believe that a normal man and a normal woman would not under such circumstances become real companions and find consolation and comfort and strength in such a companionship? They might be very different at first. They might have come from different stations in life and might have entirely different ideas and views, but they would become adjusted to each other and each would help the other.

O, but someone suggests that *necessity* would be upon that pair and they would, of course, make the best of their situation. *That is the point.* Then, if we can make husbands

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and wives see that they must, by the *necessity* of God's requirements and by the *necessity* of their family's needs and by the *necessity* of their soul's salvation, dwell together in mutual helpfulness and companionship, they will make the best of their situation also. It is only because they feel free from restraint and responsibility and exempt from censure and disgrace and eternal damnation that men and women run to the divorce courts every time they meet a magnetic person of the opposite sex and see an opportunity for a fresh adventure in carnality.

The chaplain says: "If the Lord does not join them in the bonds of true sacred love, they are never really and truly married, except in the legal sense, regardless of how long they may live together, or how many children may be born to them."

When men argue simply for the purpose of justifying a popular practice and of pleasing the people, they never are consistent and they never go to the bottom of a question. For instance, it is usually argued that if a man lives with a woman and has children by her, she thereby becomes his wife whether there has been a legal ceremony or not. But now we are told that such a pair are *not married, if there has been a legal ceremony*. In the chaplain's own state the law recognizes a "common-law" marriage. If a man and woman live together for three years in Texas, whether they have children or not, the law recognizes them as married and the woman can claim a wife's protection and support. She is an heir to his property, etc.

The "common-law" idea comes nearer being scriptural than the chaplain's theory. It is true that men and women can be married legally when they are *not* married scripturally; but the only time that it is safe to say that this is the case is when they were not *marriageable* scripturally at the time the legal ceremony was performed.

Next week we shall discuss this question: *How Does God Join a Man and Woman Together in Wedlock?*

HOW DOES GOD JOIN A MAN AND WOMAN TOGETHER IN WEDLOCK?

Our Texas chaplain says: "If the Lord does not join them in the bonds of true and sacred love, they are never really and truly married, except in the legal sense, regardless of how long they may live together, or how many children may be born to them." In this he seems to go a step further than the advocates of "companionate marriage"; for they make a distinction between "companion marriage" and "family marriage," and they claim that couples that have

children are out of the companionate-marriage class. Under the chaplain's theory a man and a woman may at any period of life, no matter how long they have lived together or how many children they have, decide that they have never been joined together by God, and therefore separate and each marry another to whom he or she *feels* joined by "*true and sacred love*"! A few questions should be answered here: What is "*true and sacred love*," and how will a man and a woman be able to determine when God has joined them in this holy passion? Are they left to decide it wholly by their *feeling* for or toward each other? When a pair has lived together for a long period and had children born to them, is it not reasonable to suppose that they, at least at first, had a *feeling* for each other that they thought was true and sacred love? Do not all couples think they have this love for each other? Then, if they were mistaken the first time, how will they know that they are not mistaken the next time? If they have to live together in the marriage relation for a while in order to ascertain whether or not God has joined them in the bonds of true and sacred love, *what is that but trial marriage?* And does that not make trial marriage or marriages, one or several, *essential* to a *real* or permanent marriage? Is it not true that such experimentations in love and sex affairs *disqualify* rather than qualify men and women for true and sacred love? Is not true love to be measured by something other than feeling, sentiment, romance, or passion?

These questions bring us to a discussion of the question that heads this article: "How does God join a man and woman together in wedlock?" This will be answered in the following propositions:

1. *By Love.* Love is that which causes a man and a woman to be attracted to each other and to choose each other from among other associates. They desire each other. They may not be wholly conscious that it is a sexual desire, as that should be largely a subconscious state of mind during courtship, but it is, of course, at the basis of the attraction. Otherwise, men would love men and women would love women. But recognizing this mutual attraction, each individual should consider, deliberate, and see if the other has the character that demands respect, the accomplishments that are worthy, the health and the background that will insure sound offspring; if there is congeniality of taste and temperament between them. If these things exist between a man and a woman who are attracted to each other and desire each other, then that is all love can mean between any man and woman before they are joined in body.

2. *By Legal Ceremony.* This is a ceremony required by man-made laws for the protection of society. God requires us to submit to such laws of our government. No couples should ever apply for this legal act who have not already reached the decision in their hearts that the vows required by the ceremony will express their desires and their deliberately formed purpose. That is to join their lives and fortunes for better or for worse, in sickness and in health, in poverty or in wealth, till death does them part. When they take such a step, God regards it as a solemn vow, a deliberate oath, and he expects them to perform it or fulfill it. They should not be counted worthy of the sublime privileges and the tremendous possibilities of marriage and procreation, if they are not firm and constant enough to be true to an oath of their secret souls made in the name of God.

3. *By the Sex Act.* In 1 Cor. 6: 16, Paul says that a man who is joined to a harlot is one body with the harlot. He not only becomes equal with her, but their bodies have merged and the natural result would be a new body made up of the two bodies. This is the intention of the sex connections, and it is therefore the consummation, of the marriage vow and the fulfilling of the nature of the male and female, the merging of the bodies and the blending of the blood streams in the offspring. The two have thus in reality and in a literal way become one flesh. No court decree, no act of man, can separate their blood or bodies as long as any offspring live, even through a thousand generations. They are one flesh, and they must not allow whims, faults, hysterics, emotional states, or imagined affinities for some other to cause them to attempt to do that which God says "let not man" do. These things should be endured and mastered just as one masters misfortune or endures ill-health.

4. *By the Experiences of Life.* When two lives are blended and when they share the same joys and the same sorrows; when they have the same hope and the same purpose; when they have struggled together to attain the same ambition, and when they have suffered the same failures and the same disappointments, there is an understanding and a sympathy that unites them with bands stronger than romance can know or lust can conceive. The two lives have grown into each other; and if there has been some disillusionment, and if the romance has faded and the dreams have vanished, there is a deeper and a saner kinship and union. There is sympathy and understanding; there are memories to revive and hold sacred, there are hopes to cherish. There are evils of heart and life to be mutually fought and put down, there is happiness to be mutually fostered and

achieved. There is a grave awaiting both, and a judgment at which each must answer for the treatment of the other.

WERE THEY REALLY MARRIED?

The following letter from a brother in Ohio asks some questions and presents a problem. Here is his case:

A young lady at the age of seventeen married a man according to the law of a certain state, lived with him sixty days, and left him. According to her evidence, she left him because she did not love him—did not love him *when* she married him. She was advised to marry him by other members of her family, and she did so thinking she would get a home for herself and her sister, with no intention of making him a life companion, but to leave him if she was not successful. She was not successful and left him within two months; said she was sorry she took the step in five minutes after the ceremony.

Did God join them together, or did Satan join them? Was that a scriptural marriage—a union to be severed by death *only*?

Some years pass. She marries a different man, whose former wife was dead and leaving him with two children, this man being a member of the church. Before this time she was not a member of any church and knew practically nothing of *the* church. She becomes as a mother to these children, also a member of the church, and helps in bringing up the children accordingly, living peaceably together as a family and peaceably in the church.

Another member learns of her former marriage, takes the position that they are living in adultery, and urges withdrawing fellowship from them unless they cease living together as man and wife. It was considered by the leading members, and they decided not to withdraw. No accusation whatever except her first marriage. Since learning more of the Bible and becoming a member of the church, she does not believe that God ever joined her to the first man as his wife and refuses to be separated from her present husband.

Are the conditions sufficient grounds for withdrawing fellowship from them? Should it be brought against them?

It caused some confusion and resulted in causing them to stop attending worship, and they refuse to attend as long as the ones attend who pressed the matter of withdrawal. Would the congregation be justifiable in withdrawals, if to do so would cause disturbance? What would be the scriptural procedure now?

In case their returning would cause the family, who so urged the matter, to stay away, then what?

1. *A Serious Lesson on the Sanctity of Marriage.* The chief purpose of all our teaching on marriage and divorce is to prevent such mistakes as the young sister made in this case. What shall we do with those who have already made a mistake, or what shall we teach them? No general rule can be laid down. If this poor girl of seventeen had been properly taught on the sacredness of the marriage vow and on the permanency of the marital union, she would never have made this mistake. She would have known that the attitude of her heart was not scriptural and that the vows were untrue. We must teach the young.

2. *Were They Really Married?* The sister thinks now, since she has learned what real marriage is, that she was never married to the man with whom she lived for sixty days. If she is now an honest and sincere Christian, her word should have great weight on this point, since she knows better than anyone else can know what was the condition of her heart at the time of the other legal marriage ceremony. She should be warned against trying to justify herself and urged to be honest in striving to meet the conditions demanded by the word of God.

But shall we agree that she was not really married to the first man? This is a question that we cannot answer with absolute finality, any more than we can say with infallible certainty that a person has or has not been baptized scripturally when that person has submitted to the scriptural form of baptism. Let those who are insisting that this sister and her husband be put out of the fellowship answer these questions: If this sister should tell you that when she was baptized she did it for some earthly or temporal benefit, with the set intention in her heart of renouncing her baptism and ceasing to follow the Lord if these temporal benefits did not follow according to expectation, and that she later saw that such a baptism was not scriptural and that she was then baptized sincerely in obedience to God's word, would you insist that her first baptism was scriptural and that the second was a farce? Of course, you would not. But is not her case very similar?

Or, again, suppose this girl had lived with a man sixty days without a marriage ceremony as an experiment, would you insist that she is his wife and could not repent of her sin, leave the man (repentance would include that), and then later be scripturally married to another man? No. Then what makes a marriage—a mere legal ceremony?

3. *What Is the Purpose of a Withdrawal?* In withdrawing fellowship from any member of the body of Christ, what do we hope to accomplish? Do we wish good or evil to come as a result? Of course, all *Christians* wish for *good results*. Very well, what good can come from a withdrawal that divides the church? The purpose of church discipline is twofold. First, it corrects the evil and brings the evildoer to repentance and thereby saves his soul. (1 Cor. 5: 5; 1 Tim. 1: 20; 2 Thess. 3: 14.) But in this case the accused persons do not acknowledge their guilt; no one can prove positively that they are guilty; and, therefore, they cannot be brought to repentance until they are first convicted. Second, it purifies the church, or puts sin out of the sanction and connivance of the disciples. (1 Cor. 5: 5, 13.) But in this case the persons in question do not confess guilt, and the others

cannot convict them beyond a question. Moreover, what they are accused of does not bring public reproach upon the church, for their lives are correct in every respect except the relationship which some church members theoretically condemn. In the eyes of the law the relationship is regular and legal. In the eyes of the world it is respectable and righteous. Possibly very few would even know anything of past mistakes if their brethren in Christ did not dig them up for display.

Brethren must have a very anomalous idea of what it takes to honor Christ, save souls, and glorify God, if they imagine that they can take punitive action in a case like this. It could not correct any wrong that may exist. It would disrupt the church and alienate brethren and bring reproach on the cause and discourage and disgust young people. If some one or two insist that such action must be taken or else they will quit the church, that very threat is evidence that they are more interested in carrying their point and enforcing their idea than they are in saving these souls and honoring Christ. In enforcing the will of Christ, disciples cannot be arbitrary, dictatorial, and imperious. They must be full of *meekness* (Gal. 6: 1, 2), *long-suffering*, *patience*, and *prayer* (1 Thess. 5: 14; 1 Tim. 5: 22; James 5: 16, 19, 20; 1 John 5: 14-16).

It would not be at all wrong for brethren to tell this sister that they believe she was not scripturally divorced and that they think that she and the brother who is now her husband are living in sin. If brethren feel that way about it and are actually concerned for their salvation, they should speak to them; but they should manifest a tender solicitude for them and not try to exact something of them. They will have done their duty. So let it rest.

Suppose the sister and brother should separate, could the brother find another wife? Would he not be charged with leaving this woman without scriptural cause? Could she go back to the man with whom she lived for sixty days? If her marriage to him was ever scriptural, has it not now been broken up? Better serve God in humility and consecration, and leave such problems to him.

LINE UPON LINE, PRECEPT UPON PRECEPT,
HERE A LITTLE, THERE A LITTLE

Once again we are called upon to answer some questions that relate to, or grow out of, the divorce question. One thing should be kept in mind always when we come to study what God's word teaches on the question of marriage and divorce: *We are not primarily concerned with problems*

that men have brought upon themselves by not knowing or not heeding God's word, but we are first and most fervently interested in what God's law actually is. If there are cases where God's law cannot be applied or obeyed, then God himself will have to dispose of them according to his wisdom. If there are some people who have involved themselves in such a marriage mess that even Solomon could not tell them how to extricate themselves, the only thing they can do is to apply the principles of righteousness as far as possible, and let God decide the rest.

1. *"Do the laws of Christ apply to those who are not citizens of his kingdom?"*

This depends entirely on what laws you have reference to. There are some things taught in the Bible that apply only to Christians, but these relate to the Christian's duty and privilege toward God and apply only to him because his relationship to God is different from that of other men. Moral principles apply to all alike. Truths that God has revealed to the human race are the truths by which the human race will be judged. (John 12: 48; 15: 22; Rom. 2: 12.) If the laws of God and of Christ do not apply to aliens, then why do aliens sin when they reject and violate these laws? If they do not sin in such rejection and violation, then in what do their sins consist? Can there be sin without law? (Rom. 5: 13.) Why is God's wrath revealed against the unrighteousness of men, if these men are not responsible for this unrighteousness because they have refused to walk according to the principles of righteousness? (Rom. 1: 18.) Remember that God's law concerning marriage was given in the beginning of man's life on the earth, and it has been God's will on the subject in all ages and applicable to all men, whether men have respected it or not. (Matt. 19: 3-10.)

2. *"Is a record kept in heaven of the acts of aliens, or will they be condemned solely because of failure to become citizens of Christ's kingdom?"*

The idea that there is some sort of literal record kept in heaven of anyone's deeds is perhaps only fanciful, but it represents a truth often taught in the Scriptures. Indeed, this truth is taught by that very figure of a book—a record. This record seems to include all men. The wise man said: "God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." (Eccles. 12: 14.) Our Lord said: "Every idle word that men [not Christians only] shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.) In that judgment picture given by Christ in Matthew twenty-five those upon the left are reminded of the good deeds they *did*

not do. Also the rich man was reminded of his former life and of Lazarus' former state. Some sort of account of these things had been kept. If murderers, idolaters, fornicators, and liars are to be thrust out of the city, the memory or account of these sins is implied. (Rev. 21: 8.) Don't get too technical in your divisions and application of God's word. Remember the Pharisees. They made void God's word with their traditions.

3. *"What must a man do to repent, when he responds to the gospel invitation, who has defrauded his neighbor by stealing, having transgressed the law of the state as well as the law of Christ?"*

This man should "steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4: 28.) Second, he should make restitution, if possible—pay back what he has taken wrongfully. Repentance always includes restitution as far as possible. Read Paul's letter to Philemon and get a lesson on this point. Restitution is not always possible. We cannot in any case undo our sins; we must depend upon God's grace and mercy for forgiveness. Incidentally, if God's law against stealing does not apply to an alien, why would an alien need to repent of stealing and make restitution? All repentance is toward God, not toward the state, and it must be brought about by godly sorrow.

4. *A n alien wants to obey the gospel who has been married twice, divorced by first wife for cruelty, has children by both marriages, his first wife remarried also. The second marriage was "legal," but not "scriptural." What must he do to repent?*

This man transgressed the law of God when he put away his wife without scriptural cause. When he married again, he committed adultery; and when his wife married another man, she committed adultery. If she was guilty of "cruelty" or in any other way caused her husband to leave her, she is not only responsible for her own sin, but she is also partially responsible for his. If she was not at all in fault and her husband put her away because of his infatuation for another woman, then she is not at all responsible for his sin, but he is for her sin. He caused her to commit adultery. But that does not excuse her. Four persons are guilty of adultery in this case. Read your New Testament. What should he do to repent? The thing that would be right without question or doubt—the infallibly safe thing—would be for all four of them to separate and live in celibacy the rest of their lives, each, however, bearing an equitable share of responsibility for the children and for the women, financial responsibility included, of course. It will probably never

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be possible to get the four persons involved to consent to this course. But the man originally responsible for the whole affair, if he is the one who wants to obey God, may follow this course, regardless of whether the others will or not. He should tell them of his sins in this matter, show them what God says, and make known to them what his decision is, and let them do as they will.

While this would certainly be the safe course, it is not affirmed that it would be absolutely necessary for the man to leave his second wife, mother of his children, and live in celibacy. This man committed adultery when he married the second woman. His wife committed adultery when she married another man. But now it may be that these adulteries have so completely undone the first marriage that it could not again exist; could not be resumed. Indeed, we believe it could not. And it may be that faithfulness in the other union (if such has been the case) and parenthood have now so joined these two that God would not expect or require them to separate. He would certainly require them to live righteous lives after they come to him; to abhor and teach against their former sins. *This may be the case.* God alone knows, and we must leave him to decide. We should teach what God says and let the persons involved make their own application and decision in this matter. We should then encourage them to do all else that God says, regardless of what they decide about separating, since we cannot know exactly how God would regard this particular case.

THE DIVORCE PROBLEM

There has been a good deal said on the question of divorce in this department in the last three years, but the question will not down. There is no problem that we face today that is as dangerous as this problem. The ideas of the people around us are so lax and confused and their practices are so far away from the scriptural ideal that we need not be surprised if many of our own people become entangled in marital mix-ups. Nor should we be surprised if we find that many of our young people have wrong ideas about the marriage vows. They read much that is wrong in the papers and magazines; they see much that is immoral on the picture screens; and they hear the wrong sort of teaching in their social contacts and often in the schoolrooms. If we do not, therefore, consistently and persistently set forth the teaching of God's word on this question, we cannot expect young disciples to know what God teaches.

This question also demands frequent discussion, because many of our people have already departed from the teach-

ing of God's word and become involved in divorce proceedings. Nearly every church in the land has in its membership persons who have been divorced and have married a second time. This brings a problem to the church, and often elders and other members of the church come to the editors of religious papers for advice and help.

The problem also demands discussion, because of the misunderstanding of what the Bible teaches on the question. This failure to properly investigate, collate, and analyze all the Bible teaches on this question causes disagreement among some teachers and preachers. Some hold that fornication dissolves the marriage vow and gives the innocent party a right to be married to another. This conclusion is based on what Christ himself said. Others think that this belonged only to those living under the law of Moses and under the Christian dispensation nothing but death can separate married persons in a way that would permit a second marriage. They base their argument for this conclusion upon the teaching of Paul. Now, anyone who reads thoughtfully what Christ says and then reads what Paul says will have to admit that some explanation is needed. There is an apparent conflict, yet a complete analysis will show that there is no real conflict. It is our purpose to discuss in this article, and one or two that shall follow this, the problem of harmonizing the teaching of Christ and Paul. We shall endeavor to give a complete exegesis of 1 Cor. 7.

The following letter from a good brother in Texas will set before our readers the problem that we are undertaking to solve. Read this letter and preserve your paper and wait for the reply in the issues that follow:

In the Gospel *Advocate* of April 27, 1933, you have some logic and deductions hard for me to accept in the light of the Holy Scriptures.

I may not understand God's teaching on marriage and divorce, but I have the Bible before me and believe God is its author.

God granted Moses to give a law on putting away (Deut. 24: Iff.) for the cause stated, "uncleanness"; Jesus lived, taught, and died under that law; his interpretation of that law while living as a man and teacher sent from God was that uncleanness—infidelity to the marital vow—was the only cause for putting away.

Malachi (2: 16), the prophet of God, states that God *hates "putting away"*; so let us keep this fact before us while we go on in this study.

Jesus said to the apostles: "Whatsoever thou shalt bind on earth [including in the church] shall be bound in heaven"; and, "All power is given unto me in heaven and in earth. Go ye therefore"; and, "Tarry ye in the city of Jerusalem, until" the Holy Spirit comes, and power too; and, "He will guide you into all truth."

Now we read Acts 2: Iff.: "When the day of Pentecost was fully come." Previous to this time and place there was no binding on earth and no binding in heaven—only teaching the truth and truth

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only. At Pentecost, in Jerusalem, the binding by the apostles began, and so the binding by Jesus Christ the Lord began in heaven—God's plan.

Therefore, whatever the apostles have bound on earth regarding putting away, the Lord has bound in heaven; not what Jesus taught under the law of Moses; not what men have taught as expedient. No! No! What say the "binders on earth"? "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." (Rom. 7: 2, 3.) "But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." (1 Cor. 7: 10, 11.)

This is the Lord's doing, and binding on earth to all humanity; as universal as the invitation to come; add not, subtract not.

We are not under the law of Moses with its divorce code; we are freed from the law that allowed what God hates.

Jesus gave the correct interpretation of Moses' law to the Jews.

Let us be sure that an apostle has bound before we go forward with any teaching. "Every plant, which my heavenly Father hath not planted, shall be rooted up." Where this side of Pentecost has God the Father, Jesus Christ our Savior, or the Holy Spirit the teacher, through the binders, the apostles, granted divorce or re-marriage? If they have not, shall we?

Brother Brewer, I write you this not to criticize, but in the love of him who died for us, and with the full and confident idea that it is the law of the Spirit of life in Christ Jesus our Lord. "Why call ye me, Lord, Lord, and do not the things which I say?"

May grace, mercy, and peace be with us all.

We shall reply to this letter under the following divisions:

1. God Hates Putting Away.
2. What Jesus Taught Was Not What Moses Taught.
3. Was What Jesus Taught Bound by the Apostles?
4. How Shall We Harmonize Jesus and Paul?

Under the fourth heading we shall give an article to an examination of 1 Cor. 7. We shall endeavor to answer the question of whether or not a believing brother or sister, whose unbelieving companion has deserted him or her on account of religion, is free to marry again. Once again we request our readers to keep this copy of the paper and watch for the articles that shall follow.

GOD HATES DIVORCE

1. *Jehovah Hates Putting Away.* (Mai. 2: 16.) Our Texas correspondent whose letter was published last week cited the reference here given to show that God hates divorce, and he seemed to think that if we interpret Christ to allow divorce on the ground of fornication, we will not show the proper hatred for divorce; that we will be too

tolerant toward divorce; that we will be thereby showing a lax attitude toward divorce. But our brother is wrong in this. According to Matthew (5: 32; 19: 9), Christ did allow divorce for fornication, or whoredom, for so the word should be translated here. Now, if we teach just what Christ taught, then it must be obvious that our attitude toward divorce is just what Christ's attitude was. Any charge that is made against our teaching applies primarily against what Christ taught. Shall we say that Christ did not hate divorce in the same way that Jehovah hates this sin? No, indeed! Christ was not tolerant toward divorce **in** allowing divorce for whoredom, unless we want to claim that he was tolerant of whoredom. Christ condemned divorce and strongly decried the practice of the Jews from Moses' day down. He plainly said that what Moses allowed, and what the Jews practiced, was not **in** harmony with the will of God concerning the marriage relationship. God's will from the beginning has been, and ever will be, that the husband and wife are *one flesh* by divine fiat, by spiritual bonds, by fleshly **functions**, and by natural offspring. They are no longer *two*, but *one*. Anyone, therefore, who puts them asunder—be he one of the contracting parties who by whoredom rends asunder the union, or be he civil judge who by legal decree separates them, or be he religious teacher who by false teaching moves them to put each other away—has violated the will and law of Jehovah and has brought himself under condemnation. Docs that look like a lax attitude toward divorce? That was Christ's attitude, and it is the attitude of all who now believe and apply the teaching of Christ. We have said in this department that there can be no divorce without a sin against God that jeopardizes the soul of someone—the guilty one and perhaps others. Often the souls of many are put into peril.

In this department of our issue of July 30, 1931, we said:

He sets forth marriage as God intends for it to be—a man and a woman joined for life. This is God's law and this Jesus plainly taught. He showed that this law can be broken, but the one who breaks it is bound for hell. Whenever, therefore, married people are even scripturally divorced—divorced for whoredom—it means that at least one soul is sunk. In the name of the Lord, let us quit talking about *scriptural divorce* as though it were a light matter. *No divorce is ever scriptural for both sides.* When a marriage is broken, a soul is lost.

Of course, Jehovah hates divorce, because he hates whoredom, and that alone justifies divorce. In the quotation from Malachi, Jehovah condemns the men for dealing treacherously with their wives—for being unfaithful to them. He did not condemn them for putting away their wives because they, the wives, were unfaithful. That was not the situation.

Those who did the putting away were themselves the unfaithful ones. The prophet said that Jehovah hated this practice. He hates it even now.

2. *What Jesus Taught Was Not What Moses Taught.*

Our correspondent thinks that what Jesus said about divorce was only a restatement of the law of Moses, that it does not therefore apply to us now, and never did apply to any except those who were under the law of Moses. This is rather a strange idea when we study carefully the reference in which our Lord spoke. He taught something that was entirely different from what Moses had allowed. The place where Moses speaks of putting away a wife is Deut. 24: 1-4. He says: "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly |uncleanness, A. V. | thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house."

The brother thinks that the "unseemly thing" here means unchastity and that it is the same ground, therefore, upon which Christ allowed divorce. The Jews themselves were divided over the meaning of this language. There were among them two famous divinity schools—that of *Shammai* and that of *Hillel*. The school of Shammai held that a man could not legally put away his wife except for whoredom. The school of Hillel taught that a man might put away his wife "*for every cause,*" if she did not find favor in his sight—that is, if he saw some other woman he liked better. If he became displeased with his wife, he interpreted Moses' expression, "if she find no favor in his eyes," to cover his case, and therefore put her away. Josephus, the celebrated Jewish historian, tells us of his own experience with the utmost coolness and indifference. He says: "About this time I put away my wife, who had borne me three children, not being pleased with her manners." This gives us an idea of the prevailing views of divorce when our Lord spoke.

But it must be clear to all who read the nineteenth chapter of Matthew that our Lord taught something different from that which Moses taught. When he had answered their question about putting away a wife, the Jews understood that what he said was not what Moses had taught them, and they asked: "Why then did Moses command to give a bill of divorcement, and to put her away?" In other words, if what *you* say is true, then why did *Moses* say something else? He then told them that it was because of the hardness of their hearts that Moses gave that law, but that what Moses commanded had not been the purpose and will of God from the beginning. Then he adds, "*And I say unto you.*" not what Moses said on account of the hardness

of your hearts, but what God ordained from the beginning. This law here announced by Jesus was so much stricter than what Moses had taught, and what therefore the Jews had believed, that even the Lord's own disciples drew the conclusion that it would not be expedient to marry. In effect they said: "Lord, if what you have just said is true, it would be dangerous to get married; it would be too great a risk to take!" This shows clearly that our Lord did not just repeat Moses' law.

The language of Moses in Deuteronomy did not refer to fornication. The word "uncleanness" evidently meant some physical defect, deformity, or disease—something that would render the woman obnoxious to her husband. And yet it did not refer to some defect that would wholly disqualify the woman as a wife, for he speaks of her marrying another man, who may or may not overlook and tolerate this defect. Evidently a good man might bear with the "unseemly thing," but those of "hardness of heart"—that is, of wicked hearts—would be embittered by it, would probably be abusive of the wife and perhaps even kill her; and if not that, they would be unfaithful to her and seek solace from other women. To prevent this condition from prevailing in their society, Moses permitted men to put away a wife if they found her obnoxious. But Jesus taught that if men want to be in harmony with the will of God they will not be so wicked and will not seek to disobey that which was God's will *from the beginning*.

Wait for the rent of it.

WAS WHAT JESUS TAUGHT ON DIVORCE BOUND BY THE APOSTLES?

The third division of our reply to the letter published in this department two weeks ago is:

3. *Was What Jesus Taught on Divorce Bound by the Apostles?* Our brother contends that Jesus was living under the law; that he taught obedience to the law; and that, therefore, we are not to accept his teaching as applicable to us, unless we find it repeated by the apostles, under the guidance of the Holy Spirit. Only thus can we accept what Jesus taught as a part of the *new covenant*. This is a dangerous conclusion, and we need wisdom in making some necessary distinctions here. Let us be reminded that:

1. Jesus did live under the old covenant, and he did teach his disciples to obey the law. (Matt. 5: 19; 23: 1-3.)

2. Jesus did teach his disciples to require others to observe all that he had commanded them (Matt. 28: 18-20); and he promised to send the Holy Spirit to bring to their

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remembrance all that he had said to them, and to guide them into all the truth (John 14: 26; 16: 13).

3. The Holy Spirit came on Pentecost, and from that time on the apostles were guided by divine power. What they taught in Acts, the Epistles, and Revelation is the will of Christ, revealed by the Holy Spirit,

4. But, we must remember that Matthew, Mark, Luke, and John also wrote after the coming of the Holy Spirit, after the inauguration of the new covenant, and that their records of the life and sayings of Christ were brought to their remembrance and revealed to them by the Holy Spirit. Their writings are a part of the New Testament Scriptures, and are profitable for us. (2 Tim. 3: 16.)

5. In these records of our Lord's life we find: (1) that he obeyed the law, but that he also did things that were unique; things that were in harmony with the law, but that went far beyond the actual demands of the law; (2) that he taught the precepts of the law, but that he also taught principles of morality that were eternal, that existed before the law, and will continue to exist for all time; (3) that he also gave some new principles and commandments to the sons of men; (4) that he established a *new institution*—kingdom or church—of which he is founder and head, and that offers its benefits to all nations of the earth.

Shall we now conclude that all those things which we find in the Gospels that are not repeated in the Acts or the Epistles are to be rejected by us as belonging to the covenant under which they were uttered? No, indeed! Such a conclusion would be worse than foolish. It would rob us of some of the finest rules and principles that were announced by our Lord. To illustrate: Take the Sermon on the Mount; how much of it is repeated this side of Pentecost? How much of that sermon would we know, if we did not learn it from Matthew? Yet, examine it and see how much of it, or rather how little, belonged to the law of Moses. If we take none of it except what may be found repeated in Acts or the Epistles, we will cheat ourselves woefully. We will not have the *Beatitudes*. We will not have the *Golden Rule*. We will not have the teaching on how to treat an enemy. (Matt. 5: 43-46.) We will not have the principle that *anger is murder*, and that the *thought is adultery*. (Matt. 5: 21-28.) (It is true that Paul and John announce some similar principles, but they are not given in this inimitable style.)

To further illustrate: We know that Matthew tells us that Jesus instructed his disciples to baptize into the name of the Father and of the Son and of the Holy Spirit. We do not find either precept or example of this after the coming of the Holy Spirit. Shall we say, therefore, that this

was not bound by the apostles? Such a conclusion would be absurd.

Again, Matthew tells us about what Jesus said in reference to the procedure of church discipline: "Tell it unto the church." (Matt. 18: 15-21.) We do not have a mention of this procedure by any of the "binders on earth." Shall we throw this out as belonging to the law?

But to settle the point, how would we know that the apostles had power to bind on earth and loose on earth, if we did not learn it from Matthew? What apostle mentions this in the Acts or the Epistles? Surely we can see, now, that we must not reject the teachings of Christ because they are not repeated this side of Pentecost.

But an objector might inquire: "Since Christ taught some things that belonged to the law and some that did not; since he taught some things that are applicable to us and some that are not, how can we discriminate between them, unless we take only that which the apostles repeated?" We answer: "By the use of a little common sense." When Christ commanded his disciples to go and loose an ass colt and bring him to Christ, we all know, without the use of any unusual intellectual powers, that this command was limited and local. It applied only to the apostles, and only to one occasion, and to only one particular ass. No one feels obligated to bring ass colts to the Lord now. The same reasoning applies to the command to prepare the Passover; the command to cast the fish net on the other side of the ship; the command to catch a fish and take a coin from its mouth; the command to loose Lazarus and let him go, etc. Should any responsible soul find trouble in making proper discriminations in commands like these, and those that apply to us?

When the church was announced as something future, something yet to be built, and then, when instructions were given about how this church is to carry on its work, after it is built, does it take men of extraordinary acumen to know that these instructions to the church—not then established—did not go out of effect the day the church was established? Or, when the Great Commission was given, at the close of our Lord's stay on earth, and since it commanded something to be done in the future, to begin when the Holy Spirit should come, and to continue to the end of the world, does it take an intellectual giant to know that that commission did not go out of effect the day the Holy Spirit came?

Oh, but an objector might say: "All that is plain, of course, but how will we know what part of the teaching of Christ belongs to the law, and what is to be in the new covenant?" In reply we say: "We still have the law of Moses; we can easily learn what it teaches." "Search the

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scriptures." We can compare what Christ taught with what Moses said. Often, Christ himself drew a contrast between what Moses taught and what he enjoined. He did this on the divorce questions, as we saw last week. Therefore, what Jesus taught on divorce applies to us now.

There is no need for confusion. That should not give us any trouble. Our problem is in obeying the teachings of Christ, and in getting others to do so.

Next week Christ and Paul on divorce. How shall we harmonize them?

CHRIST AND PAUL ON DIVORCE

4. *How Shall We Harmonize Christ and Paul on Divorce?*
Twice in the Gospel by Matthew, our Lord said that if a man shall put away his wife, *except for the cause of fornication*, and marry another, he commits adultery. If language means anything, this teaches that if he puts his wife away for the cause of fornication he does not commit adultery if he marries another. That is the one exception to the rule. That sin will justify a divorce, or permit a divorce. But, twice the apostle Paul says that a woman is bound to her husband *as long as she lives*—no exception mentioned—and that if she is married to another man while her husband lives *she is an adulteress*. (Rom. 7: 2, 3; 1 Cor. 7: 39.)

Since, in this language, Paul mentions no exception to the rule, some have assumed that Paul allows no exception, and that, therefore, according to the apostle, nothing but death can dissolve the marriage bond; a husband and wife may separate, but they cannot marry again. If this conclusion be correct, then we have Christ teaching one thing and Paul teaching another. Christ *allows divorce* for infidelity, but Paul does not allow divorce for *any cause*. What shall we say as to this seeming conflict?

Those who argue that Paul does not allow divorce try to avoid making him contradict Christ by saying that what Christ said belonged to the law of Moses and is not binding upon us now, while Paul's teaching belongs to the new covenant and is the will of Christ revealed by the Holy Spirit. Those who offer this explanation have not examined the Scriptures on this point very carefully. We have seen, in a former article, that what Christ taught was different from what Moses taught. Moses allowed a man to put away his wife "for every cause." Christ said this had not been God's will from the beginning, but that it was God's decree that husband and wife should be one flesh; that God had thus joined them together, and that man should not put

them asunder. He then showed that because of this decree of God, if a man puts away his wife except for fornication, he is a sinner. Since it is so clear that what Jesus teaches is different from what Moses taught, and is such an emphatic statement of the will and purpose of God from the beginning, we must see that the exception laid down, or the cause of divorce allowed by Jesus, is either (1) the will of God from the beginning, or (2) a new condition allowed by our Lord, as other conditions were allowed by Moses. In either case, Paul's teaching must be in accord with this. If Jesus simply reaffirmed what had been the will of God from the beginning, we would not expect Paul to change and restrict this original purpose of God, thus reaffirmed by him through whom God speaks to us in these last days. And if Jesus announced a new condition, we certainly would not expect this will of Christ to be abrogated by those who were his ambassadors, and who were to teach us "all things whatsoever" he had taught. Therefore, from either point of view, we are forced to conclude that Paul did not contradict Christ, but that what he taught must be in harmony with what Christ taught, whether we see the harmony or not.

But another evidence that those who say Paul was teaching something that belongs to the new covenant only have not examined the Scriptures is seen in the fact that in both passages Paul clearly states that *according to the law* a woman is bound to her husband as long as he lives. Paul did not give a new law, just now revealed by the Holy Spirit, but he merely stated what the law required.

What law did Paul allude to when he said that a woman is "bound by the law as long as her husband liveth"? Not to the law of Moses, evidently, because that law allowed divorce for "every cause." But someone suggests that the law of Moses only allowed *men to put away their wives*; that there is not a word about a woman's putting away her husband; that the wife was bound, but the husband was not bound. It is a fact that there is no mention of a woman's putting away her husband in the books of Moses, and this must be accounted for by the fact that the women of that age, because of social conditions, did not have the wickedness and hardness of heart that the men had, which made it necessary for Moses to make concessions to them. But whatever Moses did, in this particular, does not change the will of God originally expressed, and Christ shows that the obligations of the husband and the wife are equal in this respect. (Mark 10: 12.) But even if we grant that the woman had no right to put away her husband under the law of Moses, still, Paul could not have said that a woman is bound to her husband as long as he lives, according to

the law of Moses, for under that law the husband could put away his wife if she found "no favor in his eyes," and give her a bill of divorcement into her hands, and "she may go and be another man's wife." (Deut. 24: 1, 2.) A woman with a bill of divorcement was not bound to her husband, but was free to go and find another husband. This was the law of Moses. Then by what law is a woman bound to her husband so "long as her husband liveth"? Evidently, by the law of marriage given in the beginning—the law of her husband, the law that made him her husband and made her his wife. This is, therefore, the same law that Jesus stated and emphasized in contrast to the law of Moses. But why did Paul say a woman is bound by this law until the death of her husband, when Jesus said that she is released from her husband if he is guilty of fornication? Why did Paul not mention this exception?

In answer, we say, first, in giving a rule or a law, we do not have to name the exceptions, especially where the law is not being discussed, but is only used as an illustration. In Romans seven, Paul was not discussing marriage at all. He only used the marriage bond as an illustration. His emphasis is not so much upon the fact that a woman is bound while her husband lives as it is upon the fact *that she is free when he is dead, so that she may be married to another.* This is the phase of the relationship that is in point in the illustration. As a woman whose husband is dead is free to be married to another man, so the Jews who were once bound to the law of Moses were now free by a death and were married to Christ. This is Paul's argument and his illustration. Since he was not discussing marriage, but only using it as an illustration, of course, he would use marriage as God intended it to be, and only broken as God intends that marriage could be broken. He would not take time to argue, in such an illustration, that some marriages are broken by sin, which is not according to, but contrary to, God's will and purpose.

In the second place, all marriages are by God's law intended to last until the death of one of the parties to the contract. It is not God's will that fornication should break the bond, for it is not God's will that fornication should be committed. Hence, married persons *are* bound till death by the law, just as Paul says. It is only by a violation of the law that they can be divorced. The law of God is one thing, the violation of the law is another thing. Paul only mentions what the law is.

But someone may suggest that in the seventh chapter of First Corinthians Paul was discussing the specific question of marriage and divorce, and that in that chapter he

again says a wife is bound to her husband as long as he lives; that he there mentions no exceptions. What about the fifteenth verse? He there says that under certain conditions, which he names, a husband or wife is *not bound*—the same word that is used in verse 39, where he says she *is bound* until death. The question now is, How shall we harmonize Paul with Paul? not Paul with Christ.

Next week we shall conclude these articles by attempting to give a complete exegesis of *The Seventh Chapter of First Corinthians*.

WIFE BOUND: BROTHER OR SISTER NOT
BOUND—PAUL

A RUNNING REVIEW OF THE SEVENTH CHAPTER OF
FIRST CORINTHIANS

In order to have any fair understanding of this chapter there are a few things that we must know, and also a few discriminations and divisions we must make of the chapter itself. First, we must remember that the saints at Corinth were surrounded with and torn by conflicting theories and philosophies. On the one hand, Judaizing teachers told them that marriage is a divine obligation, and that to refuse or fail to marry was to be dishonorable and disobedient. On the other hand, some of the Grecian philosophers affirmed that if a man would live happily, he should not marry. And some of them, the Pythagoreans, contended that the matrimonial relationship is inconsistent with purity. In addition to these conflicting opinions, the Corinthians were surrounded with the most degrading practices and immoral influences, and these evils had not failed to affect some members of the church. Because these brethren were troubled by these theories, they had written to Paul and asked for instruction on the question of marriage and the relationship of husband and wife. (Verse 1.)

1. Paul answered that it was better not to marry (on account of the present distress (verse 261), but because of or to avoid fornication, a thing so common in Corinth, each man should have his wife and each woman her husband, and the wife or the husband should not deprive the other of the marriage privilege on any false ideas of purity, and thus expose the denied one to temptation. (Verses 1-5.)

But, what he was next to say, in answer to the question, was not an injunction like his declaration of the duties of the wife to the husband and the husband to the wife, but was only inspired advice, suited to their present condition (verse 6)—namely, he wished that all of them could, like him, live chastily unmarried (verse 7). He addressed this

more particularly to the widowers and widows in the church. (Verse 8.) But at the same time, he told them, if they found it too difficult, it was better for them to marry than to be tormented with passion. (Verse 9.)

Next, in answer to their question about the separation and divorce of married persons, Paul considered, first, *those married persons who are both Christians*, but who on account of the inconvenience attending marriage, or because of their ideas of devotion and purity, might decide to separate. To these, the apostle's command and the command of the Lord (Matt. 19: 6-9; Mark 10: 6-12) was not to separate. The wife should not depart; the husband should not put the wife away. But if anyone should depart and attempt to live apart, and find it too difficult, he or she should not marry another, but should return and be reconciled to his or her spouse, as their marriage still existed—they were not divorced. (Verses 10, 11.) In the second place, *he considers those Christians who were married to heathens*, they having become Christians since their marriage. Concerning these, the apostle says he has no commandment from the Lord, meaning that Christ, while on earth, had given no precept touching this point. Only by inspiration given him as a faithful servant of God could he speak here. He then ordered that such couples live together, if the heathen partner is willing so to do, because differences of religion do not necessarily dissolve marriage. (Verses 12, 13.) The heathen husband is *sanctified*, or rendered a fit husband to his believing wife, by the strength of his affections for her, which made him want to remain with her despite his different beliefs and ideas. And by the same affection and choice is a heathen wife *sanctified* to her Christian husband. (Verse 14.) And, he told them, by remaining together the Christian partner in such marriages might convert the heathen partner. (Verse 16.) But, if the unbelieving or heathen party maliciously deserted his or her Christian companion, notwithstanding due means of reconciliation had been used, the marriage was, by that desertion, dissolved with respect to the Christian party willing to adhere, and who had done all that was right to hold the heathen party in the marriage relationship. (Verse 15.)

2. In that section of the chapter including verses 17 to 24, the apostle showed the brethren that the privileges of the gospel did not free them from former political, racial, and natural obligations. When these relationships did not interfere with obedience to Christ, they were to abide. The converted Jew was still to be a Jew as to customs and civil laws. The converted Gentile was not to become a Jew by

being circumcised. Everyone, therefore, was to remain in the political state in which he was converted.

In the third place, *the apostle considered those persons who had never married.* This class of persons, of both sexes, he calls *virgins*, and declared that he had no commandment of the Lord concerning them. By this he meant that Christ, during his ministry on earth, had given no commandment concerning them; but the apostle gave his judgment in the case, *as one who had obtained mercy from the Lord to be faithful*—that is, he gave his judgment as an apostle who had received inspiration to enable him faithfully to declare Christ's will. (Verse 25.) Beginning, then, with the case of the male virgin, he declared it to be good, in the present distress, for such to remain unmarried. (Verse 26.) But if they married, they were not to seek to be loosed. And if their wives happened to die, he told them they would find it prudent not to seek a second wife. (Verse 27.) However, he declared that if such persons married, they did not commit sin. The same he declared concerning female virgins—only both the one and the other would find marriage, in that time of distress, attended with great inconvenience and trouble, and he wished to spare them of this, hence this warning. (Verse 28.)

Then, in order to make Christians less solicitous about present pleasures and pains, the apostle put them in mind of the brevity of life, and from that consideration exhorted them to beware of being too much elevated with prosperity, or too much dejected by adversity. (Verses 29-31.) And to show that he had good reason for advising both sexes against marriage, he observed that the unmarried man, being free from the cares of a family, had more time and opportunity to please the Lord; whereas the married man was obliged to mind the things of the world that he might please his wife. (Verses 32, 33.) The same things he observed concerning wives and unmarried women. (Verse 34.) He, therefore, gave them this advice, not to throw a bond upon them, but that they might see what would best enable them to serve the Lord. (Verse 35.)

Lastly, with respect to female virgins who were in their fathers' families and under the power of their father, the apostle pointed out to the fathers of these unmarried and dependent girls the considerations which should determine their decision, whether to give their daughters in marriage or to keep them single. (Verses 36-38.)

This long discourse the apostle concluded by declaring that all women, whether old or young, are by their marriage vows bound to their husbands as long as their husbands live (this point, too, should be considered in deciding whether or

not to give a virgin in marriage); but if their husbands die, they may marry a second time. Yet, he gave his opinion that they would be happier if they remained widows. And in so saying, he told them he was sure that he spoke by the Spirit of God. (Verses 39, 40.)

Having completed the running review of the seventh chapter of First Corinthians, we shall study in a more analytical way two points—namely: *Did Paul Speak by Inspiration on All Points, or Is a Part of the Chapter Only His Human Opinion?* and, second, *When He Said a Brother or Sister Is Not Bound, Did He Mean That They Are Free to Marry Again?* Taking up these points in order, let us ask:

(1) *Is the Entire Chapter Inspired?* Because Paul says in verse 10 that what he there enjoins is from the Lord, and not from himself, and then at two other places in the chapter he says he has no commandment from the Lord, but gives his own judgment, some have concluded that his judgment was not inspired, but was only his opinion. On this point the following argument from Dr. Macknight seems to be conclusive. He says:

Yet not I, but the Lord. The Lord Jesus, during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore, there is a just foundation for distinguishing the commandments which the Lord delivered in person from the commandments which he revealed to the apostles by the Spirit, and which they made known to the world in their sermons and writings. This distinction is not peculiar to Paul. It is insinuated likewise by Peter and Jude. See 2 Pet. 3: 2; Jude 17, where *the commandments of the apostles of the Lord and Savior* are mentioned, not as inferior in authority to the commandments of the Lord (for they were all as really his commandments as those which he delivered in person), but as different in the manner of their communication. This authority of the commandments of the apostles will be acknowledged, if we consider that, agreeably to Christ's promise (John 14: 16), the Holy Spirit dwelt with the apostles forever (16: 13) to lead them into all truth—that is, to give them the perfect knowledge of all the doctrines and precepts of the gospel. This abiding inspiration St. Paul enjoyed equally with all the rest of the apostles, since, as he himself tells us repeatedly (2 Cor. 11: 5; 12: 11), *he was in nothing behind the very greatest of the apostles.* So that he could say with truth concerning himself, as well as concerning them (1 Cor. 2: 16), *We have the mind of Christ;* and affirm (1 Thess. 4: 8), *He who despiseth us, despiseth not man, but God, who certainly hath given his Spirit, the Holy Spirit, to us.* Since, therefore, the apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident that in answering the questions proposed to him by the Corinthians, when he distinguished *the commandments of the Lord from his own commandments*, his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to show us what commandments the Lord delivered personally, in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. This, Paul could

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do with certainty: because, although he was not of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known to him by revelation, as may be gathered from 1 Cor. 11: 23. Note 1 Cor. 15: 3; 1 Tim. 5: 18, and from the many allusions to the words and actions of Christ, found in the Epistles which Paul wrote before any of the Gospels were published, and from his mentioning one of Christ's sayings not recorded by any of the evangelists. (Acts 20: 35.) Further, that the apostle's intention in distinguishing the Lord's commandments from what he calls his own commandments was not to show us what things he spake by inspiration, and what not, I think evident from his adding certain circumstances, which prove that in delivering his own commandments, he was really inspired. Thus, when he says (verse 25), "Now concerning virgins I have no commandment of the Lord: but I give my judgment, as having obtained mercy of the Lord to be faithful," by affirming that he had obtained mercy of the Lord to be faithful, he certainly meant to tell us that in giving his judgment concerning virgins he was inspired. So, also, when he gave his judgment that a widow was at liberty to marry a second time, by adding (verse 40), "She is happier if she abide according to my judgment: and I am certain that even I have the Spirit of God," he plainly asserted that he was inspired in giving that judgment or determination. Lastly, when he called on those among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and precepts which he had delivered in this, his first Epistle to the Corinthians, were the commandments of the Lord, he certainly, in the most express manner, asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit. (1 Cor. 14: 37.) *If anyone is really a prophet, or a spiritual person, let him acknowledge the things which I write to you, that they are the commandments of the Lord.* Upon the whole, I appeal to every candid reader, whether the apostle could have said these things, if the judgment which he delivered on the different subjects in this chapter had been a mere human or uninspired judgment, and not a judgment dictated by the Spirit of God.

If we accept this as the correct meaning of the apostle's language, we see that he alludes to what Christ said while on earth about a husband's putting away his wife, or a wife's putting away her husband. This teaching of Christ we have recorded in Matthew and Mark. Then, since Paul alludes to this, it is foolish to suggest that Paul taught something contrary to what our Lord said. Then, when Christ made fornication a ground for divorce, we must not construe any statement made by Paul as contradicting this.

(2) *Is the Christian Husband or Wife Who Has Been Maliciously Deserted by an Infidel Partner Free to Marry Again?* If not, it would be difficult to see how such "a brother or a sister is not under bondage in such cases." If they are not any longer *bound* to these deserting partners, nor *in bondage* to them, they certainly are free. If they are not free to marry again, then they are not free from this marriage bondage at all, and are, therefore, still *bound*. If Paul does not mean that the marriage bondage is broken and

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does not any longer exist, so far as the Christian is concerned, then his language has no meaning at all. To make it mean something else is to destroy his whole point. But someone suggests that he means that the Christian is not *bound* to live with and to give the marriage privilege to such a deserting partner. That would be a wise statement from an inspired man! Even Christians could live apart, if they so desired. He has already told them to live with these heathen spouses if they can. It would now be absurd to tell them that they are under no obligation to live with those who have deserted them, and refused their companionship. How could they live with such a person? But someone else suggests that he had said in verse 10 that those who depart should remain unmarried, or be reconciled to their mate. Yes, he said that to Christians who might desire to separate. But this is to those who are deserted by heathen partners. And, since they were not able to hold these heathen mates, what would be the sense in telling Christians later to be reconciled to them? The Christian was never other than reconciled. It was the heathen that departed. Did Paul call on these heathen to remain unmarried, or to be reconciled to their Christian companions whom they, because of their religion, had deserted?

Absurd!

Then, someone is ready to say, according to that, Paul allowed divorce for desertion, whereas Christ made fornication the only ground for divorce. There is no conflict there. Desertion by a heathen includes or presupposes unfaithfulness to the partner, of course. Could anyone suppose that such a heathen, with no ideas of Christian morality, but who because of opposition to such Christian ideals deserts his partner, would live a chaste and celibate life henceforth?

Jesus said that a man who puts away his wife causes her to commit adultery. How would merely putting her away cause her to commit this sin? Would she be guilty of adultery if she lived unmarried the rest of her days? Of course not. Then how is she caused to commit adultery? *It is understood that she will find another partner,* and in doing this without being scripturally released from her husband, she is guilty of adultery. The husband caused this sin by putting her away. If, therefore, it is so well understood that a woman who is put away will marry again that Christ before mentioning a second marriage declared the woman guilty of adultery, shall we not say that Paul implied that the heathen who departs breaks the marriage bond by seeking another partner of his own kind? That is most certainly understood.

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Christians might separate in order to live a pure and holy life, free from any concessions to the flesh. But Paul indicated that even they would find this too difficult, and would need to be reconciled to or come together again. Shall we assume that a heathen who forsakes his companion because of that companion's holy religion will live a holy, celibate life, or shall we know and proceed on the basis that he will form another connection? Paul assumed that he would seek another partner, and, therefore, held the Christian whom he had deserted as free from all obligation and responsibility.

With this conclusion reached, we see that Paul agrees with Christ exactly. When, therefore, he says a woman is bound to her husband as long as he lives, he must be understood to mean that this is true provided he desires to remain her husband, and does not forsake her and form a connection with another woman.

Only thus can we escape making the apostle contradict what he said in verse 15. Now, what Paul here says about a heathen would not apply to a person who is a member of some so-called "Christian denomination." Such a person, if true to his creed, believes in the Christian moralities and ideals. He might leave a member of the body of Christ, and still live a celibate life. In that case the marriage bond is not broken. Paul's language should not be interpreted as meaning that the marriage bond is broken, except by unfaithfulness to the marriage vow. When a man or a woman who is worldly, who lives after the flesh, who makes no claim to Christian living, forsakes his or her companion, and stays away for years, it may be safely assumed that the bond is broken, even as Paul assumes this in reference to a heathen of his day.

CHAPTER V

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 1

As has been mentioned on this page recently, Mr. W. A. Swift, editor of the *Methodist Herald*, is writing a series of editorials on baptism. In the issue of June 10 of his paper he gives his reasons for writing on this subject, and on the same page with his article he publishes the picture of John the Baptist pouring water upon the head of Jesus. He gave this picture to his readers when he announced his purpose to write on this question. He gives it to them again when he writes his apology for his promised editorials on this subject, and now he tells us that the picture shall appear each week as long as the discussion continues. No doubt he feels the need of the help the picture will give him; and when we remember that the picture is not only purely imaginary, a fiction, but that it is also a forgery, we see how extremely weak the editor's cause is.

But it is interesting to read the editor's reasons for discussing this question. His article is brief, and we give it in full below:

We are beginning a series of articles on "Why Methodists Baptize by Pouring and Baptize Babies." In the outset we are giving some reasons for doing so. When the writer was a boy, he was baptized by pouring and was perfectly satisfied with this mode. Hearing much preaching that assigned all perrons to the bad world who were not immersed, we were made to feel we would be lost if we did not change our attitude. No one can imagine the torment we endured for a time. Our preachers not believing that outward, exterior rites are necessary to salvation, they say very little upon the subject of baptism. Notwithstanding this, many of our people have been bothered over this subject, and, more than this, hundreds of thousands in the past have left our church for no other reason than they were made to believe that pouring was not the proper mode of baptism.

In our own dilemma we turned to the Bible for proof of the whole matter. We decided to settle the question solely on the word of God and not on the opinion of any man. It was soon settled in our mind, but the subject became so interesting that we have studied it more than almost any other subject outside of salvation. We were led to the conclusion, honestly and sincerely, that there is not a single passage of Scripture in the Bible that even indicates immersion, and in the articles to follow we propose to try to show our reasons for believing this way. We have never had a public debate on this subject and have no such intentions now. If others BELIEVE in baptism by immersion, we are not trying to change them from their views. We do not mean to waste a sheet of paper answering a letter for an argument. We merely want people to know what we do believe as Methodists and why we believe it. Could anyone object to this? Others have given their opinions almost every Sunday on what they believe. Why would not fairness and a Christian spirit accord to us such a privilege once in a lifetime?

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We feel sure our people and those not of our persuasion who are fair and honest will welcome our free discussion. What would the average Methodist say were he asked, "Why do Methodists baptize by pouring and baptize babies?" He would have no reasonable answer at all. This, to the outsider, looks like Methodists have no reason for their attitude and that we are not honest in our contention. We do have reasons for our attitude, and this is why we are writing these articles.

The word "immerse" or "immersion" is not found in the King James translation of our Bible, considered by the greatest scholars to be the best translation ever given to the world. The words "pour" and "sprinkle" are found in this same translation two hundred and four times. Can you imagine why? In the articles to follow we will try to tell you why. There is no account of the twelve apostles, men Christ called, being baptized by any mode whatever. If they did not have this rite in infancy, why did the Lord not see that they were baptized when he called them to this great work?

REMARKS

Upon this article we desire to make a few observations.

1. *Why Apologize?* In our view of things, Editor Swift did not need to give any reasons to justify his efforts to find scriptural authority for his religious practice. The man who will not give such authority for his practice is the man to be condemned and avoided. The editor's apology rather weakens his cause. Would a man feel it necessary to apologize for affirming that God is, or that Jesus is divine, or that morality is required of God? Do the Methodist editors and preachers apologize for writing and preaching on prohibition? No, indeed; they are all militant on that point! Why? The answer is easy: because they are right on that question.

Millions of Methodists have had water sprinkled or poured upon them for baptism. Millions of other honest and intelligent people say this is not baptism at all; that this practice has absolutely no authority from the Bible, but that it is a relic of Roman Catholic presumption to change God's laws. In view of this fact, the Methodist leaders should apologize to their people every day for not giving them a plain "Thus saith the Lord," so that they could not only feel safe and satisfy themselves, but could then answer their critics and refute the above charge.

2. *Solely by the Word of God.* The editor says that he settled this question for himself *solely by the word of God*. But when he comes to settle it for his readers he rakes up a relic of the Dark Ages, a picture which belongs among the superstitious falsehoods of Rome and which is on a par with the bones of the saints, the beard of the monks, and the milk from the breast of the "Ever Blessed Virgin" which the Catholics exhibit at Rome. And this picture must

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accompany and reinforce every article! Would not a plain statement from the word of God satisfy the Methodist readers?

3. *Immersion Not Even Indicated!* The editor says: "We were led to the conclusion, honestly and sincerely, that there is not a single passage of Scripture in the Bible that even indicates immersion." But still the Methodist "Discipline" authorizes the preachers to immerse people who prefer it! Thus the editor admits that a part of that which is authorized by his "Discipline" is not even indicated in the Bible! Thus he admits that the practice of his church on one point does not have a single passage of Scripture to support it! It is done solely to please the whims of the people! When a man will place himself and his authorities before the world in that light, there is certainly no excuse for people who follow such a leader.

4. *Will Not Argue.* The editor said he would not waste a single sheet of paper in answering letters in argument. He seems to have some dark forebodings. Why did he think he would get such letters? But the editor says he does not want to change the views of anyone on this question. Then why is he writing? Why, he hopes to satisfy the consciences of those who are already committed to his view. It is easy to find Bible proof to satisfy us when we take our views with us to the word of God instead of going there to get our views. Our editor says that he is writing these articles because an "average" Methodist would have "no reasonable answer at all" to give anyone who might ask, "Why do Methodists baptize by pouring and baptize babies?" Does not the "average Methodist" have the Bible?

When Editor Swift gets through with this discussion, the "average Methodist" who reads the *Herald* will be fully equipped for battle. He can silence his opponents by showing them a picture of John pouring water upon the head of our Savior!

5. *"Immerse" Not in the Bible.* The editor says that the words "immerse" and "immersion" are not in the Bible, but that "sprinkle" and "pour" are in there two hundred and four times. Yes, and the word "Christian" is in the Bible only *three* times, but the word "devil" is in there hundreds of times! Shall we conclude, therefore, that the Bible sanctions devils much more than it does Christians? Of course not. We should learn how the Bible uses the two words. Exactly, and intelligent and honest people will see how the Bible uses "sprinkle" and "pour." Neither word is ever remotely related to baptism, and they are never used in connection with a baptismal service.

6. *The Apostles Baptized.* The editor says that Christ did not say anything to the apostles about being baptized when he called them, and he infers, therefore, that the apostles must have received this rite in infancy!

Baptism had never been heard of when the apostles were infants. Furthermore, Christ chose his apostles from among the disciples of John the Baptist. (See John 1.) In the first chapter of Acts, when the apostles selected a man to take the place of Judas, Peter said he must be a man who had been with them from the *baptism of John*. The qualifications of an apostle, therefore, required a man whose experience dated back to the baptism of John. The apostles were baptized by John in the Jordan River.

The "average Methodist" is still waiting for a "reasonable answer."

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 2

The *Methodist Herald* has begun its series of articles on baptism. These articles have been promised to the readers for some weeks, and in announcing them the editor ran a picture of John the Baptist pouring water upon the head of our Savior. The editor announced that many people were subscribing for the paper for the express purpose of reading these articles. The first article appeared in its issue of June 17. Again the picture accompanies the article, and the editor announced that this picture will appear each week while this discussion lasts. Of course, the picture is a forgery, as no photograph was taken of the scenes of Christ's life. No drawings were made and no picture was ever given to the world of Christ until many centuries after he had gone from the earth. Then the pictures were made out of the imagination of the artist. But the picture is no worse a misrepresentation of facts than are the arguments by the editor. We do not know how long the editor means to continue this discussion, and we do not promise to review each article in detail, but the following is the second article from the pen of the editor. Read it carefully and then read the review:

The reason why most Methodists differ on the mode of baptism from some who practice immersion is because of their difference of viewpoint.

Those who practice immersion believe that it represents the burial and resurrection of Christ. We believe that water baptism should represent the baptism of the Holy Ghost, and we believe that this was done by pouring. Jesus said: "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." He referred to the day of Pentecost.

Joel the prophet (Joel 2: 28) says: "And it shall come to pass afterwards that I will pour out my Spirit upon all flesh." This refers to the same thing.

Peter, speaking of this baptism, said: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2: 16, 17.)

Peter, referring to this same promise (Acts 11: 15, 16), says: "The Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized *with* water; but ye shall be baptized *with* the Holy Ghost."

Peter here is reminded that John's baptism was by pouring, for at Jerusalem the Holy Ghost baptism was by pouring. How could "with water" mean immersion if "with the Holy Ghost" means pouring? Some of our immersionist friends have translated the expression of Christ this way: "John indeed baptized *in* water, but ye shall be baptized *in* the Holy Ghost." Try using "in" with other expressions like "with a kiss," "with a rod," "with an iron," etc. See Acts 1: 8: "Holy Ghost is *come upon you*." Isa. 32: 15: "Until the Spirit be *poured upon* us from on high." The people were astonished

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"because that on the Gentiles also was *poured* out the gift of the Holy Ghost."

The manner of the purifying of the Jews was by sprinkling and pouring. These signified purity. This was so common that sprinkling and pouring are mentioned in the Bible two hundred and four times. The Jews sprinkled the people and vessels (see Heb. 9: 19-21), and this was a symbol of the purifying of the Holy Ghost. At the marriage in Cana of Galilee, when Jesus performed his first miracle, we read in John 2: 6: "And there were set **there** six water-pots of stone, after the manner of the purifying of the Jews." This was the custom of the Jews, signifying the purifying of the Holy Ghost.

The Old Testament was the only Bible in the days of Jesus. He never saw a New Testament. The apostles preached from the Old Testament, too. In the Old Testament under the Mosaic law the outward sign of purification was by pouring and sprinkling. John the Baptist was a priest under the Mosaic law and knew nothing but pouring and sprinkling as an outward sign of cleansing. It would be perverting reason to say that he was familiar with immersion in his work of baptizing. He baptized the multitude, no doubt, with hyssop weeds by sprinkling. He baptized Jesus, no doubt, by pouring—a greater profusion of water as in the case of priests. Pouring and sprinkling came from the same Greek word. When we say it pours rain, we mean it sprinkles harder.

In the Bible we do not read of rubber suits, baptisteries, and persons being taken to rivers and creeks, as is a custom today. Such are modern inventions and do not belong to apostolic days. Name any church with a baptistery of the early church. In fact, a modern building like unto what we know was not built until the third century. Now, since the people were more in the open those days, name a river where they took a candidate for baptism to baptize him. In conclusion on this article, let us say that if immersion were the only mode of baptism, many people of the icy regions of the North and deserts like the Sahara, where sufficient water could not be secured, could not be baptized, and God would have commanded an impossibility.

REVIEW

I. *The Apostles Baptized with the Holy Spirit—The Holy Spirit Poured Out*

The editor makes an argument from the fact that the apostles were *baptized* with or in the Holy Spirit, and he cites a number of Scriptures to show that the Holy Spirit was *poured* out upon them, etc. We do not deny that the apostles were baptized with the Holy Spirit. We do not deny that the Holy Spirit was poured out upon them. But we do deny that the *pouring* was *baptism*. The word "baptize" means to dip, to plunge, to immerse, to submerge, to overwhelm. The apostles were completely overwhelmed in the Holy Spirit. They were filled with the Holy Spirit and passed completely under the control of the Holy Spirit, and in that way were swallowed up or submerged in the Holy Spirit. If you say this was done by pouring, we reply that persons can be baptized with water in the same way.

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If we pour water upon them until they are completely overwhelmed, covered up, submerged in water, they will be baptized. But let us notice the grammar of this language. Who was to be baptized? The answer is, the apostles, the witnesses of our Lord's death and resurrection. (Acts 1: 3-5.) The word "baptize" is a verb, and it takes an object. The apostles were the object. The action of the verb "baptize" took place upon the apostles. The word "pour" is also a verb. It is active and also takes an object. What is the object of the verb "pour"? Why, the Holy Spirit, of course. The action of the verb took place or terminated upon the Holy Spirit. It was the Spirit that was *poured*. Then, if the word "pour" means "baptism," it was the Holy Spirit that was baptized. If the action of the verb "pour" took place upon the apostles, then they were poured themselves instead of having something poured upon them. These words cannot be interchanged. "Pour" does not mean "baptize" and "baptize" does not mean "pour." They are different words in the English and have different meanings. They are different words in the Greek, and they have different meanings.

II. Baptize with or in the Holy Spirit and with or in Water

The editor says that some immersionists have translated the word "with" by "in" and the Scripture reads: "John indeed baptized *in* water; but ye shall be baptized *in* the Holy Ghost."

Does the editor think that all the revisers who gave to us the American Standard Revised translation were immersionists? Doesn't he know that many of them were affusionists? There were Episcopalians, Presbyterians, Congregationalists, and Methodists among those revisers, and yet they translated the word "in" instead of "with." But the editor says we should try using the word "in" in such expressions as "with a kiss," "with a rod," "with an iron," etc. By this the editor hopes to show that the revisers did not know what they were about, and that if they had tried such expressions as he gives us they would have seen the absurdity of their translation. But while the editor is using the expression where the preposition "with" is used, why doesn't he say, "*She washed the clothes with water?*" Does the editor think this was done by sprinkling a few drops upon the clothes? But let him try the expression, "*She dyed the garments with dye.*" Would anyone think this was accomplished by having a few drops of dye sprinkled upon the garment? So, if we repudiate the revisers and retain the word "with" in the text, there is nothing to favor sprinkling or pouring.

But as to the word "with" in such expressions as "with a kiss," "with a rod," etc., does not the editor know that the word "with" has many different meanings and is used in many different senses even in English? And does he not know that the word "with" is translated from some half dozen or more different Greek words? But the Greek word in the expression in question is "en" in the Greek, and it is correctly translated "in." "With a kiss" would be a different Greek word. No doubt the editor knows all of this, but what shall we say? If we say he does not know it, we would be accusing him of ignorance, and this would not be good form. But if we say that he does know it and still tries to mislead his readers, we would be accusing him of deception, and that would not be good taste. Hence, nameless we will let this argument stand.

177. *The Purifying of the Jews*

The editor argues that John the Baptist knew nothing about baptism except what he had learned from the custom of the Old Testament of purifying. He claims that John's baptism was simply the action of a Mosaic priest purifying the people, and that purifying was always done by sprinkling. The only reply this needs is simply to remind the readers that no persons of the Old Testament ever *sprinkled simple water upon the people for any purpose*. Their water of purification was a composition of blood, ashes, and living water. (Heb. 9: 13; Num. 19: 9-17.) But John the Baptist used no such mixture as this. He baptized the people *in the river Jordan*, and the river Jordan was unmixed water. John's baptism in the Jordan and the sprinkling that the priests did for a ceremonial cleansing were as different as day and night.

IV. "Pour," "Sprinkle," "Baptize"

We can hardly believe our eyes when we read this sentence from the editor: "Pouring and sprinkling come from the same Greek word." Any man who knows the Greek alphabet can take an interlinear New Testament and turn to the passages where "pour" is used and see that the word is "ekcheo," to pour out, or "epicheo," to pour upon. The root word is "cheo," to pour. But the word for sprinkle is "rantizo," and the noun form is "rantizmos." In the Greek, "baptize" is "baptizo," and the noun form is "baptizma." These three words are different in the Greek as in English and have different meanings. If any reader will get his Bible and turn to the fourteenth chapter of Leviticus and the fifteenth and sixteenth verses, he will find the words

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"pour," "dip," and "sprinkle" all used in these verses. The priest was to *pour* the oil into the palm of his hand, *dip* his finger in the oil, and *sprinkle* the oil seven times. In the Septuagint, the Greek version of the Old Testament, we have the words "cheo," "baptizo," and "rantizo" used in this passage. The translators rendered one "pour," the other "dip," and the other "sprinkle." The exact forms of the Greek words in this passage are "epicheei" and "bapsei" and "ranei." But they are all from the roots that are given above.

Why would the editor of the *Methodist Herald* say that the words "sprinkle" and "pour" come from the same Greek word? Does he not know any better?

V. Taking People to the Rivers and Creeks

The editor says we do not read in the Bible of rubber suits, baptisteries, and of the taking of people to the rivers and creeks. Of course we do not read of rubber suits or of baptisteries, for, as the editor says, there were no church buildings in that day: but when we come on in church history, we find that as early as they began to build church buildings they built a fount for a baptistery. But the editor's reference to rubber suits and baptisteries, which are only incidents and conveniences, help him to slip the rest of the sentence by the readers. That is, that we do not read in the Bible of where people were taken to the rivers and creeks. Does the editor think all of his readers are ignorant of the Scripture? Does he not remember that the jailer at Philippi "took" Paul and Silas and washed their stripes and was baptized? Where did he take these preachers? Of course, he "took" them to water, for he washed their stripes, and he was baptized: and we know he took them somewhere outside of the house, for the language shows that he first brought them out of the prison and then "took" them, and was baptized, and then he brought them up into his house. And does the editor imagine that the readers have all forgotten that the record says that John the Baptist was preaching along the Jordan banks, and that there "went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins"? (Matt. 3: 5, 6.) These people all went out to a river. The name of that river was "Jordan."

And can the readers forget that "then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him"? (Matt. 3: 13.) Jesus came to a river to be baptized. And he walked from sixty to one hundred miles to get to that river.

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Does the editor imagine that all the people are ignorant of the fact that "John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized"? (John 3: 23.) These people came to much water.

The editor thinks that people who live on the Sahara Desert or in the frozen North cannot be baptized. How many people does he think live on the Sahara? How many could he sprinkle on that desert, even if they could live there? Who lives in the extreme North? In what do the seals and polar bears swim? It must be a weak cause that will drive an *editor* to make such an argument.

This completely answers the editor's sophistry, and the inexcusable mistakes that he has made in this article ought to lead the readers to distrust anything that he may say on the subject in the future. But we shall watch for his articles, and perhaps may give him further attention on this page.

"Why Methodists Baptize by Pouring and Baptize Babies"
No. 3

Editor Swift, of the *Methodist Herald*, is still at it. For several weeks he has been trying to tell his readers "why Methodists baptize by pouring and baptize babies." Fearing that his arguments will not be sufficiently convincing and conclusive, he accompanies each article with a picture of a man pouring water upon the head of another man. He tells his readers that this is a picture of John the Baptist baptizing Jesus. We cannot overcome the temptation to ask the editor how often he thinks his readers will have to see this picture before it will convince them. This may be an impertinent question, but it just keeps coming up in our minds. Perhaps he believes that this picture will have the same psychological effect that the poet Pope said vice has:

Seen too often, familiar with her face,
We first endure, then pity, then embrace.

In the issue of June 24 of the *Herald* the editor writes a brief editorial, to accompany the picture, on the "Wrong Emphasis Placed on Water Baptism." But this was only the subheading. The full-page headline above the article and the picture was the one that has been running for many weeks—namely, "Why Methodists Baptize by Pouring and Baptize Babies." In this issue the editor does not even attempt to assign any reason at all for the practice of Methodists. He uses all his space in trying to show that some people put too much stress upon water baptism. He minimizes the ordinance and again intimates that the apostles were not baptized. This is his answer to the question in his headline. Surely the readers can see the logic of this. It is this: Methodists baptize by pouring and baptize babies because baptism is of no consequence. It is unimportant, a matter of indifference! We are forced to conclude, therefore, that if baptism were shown to be important the Methodists would have to abandon pouring and begin to baptize—immerse—people!

What does the question of the importance or the unimportance of baptism have to do with *what* that ordinance is? If we should grant that baptism is not important, we would still be left to learn from the Scriptures how this unimportant (?) act was performed in Bible times. The editor knows that even ignorant people who read the Bible will learn that baptism is a burial, an immersion, and he knows that the only way he can keep them from wanting to follow the teaching of the Scripture is to convince them that baptism is not important; that it matters not if they are

never baptized in or with water. Then, when they are satisfied to dispense with and forego baptism altogether, they will submit to "pouring" in accordance with the "usage of the Methodist Church."

Why does the editor of the *Herald* not cite one command or one example for pouring or for infant baptism and stop so much illogical circumlocution? The reason is apparent.

In the *Herald* of July 1 the editor uses as his subhead, "Bible Traditions, Jewish Customs, and Baptism Before Christ." He writes of customs, traditions, the catacombs, relics, and his picture, which again occupies a prominent place in the center of the page. *He does not cite one Bible passage to answer the question of his full-page headline!* In a later issue of the *Gospel Advocate* we may have something to say about the catacombs and their works of art, but just now we shall confine ourselves to an examination of what Bible arguments the *Herald* attempts to offer.

In the issue of July 8 the editor of the *Herald* again attempts to prove that baptism was well known among the Jews from the days of Moses down to Christ. He refers to the sprinklings of the law. He says Moses never heard of immersion as a ceremonial rite! He tells us that Paul (Heb. 9: 10) refers to these sprinklings of the Old Testament and calls them "divers baptisms." (The English of Heb. 9: 10 says "*divers washings*")

Now, what are the facts? There were about twenty different sprinklings in the Old Testament, but in none of these was *water only*—unmixed water—sprinkled upon anyone or anything. Only eight of these sprinklings have water in them, and then the water was mixed with blood, ashes, etc. *None of these sprinklings is ever called "baptism." They are not referred to as "divers baptisms" or "washings."*

There were about eighteen washings under the law in which the whole body was washed or bathed in water. These Paul called "divers washings," or, in the Greek, *diaphoros baptismos*.

But the editor of the *Herald* reaches the climax of Scripture perversion when he argues that Christ was baptized to induct him into his priestly office. We shall here let our readers see what he says on this point. Read the following:

John the Baptist baptized Christ; so let us examine the Mosaic law, under which he lived that he came to fulfill. What did the law require? It required circumcision. (See Gen. 17: 12; Lev. 12: 3.) Christ was circumcised at eight days of age according to the law. (See Luke 2: 21.) It required presentation of the child in the temple. He was presented. (See Luke 2: 22.) It required becoming subject to the law at twelve years of age. This is why he was found in the temple at twelve with his parents. (See Luke 2: 42.) It required priests to be dedicated at thirty years of age and upward. (See Num. 4: 3; Luke 3: 23.)

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Christ was a priest, but not a Roman Catholic priest. Read Heb. 3: 1: "Consider the Apostle and High Priest of our profession, Christ Jesus." "Christ glorified not himself to be made a high priest." "Thou art a priest for ever after the order of Melchisedeck." Jesus said when he came to John to be dedicated: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

John the Baptist had been instructed in the law and knew it. He knew that a priest was never immersed. He dedicated Jesus for his priestly work. How was it done? According to the law, by pouring. How could honest reason come to any other conclusion? When Jesus came to John for baptism, he hesitated, but Jesus urged the demands of the law. What were the demands of the law? Priests had to be thirty years of age when dedicated to this office. (See Num. 4: 47.) How was this done? By sprinkling or pouring water. When Jesus cleansed the temple and the Jews asked by what authority he did it, he referred to his baptism by John clothing him with the authority of a priest to minister about the temple.

It was a violation of the law for anyone to assume the office and duties of a high priest until he was dedicated. Do you recall his silent years at Nazareth? Jesus never preached a sermon, chose his disciples, uttered a parable, healed the sick, or did anything else of the kind, until after he was dedicated; for he absolutely tracked the law, that of the Old Testament, Mosaic law. Jesus said to his blinded disciples: "All things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me." How anyone can reason out that Christ was immersed, when there was no law for it, is beyond the poor imagination of this writer.

Our editor is entirely too modest in speaking of his "poor imagination." He has a marvelous imagination. He imagines "vain things," indeed. Witness this statement: "Priests had to be thirty years of age when dedicated to this office. (See Num. 4: 47.) How was this done? By sprinkling or pouring water." Why did he not cite the reference to show where *water* was sprinkled or poured upon a priest or any other person to dedicate him, or for any other purpose? Because that was born in the editor's "poor imagination." They *poured oil* upon the sons of Aaron to sanctify them. But this ruins the editor's argument, for he knows John did not *pour oil* upon Christ when he baptized him *in the Jordan River*, after which Christ, "*came up out of the water.*"

Again the editor used his "poor imagination" when he said: "When Jesus cleansed the temple and the Jews asked by what authority he did it, he referred to his baptism by John clothing him with the authority of a priest to minister about the temple."

My, what a perversion! If Jesus had claimed to be priest, those Jews could justly have stoned him to death. He did not even belong to the priestly tribe. He was not a Levite. He belonged to the tribe of Judah, and Paul says that he could not be a priest while on earth. (Read Heb. 7: 14; 8: 4.)

Jesus did not refer to the baptism of John as giving him authority for anything. He emphatically said: "Neither tell I you by what authority I do these things." Editor Swift said he told them that he did it by the authority of a priest, and indicated that John made him a priest when he baptized him! But Christ refused to tell them his authority. He did it by the authority of the Son of God; but had he told them that, they would have accused him of blasphemy. Hence, he put them into a dilemma by asking them a question about John's baptism, and when they would not answer him, he refused to answer them. (Matt. 21: 25-27; Mark 11: 30.)

The editor's points on what particulars Christ fulfilled the law do not help his case. Christ did fulfill the law. All that was written in the law of Moses, in the prophets, and in the Psalms *concerning Christ* was fulfilled. But—and here is where the editor's playhouse falls down and disappears like chaff from the summer's threshing floor—there was not one syllable in the law or the prophets or the Psalms about Christ becoming or being a priest on earth! He could not be a priest according to the law. *He is now our High Priest*—yes; but he is not after the order of Aaron, but after the order of Melchizedek. (Heb. 7: 11.)

Let us just see how many plain statements of Scripture the editor contradicts or grossly perverts when he claims that Jesus was made a priest by the baptism of John, and all for the purpose of inferring that, since the priests had *oil poured* on their heads, John must have *poured water* on the head of Christ in the *Jordan*.

1. Christ was not a priest after the order of Aaron, but after the order of Melchizedek. (Heb. 7: 11.)

2. Christ did not belong to the priestly tribe. "For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests." (Heb. 7: 13, 14.) Yet the editor of the *Methodist Herald* said he was made a priest by John.

3. Christ could not be a priest on earth. "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law" (Heb. 8: 4)—the Levites.

4. Christ was not made a priest by the law or according to the law, which required the pouring of oil, but he was *made priest by an eternal oath which was since the law*. "And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life: for it is

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witnessed of him, Thou art a priest for ever after the order of Melchizedek. . . . And inasmuch as it is not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever). . . . For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore." (Heb. 7: 15-28; read all the chapter.)

Jesus did not begin his public ministry until after his baptism because he was not manifested until then. That was the purpose of John's baptism — to manifest the Savior. (John 1: 31.)

How any man can reason that Jesus was a Levitical priest, when he did not belong to the tribe of Levi; or that he was a priest after the order of Aaron, when the word of inspiration says he *was not after the order of Aaron*; or that he was made a priest according to the law, when the record says he *was not made a priest by the law*, but by an oath; or that he officiated as a priest on earth, when the Book says he *could not be a priest on earth*; or that he was made a priest under the law and according to the law, when God says he was made a *priest by the oath after the law* was disannulled (Heb. 7: 18, 28), is "beyond the poor imagination of this writer," especially since he could not show from the law where any priest ever had *water* sprinkled or poured upon him, even if Christ were a priest under the law. But he was not.

The editor has told us that he was once tremendously disturbed on the question of baptism and that he has studied the question *for forty years*. It would take a man at least forty years to get as badly confused on the word of God as he is. He could have obeyed the will of heaven in fifteen minutes forty years ago when he became disturbed by seeing that the teaching of the Bible and the practice of the Methodists were in conflict. Why will men spend forty years trying to learn so to manipulate the word of God as to teach or justify a false doctrine?

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 4

For several weeks past we have reviewed on this page some articles that are appearing in the *Methodist Herald* on the question of "Why Methodists Baptize by Pouring and Baptize Babies." This week we will have to have a break in these review articles because of the fact that this editor has been away from home in some meetings. Through some mishandling of the mail the issues of the *Methodist Herald* that have not been reviewed failed to reach him. But this will give us an opportunity to say some things to our readers about these articles and to urge them to do some teaching work among their Methodist neighbors. We should not fail to try to teach the truth to the whole wide world, and those who need these articles most should be given the opportunity of seeing them. There is no need to say anything harsh or abusive about the Methodist people in order to point out the errors of their doctrine. It shall be the purpose and the prayer of this department to make these reviews convincing and conclusive, but to make them as mild and as kindly in spirit as the truth will allow.

Several times already we have mentioned the picture of John the Baptist pouring water upon the head of Jesus, which picture Editor Swift has been running each week. The picture has already appeared in that paper some eight or ten times, and it is to continue to appear each week as long as the editor writes upon this subject. The editor tells us that these articles are creating a great deal of interest among his readers and that they are handing his paper out to their neighbors who believe in immersion. He also tells us that many of his readers are rejoicing over the picture and that some of them are asking for enlarged copies of this picture to hang in their homes. In the issue of July 8 the following editorial paragraphs appear on the first page of the *Herald* under the headline, "Wants a Picture for Home." Read what he says:

A reader from Memphis writes to know if he could secure a large picture like the one we are running every week with our special articles, John baptizing Jesus. We do not know how to secure such a picture; but these articles can be put into homes through subscriptions to the paper, and they would be a great blessing now and in years to come.

You would be surprised to know about the large amount of information we are receiving as to how young people and others really of our own fold are being proselyted by those who would make them believe they will be lost if not immersed. We believe that Bible proofs sustain the fact that immersion is not the proper mode of baptism and that John the Baptist, or John the "Purifier," did not immerse anyone, not even Jesus; and yet people are being

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deceived and led astray and turned away from the great purpose of water baptism—that of symbolizing the pouring out of the Holy Ghost upon all people everywhere who will repent of their sins and believe in Christ.

How pleased the devil would be to turn our thoughts away from this soul-searching, saving, and purifying personality! The emblems of the Lord's Supper turn us to the cross, and the pouring of water upon the person signifies the baptism of the Holy Ghost.

Now, it is the purpose of the *Gospel Advocate* to present this picture, which has already been characterized as a forgery, upon this page in a very early issue of our paper. We do this in order that our readers may see the kind of propaganda the *Methodist Herald* is using. We shall give with this picture an article upon the catacombs and upon the pictures and images that held such a large place in the minds of the Roman Catholic Church during the Dark Ages. We shall show that this picture is false from a half dozen different points of view. It is refuted by the word "baptize." It is refuted by all authentic history concerning the action of baptism in the apostolic age. It is refuted by the river Jordan, which it pictures as a small, insignificant stream. It is refuted by the Bible account of the baptism of our Lord. We are now making announcement of this article and the appearance of the picture so that our readers may prepare to receive it and to send it out where it will accomplish the greatest possible good. As the readers of the *Methodist Herald* have been securing subscribers for the very purpose of having them read the editor's articles upon pouring, our readers should make a special effort to get subscribers before this picture and the article about it appear.

The editor of the *Methodist Herald* has stated in one issue of his paper that hundreds of thousands of people have left the Methodist Church because they were convinced that sprinkling is not baptism. He states in the notes quoted above that many young people are being proselyted from the Methodist Church because they are made to believe that sprinkling is not baptism. The editor is now preparing to defend the Methodist doctrine and satisfy his readers on this question. This gives us a splendid opportunity of presenting the truth on this question in contrast with the arguments in favor of error. This will make it abundantly easy to show the Methodists that their doctrine cannot be sustained. If we show them that the Bible teaches baptism, in the absence of any argument in favor of their doctrine, they will imagine that if some of their strong men would speak they could show that we are wrong and that sprinkling is right. But when the editor of a paper which is the official organ of six different conferences, and who boasts that he has studied the question for forty years, undertakes to pre-

sent the Bible proof for their doctrine, they cannot complain that they are not properly represented. Then, if their arguments are shown to be fallacious, many honest souls will be convinced of their error. This is an unusual opportunity, and all of our readers should make the best of it.

If hundreds of thousands of Methodists have quit that church because they were convinced that its teaching on baptism is false, then we certainly have, by the confession of the editor, knowledge of a very vulnerable point in their teaching, and right here is where we should concentrate our attack. This statement by the editor also shows that somebody has been teaching the truth to the Methodists in years gone by. Do we now love the Methodists well enough to wish to correct their errors? Do we have the faith, the loyalty, and the courage to teach what God has revealed on the question of baptism? If we have not grown weak ourselves on this question, and if we are not ready to compromise, let us make the best of this opportunity.

On the same page with the fictitious picture which we have promised to print we hope to produce an actual photograph of a brother in Christ immersing a Methodist preacher in the river Jordan. This will also be a complete and graphic refutation of the picture which originated long after the apostasy. Your neighbors and friends will want to see the issue of the paper that carries these two pictures. Why not get them to subscribe now? Why not also write in to the *Gospel Advocate* office and tell us how many copies of that issue you can use?

Where does the inspired word call John the "Purifier"? Did he "purify" our Lord when, *according to the picture*, he poured water on his head?

Who said baptism symbolizes the Holy Spirit? Where is the passage? Paul says it is a symbol or "likeness" of Christ's death and burial. (Rom. 6: 3-6.) Peter says it is "for the remission of sins" (Acts 2: 38), and an answer or an interrogation or a seeking for a good conscience (1 Pet. 3: 21). But no inspired man ever said that it symbolizes the "pouring out of the Holy Ghost." That is a doctrine of men. "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.)

Next week we shall resume our review of the Methodist editor, and in an early issue the pictures will appear.

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 5

Editor Swift's editorials in the *Methodist Herald* on the subject which is used as a caption to this article are not very well organized. We would have expected less repetition and more systematic and connected argumentation from a paper which is the official organ of six conferences composed of three hundred and eighty-five thousand Methodists, even if we did not expect either truth or sound reasoning. As there is much repetition of points that we have already replied to, we shall not quote in full the editorials that get our attention in this issue of the *Gospel Advocate*.

In each issue of the *Herald* the editor continues to argue that John the Baptist was a priest and that his baptism was nothing but the sprinkling of the water of purification upon the people which was prescribed by the law of Moses. But we have previously called attention to the fact that the law never did command, prescribe, or even suggest the *sprinkling of water alone, unmixed water, upon any person for any purpose*. The water of purification of the law was a mixture of blood, ashes, and water. (See Num. 19; Heb. 9: 12.) John baptized in the Jordan River—in water, unmixed with anything.

In the *Herald* of July 15 we have these words:

Moses sprinkled with water to cleanse, purify, sanctify, etc. The words "purge," "cleanse," "wash," and "sanctify" are used interchangeably in the Bible, meaning baptism. The scriptural translation of the word "baptize" in a literal sense means to cleanse ceremonially with water. The writers of the Gospels understood the words "baptize" and "purify" to mean the same. The Jewish law for purifying required sprinkling. New Testament writers call Jewish sprinkling baptism. John the Baptist, who was a Jew, understood Jewish customs of cleansing from physical defilement.

"And for an unclean person they shall take of the ashes of the burnt heifer for purification of sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon him," etc.

Josephus, the most noted Jewish historian, who was born A.D. 38 and died A.D. 100, was well acquainted with the customs of his people, and in his writings ("Antiquities of Jews," book 4, chapter 4), referring to the customs of cleansing from a dead body, says: "Baptizing by this ashes put into spring water, they sprinkle on the third and seventh day."

These paragraphs abound in false assertions and also give us a grossly perverted quotation. Note the false statements.

1. Moses never did sprinkle *water* upon anybody or anything for the purpose of cleansing.

2. Purging, cleansing, etc., came as a result of the washings or baptizings, but were not themselves the baptizings.

An *editor* ought to be able to distinguish between the result or the consequence of an act and the act itself.

3. Baptism does not mean to cleanse ceremonially by water, for no one was ever cleansed ceremonially by water. Such cleansing was by blood, ashes, and water. (Heb. 9: 12.)

4. *No New Testament writer ever called any Jewish sprinkling baptism.* After a man under the law had the water of purification sprinkled upon him, he had then to wash his clothes and bathe his body in water. (Num. 19: 16-20.) Paul calls this *washing* and *bathing* baptism. (Heb. 10:22.) That cleansing of the *flesh* by that sprinkled mixture typified the cleansing of our *hearts* or *consciences* by the *blood of Christ*, and that washing typified our baptism in water. "Having our *hearts* sprinkled from an evil [defiled] *conscience*, and our bodies washed with pure water." (Heb. 10: 22.)

5. The editor miserably misquotes Josephus, as anyone can see who will take the pains to consult that author. (A copy of Josephus can be found in any good library.) He does not say "*baptizing* by this ashes," etc., but he said baptizing or "dipping a part of these ashes into spring water." The priest should then sprinkle this mixture upon the unclean person. In fact, Josephus says, in English, dipping and not baptizing, and the dipping or baptizing was one thing and the sprinkling was another. The *ashes* were dipped. That quotation ruins Methodist doctrine.

What will three hundred and eighty-five thousand Methodists think of their editor when they examine this quotation in Josephus? The editor cited the passage. Let them all turn to the place and read.

As there is nothing but repetition in the issue of July 22, we pass it by and come to the issue of July 29. We quote from that editorial as follows:

John was a priest in regular order of the same tribe of Levi, Moses, and Aaron. His predecessor, Moses, had baptized a great throng. "For when Moses had spoken every precept to all the people according to the law, . . . he sprinkled the book and all the people." Read at this juncture 1 Cor. 10: 1, 2.

Malachi (3: 1-3) says that John, the "purifier," would purify (baptize) the sons of Levi. Now read Matt. 3: 5, 6: "Then went out unto him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan." It is estimated that he was in the wilderness from nine to eighteen months baptizing this great multitude of from one to six million people. He was the only baptizer. Some say only six months, but we will give the highest estimate. If he had immersed three hundred a day for eighteen months, there would have been only one hundred sixty-two thousand baptized, with five million eight hundred thirty-eight thousand persons left unbaptized. No man ever made could have stood the physical strain of baptizing three hundred every day for eighteen months to reach even that number, one hundred sixty-two thousand.

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He would have been paralyzed or dead before he was half through baptizing that many. John, a regular priest, had to follow the law of Moses. Stephen was stoned to death because his enemies said he spoke against the law. (See Acts 6: 11.)

John's manner of baptizing this great multitude made some of the people believe that he was Christ, because this same book of law and prophecy said Christ would "sprinkle many nations." (Isa. 52: 15.) They even sent Jews, priests, and Levites from Jerusalem down there to ask him if he was the Christ. (John 1: 19.) "Why baptizes! thou then, if thou be not the Christ?" they asked. He answered: "I baptize *with water*." So did Moses. How? He took "scarlet wool and hyssop, and sprinkled both the book and all the people." Here is God's command to all the priests (Num. 8: 7): "Sprinkle water of purifying upon them." This is what John, the "purifier," did, using, no doubt, the hyssop weed that held a lot of water. It was a command to use this weed. He could sprinkle the multitudes without any trouble with this weed.

"IN JORDAN"

"In Jordan" has no special significance. Jordan is a country. It has three banks. Go down one bank en route from Jerusalem to Jericho and you are "in Jordan," a half mile or more from the water of the Jordan River. This writer went that way. We went down another bank and we were still "in Jordan." One guide said: "We will get up early tomorrow morning and go down in Jordan." He did not mean to even touch the water. "In the river Jordan" has no more significance than the other phrase. The writer washed his hands "in the river Jordan" and "in the Dead Sea," but he did not go under the water. Jesus "sat in the sea," but not under water. The shin was *in* the "midst of the sea," but not under water. We live *in* Tennessee, but not under dirt. "Paul stood *in* the midst of Mars' Hill," but not under that great rock. "John did baptize *in* the wilderness," but not under the ground. Jesus "abode" at the place "where John at first baptized." (John 10: 40.) Did Jesus live under water? The little preposition "in" comes from the Greek word "*en*" which means "at" and "by" as well as "in." He was baptizing "*in* Bethabara *beyond* Jordan." Bethabara is not a river. "The voice of him that crieth *in* the wilderness." This was not under the ground. A house is not really located on a street, but in the street. Why? *O n* would mean obstruction to traffic, etc. *I n* a street means from the original term "at," "by," or "near." This was debated and settled—agreed to—by two leading daily papers of America.

INACCURATE STATEMENTS

It is not pleasant to have to point out false statements in the writings of a religious editor, but truth demands it, and we beg our readers to examine carefully all that is said, and we take them to witness that there is no bad spirit in our replies. Look at this:

1. John was not a priest, but a prophet. (Matt. 11:9, 10.)
2. The baptism "unto Moses in the cloud and in the sea" referred to by Paul (1 Cor. 10: 1, 2), which took place at the sea as they left Egypt, and the sprinkling of the "book, and all the people" *with blood* by Moses, which took place

after the tabernacle was built, are in no way connected and do not remotely resemble each other. But the editor must in some way manage to get the word "baptize" and the word "sprinkle" confused in the minds of his readers, and he juggles Scripture in order to "jingle" them together. What a despicable maneuver!

3. The editor says: "He answered: 'I baptize *with water.*' So did Moses. How? He took 'scarlet wool and hyssop, and sprinkled both the book and all the people.'" But *what* did Moses sprinkle? Water? No, he did not sprinkle water, and never did baptize anybody in anything.

4. If the editor's contention were true (for it is not) about John's being a regular Levitical priest and that he purified the people with hyssop according to the law, when the priests and Levites asked him, "Why baptizest thou then, if thou be not the Christ?" why did not John say: "You ask me that, and you are priests according to our law? Why, I am simply one of your number, and I am only doing that which the law commands us all to do, and that which you yourselves practice regularly?" Cannot any reader see that John's baptism was something new and unusual? Reader, you will never find the word "baptize" in the Bible prior to the coming of John.

THAT MATHEMATICAL ARGUMENT

The editor estimates that there were six million people in Jerusalem and Judea, and he makes the record say that John baptized them all—every individual. (He should never again say that the thief on the cross had not been baptized. Let all Methodist preachers take notice.) He says John could not in nine months' time have immersed this vast number. He concludes that John, therefore, sprinkled them in great multitudes with a hyssop weed. With that method, how did John avoid throwing water upon the Pharisees and Sadducees *whom he refused to baptize?* (Matt. 3: 7, 8.) Mark the fact that the editor estimates that a man could immerse three hundred in a day. Then the twelve apostles could easily have baptized the three thousand on the day of Pentecost, according to that estimate, *made by a Methodist editor*, and away goes the favorite Methodist quibble! Again let all Methodist preachers take notice.

The editor says: "He (John) was the only baptizer." Yet he was only a Levitical priest, doing that which the law commanded all priests to do, according to the editor! Where were all the other priests? What were all those other priests in Jerusalem and Judea doing at this time? Surely, the readers can see that the editor refutes himself at every turn!

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As to the editor's inference that all *the people* — six million—the whole population—were baptized, it is sufficient to mention again that John refused to baptize some of them. (Matt. 3: 7, 8.) Also, just a little later Christ came into this same country and began making and "baptizing more disciples than John." (John 4: 1-4.) If John had baptized them all, where did Christ find anybody to baptize? Moreover, after John had baptized the whole population, according to the editor, Christ came into the same region baptizing, and "all men" went out to him. (John 3: 26.) Of course an intelligent reader will understand that the expressions, "then went out to him Jerusalem, and all Judaea, and all the region round about the Jordan" (Matt. 3: 5), and "all men come to him" (John 3: 26), are figurative statements. They are hyperbolic. Sincere souls will not be confused by this kind of quibbling.

It should be remembered that the editor's conclusion from this "six-millions" argument is that John baptized this great host by using a *hyssop weed* and *by sprinkling* people in wholesale fashion or *en masse*. But right in the middle of the page where this argument is so triumphantly made the editor displays a picture of John *pouring* water from a *cup* upon the head of our Lord.

Thus he proves by a false handling of figures that John *sprinkled* with a *reed*, and on the same page he proves by a false picture that John baptized by *pouring* from a *cup*! It is now in order for the readers to turn to the Bible and see what *it* says. The plain statements of God's word will refute any argument a Methodist can make in favor of sprinkling.

IN THE JORDAN

The editor says: "Jordan is a country." That may be true, but the record does not say that John baptized "in Jordan" and leave us to guess what Jordan is. It says that people were baptized in the "river of Jordan." (Mark 1: 5.) It tells us that John baptized "in water." (Mark 1: 8; Matt. 3: 11, R. V.) It shows that Jesus was baptized "in Jordan" and then came "up straightway *out of the water*." (Mark 1: 10; Matt. 3: 16.) Of course "straightway" means "immediately." The editor refutes the idea that "straightway" means in a perpendicular posture! That provokes us to lapse into slang, and we say: "Atta boy! Knock 'em cold, editor!"

"In Jordan," "down into the water" and "up out of the water," and the like expressions do not necessarily prove that a person has been under the water, and no logical man would make that claim. The Scriptures show clearly that

CONTENDING FOR THE FAITH

the going "down into the water" and the coming "up out of the water" did not constitute baptism. They went down into the water *first*. He "baptized him" *second*. They "came up out of the water" *third*. The going into water and the coming out of water are only circumstances which are used to prove that the act of baptism requires (1) water, (2) a going down into the water, and (3) a coming up out of the water. Sprinkling and pouring do not require such circumstances. Neither sprinkling nor pouring is baptism.

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No. 6

In the *Methodist Herald* of August 5, the editor uses as the subtitle for his article these words: "Baptism of Jesus in Jordan." He tries to tell us why Jesus was baptized. Here is the way he gets at it:

How and why Jesus was baptized is one of the most puzzling questions to many people found in the Bible. John baptized unto repentance, and water baptism was a sign that the people had repented and were prepared in their hearts for the reception of Jesus. Jesus had no sin and did not need to repent, neither did he need the sign of repentance—water baptism. Then, again, John's baptism was not Christian baptism. It was not so accepted by Paul. He asked the believers at Ephesus, "Unto what then were ye baptized?" They answered, "John's baptism," and all were baptized again. Jesus was not baptized for our example because he did not apply for baptism until all the people had been baptized. (See Luke 3: 21.) And besides, he was thirty years of age at the time of this scene. He would not have us wait until that age to be baptized. Then why was Jesus baptized? He was not baptized in the sense that we are baptized today. Therefore, we have confused the meaning of this scene at the Jordan River. Here is the explanation: he was dedicated to his priestly office as the High Priest of God. When Jewish priests were dedicated, water was poured upon their heads and they were anointed with oil. The Son of God had water poured or sprinkled upon his head by John as a sign or preparatory step for the anointing of the Holy Ghost. God anointed him with the Holy Ghost. This scene at the Jordan would not have taken place had it not been that Christ was fulfilling the law found in Num. 4: 3: "From thirty years old and upward even until fifty years old, all that enter into the host, to do the work of the tabernacle of the congregation." See, also, 1 Chron. 23: 3.

REMARKS

If the baptism which John was administering to the people was simply the rite by which priests were initiated into office, then it follows that all who were baptized by John were thereby inducted into the priestly office and duly qualified to serve in the sanctuary. And the editor has argued that John baptized the whole population—six million, all told; therefore, the whole population was turned into priests. If the editor will not accept the conclusion of his own reasoning, how will he distinguish between the baptism which John administered to Christ and that which he administered to others? And what authority does he have for making any such distinction? If all whom John baptized were not thereby made priests, how will he limit the number, and how many priests will he allow? He dare not limit the number to the tribe of Levi, for this would leave Jesus out.

CONTENDING FOR THE FAITH

We have shown that Christ was of the tribe of Judah and could not, therefore, be a priest on earth. (Heb. 8: 4; 7: 14.) He was or is a priest after the order of Melchizedek and *not after the order of Aaron*. He was not made a priest by the law—which the editor says John was fulfilling—but by an oath which was since the law. (Heb. 7: 28.)

The law which the editor says Christ complied with at his baptism required a ceremony which lasted seven days, and lambs and calves were offered each day. This did not happen in Christ's case. But in all that ceremony the subject did not have *water*—simple water—poured or sprinkled upon him. We read all about this ceremony in the eighth chapter of Numbers. There was nothing similar to it at Christ's baptism.

Jesus was baptized to "fulfil all righteousness," or to do all that was right; to obey all of God's commands. John's baptism was from heaven. It was authorized of God. "There was a man *sent from God*, whose name was John." (John 1: 6) "*He that sent me to baptize in water*" (John 1: 33) is the way John referred to his own commission. Our Savior was manifested as the Son of God at his baptism. That is one of the reasons why John baptized and is a reason why Christ was baptized. (John 1: 31.)

But our editor is a genius at making out analogies and at leaving out sense and jingling sounds in Bible terminology. Read the following:

Why did he stand in the river Jordan for John to baptize him? Read Josh. 3: 8: "And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan." Christ bore the ark of God's covenant with man. Josh. 3: 17 says: "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan." They did not have to go under the water to be "in the midst of Jordan."

The picture you see here portrays the truth of the Bible, and the people of Bible lands have preserved this truth.

The allusion here is to the crossing of the children of Israel into the promised land when God cut the river off and caused the headwaters to stand up in a heap. Then the priests who bore the ark stood in the midst of the river bed till all the people had passed over. This was done to assure the people that the waters would not break upon them.

But what analogy, similarity, or likeness is there between this and Christ's baptism? *Just none at all*. Christ was not a priest, or of the priestly tribe, and if he had even touched the ark he would have been guilty of a capital offense, according to the law. But the editor showed that the priests stood in the "midst of Jordan" and yet were

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on dry ground, and what is to hinder the reader from inferring that Christ was on dry ground when he was baptized "in Jordan" and "came up out of the water"? If the editor did not desire his readers to draw that conclusion, what was his purpose here?

We shall give attention to that picture next week.

The following is the entire editorial in the *Herald* of August 12. Read it carefully:

JESUS "WENT UP STRAIGHTWAY OUT OF THE WATER"

It is surprising to know how many people are so unlearned that they do not know that "straightway" means immediately and not straight up—perpendicular. It is shocking to hear people use this word to try to prove that Christ went straight up out from under the water, while it only means that as soon as the dedication was over he came away from the scene.

He "went up straightway out of the water" after the ceremony was performed. The two little words "out of" in Matt. 3: 16 are from the Greek word "apo," and every Greek scholar we have read after translates it "from" or "away from." The translators of the English Bible translate it, three hundred seventy-two or three times, "from" in other Bible phrases. Alexander Campbell translates this word "from" instead of "out of" in his New Testament. The American Bible Union of Baptist persuasion did the same thing. Greek scholars say that "out of" in Matt. 3: 16 is an incorrect translation and should have been "from." The Revised Version renders it "from." Doctor Carson, who was one of the strongest immersionists in latter times, says: "The proper translation of 'apo' is '*from*.' 'He came up from the water.'" (See "Carson on Baptism," pages 126-140.) The simple statement should be that Jesus, when he was dedicated to his priestly office as God's High Priest, came immediately away from the water. In Luke 4: 1 we read: "Jesus returned *from* Jordan." The word "apo" is translated hundreds of times in the New Testament in phrases like, "Let this cup pass from me," "Depart from me," etc.

"MUCH WATER"

Great play is made upon these two words by immersionists. (John 3: 23.) *Ænon* is a land of springs. You can turn to any good Bible dictionary and you will find that the word "*Ænon*" means "springs," and the word "much" is from a Greek word meaning "many"—*Ænon*, a land of many springs. The law required that water for baptizing should be taken from a running stream. *Ænon* easily met the requirements for John to baptize. Ask someone to name a river in *Ænon*, and see how hard a job he will have. It is interesting to hear the play on these two words by some immersionists, and yet the explanation is so simple—*Ænon* means "springs," and "much" is from a Greek word always meaning "many." John, a priest under the law of Moses that required sprinkling and pouring as a purifying sign, who never heard of anyone being immersed, was over in *Ænon*, where there were "many" "springs" sprinkling water upon the people, a sign of Christ, who would sprinkle "many nations" with his blood.

What a pity that people, through the wrong mode of baptism, have had their minds turned away from the blood of Christ, the one essential thing that God and Christ were trying to point us to through outward signs!

CONTENDING FOR THE FAITH

"STRAIGHTWAY"

The point the editor refutes on the word "straightway" is new. We never heard that one. But for once the editor scored a point. We congratulate him! He is right—"straightway" means "*immediately*."

"APO"—FROM

We are told that when the record says that Christ came up *out of* the water it simply means that he came up *from* the water. The Greek word "apo," which is translated "out of" in the King James Version of Matt. 3: 16, means "from." All scholars will admit this. From that word alone, therefore, we cannot determine whether or not Christ had been in the water or only near it. The editor could not say that "from the water" means that he had *not been in it*. And he has already admitted that Christ stood "in the river Jordan for John to baptize him." What has he gained by the expression "from the water"?

The editor quoted both Matthew and Luke on this expression, but did not refer to Mark! Do our readers know why he slighted Mark? Will someone venture a guess? Well, everyone can form his own opinion, but here is a fact: Mark says "coming up straightway out of the water," just as Matthew does; but Mark did not use "*apo*." (Mark 1: 10.) He used "*ek*" and that word always means "out" or "out of." Therefore, Christ did "come up out of the water" after his baptism, and our editor's dissertation on "*apo*" helps his case not one whit.

"MUCH WATER"

The word "*Ænon*" does mean "springs" and the word for "much" does mean "many," but this word does not modify "*Ænon*." It modifies "water" or "waters" (plural in the Greek). The verse might be translated: "And John also was baptizing in *Ænon* near to Salim, because there were many waters there." But whose cause does that rendering help?

As an appropriate reply to all the editor says on this point, let us read what Dr. Adam Clarke, the justly renowned Methodist commentator, says on this passage. The following is taken from his Commentary. The editor says John had never heard of an immersion, but Dr. Clarke says it was a custom of the Jews to "plunge themselves under the water." But here is Clarke's language:

There was much water. And this was equally necessary, where such multitudes were baptized, whether the ceremony was performed either by dipping or *sprinkling*. But as the Jewish custom required the persons to stand in the water, and having been in-

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structed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then plunge *themselves under the water*, it is probable that the rite was thus performed at *Ænon*. The consideration that *they dipped themselves* tends to remove the difficulty expressed in the note on Matt. 3: 6. See the observations at the end of Mark. (Comments on John 3: 23.)

In the comments at the end of Mark, Dr. Clarke quotes this language from Dr. Lightfoot:

That the baptism of John was by plunging the body (after the same manner as the washing of unclean persons and the baptism of proselytes was) seems to appear from those things which are related to him—namely, that he *baptized in Jordan*; that he baptized in *Ænon*, *because there was much water there*; and that Christ being baptized *came up out of the water*, to which that seems to be parallel (Acts 8: 38), *Philip and the eunuch went down into the water*.

Therefore that picture does not represent John's baptism correctly, according to these scholars. Both Dr. Clarke and Dr. Lightfoot were affusionists, but they were scholars and honest men. They ruin Editor Swift's arguments.

We shall see the picture next week.

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 7

THE FALSE AND THE TRUE IN PICTURES

OR

CAIN'S WAY AND ABEL'S WAY

On this page will be found a picture which has been appearing in the *Methodist Herald* each week for more than three months. Under the picture in bold type were these words: "John the Baptist Baptizing Jesus." Also this statement from the editor: "This picture was found in Bible lands among the relics of early Christians. This picture so nearly conveys the idea of water baptism throughout the Bible, we are running it each week to keep before the minds of our readers the purpose of the articles, 'Why Methodists Baptize by Pouring.'"

We do not believe that any intelligent reader of either the *Methodist Herald* or the *Gospel Advocate* will attach any great importance to this picture, as all know that it was made by some artist long after both John and Christ had gone from the earth. But in order to prevent any wrong conclusion on the part of any unthinking person, we are here giving some facts about the catacombs and about the pictures and images of Christ. If any reader wishes to verify any statement made in this article, let him consult any encyclopedia under the word "catacombs." Also let him examine the McClintock and Strong and the Schaff-Herzog encyclopedias under "Jesus Christ, Pictures and Images of." Furthermore, if he wishes to know what the scholarship of the world says in one voice was the ancient manner of baptizing, let him consult the encyclopedias, Bible dictionaries, and church histories on the word "baptism." There is no reason why anyone should be deceived on this point in this age of knowledge and of easy information.

But let us study the *Herald's* picture under the following headings:

1. *Pictures and Images of Christ.* There are now in the world many famous paintings of Christ and of scenes in his life. These works of art are all well known, and their names and the names of the artists are also familiar to most people. Among these we may mention the many "Madonnas" by as many artists, and also the "Ecce Homo," by Guido Reni; "Christ in Gethsemane," by Hoffmann; "The Crucifixion," by Ittenbach; "The Last Supper," by Da Vinci; "The Veil of Saint Veronica," by Murillo; "The Consoling Christ," by Plockhorst; "The Descent from the Cross," by Rubens;

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and there are many others. Of course, these artists all lived many centuries this side of Christ, and they painted these pictures from their own imagination of Christ and of the scenes in his life, their information coming, of course, from the Bible and from tradition.

There are many stories, pictures, and images of Christ which are wholly apocryphal, and so recognized by all well-informed people. "The Veil of Saint Veronica" is based on a fantastic story. "Saint Veronica" is said to be the woman whom Christ healed of the "issue of blood." While Christ was on the way to Golgotha, staggering and sweating under the cross, "Saint Veronica" came near and handed him her veil, upon which he wiped his face and returned it to the kind woman. And, lo, the image of his face, the impress of his features, was left upon the veil! This is the story of that picture.

It was a long time after Christ's day before men began to draw pictures of him. Some of the earliest relics of "sacred art" are found in the catacombs, and concerning these remnants of early drawings the Encyclopedia Britannica says: "Pope Damasus himself displayed great zeal in adapting the catacombs to their new purpose, restoring the works of art on the walls, and renewing the epitaphs over the graves of the martyrs. In this latter work he employed an engraver named Furius Philocalus, the exquisite beauty of whose characters enables the smallest fragment of his work to be recognized at a glance. This gave rise to extensive alterations in their construction and decoration, which has much lessened their value as authentic memorials of the religious art of the second and third centuries. Subsequent popes manifested equal ardor, with the same damaging results, in the repair and adornment of the catacombs, and many of the paintings covering their walls, which have been assigned to the periods of their original construction, are really the work of these later times."

The oldest picture of John baptizing Jesus of which the *Gospel Advocate* has any knowledge was found engraved on the door of a church on the Via Ostiensis, near Rome. This door is dated A.D. 1070. The picture could not be older than the door upon which it is engraved.

The encyclopedias tell us that all the early pictures of Christ represented him as very youthful. His face was smooth and girlish. He was neither Jew, Greek, nor Roman. He was an idealized, angelic being.

Then, at a much later period, the artists began representing Christ as having a brown, pointed beard, and long, brown, curly hair. The critics can tell the age of a picture by the way Christ is portrayed. *The picture that the*

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Methodist Herald is using shows Christ to have the pointed, chin beard! It is not, therefore, one of the pictures of the earliest age of art. It is a Roman Catholic production.

2. *The Picture Has Marks of Modern Origin.* A close examination of this picture will reveal marks that prove it to be of an origin much later than the New Testament. It



A FALSEHOOD IN PICTURE

This is the picture that the Methodist Herald has been running for three months. It is Cain's way. Read this article.

is not true to the Scripture record in any point. Look at the raiment of John. He has on the robe of a modern priest, or the tunic that was worn in Christ's day, but the New Testament tells us that he did not dress as others of his day dressed. It says he had "his raiment of camel's hair, and a leathern girdle about his loins." (Matt. 3: 4.) Notice also that John has a staff in his hand, with a cross at the upper end and some sort of banner or streamer attached to it. Of course, everybody knows that the cross had *n o religious meaning at all* in the days of John the Baptist. Christ had

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not then glorified the cross by his death. The cross and the "sign of the cross" did not begin to be regarded with superstitious reverence until after the days of Constantine. After he saw his vision of the cross in the sky and the Latin words, "*In hoc signo vinces,*" the Roman Catholics began to put crosses upon their church buildings, to wear crosses



A REAL PHOTOGRAPH

*This baptizing is in the river Jordan at the place where Christ was baptized. Read **this** article.*

around their necks, and to make the sign of the cross in prayer, etc.

It is not at all surprising that a Roman Catholic who was not allowed to read the Bible would represent baptism according as his church practiced it, and that he would picture John with a cross in his hand. But what shall we say of a Methodist editor who claims that the picture is true to the divine record?

3. *The Picture Is Contradicted by the River Jordan.*
This picture represents Jordan as a small, shallow stream.

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It is not more than two or three feet wide. The hands of the people or angels (the Bible says nothing about angels being present) on either side are extended nearly across the stream. At least the wing of the angel on the shore extends out to John. The water is not deep enough to cover Christ's foot. Now, the river is still on the earth and still rushes madly from Huleh to the Dead Sea. It is about sixty miles from its head in the "waters of Merom" to its mouth in the Dead Sea by air line. It has a fall of about thirteen hundred feet in this distance, which makes it very swift. It is from one hundred and fifty feet to one hundred and eighty feet in width, and is from three to thirty-five feet in depth at the place where Christ was baptized. It is a living, concrete contradiction of this picture.

In his book, "Out of Doors in the Holy Land," Dr. Henry Van Dyke (Presbyterian) gives us these beautiful words: "No, it was not because the Jordan was beautiful that John the Baptist chose it as the scene of his preaching and ministry, but because it was wild and rude, an emblem of violent and sudden change, of irrevocable parting, of death itself, and because in its one gift of copious and unfailing water he found the necessary element for his deep baptism of repentance, in which the sinful past of the crowd who followed him was to be symbolically immersed and buried and washed away."

4. *The Picture Is Contradicted by the Meaning of the Word "Baptize."* The word "baptize" means to dip, plunge, immerse, submerge, etc., and it does not, never did, and never will mean either *sprinkle* or *pour*. By no manner of torturing can it be made to mean *sprinkle* or *pour*. The record says John *baptized Jesus*. Then any picture that represents John as doing something else is a falsehood in picture, manufactured to sustain a doctrine that came from the Pope.

5. *The Picture Is Contradicted by All Church Histories.* All standard or recognized histories in the world tell us that baptism as practiced by the early church was immersion. Let the editor of the Herald cite an exception. *Pouring* was not practiced until many centuries after Christ. This picture was made after that practice was authorized by the Pope; hence, it is not a true representation of a Bible scene.

6. *The Picture Is Contradicted by Scholars. Bible Dictionaries, and Encyclopedias.* What Dr. Van Dyke says about John's baptism is in substance what all scholars say. All authorities that we have agree in saying that John, Christ, and the apostles practiced immersion. The reader may consult these authorities for himself.

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So Editor Swift's picture is shown to be Biblically, historically, geographically, and topographically a falsehood.

On the page opposite this "pouring" picture we give a photograph of a Methodist preacher baptizing his Sunday-school superintendent in the river Jordan at the very place where John baptized Jesus. This Methodist preacher is Mr. U. L. Ennis, and the man he is baptizing is Mr. Jonathan Sleeman. Both these men live (or did in 1923), at Frassburg, Maryland. This baptizing took place on July 23, 1923. It was witnessed by Brother N. B. Hardeman, of Henderson, Tennessee, who "snapped" the picture with a kodak, and Brother Ira A. Douthitt, of Paducah, Kentucky. Brother Douthitt let us have this picture for the *Gospel Advocate*. He tells all about this baptizing in his book, "My Trip Abroad," which book can be purchased from Brother Douthitt for fifty cents. He lives at 801 North Twenty-Fourth Street, Paducah, Kentucky.

Editor Swift promises to continue his articles, and the picture, indefinitely, but we will probably not give any more attention to his editorials until he begins to tell why he baptizes babies. Then we shall try his strength on that point.

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 8

The editor of the *Methodist Herald* continues his ravages upon the word of God. It has never before been our lot to see a man in such high position who used such reckless disregard for facts in handling the Scriptures. We had thought that we would not give any further attention to his efforts until he begins to offer reasons for baptizing babies, but some of our readers insist that he should be followed to the end and exposed. We will, therefore, only touch the high points of what he uses in three editorials at this time.

In his issue of August 19 he takes up the case of Philip and the eunuch and attempts to show that there was no immersion there. It should be noticed by all readers that the editor has never yet offered any scriptural proof for sprinkling, nor has he endeavored to make an affirmative argument upon the Scriptures that he has introduced. Each time he takes a negative attitude and tries to show that this *is not immersion*. This does not say thus and so. Suppose he should show that immersion is not authorized, we would still be left to learn what baptism is. He has not shown us. He seems to assume that if he could show that immersion is not baptism, then it would follow, therefore, that sprinkling or pouring is baptism, which, of course, is not true.

His efforts to show that the eunuch was not immersed deserve only small notice. First, he says the country through which they passed was a desert. But a little later in the same editorial he says there was a spout spring running out of the side of the mountain. Of course, any reader knows that mountains and spout springs and deserts do not go together. There has been a question among Bible scholars as to whether the word "desert" refers to Gaza or to the road, or way. But there has never been any dispute about what the word "desert" here means. It does not mean barren waste, as there was not and never had been any barren waste between Jerusalem and Gaza. It means "unpopulated." The same word is found in Matt. 14: 15-21; Mark 6: 35-39; and John 6: 10. These references tell us that Jesus went out to a desert place, and yet we find that in that "desert" he had the people sit down upon the *green grass*. This shows that the word meant unpopulated, and not barren waste.

No one knows at just what point on the road the eunuch was baptized; but we know that there were springs along the way, and there have recently been discovered remains

of artificial pools, and there was a brook in the valley of Elah through which this road ran, and this brook is the one David crossed when he went out to slay Goliath. (1 Sam. 17: 40.) While this was only a brook, we all know that small brooks wear out holes at different points sufficiently large for baptizing. But this same road also crosses a much larger stream in the plain of the Philistines. This stream is called *Wady el Hasy*.

The editor's next effort is to show that Philip and the eunuch did not go down *into the water*, but only down to the water, and then, instead of coming *up out of the water*, came away *from the water*. This is the way he says it should read. But this is not the way it does read; and if the Greek should be so translated, it is strange that there is not one translation among the many hundreds of English translations extant that renders it as the editor says it should be rendered. The old, old story would be appropriate—viz., if "into" means "near by," then the swine only ran down *to the sea*. and not into the sea, and were drowned on dry land; for the same word "into" is used in that case, both in the Greek and in the English.

Again the editor makes the old claim that the eunuch was reading from Isaiah, and that in Isa. 52: 15 it is said that he shall "sprinkle many nations," and he says that the eunuch had learned about sprinkling from the passage he was reading. Anyone who will take the pains to read the Scriptures in question will see that this man was not reading from the fifty-second chapter of Isaiah, but from the fifty-third chapter. But, what is a more complete refutation of the editor's claim, the word "sprinkle" in the passage not only does not refer to baptism, but it does not even mean "sprinkle." The scholarship of the whole world admits that the word in this passage means "startle" or "astonish" and not "sprinkle," and even an English reader who will read the passage can see that that is the meaning. It says: "As many were astonished at thee;" *so, o r i n like manner, shall* he "sprinkle" or startle or astonish many nations. "Kings shall shut their mouths at him," etc. The meaning even in the King James translation can easily be seen. Baptism is not in the Old Testament, and the eunuch knew nothing about it, except what Philip had told him in preaching unto him Jesus.

In the issue of August 26 the editor attempts to show that "buried with him in baptism" does not mean immersion. Again the editor only makes negative points. He attempts to prove nothing for Methodist practice. In order that our readers may see just how farfetched and absurd

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are his points on this expression, we quote the following from the editorial:

In Rom. 6: 4 we read: "Therefore we are buried with him by baptism into death." And in Col. 2: 12 we read again: "Buried with him in baptism." In these passages we find the strongholds of our immersionist friends. Neither passage has a drop of water in it. Paul, the apostle, who wrote these, was not sent to baptize, and though he was baptized in a house in Damascus, the Bible says "he arose and was baptized," or another translation reads, "rising up, he was baptized." It is "buried into death" and not into water. Both passages mean the same. In Col. 2: 12, in the same verse as above, we see that the soul is raised through "the operation of God." It is not that our bodies are raised out of water by the physical strength of a man. These passages signify the deepest work of grace—separation from sin and made alive to God. The central thought of the apostle is sin and salvation, death and life. What a pity that so many see only water in these passages, when it is only the work of grace! These passages are figurative language. They have no more literal meaning of being put under water than the other passages of Scripture, such as "crucified with Christ" means that we are to be nailed to a literal cross of wood or that "resurrection" and "raised up from the dead" in Rom. G: 4, 5 mean a literal resurrection of the body. Paul says: "We are buried with Christ," not that we were buried in water. The baptism Paul is speaking of here is the same as that spoken of in Luke 12: 50, which is the baptism of suffering and death. Jesus had already been baptized by John when he uttered these words.

Again, Christ says: "With the baptism that I am baptized withal shall ye be baptized."

The first quibble that we shall notice in the above editorial is that we are "buried into death" and not in water. As usual, the editor mixes his figurative and literal language, leaves out expressions, and perverts the word in a most unbelievable manner. The Scriptures say not "buried into death," but "*buried with him by baptism into death,*" and the same passage says we are *planted* in the *likeness of his death*. The whole thing is simply a picture, or a likeness.

In commenting on Col. 2: 12, the editor says that the "soul is raised through the operation of God," and not our bodies raised out of water by the physical strength of a man. Thus he makes the rising from our burial in baptism an operation of God, and he intends to show that the whole ceremony of baptism is a mystical, spiritual operation performed by God; but the great trouble with the editor here is that the Bible simply does not say what he says. The Bible does not say that the soul is raised by the operation of God. It says we are buried by baptism, wherein we are also risen with him "*through faith in the working of God, who raised him from the dead.*" The operation of God was in raising Christ from the dead. We are both buried and raised in baptism *through our faith in that operation*, or because of our faith in the buried and risen Christ. So, baptism is

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not the operation of God at all, but we are baptized and raised through faith in God's operation in raising Christ from the dead. Can any Methodist who is honest believe that a doctrine or a practice is right when it will lead a preacher, an editor, so miserably to pervert, distort, suppress, and juggle the Scriptures as Editor Swift does? His very efforts to prove his practice ought to drive any sincere soul in the opposite direction, if that soul will only read the passages carefully that the editor tortures each week.

The editor says that as we are not literally nailed to the cross, although we are "crucified with Christ," neither are we literally buried and raised in baptism. No one claims that we are literally buried. If we were, we would have to be placed in a tomb and covered up or closed up just as Christ's body was buried. We are not literally buried in a literal grave, but we are buried by baptism in the likeness of Christ's death and burial. John Wesley, the founder of the Methodist Church, and all other scholars of all churches say that this alludes to "the ancient manner of baptizing by immersion."

But after the editor has made all the other efforts that he can to upset this teaching, he finally declares that this baptism alludes to a baptism of suffering. In this he stands alone. No other man who ever attempted to give an explanation of this passage took that turn. Jesus did refer to the great overwhelming deluge of suffering through which he was to pass as a baptism. He said that some of his apostles would be baptized with the same baptism, and that they would drink the same cup. Some of them did suffer martyrdom and were, therefore, baptized in this figurative sense with a baptism of suffering. But the baptism the apostle Paul referred to in Romans was the baptism that these people had submitted to in becoming Christians. It had no reference to the suffering that they endured because they were Christians: but it did refer to their conversion through obedience to the gospel or to the form of doctrine at which time they were made free from sin, and, as all scholars admit, it was the baptism commanded in the Great Commission. Wesley says this ancient manner of baptism was by immersion. Does Editor Swift repudiate John Wesley? Will the readers of the *Methodist Herald* repudiate Wesley, who was a sincere Bible student, an excellent scholar, and in some instances a sound, safe Bible exegete, and in his stead take the senseless remarks of Editor Swift? We do not believe intelligent Methodists will accept Swift's explanation or endorse his methods, and our only hope is that many of these intelligent Methodists will be permitted

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to see what the *Gospel Advocate* is saying about Swift's efforts.

In the *Herald* of September 2 the editor attempts to show that the three thousand persons could not have been immersed on the day of Pentecost. We remind our readers that when he spoke of John's baptizing such a great number, he himself estimated that one man could baptize three hundred each day. And on that basis the twelve apostles could easily have baptized three thousand. But again the editor confuses the Scripture and tries to indicate that the pouring of the Holy Spirit was baptism, and that Ezek. 36: 25 was fulfilled on the day of Pentecost, and that the people had clean water sprinkled upon them, etc. The passage in Ezekiel has only to be read to be understood by anyone. It alludes to the cleansing of the Jews from their idolatry and other sins by the sprinkling of water of purification upon them, which "clean water," as we have often seen, was a mixture of water, of blood, and of ashes. This had no reference to baptism, and there is no justification whatever for the claim that this prophecy had any reference to the day of Pentecost.

Those who tremble at the word of God will find themselves under confused emotions of shame, surprise, grief, and pity when they follow the editor through his unreasonable and almost unthinkable perversion of the word of the living God.

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 9

The editor of the *Methodist Herald* continues to offer arguments which he thinks will show that immersion was not the baptism practiced in the New Testament. He is not yet arguing affirmatively for pouring or sprinkling, but is content to try to find some circumstance that would show that immersion was not possible or practicable. In his issue of September 9 he discussed the baptism of the jailer, and in the issue of September 16 he discusses household baptisms. As he endeavors to prove that the jailer was baptized in a house, the argument in both of these issues of that paper is just the same. He introduces Saul and attempts to show that he was baptized in the house of Judas on the street that was called "Straight" in the city of Damascus. He introduces Cornelius, who, with his house, he assumes, was baptized in a room of his residence. Then he discusses at length the case of the Philippian jailer, and last of all he makes an astounding assertion about the origin of immersion. We shall notice these cases separately, but only briefly.

THE CASE OF CORNELIUS

In discussing Cornelius, the editor again stressed the fact that the Holy Spirit "*fell*" upon Cornelius, and he quotes the apostle Peter as saying that this was a fulfillment of the promise made by the Lord that they should be baptized in the Holy Spirit. He tries to prove that this was a case of baptizing by "falling" or by "pouring." This argument has been answered in a previous article, and it is only necessary to state that when these people were baptized in the Holy Spirit they were completely overwhelmed by the Spirit and passed under his control. The Holy Spirit was *poured*; and if the act of pouring is baptizing, then the Holy Spirit was baptized.

That Cornelius was baptized in water or with water is made clear by Peter's statement: "Can any man forbid water, that these should not be baptized?" The editor correctly says that this means, "Who can object to these being baptized?" There is nothing here to indicate how they were baptized; but we know what the word "baptize" means, and therefore we know that the details or necessary circumstances of an immersion are simply not mentioned as they are in but few cases. They were baptized, and that tells the whole story.

THE CASE OF SAUL

Saul was in the house of Judas fasting and praying in blindness. Ananias came to him and entered into the house

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where he was. Then Ananias commanded him to "arise, and be baptized, . . . calling on the name of the Lord." Editor Swift infers that this simply means, "Stand up, and be baptized in your tracks, right here in this room." But, of course, that inference is not justified. It has no ground at all. If Saul had been baptized right there in that room, and if such a baptism could be performed by pouring or sprinkling, there would have been no need for him to arise. He could have been baptized while lying down or standing on his knees just as easily as he could while standing erect. In fact, Methodist preachers usually have their candidates to kneel down to receive sprinkling. The fact that Saul was commanded to arise indicates that he had to do something that could not be done while in a prostrate or kneeling posture. To assume that after he arose he stood still or did not move out of the house is a groundless assumption. It is a glaring fallacy in reasoning. To see the absurdity of such an inference, let us take this illustration: Editor Swift ate the meat today which he purchased yesterday. But the meat which he purchased yesterday was raw meat. Therefore, Editor Swift ate raw meat today. Because the details and circumstances of cooking the meat were not narrated in the first statement, we assume that this cooking did not take place at all. This is exactly the same reasoning the editor is guilty of. The word "arise" is used dozens of times in the Scriptures, and it always prefaces some action that would necessitate the getting up from a sitting or kneeling posture. "Arise, and walk"; "Arise, let us go hence"; "Arise, go over this Jordan"; "Arise, and go into Damascus." These are a few samples of the way that word is used.

THE CASE OF THE JAILER

The editor thinks he has positive proof that the jailer was baptized inside of the prison. This story is found in the sixteenth chapter of Acts. Anyone who will read it carefully will see that the editor again draws an unjustifiable inference. The circumstances forbid such an inference. Paul and Silas were in an inner prison or dungeon before the earthquake came; but after the doors had been thrown open and their stocks had been loosed, no one knows where they were, except that they were somewhere inside the prison building; that they had not come out into the corridors no one can prove. *We might infer that they had.* but we do not have to infer anything in order to learn the truth. The thirtieth verse plainly says that the jailer "*brought them out.*" Our editor says he brought them out of the inner prison into the outer prison. But for this statement he has no proof in the world. The natural conclusion

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from the language would be that he brought them out of the prison. Then the thirty-second verse declares that Paul and Silas spoke unto him the word of the Lord, and to all "*that were in his house.*" Now, if the editor could find this expression, "in his house," connected with baptism, he would shout with a voice like the voice of many waters that the baptism took place *inside of his house.* Why shall we not then say that this speaking took place inside of the jailer's house? But the editor will not have it that way, because that would spoil his picture. For if this speaking was done in his house, then the thirty-third verse says he "took" them and washed their stripes and was baptized. Then the thirty-fourth verse says after this had been done he *brought them into his house.* So we know if when they spoke to all that were in his house, they were speaking inside of the house, they went out of the house for the baptizing, because after this ordinance they were *brought back into the house.* Now we see the facts, which are: first, they were brought out of the prison; second, they spoke to all that were in the jailer's house: third, the jailer then took them and they were baptized: fourth, the jailer brought them into his house. Is it not clear that the baptizing took place somewhere out of the house?

But the editor argues that Paul would not go out of the prison the next morning until the magistrates came down and brought him out. He says this shows clearly that Paul would not have gone out of the prison during the night. But here again is a very obvious fallacy. When Paul went out of the prison during the night, he was still a prisoner and still in charge of the jailer. He was not released, nor was he attempting to escape. When the magistrates sent the jailer word to let them go, Paul refused to leave the prison or to go out from under the jailer's keeping, because by so doing he would have admitted that his imprisonment was just, and that he was glad enough to escape without any manner of apology or redress. When the magistrates came down to let him go, their action was an acquittal and an apology. Paul was not necessarily locked in prison any more after the earthquake. The language does not demand it. All that is demanded by the language is that he was still a prisoner and that he refused to accept liberty without an apology.

THE ASTONISHING STATEMENT

The following statement is so groundless and astonishing that we give it in full:

Immersion is not in the Bible; it is merely read into it through the imagination of some people. Immersion was never heard of

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until two hundred years after Christ was born, when it was introduced by Tertullian (A.D. 215) in the form of trine immersion who believed that washing the body cleansed the soul. Even Baptists baptized by pouring and sprinkling in the beginning of their organization as a church (1609), and not until 1641 did they begin the practice of immersion. Roger Williams, who started the Baptist Church in America, was baptized by pouring. He had been baptized in infancy and came to believe in adult baptism, but the records seem to be clear that he was baptized by pouring. Both Thomas Campbell and his son, Alexander Campbell, founders of the Christian Church, were baptized by affusion before they came to America.

Because Tertullian introduced *trine immersion* in the second century the editor tries to make it appear that immersion itself had not before been practiced. It has already been stated in these replies that all church histories, Bible dictionaries, and encyclopedias agree in saying that the apostolic baptism was immersion. The Greek word means "immerse," according to the lexicons, and the practice of early Christians was immersion, according to all authorities; and yet, in the face of this. Editor Swift asserts that immersion was not heard of until two hundred years after Christ! This editor must be ambitious to gain the reputation of being the insane man of the Methodist Church.

Smith's Bible Dictionary says: "The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

Fisher's Church History says that the New Testament baptism was immersion.

Mosheim's History makes the same statement, and with these all authorities agree.

John Wesley says the ancient manner of baptism was by immersion. John Calvin made the same concession.

In their most scholarly work, "The Life and Epistles of the Apostle Paul," chapter 13, Conybeare and Howson (Episcopalians) made the following clear statement: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."

These are a few of the many authorities that could be quoted to offset the editor's assertion. His statement about the Baptists is not accurate; and if Roger Williams, Thomas Campbell, and Alexander Campbell were all sprinkled, they later learned better and were immersed. Does Editor

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Swift want his readers to understand that these men were satisfied with sprinkling for baptism and that they were never immersed? If he did not wish his readers to arrive at this conclusion, why did he refer to the fact that these men were sprinkled? It certainly cannot help his cause to know that these men, who were sprinkled, later repudiated it and regarded it as no baptism at all and were themselves immersed, and preached and wrote and debated against sprinkling as a gross perversion, a Roman Catholic relic, and a sinful substitute for what the Lord required. Will Editor Swift be honest enough to tell his readers that these men repudiated sprinkling and became the leading opponents of that doctrine and the greatest protagonists of immersion that the whole world has ever known? We shall see.

"Why Methodists Baptize by Pouring and Baptize Babies"

No. 10

"THE WAY GOD BAPTIZED PEOPLE"

In the *Methodist Herald* of September 23 the editor uses as the subheading for his article on "Why Methodists Baptize by Pouring and Baptize Babies" the words that serve as a caption for this article. As this must be the last time that we reply to the editor's sophistries until he takes up infant baptism, we give his editorial in full:

Let us turn a moment and see how God baptized people. Christ baptized by pouring; for the Bible says. "He shall baptize you with the Holy Ghost." We know that was done (on the day of Pentecost) by pouring. (See Joel 2: 28 and Acts 2: 17.) Before Christ was born God baptized the Israelites. Read carefully the following: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10: 1, 2.) What is the difference between "in the sea" and "in the river Jordan"? Who can explain the difference? They were "in the sea" and "were baptized" of the Lord. How was it done? If baptism means immersion, then God immersed the Israelites. Let us have the facts. Put David on the witness stand. Here is what he says about this baptism: "The waters saw thee, O God; the waters saw thee. . . . The clouds *poured out water.*" This baptism, though "in the sea," was performed "on dry land." Read Ex. 14: 29: "But the children of Israel walked on dry land in the midst of the sea." They were "in the sea" and "on dry land" and "the clouds poured out water." The word of God calls this baptism: for it says, "And all passed through the sea, and were all baptized." Does not reason teach us here that God baptized by pouring? Can't a twelve-year-old school child understand this? Do not make a god out of your prejudice. Be fair with your own good judgment. Let truth have her perfect work. The Israelites were "under the cloud" (1 Cor. 10: 2) and "the clouds poured out water" (Psalm 77: 17). Paul says: "They were baptized in the sea." Now, the Egyptians who followed them were immersed and died from the effects of this immersion. Our immersionist friends do not talk much about this baptism and some others like that of Paul "standing up was baptized." etc., but they run to "much water," "many springs" in the land of *Æ non*—the land of many springs—and "in the river Jordan." Why not try to get immersion out of "in the sea," "on dry land," where "the clouds poured out water" on the Israelites, which was performed by God himself? We would drive fifty miles to hear some preachers, our immersionist brethren, who take up so much time preaching on water baptism, preach on this text, "For Christ sent me not to baptize, but to preach the gospel," and in the sermon explain why it was that Christ, John the Baptist, as well as the twelve apostles, never preached a sermon on baptism.

REPLY

Each week the editor repeats things he has said in former editorials. He has referred to the baptism of the Holy Spirit perhaps a dozen times. We have replied to that

point three or four times. We shall briefly notice the point once more. (1) The apostles were baptized in the Holy Spirit. (Acts 2.) (2) The Holy Spirit was "poured out" and "fell" upon them, etc. (3) The apostles were therefore baptized by *pouring*. All this is admitted. But the *pouring itself was not baptism*; if it were, then the *Holy Spirit*, and not the apostles, was baptized, for it was the Spirit that was *poured*. The act of pouring was not baptism, but the baptism was the result of the pouring. The Holy Spirit was poured out upon them to the extent that they were overwhelmed, possessed, covered up, and controlled by the Holy Spirit. If the Holy Spirit had been poured as sparingly upon the apostles as Methodist preachers pour water upon their subjects, it could never have been called a baptism.

"IN THE CLOUD AND IN THE SEA"

The editor says the Israelites had water sprinkled or poured upon them from the cloud as they passed through the sea, and this he says was baptism. But he emphasizes the fact that they passed through on "dry land." He does not explain how the land kept dry when the clouds were *pouring out water*. Now the fact is that this "rain" and "pouring out water" that the psalmist speaks of took place at Mount Sinai and not at the Red Sea. It occurred three months after the people had been "baptized unto Moses in the cloud and in the sea." And it is never remotely referred to as a baptism. Were the people baptized twice—once at the sea and then again at Sinai? But that our readers may clearly see that the psalmist locates this pouring "out water" at Sinai, we here quote from Psalms 77 and 68.

"The waters saw thee, O God; the waters saw thee, they were afraid: the depths also trembled. The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the whirlwind; the lightnings lightened the world: the earth trembled and shook. Thy way was in the sea, and thy paths in the great waters, and thy footsteps were not known. Thou leddest thy people like a flock, by the hand of Moses and Aaron." (Psalm 77: 16-20.)

The psalmist describes things that took place in the deliverance of the people and in their journey as they were led by "the hand of Moses and Aaron." Verse 16 may refer to the Red Sea, but it closes with a period and comes to a full stop. Then verse 17 describes something else. (1) "The skies sent out a sound"—*the thunder*. (2) "Thine arrows went abroad"—*the lightning*. (3) "The clouds poured out water"—*the rain*. (4) "The earth trembled and shook" (verse 18)—*the earthquake*.

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Now compare this description with Paul's description of the giving of the law at Sinai. Paul says there was a "tempest." Read his language: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake)." (Heb. 12: 18-21.)

If this does not satisfy the reader that the rain or pouring out of water took place at Sinai and not at the sea, let him read another description of the same event from Psalm 68: 7-10. Here it is: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; (Selah) the earth trembled, the heavens also dropped rain at the presence of God: yon Sinai trembled at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, thou didst confirm thine inheritance, when it was weary." Here we have the trembling of the earth—the earthquake—shown to be the trembling of Sinai. The rain fell at the same time.

THE BAPTISM AT THE SEA

Let us now consider the facts and details of the baptism at the sea.

1. They were baptized "in the cloud and in the sea." It took both the cloud and the sea to complete and constitute this baptism. The sea walls—congealed water—were upon either side of them and the cloud was above them. They were engulfed, surrounded, covered up. They did not get wet—no. Christian baptism must take place *in water*, because that is the element prescribed by the New Testament; but that does not change the fact that, so far as the meaning of the word *baptism* goes, one might be baptized in other elements. One might be baptized—not scripturally, but so far as the word goes—in sawdust, in sand, in blood, in fire, or, figuratively, in trouble or in debt or in suffering.

2. The cloud that stood over the people was not a rain cloud. It was a "pillar of fire" by night and a "pillar of cloud" by day.

3. The people were baptized *unto Moses* in the cloud and in the sea. It was here that they were released from Pharaoh and passed under the leadership of Moses. He now became the head of the nation, the lawgiver and the mediator. In like manner we are now baptized into Christ.

(Gal. 3: 27; Rom. 6: 3-6.) At baptism we come from under the control and service of Satan and pass under the leadership of Christ. He becomes the head of the church to us; he is now our Lawgiver, Advocate, Intercessor, and Mediator.

We are baptized unto or into (*eis*) Christ. Exactly the same word is used in reference to the children of Israel and Moses. They were baptized unto or into (*eis*) Moses. How would it do to to say, "They were *poured* into Moses"? We are *poured* into Christ? If "baptize" means "pour" and if "pour" means "baptize," why not exchange them and substitute the one for the other in the text? Try it and be convinced of the absurdity of the claim.

THE APOSTLES DID NOT PREACH ON BAPTISM

The editor again leaves his subject and attempts to show that baptism is of no significance and does not deserve any thought or serious study by citing a statement from Paul and by stating that John the Baptist, Christ, and the apostles did not preach on baptism. But what does this have to do with the editor's problem? How does that justify *pouring* for baptism? The Baptist preachers attach as little importance to baptism as do Methodist preachers, but they will debate with the Methodists on the mode or action of baptism. They will use—*rather, they wil l misuse*—Paul's statement that Christ sent him not to baptize, but to preach the gospel, till even Editor Swift ought to be ashamed of the perversion, but they will not admit that it offers any excuse whatever for *pouring*. If the editor could give *any authority* for his practice, he would not be guilty of this gross fallacy.

Inspired men did not preach on baptism because it was not a controverted point then. They commanded people to be baptized. That was all that was necessary. Those who "gladly received" their word were baptized. There was no question about the ordinance. There was no pope then, and hence no followers of the pope's decree. There was no Editor Swift then to delude the people with false reasoning, false pictures, and by wresting the Scriptures. But today we have many such "vain talkers and deceivers, . . . whose mouths must be stopped." (Tit. 1: 10, 11.)

What caused Paul to say, "Christ sent me not to baptize, but to preach the gospel"? Was it because someone was putting too much stress on baptism? Did Paul mean to disparage or belittle baptism? Did he mean to teach that baptism is a *nonessential* and might, therefore, be disregarded entirely, or, if submitted to, it might be baptism, sprinkling, or pouring, or anything that might please our fancy? Any honest soul who will read the passage can see that none of these things were in the mind of Paul. (1 Cor. 1: 10-17.)

No one was putting too much stress on *baptism itself*, but some were attaching too much importance to the administrator—Paul, Cephas, Apollos, etc. Therefore, Paul was glad he had baptized only a few of them, "lest any should say that I had baptized in mine own name." Was baptism no part of Paul's commission? Was it not included in the things Christ sent him to do? If not, why did he teach anyone to be baptized? Lydia and the jailer were baptized under his preaching. "Many of the Corinthians hearing | Paul preach | believed, and were baptized." Paul himself baptized Crispus and Gaius and the household of Stephanas. Did Paul have any authority to do this? If so, where did he get it, if not from Christ? Paul's meaning is that he was sent to enlighten people, to convince them and cause them to believe on Christ. Not everyone could do this as he did, for they were not inspired as he was. They did not have power to do miracles as he did. They had not seen the risen Christ as he had.

But after men were made believers, any disciple—any uninspired man—could baptize them. On Paul's first missionary journey he appointed "elders in every church." (Acts 14: 23.) But later he left this work undone and moved on to preach the gospel; but he left Titus behind him to set things in order and to appoint elders. (Tit. 1: 5.) Paul might have added: "For Christ sent me not to appoint elders, but to preach the gospel." Would that prove that appointing elders is not important? When the apostles said, "It is not fit |or, "pleasing"—margin] that we should forsake the word of God and serve tables," did they mean that the serving of tables was not important? Did they mean that it was not the Lord's will and not a part of his plan? If they meant this, why did they appoint men of special qualifications to attend to it? The statement of these apostles is equivalent to Paul's statement. They, in meaning, said: "Christ sent us not to serve tables, but to preach the gospel."

Now let us notice these facts about Paul and the Corinthians. (1) Many of the Corinthians were baptized. (Acts 18: 8.) (2) But Paul baptized only a few of them. (1 Cor. 1: 14, 15.) Question: Who baptized the "many," and why did they not baptize all? Why did Paul baptize those special individuals? Answer: (1) When Paul came to Corinth, he was alone. (Acts 18: 1-5.) (2) The first convert made at that place was Stephanas and his house. (1 Cor. 16: 15.) These were the ones baptized by Paul. These and Crispus and Gaius were, no doubt, baptized before Paul's companions came to him. (3) Silas and Timothy came to Paul at

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Corinth. (Acts 18: 5.) No doubt they baptized the "*many*" *Corinthians*.

Christ himself did not baptize, but he taught it and had his disciples to baptize his subjects. (John 4: 1-4.)

The teaching of God's word is plain, and if people will read it they will not be led astray by such sophistries and quibbling as Editor Swift employs. When we read the word honestly, carefully, and prayerfully, and accept what it teaches without addition, subtraction, or alteration, and insist that others do the same, Editor Swift thinks we are making "a god out of our prejudice"; but when he makes assertions that are without foundation in fact and that are not sustained by any sort of authority, what is he making of himself? And when he perverts, juggles, and distorts God's word, what is he trying to make of his readers?

We here take leave of our editor for a while. "The Lord reward him according to his works."

PASSAGES PERVERTED FOR THE SAKE OF A DOGMA

We have several times resolved to leave Editor Swift to his own devices in his contention for pouring as a substitute for baptism, as he is not making any arguments for his practice that deserve or even need any reply. But our readers insist that his perversions of the Scriptures should be exposed. Even though he does not prove his point by the passages he uses, he so perverts these Scriptures as to leave his readers confused about them. It is thought by many that the passages should be cleared of the rubbish of false interpretation and their language clearly set forth so that all will see the meaning.

Yielding to this suggestion, we shall in this article notice two passages that have been miserably misused by the editor of the *Methodist Herald*. And this is made the more important since this same false interpretation is often used by others. Let us therefore study the passages prayerfully.

JOHN 3: 5

The first of the two passages that we are to study is John 3: 5. This is the language of our Savior to Nicodemus. The expression, "born of water and the Spirit," is the whole cause of the trouble. The *Methodist Herald* disposes of the passage in the following manner:

"BORN OF WATER"

The above words are found in John 3: 5, when Jesus said to Nicodemus: "Except a man be born of water and the Spirit, he cannot see the kingdom of God." This is a stronghold of some of our immersionist friends, and yet there is not a drop of water in it, as far as it concerns water baptism. There are not three births mentioned in this conversation of Jesus—only two. If there had been three births, then the sentence should have read, "Except a man be born twice more," etc. "Born again" means another time. "Born of water" is a delicate phrase for the natural birth. In the birth of a child, when it is not "born of water," otherwise called a "dry birth," it is almost death to a mother. Physicians comprehend the meaning here. Nicodemus asked Jesus two questions: "How can a man be born when he is old?" and "Can he enter the second time into his mother's womb and be born?" Jesus immediately answered in these words: "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." Then, to more fully explain what he meant, he added: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." In other words, "that which is born of the flesh," woman or womb, is flesh. Cannot an ordinary reader understand this, and why should it be hard for a theologian?

"WHY METHODISTS BAPTIZE BY POURING AND BAPTIZE BABIES"

This language may have been used to show the importance or the design of baptism, but we were not aware that it is a favorite text in the pouring-immersion controversy. In fact, there are many immersionists—the Baptists—who pervert this language in the same way that Editor Swift has and make "water" mean something other than *hudor, aqua, water*. And, on the other hand, there are many affusionists who say that this refers to baptism. We shall quote from some of these; but first let us notice the editor's explanation. He says that "water" means *flesh*, and that this refers to the natural birth. Thus he uses the word in both a figurative and a literal sense at the same time. Figuratively, it means the birth of the body, the flesh, from the body or flesh of the natural parents. *Literally*, it refers to the *literal, actual* water that is present in the natural birth. This is such an obvious misuse of language, to say nothing of the ludicrous turn it gives the Scripture, that it seems that a thinking man would be ashamed to put it forth. But the editor says that if we do not make this refer to the natural birth we will have *three births*—one of the flesh, one of water, and one of the Spirit! Christ should have said, "Except a man be born twice more," the editor avows. But this is only one of his characteristic quibbles. The language does not read "of water" and "of the Spirit," as though it were two births of different elements. But it says "of water and the Spirit"—one birth of two elements. There are two births here contrasted. One birth was of the flesh, and it was the body or the flesh part of man that was born then. The second birth is of water and the Spirit, and it is the soul or spirit part of man that is born in this birth. The water is an element in this *new birth*, the *second birth*, which is contrasted with the first or natural birth.

If we should eliminate all allusion to baptism in this passage, what would we do with the other passages that clearly show that baptism is connected with *regeneration*. or the new birth? Paul speaks of the "washing of regeneration." (Tit. 3: 5.) The word for "regeneration" is the same word that is used for *born*, or *birth*, in John 3: 5. There is something in this birth called a *washing*. (See, also, 1 Cor. 6: 11; Eph. 5: 26; Heb. 10: 22; Acts 22: 16.) Paul himself had his sins *washed* away when he was converted, or regenerated, and his washing was done in baptism.

The scholarship of the world understands that the *water* in John 3: 5 refers to baptism. John Wesley says: "*Except a man be born of the water and the Spirit*—except he experience that great inward change by the Spirit, and be baptized (wherever baptism can be had) as the outward sign and means of it." ("Wesley's Notes.")

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In the Methodist ritual the preacher who is about to administer baptism is told to say: "Dearly beloved, forasmuch as all men are conceived and born in sin . . . and that our Savior Christ saith, 'Except a man be born of water and the Spirit, he cannot enter the kingdom of God'; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have: that they may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be lively members of the same." (Methodist "Discipline"—old edition—formula for baptism.)

As a Scripture reading for a baptismal service, the "Discipline" gives John 3: 1-8. If there is no allusion to baptism in this passage, why read it at a baptismal service?

In his "Commentary on the Ritual of the Methodist Episcopal Church, South," which is endorsed and published and distributed by the Methodist Episcopal Church, Dr. Thomas O. Summers says that this passage refers to baptism. The following is his comment:

To be born of water is to be baptized with water. Symbolical regeneration by baptism introduces a man into the kingdom of God externally considered, as spiritual regeneration by the Holy Ghost introduces a man into the kingdom of God spiritually considered. The analogy obtained under the old dispensation, in regard to the "circumcision which is outward in the flesh," and the "circumcision of the heart, in the spirit." (Rom. 2: 28, 29.) By not recognizing this distinction, and to escape the absurd and dangerous error of "baptismal regeneration," so called, some have forced another interpretation upon this passage by *hendiadys*—as if it meant "born of water, even of the Spirit"—the water being the Spirit. But this is harsh, and the structure (literally of "water and Spirit") will not allow it. There is not only no necessity on dogmatic grounds, but no possibility on grammatical and other considerations, of repudiating the common view, which has been held by nearly all interpreters, ancient and modern.

Thus, Dr. Summers not only says that baptism is here alluded to, but he says that this is the view held by nearly all interpreters. He answers the quibble that says "water" means "Spirit." He probably never thought that a Methodist editor would ever contend that the water is the flesh birth and the Spirit is the *new birth!* But then very little of what Editor Swift says would be endorsed by the scholars of his own church.

1 PET. 3: 20, 21

The second passage that has been so woefully misused is 1 Pet. 3: 20, 21. The following quotation from the *Methodist Herald* will show our readers what the editor did for that passage:

"WHY METHODISTS BAPTIZE BY POURING AND BAPTIZE BABIES"

This to many is a difficult passage, yet it is clear when we get the right viewpoint. How anyone can get immersion out of this statement is strange indeed. The antediluvians (wicked people) were the ones drowned or immersed. The "eight souls were saved" by keeping out of the water. If they got any water on them at all, it must have been rained on them—sprinkled or poured. This is **A** clear case. "The like figure whereunto," Greek scholars say, should be translated "the antitype to which." The world was wicked, defiled, and steeped in sin, but was cleansed by water. Water was poured on the world. Sinners like those in the Red Sea were immersed and drowned. The antediluvians would not obey the Lord and were drowned. Noah and his family came into the ark and were saved—had a clear conscience. If we repent and do like Noah and his family—come into the ark—the Holy Ghost gives witness to a clear conscience that we are saved. Heb. 10: 22 says: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Water baptism is a sign of Holy Ghost cleansing. How was that done? Read again: "Having our hearts sprinkled from an evil conscience." Noah and his family were not immersed. Even a child can understand such a thing. Besides, **A** child can see that water was sprinkled or poured upon them—ark and all. "Were saved by water." By means of an ark being built that floated on water. By this method they were saved, not in **A** flood or being immersed. Noah believed in God and obeyed God, and on the water and not going under it was saved. If we come into the ark, Christ Jesus, and live true to the sign administered—baptism by pouring, sign of the Holy Ghost cleansing—we shall have a "good conscience toward God." "The like figure"—"baptism doth also now save us." The Old Testament starts with sprinkling and pouring as a sign of the Holy Ghost cleansing from sin, and the New Testament ends with the same figure.

No one ever claimed that Noah and his family were baptized by any method or mode. The Bible does not say that they were baptized. The passage says that their *salvation*—not their baptism—was a figure or type of our *salvation*. They were *saved by water*—not by being sprinkled with it or by being immersed in it, but by being borne up by it and by floating on it. In true antitype we are saved by baptism, *says* Peter. The water of the flood by which they were saved is analogous to baptism, by which we are saved. Of course Noah's faith and obedience is what saved him; the water was only an element in the salvation which his faith obtained. In like manner we are saved by faith and obedience, and baptism is only an act that expresses our faith and submission. Water is only an element in this obedience of faith.

This passage in Peter certainly cannot give any comfort to affusionists. Peter says that baptism is not an ablution, not a bath for cleansing the body, or, as he expresses it, "not the putting away of the filth of the flesh." Peter was afraid some uninformed persons might think that baptism was intended as a bath or a cleansing of the body instead of affecting the conscience, soul or spirit, and he made the

point clear that baptism has a spiritual and not a physical significance. Now, if baptism in Peter's day had been performed by sprinkling a few drops of water upon a person's head, no heathen would ever have imagined that it was done for a washing or a cleansing of the body! The nature of baptism might have caused some heathen to suppose that it was intended as an ablution. This accounts for the apostle's parenthetical explanation. Neither sprinkling nor pouring is or ever was baptism.

Scholars could be quoted on this passage, but we deem not necessary.

CHAPTER VI

A Review of a Baptist Exegete

The following article was clipped from the *Baptist and Reflector* by a Baptist reader and sent to a disciple of Christ for the purpose of convincing him. This disciple sent the clipping to me with the request that I review it. The *Baptist and Reflector* had copied the article from the *Baptist Standard*. W. T. Rouse is the author of the article.

There is nothing at all unusual about this article except that the writer is honest enough to admit that the ordinary meaning of the preposition *eis* is "in order to." This is not unusual for Baptist scholars, such as Wilmarth, Hackett, and others, who give it the meaning of "in order to" even in Acts 2: 38, but it is very unusual for a Baptist controversialist to make this admission. But the Baptists evidently think this a very strong article, as it was published in two of their leading papers. We therefore give space to a review of this article, and quote the article in full.

AN EXPLANATION OF ACTS 2: 38

Perhaps there is not another verse of Scripture which has occasioned more controversy than this one verse. Beginning in the second century, in the passing centuries, many books have been written as the controversy has been in progress. Dr. B. H. Carroll, in his volume on "The Acts," devotes seven chapters to a discussion of the second chapter, and two of these chapters are given over to the discussion of this one verse. The reader can well see my difficulty in compressing into one brief article a proper explanation of this much-controverted portion of Scripture.

As we proceed with the study several things will be involved. I mention the following:

TWO SYSTEMS OF THEOLOGY

So significant are the truths involved in this discussion that two systems of theology, differing fundamentally in their import, emerge from the discussion. For the purpose of this study, I will divide them into what we may call the first and the second system. The first system holds to the following summary of principles: the plan of salvation has been, is, and shall remain, one; the requirements of salvation are spiritual; they are repentance toward God, faith in or toward the Lord Jesus Christ; salvation before the church; the blood before the water. The second theory contends that salvation is by ordinances; that it is spiritual; that it is sacerdotal; that consequently baptismal regeneration is true; that baptism, like repentance and faith, are conditions of salvation and remission of sins.

A CORRECT TRANSLATION

A correct translation is an important part of a proper understanding of the Scriptures. It is unfortunate that the preposition *eis* in the verse is translated "for" in the King James Version of the Bible. Without any further comment in this immediate connection,

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I offer the following translation of Acts 2: 38: "Repent ye and be baptized every one of you in the name of Jesus Christ with reference to the remission of sins."

SOMETHING TO REMEMBER

It is well for us to remember that words in all languages have what is known as a common or ordinary meaning; that they also have what is known as a frequent meaning; and, last of all, they have what is known as a rare meaning. Applying this principle to the Greek preposition *eis* involved in this exegesis, it is freely admitted that the ordinary meaning of the word is "in order to"; but it has also a frequent meaning of "unto," "with reference to," "in token of," "concerning"; and, last of all, it has a rare meaning of "because of." We do well to keep these three very evident meanings in mind as we proceed.

SOME RULES OF INTERPRETATION

Before going on to establish our contention as to the proper meaning of this verse, let me call attention to some rules of interpretation. These will enable us to determine when to give a word its frequent or rare meaning instead of its ordinary meaning. Here are the principles: first, the bearing of the local context; second, the bearing of the general context (by which I mean the tenor of the entire canon of Scripture); third, the nature of congruity of things. Keeping in mind all that has gone before, we are now ready to proceed with our problem.

THE MILK IN THE COCONUT

It will be seen from what has gone before that our problem is to determine the proper meaning of the preposition *eis* in the verse of Scripture under consideration. Our problem, therefore, involves a consideration of the entire New Testament usage of the verb *baptizo* and its noun, when followed by the preposition *eis*, with the accusative for its object.

Let us consider a few of the Scriptures where the verb *baptizo* is followed by the preposition *eis* with the accusative. First of all, we come to Matt. 3: 11: "I indeed baptize you in water *eis* repentance." Now, shall we translate it, "I baptize you . . . in order to repentance"? Here it is very evident that the preposition *eis* has not its ordinary, common meaning, "in order to," nor its rare meaning, "because of," but its frequent meaning, "with reference to," "with respect to." Tyndale translated it, "in token of repentance." The context shows that John not only required repentance, but the fruits of repentance, before he would baptize anyone.

Certainly Matt. 3: 11 has an important bearing upon Acts 2: 38. But let us consider Matt. 12: 41: "They repented *eis* the preaching of Jonah." Evidently the Ninevites did not repent "in order to the preaching" of Jonah, the ordinary meaning of the word, nor "with reference to" his preaching (the frequent meaning), but because of the preaching of Jonah (the real meaning of the word).

Passing by Mark 1: 4 and Luke 3: 3, where *eis* assuredly has its frequent meaning, "unto," "with reference to," we have in the second chapter of the Acts itself a most convincing argument in regard to the proper meaning of *eis* in this thirty-eighth verse. Peter is preaching and says in Acts 2: 25, "For David saith *eis* him" —that is, Christ. Now, we must give the preposition *eis* in this connection, not its common, ordinary meaning, "in order to," nor

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its rare meaning, "because of," but its frequent meaning, "concerning," "with respect to," "with reference to." What is to hinder us, therefore, from giving *eis* the same meaning in verse 38? It is inescapable that the proper translation should be, "Repent ye and be baptized every one of you in the name of Jesus Christ with reference to, or with respect to, the remission of sins." We have seen that you cannot *always* translate *eis* with its common or ordinary meaning of "in order to," and certainly in this case the general context, which is the general tenor of the canon of the Scriptures, requires that we give it the frequent meaning of "with reference to."

I am conscious of the fact that I have compassed a great deal of material in this brief article; but those who are inclined to go more fully into the discussion or study will find plenty of material at hand for further investigation.

1. The author complained that he could not give a complete exegesis of Acts 2: 38 in one article; but if he had given all his space to that text or even to the texts in which *eis* occurs instead of using it for irrelevant matter, he would have had more space. His two systems of theology have nothing to do with what a passage of Scripture means unless he is afraid his readers would see the real import of the passage, and he hoped to frighten them away from it by presenting a specter or erecting a scarecrow right in the beginning. Such methods are not worthy of a scholar or of any man who assumes to be a commentator or an exegete. Moreover, he misrepresents thousands of good people and fearfully distorts the truth when he makes the contention that "baptism, like repentance and faith, are conditions of salvation and remission of sins," equal to "baptismal regeneration," "salvation by ordinances," etc. In this he handles the truth more carelessly than he does his grammar, and this is saying a great deal. Notice the clause just quoted. Leave out the expression "like repentance and faith," and we have "baptism . . . are conditions of salvation." But we could overlook his errors in grammar if he had manifested a spirit of fairness in dealing with his opponents and with the text that he claimed to explain.

The Roman Catholic Church may teach "baptismal regeneration," "salvation by ordinances," "by ritual," "that it is sacerdotal," etc., but no Protestants believe any of those things. But there are many Protestants, among them some Baptists, who believe that baptism is one of the conditions upon which the Lord promises remission of sins. Salvation is of the Lord; it is by grace through faith; but faith is not faith—is dead—until it is expressed by an overt act. Thus we are made free from sin by obeying the form of doctrine (Rom. 6: 17), by obeying the truth (1 Pet. 1: 22). And baptism is the one physical act in the whole process of becoming a Christian. It expresses the inward decision and

desire. It evinces the submission and surrender of the soul. It symbolizes the death to sin by its form, a burial.

2. The author of the article under review defines the Greek preposition *eis*, giving us its ordinary meaning, its frequent meaning, and its rare meaning. He is right in all of this, except his "rare meaning" is just so rare that it does not exist. *Eis* does not mean "because of." It is never used in that sense. It always looks forward and not backward. It expresses motion forward and is most frequently translated by "to," "toward," "unto," or "into." Its radical meaning is movement from a place without to a place within. Hence, *into* is its primary and its ordinary meaning. When we translate it by the words "in order to," the idea is "in order to" get into a place or state. Then the word has such rare meanings as "concerning," "with reference to," etc. It is also sometimes translated by "at," "on," "upon," "among," "in," and "for." But it never means "because of." Our author, however, cites one passage where he says the word has the meaning of "because of"; and having told us that this is a rare meaning, he now contradicts himself and tells us in a parenthesis that this is "*the real meaning of the word.*" The passage he cites says that the people "repented at [eis] the preaching of Jonah." He thinks this must mean that they repented because of the preaching of Jonah. But it means that they repented *into* the preaching of Jonah—that is, into that state or condition required by the preaching of Jonah.

3. Our author says: "Let us consider a few of the Scriptures where the verb baptizo is followed by the preposition *eis* with the accusative." He then refers to only one such Scripture, and that one stands alone. As this is an unusual passage—no other like it—he prefers to cite it to illustrate the use of *eis* instead of citing the dozens of passages where *eis* is used in its ordinary, undeniable sense of "into," "in order to." But even the passage he cites does not help his cause. Even there *eis* means "in order to." Before we examine that passage, let us do just what he proposed to do, but he did not do—namely, consider a few Scriptures where *baptizo* and *eis* are used together.

"John did baptize in the wilderness, and preach the baptism of repentance for [eis] the remission of sins." (Mark 1: 4.)

"And he came into all the country about Jordan, preaching the baptism of repentance for [eis] the remission of sins." (Luke 3: 3.)

"When they heard this, they were baptized in [eis] the name of the Lord Jesus." (Acts 19: 5.)

"Know ye not, that so many of us as were baptized into [*eis*] Jesus Christ were baptized into [*eis*] his death?" (Rom. 6: 3.)

"For by one Spirit are we all baptized into [*eis*] one body." (1 Cor. 12: 13.)

"For as many of you as have been baptized into [*eis*] Christ have put on Christ." (Gal. 3: 27.)

Now, in the light of these passages, his second rule of interpretation, let us turn back and examine the *one* passage cited by our author—Matt. 3: 11. John said: "I indeed baptized you in water unto [*eis*] repentance." He says that *eis* in this passage does not mean either "in order to" or "because of," but "with reference to" or "with respect to." But any reader who thinks at all will see that such a translation would be very doubtful and indefinite. Did John baptize "with reference to" a repentance that had already taken place or "with reference to" a repentance yet to take place? If the former, then "with reference to" has the meaning of "because of"; and if the latter, it has the meaning of "in order to." It is certain John required repentance before he would baptize anyone. Then how did he baptize unto (*eis*) repentance?

Weymouth translates it thus: "I indeed am baptizing you in water on a profession of repentance." And then he adds this footnote: "Literally 'into' (that changed state or condition), or 'unto' (to teach the absolute necessity of)."

The Twentieth Century New Testament renders it: "I indeed baptize you . . . to teach repentance." So these scholars tell us that *eis* has the meaning of "into" or "in order to" even in this passage. We do not have to give it a meaning here that it never has in order to understand this passage.

4. We have followed our author through all this circumlocution, and we are now ready to take up the passage he was endeavoring to explain, the passage that haunts and terrifies him—Acts 2: 38. He says that we find *eis* used in the twenty-fifth verse of Acts 2, and there it is translated "concerning." "For David speaketh *eis* him." Here he says it cannot mean "in order to" and must mean "with reference to." Why not, then, say it means "with reference to" in verse 38? But if he will read his Greek Testament he will find that *eis* is used some nine or ten times in this chapter, and it means "concerning" only one time. In verse 20, Peter says: "The sun shall be turned into [*eis*] darkness, and the moon into [*eis*] blood." Then in verse 34 (this is much nearer verse 38 than the one our author cited), Peter says: "David is not ascended into [*eis*] the heavens." Now,

if the use of the word in the context has anything to do with its meaning in the text, we will have to translate it "into" in verse 38. His first rule applies here.

But suppose we allow our author to give *eis* the meaning "with reference to" in verse 38, and then what does the passage mean? "Repent ye, and be baptized with reference to remission of sins." Who can tell what that means? Does it mean "with reference to" remission that they would receive after being baptized, or does it mean "with reference to" remission that they had already received? Any man who knows anything at all about grammar knows that they were to repent and be baptized both for the same purpose. The two verbs are connected and both are looking to the same end. Therefore, if they were to be baptized "with reference to" remission already obtained, they were also to repent with reference to remission already received. Hence they were saved before they repented.

Our author is very careless in both his logic and his language. His effort is a failure even from a Baptist viewpoint. Dr. Hackett, a Baptist scholar, wrote a commentary on the Acts which is well known and has been widely used. He translates the phrase in question, *in order to the forgiveness of sins*. He refers to Matt. 26: 28 (blood shed for [eis] remission) and also to Luke 3: 3 (the baptism of repentance for [eis] remission) as passages illustrating the meaning and construction here. He adds: "We connect naturally the words *for remission of sins* with both the preceding verbs (repent and be baptized). This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, and not one part of it to the exclusion of the other."

Many other Baptist scholars could be quoted, but this will suffice for the present purpose. If the Baptist papers would give their readers what their own scholars have said in explanation of these troublesome texts instead of what some quibbler says, the trouble would soon all be gone—but so would many of the Baptists. According to our author's first rule of interpretation, the context, he loses his contention. According to his second rule, the entire canon of Scripture, he most certainly loses his argument on this passage. If we allow him his translation, no one could tell whether it favors his contention or the one he is opposing. And if we allow his own scholars to speak, they not only refute his claim, but they do not even consider it worthy of notice. It must be exasperating to have a doctrine that so rudely clashes with the plain statements of God's word.

CHAPTER VII

Denominational Baptism

No. 1

A letter of inquiry brings before us a question that has often confronted every gospel preacher and has at times been the cause of controversy between good brethren. The author of the letter wishes to know our position on the question. Our position and practice on any vital question is not a secret, and we would not hesitate to state it, if there were a need for such a statement, even if we knew that the statement would immediately involve us in a controversy. But in this case we believe that a fair examination of the issue involved will, instead of provoking a controversy, show that there is no room for controversy among those of us who endeavor to teach exactly what the Scriptures teach on this and all other questions. It is our firm conviction that the controversies on this point in times past have been caused by a misunderstanding among brethren. In that conviction we take up the case in the hope that what we say may clarify the matter and prove helpful to the author of the letter and to all the rest who may read this.

The following excerpt from the letter will state the case:

We are confronted here from time to time with the question of whether or not we should accept Baptists or other denominational people on their denominational baptism. My stand has been, and is, that we should not unless (contrary to denominational teachings) they were baptized with the understanding that it was "unto the remission of sins." The mere fact that they were satisfied with what they did, it seems to me, is not sufficient. That same thing is true of every erroneous action in religion.

The command of Acts 2: 38 is not simply to be baptized, but to be baptized in the name of Jesus Christ for the remission of sins. Jesus had said: "Ye shall know the truth, and the truth shall make you free." If a person, then, is baptized and does not know that it is for the remission of sins, it seems clear to me that he does not know the truth, and his baptism is not for the purpose as stated by the apostle when he delivered the truth in Acts 2: 38.

We shall discuss the points here raised under the following questions:

1. Is there any room for controversy on this point?
2. In what sense do we accept or reject people on their baptism or on any other condition?
3. Does the fact that people are satisfied with their baptism have any weight in determining the scripturalness or unscripturalness of their baptism?
4. Is the expression "for the remission of sins" a part of the command to be baptized?

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5. Does one have to understand that baptism is for the remission of sins before one can be baptized scripturally?

A first reading of these questions may arouse the fear that we are starting out to revive a dead issue and to rekindle a flickering flame, but a careful reading of our answers will convince the readers that there is no such purpose in this discussion, even if we do not convince them that there is no room for controversy—no issue between gospel preachers. If any brother insists upon misunderstanding us and in forcing an issue, he will have to do his debating alone. We will not wrangle with anyone.

We shall take up the questions in the order stated above and continue until each one is answered.

First: *Is there any room for controversy on this question?* We believe that none of us differ or can differ *in our practice*, even if we should differ slightly in theory. Let us take our bearings and see what there is to dispute about, if anything, on this point.

(a) We all agree that the denominations in general and Baptists in particular do not teach the whole truth on baptism; but, on the contrary, the denominations in general and the Baptists in particular teach some things about baptism that are the reverse of the truth.

(b) We all agree, therefore, that anyone who is baptized with the denominational view of the action and design of baptism is not scripturally baptized.

(c) We all agree also that the New Testament teaching on baptism is perfectly plain, and that any responsible person might by reading the Bible alone learn for himself the truth on the subject.

(d) We all know, and should therefore agree, that many people who belong to the denominations do not know what the denominations teach, or what their own denomination teaches, on baptism, except that it is generally known who practices sprinkling and who practices immersion. But even many who know about this difference do not know why the difference.

(e) We all know, and should agree, that on account of the lack of doctrinal preaching at *some places* among the denominations of today a member of a denomination with a New Testament in his hand can more easily learn what it teaches on baptism than he can learn what his denomination teaches.

Now, with these points stated, and we hope settled, we are prepared to say that from the mere statement that a man was baptized by a denomination we cannot say whether he was or was not baptized scripturally. But the fact that the denomination teaches error on baptism—teaches un-

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scriptural baptism—justifies the presumption that his baptism was not scriptural. While that presumption exists it is necessary for every gospel preacher to set forth in the plainest possible terms what the Scriptures teach on baptism, and he should, when one who has been baptized by a denominational preacher comes forward indicating that he wishes to quit denominationalism and be a Christian only, show what the denomination teaches on baptism, and thus clearly draw the contrast between the teaching of the denomination and the teaching of the New Testament. When that has been well and thoroughly done, if the person in question insists that he knew and understood the New Testament teaching at the time he was baptized, and that he obeyed the teaching of the New Testament and not the teaching of the denomination, then there is nothing left for a *gospel* preacher or a *gospel* church to do but to approve his step in leaving denominationalism and to offer him encouragement and fellowship. To require more in reference to baptism would be to make a sectarian or denominational requirement of our own. If the man submitted, he would not be Quitting denominationalism at all. He would instead be quitting one denomination and joining another—quitting "his" church and joining "ours."

Having shown that the presumption is that one who was baptized by a denomination was baptized according to and in obedience to that denomination's teaching, and was not therefore scripturally baptized, we must now say that while that is always the presumption *i t i s not always the fact*. According to the points which we put down above as settled, we saw that it is at least a possibility for one to be baptized at the hands of a denomination with an understanding of what the New Testament teaches and without a knowledge of what the denomination teaches. The whole point, then, turns upon the individual's attitude—his motive, his faith, his repentance, his obedience. It is not a question of whether what the denomination teaches is true or untrue; it is a question of what the individual did, and no one can say what he did but the individual himself. He must determine the matter in the light of what he now knows God's word to teach and with a clear memory of what he did.

This being, then, a question that must be asked and answered anew every time anyone quits denominationalism, there is no such thing as settling it by controversy. And since what one individual understood and did cannot stand for what some other individual understood and did, there is no way for a preacher or an editor to say what is true or not true in any specific case, except his own. A brother cannot sit in an editor's chair in Nashville, Tennessee, and

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say that a man in San Antonio, Texas, who wished to quit denominationalism and who "came forward" under the preaching of Jesse P. Sewell, had been baptized scripturally and *did not therefore need to be rebaptized*. Neither can a man sit in an editor's chair in Atlanta, Georgia, and say that a man in Detroit, Michigan, who wished to quit denominationalism and who "came forward" under the preaching of H. H. Adamson, had not been baptized scripturally and therefore *should have been rebaptized*. We will have to trust Brother Sewell and Brother Adamson to teach the word of God faithfully and to apply it according to the need of each individual case.

No man can say that *all* who have been baptized by the Baptists or by the Adventists or by the Mormons even—for they teach that baptism is for the remission of sins—have been baptized scripturally, *for that would certainly not be true*.

Neither can any man say that *no one* who has been baptized by the Baptists or by the Adventists or by the Mormons or by the Methodists, etc., has been baptized scripturally, *for that would very probably not be true*.

The question must be settled each time upon the merit of that particular case. Then where is there any room for controversy? Can a man say what is true or not true in a case about which he knows nothing at all?

We should all always teach the whole truth and insist that people obey it. There will then be very few cases where a denominationalist will even claim to be "satisfied" with his baptism.

Denominational Baptism

No. 2

The second question that was raised in the letter we published last week was: *In what sense do we accept or reject people on their baptism or any other condition?* Brethren frequently ask whether or not we should "accept people on their baptism." We should first ask: What part do we have in accepting or rejecting people on any condition? If we accept people on their baptism, who does the accepting? Does the preacher alone do this, or does the congregation join with him in this act of "accepting" somebody? If the congregation participates in this, in what way do the people make known their willingness to accept the person? Would it not be necessary to state the case and take a vote?

The denominations all have methods of accepting or receiving members. These methods differ somewhat with the different denominations, each sect having its own peculiar manner of receiving people "into the church." They open the doors only at stated times. But the door to Christ's own church has never been closed since the day of Pentecost. People enter that church, which is the house, household, or family of God (1 Tim. 3: 15; Heb. 3: 3-6; Eph. 2: 19-21; Gal. 6: 10), by a spiritual birth (John 3: 3-5). Under another figure this church is spoken of as the body of Christ (Eph. 1: 23; Col. 1: 18), and people enter into Christ, into his body, by a faith that is perfected and actualized in baptism (Gal. 3: 26, 27; 1 Cor. 12: 13; Rom. 6: 3-6). The same fact is presented in still another form when it is shown that people are convicted of sin by the Holy Spirit through the gospel, comply with the conditions of pardon, and are then saved, and God adds them to the church without any further choice or act or ceremony on the part of man. (Acts 2.)

This being true, we see then that human beings have nothing to do in making Christians—members of the Lord's body, which is his church—but to teach, preach, and then baptize those who believe—those who are subjects for baptism. (Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 46-49.) But who is a subject for baptism? Any responsible person who has heard the gospel and believed it and who is willing to repent of all sin and obey Christ from now henceforth forevermore. But who is to decide whether a man believes and is willing to repent and obey? Each man must decide this for himself, and he will tell of his decision to the preacher, to the church, and to the world by his public confession of his faith and then by his public act of obedience

and always thereafter by his righteous life. (Rom. 10: 9, 10; Phil. 2: 9-11; Rom. 6.)

But suppose a man who hears the gospel does not *believe it*? Then he will of his own accord go his way and claim no part or lot with us in this matter. We can do nothing for him unless we can by some manner of presenting the truth make a believer out of him. But suppose, again, some man *believes* the gospel, but is not willing to *repent*? Then the preacher cannot baptize him. He will have to go with Felix, Agrippa, and the devil. (Acts 24 and 26; James 2.) But suppose, still again, a man *believes, repents* of his sins, begins living a righteous, prayerful life, but will not be *baptized*? Well, of course, the preacher cannot baptize him against his will. He can only teach him what the Lord says about baptism, and this will be to tell him plainly that the Lord has not promised to forgive his sins until he is baptized; that he is not in Christ until he is baptized "into him." He must show him that those who love Christ will do what he commands, and that those who claim to love him, but will not obey him, are called liars in the Scriptures. (John 14: 23; 1 John 2: 4; 5: 3.)

But suppose after a man has been taught all this he still refuses to be baptized and continues to meet with the brethren and participate in the religious services, even partaking of the Lord's Supper? Is there anything we can do then? It is hardly supposable that anyone would do this after having been shown that he has not become a Christian; is not in Christ, in his body, which is the church: and does not, therefore, have any scriptural right to anything that belongs only to those who are in Christ. But if such a case should exist, there is nothing that Christians can do beyond teaching the points already mentioned.

But let us suppose that some man hears the gospel, understands it, and tells us that he long ago believed this same gospel, repented of his sins, and was baptized for the remission of sins or in order to obtain the blessings of God, one of which is forgiveness of sin, but that he has since been worshiping with denominational people, wearing a denominational name, supporting a denominational institution, all of which he now believes to be wrong and desires to quit. What shall we say to him? As in a former article, we should show him clearly what scriptural baptism is, what the particular denomination that baptized him teaches on the subject of baptism; and then if he says he has obeyed the Lord in this respect, we can no more question his word about the scripturalness of his baptism than we can about the scripturalness of his faith or of his repentance. We

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shall have to take his word and encourage him to be faithful in the Lord's service as a Christian only.

From all of these supposed examples and from the Scriptures that have been cited we see clearly that we as Christians have no rule, no law, no requirement of our own to which any person must submit in order to have our fellowship; and yet it is clearly shown that we do have a great deal to do in teaching the Lord's will, the Lord's law, and helping people to understand and obey it. So we have something to do in making Christians or bringing people into the church, after all. This is what brethren refer to when they speak of our accepting persons on their baptism. They mean: should we approve the man's baptism and sanction his act in that respect?

The third question is: *Does the fact that people are satisfied with their baptism have any weight in determining the scripturalness or unscripturalness of their baptism?* Sometimes this question is alluded to as if some preachers among us make no higher requirement in reference to baptism than that the individual himself be satisfied; or that these brethren make no effort to ascertain what sort of baptism the man who presents himself has had; that they only ask the man if he is satisfied with his baptism, and if he answers in the affirmative they ask no further questions and give the matter no further consideration. I think this is a wrong impression; but if there are such preachers among us, they are entirely too indifferent or lax about teaching the will of the Lord. All informed persons know that the mere fact that a man is satisfied with his attempt to obey the Lord does not prove that his obedience has been acceptable to the Lord. Methodists are satisfied with sprinkling. Holy Rollers are satisfied with what they take to be Holy Spirit baptism. Quakers are satisfied with no baptism at all. So on a *d infinitum*.

We do not receive members into the church by asking them to conform to some laws of our own. We do, nevertheless, have something to do in bringing men into the church of the Lord. It has already been shown that we are to teach the word of the Lord in reference to baptism in the plainest possible terms and point out the errors of any denomination that may concern the baptism in question, and that we must insist that persons who are baptized scripturally must have been baptized according to the teaching of the Scriptures, and not according to the teaching of any denomination. When we have done this, there is nothing more we can do. Then it is that the individual himself must make the decision. He must say what he did when he was

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baptized, what his motive was. In this respect he is the man to be satisfied—that is, satisfied in his own conscience as to whether or not he has obeyed the Lord.

Experience shows us that the number of cases of this kind are vastly in the minority. Only in rare instances do we find men who even claim to be satisfied with their baptism after the teaching of the New Testament has been clearly set before them in contrast with the teaching of the denomination in which they have held membership.

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No. 3

BAPTISM FOR THE REMISSION OF SINS

In discussing the points that were suggested in a letter that was recently published on this page, we have come now to the fourth question, which is as follows: *Is the expression, "for the remission of sins," a part of the command to be baptized?*

As we begin to discuss the point, let us allay any fears that may be aroused by saying that whatever may be the answer to this question, it will not in the least minimize the importance of baptism. Baptism is a condition of salvation; a step that must be taken before one enters into Christ, where forgiveness of sins is and where all spiritual blessings are. (Eph. 1: 3, 7; Gal. 3: 27.) Sins are not remitted until the believing penitent is baptized. The question, therefore, is important only as a scriptural exegesis.

The expression *eis* ("for, unto remission of sins") is clearly the purpose for which persons are to obey the command. The command is to be baptized, and the reason for being baptized is that you may receive the remission of sins.

1. If this is a part of the command, then everywhere the command is given this expression would have to be found. Either that or else the command is not completely stated. It is a well-known fact that baptism is taught in the Great Commission, in the preaching of the apostles, and in the Epistles. And yet we know that at no place this side of the giving of the commission is the expression, "for the remission of sins," found with the term "baptism" except in Acts 2: 38. Moreover, we have the plain statement that Peter commanded the Gentiles to be baptized in the name of the Lord Jesus. (Acts 10: 48.) But the expression, "for the remission of sins," is not here found. John's baptism was also for the remission of sins, but in only one place do we have that expression and the term "baptism" found together in reference to his baptism. (Mark 1: 4.)

2. If "for the remission of sins" is a part of the command to be baptized, it is also clearly a part of the command to repent. Any grammatical analysis of Acts 2: 38 will show that repentance and baptism are connected, and that "for the remission of sins" follows both of them and is the purpose for which each verb in the command is to be obeyed. Moreover, in Mark 1: 4, where it is said that John preached the baptism of repentance for remission of sins, it is clearly seen that both baptism and repentance are for the same purpose. Again, in Luke 24: 47, where Jesus said that

repentance and remission of sins should be preached in his name, beginning at Jerusalem, the word "and" in this passage is from the Greek preposition *eis*, which is "unto" or "for the remission of sins"—the same preposition that is used in Acts 2: 38; Mark 1: 4, etc. Thus, Jesus clearly says that the apostles were to preach repentance for the remission of sins among all nations, beginning at Jerusalem. Repentance is for the remission of sins in the same sense that baptism is for the remission of sins; and, therefore, if this expression, "for the remission of sins," is a part of the command to be baptized, it is also a part of the command to repent. And yet, in all of the many places that repentance is mentioned, we do not find the expression, "for the remission of sins," connected with it, except in the verses that have just been cited. The command is one thing and the blessing promised to those who obey the command is another thing. Remission of sins is the blessing promised to those who repent and are baptized.

3. When we say that the remission of sins is the blessing promised instead of a part of the command, we can easily see how that this blessing is expressed in other terms in other passages of Scripture where baptism is enjoined. Jesus says: "He that believeth and is baptized shall be saved." Here baptism is commanded, and salvation is promised to the one who obeys the command. Paul says that we are baptized into Christ. And here we see that baptism is stated as a condition of salvation, and the blessing into which it leads is implied in the state or the relationship into which baptism introduces or inducts one. Since all spiritual blessings are in Christ, and since baptism is one of the steps that must be taken before one enters Christ, it is clear that baptism is an essential step to the enjoyment of these spiritual blessings. To make "for the remission of sins" the one and only end of the command to be baptized is certainly to rob the command not only of some of its importance, but of some of its beauty, and it takes away some of the highest inducements to obey the command. This expression, "for the remission of sins," cannot be overemphasized if it is emphasized for what it teaches, but it certainly can be wrongly emphasized. We have heard brethren use such an expression as: "Baptism for the remission of sins is a condition of salvation." As an example of tautology or redundancy this could hardly be excelled, since remission of sins and salvation mean exactly the same thing. Therefore, to say that baptism is a condition of salvation is sufficient, or to say that baptism is a condition of the remission of sins is sufficient, and either one of

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these would be equivalent to saying that baptism is for the remission of sins. Again, some brethren have used this expression: "Baptized for the remission of sins into Christ." We here again have a very awkward expression, as well as a repetition of thought. Some brethren in the baptismal formula say: "I now baptize you for the remission of sins into the name of the Father, and of the Son, and of the Holy Spirit." This may not be wrong, and I would register no serious protest, but it does have the appearance of putting undue emphasis upon one expression connected with the term "baptism."

Fifth. *Does one have to understand that baptism is for the remission of sins in order to be scripturally baptized?* It is easy to see that if one understands that baptism is a condition of salvation or a necessary step that must be taken in order to enter into Christ and to enjoy spiritual blessings, such a one will certainly have the right conception of baptism, whether that one ever read Acts 2: 38 or not. Acts 2: 38 only expresses this same truth in reference to baptism in different language. But suppose someone does not know that baptism is a condition of salvation, but, nevertheless, is baptized, would such a baptism be valid? It is difficult to see how anyone could learn enough about baptism to attempt to obey the command at all without learning the purpose of the command. If such a person has learned that baptism is required in the word of God, it is certain that that person would have learned at the same time something of the blessing promised to those who are baptized, had he not been misled by denominational teaching. Furthermore, if anyone learns that the Lord has required him to be baptized, and is therefore baptized in order to meet the Lord's requirements, he certainly must have learned from the same Scriptures that salvation, remission of sins, and spiritual blessings were promised to those who obey the command, and to those only. It is hard, therefore, to see how anyone could be scripturally baptized without knowing what baptism is for. If he has learned about baptism from the Scriptures, he has certainly learned its purpose, unless he has been misled by false teaching. If he has been misled by false teaching, then he evidently *has not obeyed the truth*. If he did not learn about baptism from the Scriptures, but learned about it through the teaching of some denomination, the chances are very few that he learned the truth, and therefore obeyed the truth.

Our conclusion is, therefore, *that anyone who is baptized as the Scriptures teach that he should be baptized must have known that baptism was unto the remission of sins*

or was a condition of salvation. I *fh* e did not know this, there has been some misreading or some misleading somewhere.

One extreme follows another. The Roman Church has for many centuries taught baptismal regeneration. It has taught that persons who can neither believe, repent, understand, nor obey can be saved by going through a process called "baptism." This puts merit in baptism, magic in a ceremony, a miracle in an ordinance. It teaches that a soul is regenerated by an external ordinance in which that soul in an unconscious and passive way participated. In combating this error people have gone to the extreme of saying that baptism is an absolute nonessential—that it is not necessary to submit to this ordinance at all. Then when we teach them that baptism is essential—that baptism is for the remission of sins—some honest souls have thought that we mean that baptism merits the remission of sins; that it secures the remission of sins in the sense of deserving such a blessing. Because of this very grievous and very general idea, some people, who have believed the Scriptures to teach that baptism is a command of the Lord which no one can refuse to obey and be saved, have at the same time denied that baptism is "for the remission of sins" when they hear us preach it. This seems like a paradoxical position for any man to occupy, but it is explained by the false idea that some people have about what we intend to convey when we teach that baptism is essential, or that it is for the remission of sins. In fact, some denominations put a good deal more stress on baptism and attach a good deal more importance to it when they are trying to teach those who do not believe in baptism at all than they do when they are in controversy with us. We should keep well in mind the Catholic error about baptism when we are fighting against the Baptist error about baptism. We should never allow our opponents to make any honest soul believe we are trying to teach what the Catholics teach on baptism. This explains how it is possible for some people to believe that baptism is a command of the Lord that must be obeyed and at the same time say they do *not believe* that baptism is for the remission of sins. They misunderstand the expression "for remission of sins."

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No. 4

BAPTISM FOR ("EIS") REMISSION OF SINS

In the book called "Sweeney's Sermons," which gives a series of sermons by John S. Sweeney, we have one sermon on the subject, "Baptism for Remission of Sins." The first paragraph of that sermon is as follows:

We should endeavor to avoid extremes. There is a manifest proneness among men, and especially men of earnest natures, to go to extremes upon all subjects. This has been quite conspicuously developed in the different theories of the importance of baptism. My brethren are supposed to hold an extreme position on this question; at least, they are frequently so represented, and this should admonish them to be cautious.

If we would all follow Brother Sweeney's advice, we would not only do much more good among the people who do not know the truth, but we would also avoid many occasions of controversy among ourselves. Extremes work in what the doctors call a "vicious circle." Extremes cause controversies, and controversies sometimes cause extremes; but those who wish to teach the word of the Lord in the most effective way will always prayerfully endeavor to avoid all extreme positions, and also to avoid all useless controversies. The only way we can correct the error of any man is to see the error from his viewpoint. Some people oppose the doctrine of baptism for the remission of sins because of a misunderstanding of the use of the word *for*. Here we give some attention to that word.

1. "For." An unabridged, English dictionary shows that the word *for* is used as a preposition, as a conjunction, and also as a noun. This last-mentioned use is very rare, and may not be in best of taste, but it is sometimes so used as when we say: "The *fors* far outnumbered those who were against the position." But the same authority shows that the word *for*, when used as a preposition, has as many as thirty different meanings, and the first meaning is given as: "A substitute or an equivalent, noting equal value or satisfactory compensation, whether in barter and sale, in contract, or in punishment, as: 'Joseph gave them bread in exchange *for* horses and *for* flocks and *for* the cattle of the herds.'" "

Since this is one meaning that the word *for* has, and since some people never know but one meaning of a word and do not even seem to realize that it can have more than one meaning, we readily see why such people would repudiate the idea that baptism is for the remission of sins. They do not believe that baptism deserves such a reward.

They do not believe that baptism is equivalent to, or a fair price to pay for, remission of sins. In this, of course, they are correct. They have the wrong idea of the meaning of the preposition *for* when used by the apostle Peter in Acts 2: 38.

When people who hold this idea of the meaning of *for* are compelled to face the plain statement of the Holy Scriptures, they begin to see that their idea must be wrong, and they will cast about to find some explanation of this passage. Then they discover that *for* must have a different meaning from the one just given, and soon they learn that the word sometimes has the meaning of "because of," and they can find many examples of such a use of the word *for*. We ask a child, "What are you crying for?" and the answer is, "Because I hurt my foot." "What did you strike Johnny for?" "Because he got my top." This explanation satisfies these inquirers. They just know that baptism does not merit salvation or remission of sins. Therefore, *for* could not mean equal in value when used in this passage, and now they see that *for* sometimes means "because of," and they think at once this clears up the trouble. Baptism is because of the remission of sins. Of course, an analytical study of the passage will show that repentance and baptism are connected by a coordinate conjunction, and that both are for the same purpose. If baptism is because of remission of sins, so also is repentance; and, therefore, a man is saved before he repents or is baptized. And since some of the denominations, the Baptists in particular, teach that repentance precedes faith, and since the definition "because of" as the meaning of *for* here would force the conclusion that the man is saved before he repents, of course he is, therefore, saved before he *believes*. This is a sufficient refutation of the claim that is made here, but it is not always a sufficient explanation for the nuzzled minds of those who first hear this theory exploded. The following explanation should relieve their trouble:

2. "*Unto*." When we consult the Greek, we discover that there are at least three words in the Greek language that mean *for*, or that are translated for in the English. These words are *peri*, *gar*, and *eis*. When the word *for* has either of the two meanings given in the above paragraphs, it is not from the Greek word *eis*. but from one of the others. In Acts 2: 38 the word that is translated *for* in the King James Version is *eis* in the Greek, and it is translated *unto* by the Revised Version. This is a better translation, because it removes the trouble that we got into by consulting the English dictionary for the meaning of the word *for*.

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Unto shows that the purpose of the command is to receive or to obtain remission of sins. It shows that the action is progressive, leading forward and not looking backward. When we consult a Greek lexicon for the meaning of the preposition *eis*, we will find that it has more meanings than the English word *for* has. In that respect it is entirely different. *For* does sometimes mean "because of," on account of, or looks back and states a conclusion from something that has preceded. *Eis*- never looks back; it always looks forward or points to something that is to follow an action. Therefore, it leads to, toward, unto, into, etc. When we read, therefore, that baptism is unto the remission of sins, there is no possibility for the conclusion that baptism looks back to sins already forgiven. We are forced to see that it looks forward to sins forgiven at the end of the obedience.

When the Bible says that baptism is *unto* the remission of sins, and the Baptists say that baptism is *because of* remission of sins, we can all see that they point in opposite directions. The Baptists teach that baptism points backward, and the Bible teaches that baptism points forward; and, therefore, the Baptist arrow points toward the west and the Bible arrow points toward the east. You would better take the Bible direction. *Which way were you looking when you were baptized, brother?*

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No. 5

A DIAGRAM OF ACTS 2: 38

Because of different senses in which the word "for" is used, people become confused as to the meaning of Acts 2: 38. Especially does this word give false teachers an opportunity to confuse the minds of people. The correct translation of the passage puts the word "unto" in the place of the word "for." This translation will not admit of the idea that baptism is equivalent in value to the remission of sins, or that baptism is a meritorious service. Neither will it admit of the idea that baptism is because of the remission of sins. It clearly shows that baptism leads unto or into the remission of sins.

The following diagram is given in order to meet the quibble that is made by Baptists and others on this passage. Diagraming is not taught in our schools of today; in fact, it seems that grammar is not taught, at least in some schools. Diagraming was not taught when I went to school, at least not in the school I attended. But in debates in which I have had part the demand for a diagram of certain sentences has frequently been made. To meet this demand, I procured an old copy of Holbrook's Grammar, and learned something of the method of analyzing language and showing the relation of the different parts of the sentence. I am here reproducing a diagram that was published in the *Gospel Advocate* in 1909, with a part of the article that accompanied the diagram. This analysis was given and diagram drawn by W. H. Johns, and it was published in the issue of April 29, 1909. I reproduce it here in the hope that it may do some of the young preachers as much good as it has done me, that it may be remembered and used by them as long as it has been used by me, and that they may pass it on to another generation as it is now being passed on by me:

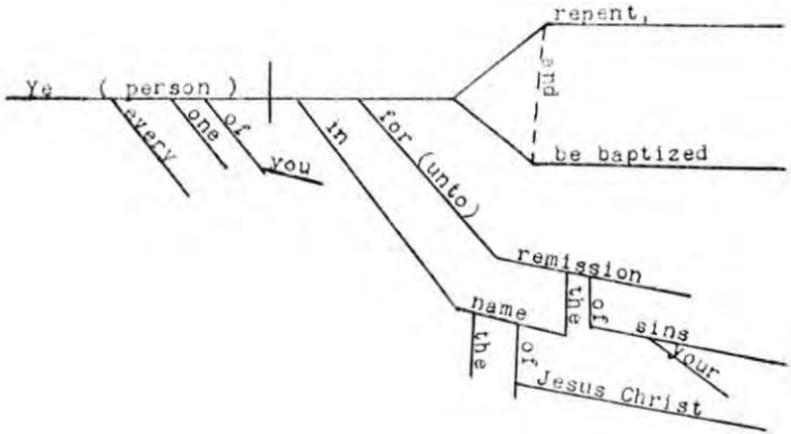
J. D. Webster of Moscow, Kentucky, has handed me the following by J. B. Mahan (Baptist) of Moscow: "Please give the subject of each verb, and tell which verbs are plural and which are singular, which verbs are active and which are passive." Brother Webster desires that I answer the query and give a complete analysis of the first member of the sentence. Before answering I quote from Holbrook's English Grammar (page 122, article 621): "Verbs have in reality no number and person, but chiefly for the sake of euphony assume different forms to agree with their subjects rather, to agree with the ear." (See "Conjugation," page 132.)

Answer: "Repent" is said to be active and plural; "be baptized" is said to be passive and singular. The position is sometimes taken that an active plural verb and a passive singular verb cannot have

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the same subject, neither can they be connected by the copulative conjunction "and." To take such a position is to deny the Bible, and one shows his ignorance of the English language, or else shows that he has a theory to defend, and must try to defend said theory regardless of the rules of our language of the Bible.

Analysis: The sentence as a whole is an imperative compound sentence. The first member is an imperative simple sentence. "Ye" is the subject, "repent and be baptized" is the compound predicate. "Ye" is modified by "person" (understood); "person" (understood)



is in apposition with "ye," and is modified by "every" and "one," both adjectival elements of the first class, and by the phrase "OF you," adjectival element of the second class. "Repent" and "be baptized" are modified by the phrases "in name" and "for remission," both adverbial elements of the second class. "Name" is modified by "the," adjectival element of the first class, and the phrase "OF Jesus Christ," an adjectival element of the second class. "Remission" is modified by "the," adjectival element of the first class, and by the phrase "of sins," adjectival element of the second class. "Sins" is modified by "your," a pronoun in the possessive case.

It is strange that some people seemingly cannot understand the analysis of Acts 2: 38. I have an article before me in which the writer says that "one" is the subject of "be baptized," and that "one" is modified by "every." This cannot be because "every" and "one" are both pronominal adjectives. "One" is never used as a noun. (See Holbrook's Grammar, page 87, article 448, and pages 88 and 91, articles 455-493.) As I have said above, "one" modifies "person" (understood), and "person" (understood) is in apposition with "ye." (See Holbrook's Grammar, page 176, articles 970, 971, and remarks; also see Rigdon's Grammar, pages 73, 74, articles 262 and 267, and be convinced.) That "ye" cannot be the subject **OF** both verbs, "repent" and "be baptized," cannot be sustained. (See *Gospel Advocate of* April 1, 1909, page 392.)

CHAPTER VIII

The Baptist Arrow and the Bible Arrow

The pastor of the Baptist Church of Cookeville, Tennessee, who, we believe, is called "Judge Edwards" in his home community, thinks that a correct analysis of the language of Acts 2: 38 will show that the Baptist arrow and the Bible arrow point in the same direction. He undertakes to do what the best scholars among the Baptists long ago said could not be done. The only way the Baptist arrow can ever be made to point in the same direction that is indicated by the Bible arrow is to turn it around.

But we are glad to let the judge be heard through our pages, and he did not need to apologize for the criticism of our analysis. An honest, a fair, and a brotherly investigation of any position is a mark of a sincerity and of an interest in the truth that must not be despised.

Here we give in full the criticism offered by our Baptist brother, but we shall reserve the beginning of our reply till next week. Read carefully what he says:

Your "Denominational Baptism (No. 4)" in the *Gospel Advocate* of March 1 attempts to show that in water baptism "the Baptist arrow points . . . west, the Bible arrow points . . . east." In the course of your remarks you say: "Of course an analytical study of the passage (Acts 2: 38) will show that repentance and baptism are connected by a coordinate conjunction, and that both are for the same purpose."

I rather think you take too much for granted in your analysis. As a matter "of course," a correct analysis might show that the Baptist arrow and the Bible arrow both point in the same direction. True, if your analysis were correct, in water baptism the arrow might point ahead to remission; but if it can be demonstrated that your analysis is wrong, then will you not have to turn the arrow around and let it point backward to remission, or find a better argument for making it point forward to remission?

Your analysis is wrong in that you attempt to make the conjunction "and" join the verbs "repent" and "be baptized" together as a compound predicate of a simple sentence; whereas the conjunction "and" here connects two independent clauses, thereby making a compound sentence.

Now let me demonstrate the truth of this analysis. By referring to the Greek you will discover that the verb "repent" (Greek, "metanoesate") is in the *plural* number, *second* person, while the verb "be baptized" (Greek, "baptistheto") is in the *singular* number, *third* person. Thus you see they do not agree in number and person. But the universal rule is: "A verb agrees with its subject nominative in number and person." ("Composition and Grammar," by Sanford, Brown, and Smith, p. 157.) Goodwin's Greek Grammar gives the rule as follows: "A verb agrees with its subject nominative in number and person." (Section 899.) You can see that these two verbs could not take the same subject without violating this universal rule of grammar, both in English and in Greek. Certainly a subject that would agree with "repent" in person and number would necessarily

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disagree with "be baptized" in person and number. Therefore, the two verbs, "repent" and "be baptized," must each have an independent subject. But what is the subject of the verb "repent"? The Greek makes it plain that the subject of "repent" is "ye" (understood), pronoun in plural number, second person. But what is the subject of the verb "be baptized"? The subject of "be baptized" is the word "one," indefinite pronoun, singular number, third person. Thus we have two independent clauses—first clause, "repent (ye)"; second clause, "be baptized every one of you in the name of Jesus Christ for the remission of sins." These two independent clauses are connected by the coordinate conjunction "and," thus making a compound sentence, instead of a single sentence with a compound predicate, according to your analysis. But to go a little further with the analysis, the subject "one" of the second independent clause is modified by the adjective "every" and by the prepositional phrase "of you"; while the verb "be baptized" is modified by the double prepositional phrase "in the name of Jesus Christ" and by the double prepositional phrase "for the remission of sins." Thus you may readily see that since these prepositional phrases modify the verb "be baptized" of the second independent clause, and do not modify the verb "repent" of the first independent clause, your conclusion that "both are for the same purpose" is bound to be wrong.

But since writing the foregoing, I have received your "Denominational Baptism (No. 5)," in which you present a diagram of Acts 2: 38. I am sure you have never taken the trouble of scrutinizing this diagram, or you would not have presented it as you have. Here you have the very inconsistent and rather ludicrous setup of the adjective "every" modifying the plural pronoun "ye," and using "one" as an adjective you have "one" modifying "ye." For example, "every ye of you"; or, still worse, "every one ye of you." Both of these words used as adjectives always modify a singular noun or pronoun, never a plural noun or pronoun. For example, you would not say "every men," or "every persons," or "every houses." Neither would you say "one men," or "one persons," or "one houses." But that is not all. You have a plural subject of a compound predicate, one part of which is plural, the other part singular. To make it perfectly clear, you would not say "men repent and is baptized." Why? Because the subject is plural, and the second part of the compound predicate is singular. Now, that is exactly the error you have made in your diagram—that is, you have a plural subject of a compound predicate, with the second part of the predicate in the singular number. In the face of these plain inconsistencies of analysis, I think you will want to take back your diagram and suggest to your young preacher brethren something better because any theory or practice that depends upon such an incorrect analysis of the Scripture is a "good" theory or practice to discard.

But since I have gone thus far, may I suggest still another exercise in analysis? For example, suppose you analyze and compare the following:

Acts 2: 38: "be baptized . . . *eis* . . . remission."

Matt. 3: 11: "baptize . . . *eis* repentance."

Now, unless the Holy Spirit was wholly off in grammar, a correct analysis or comparison of these two verses of Scripture will reveal beyond a doubt that the Baptist and the Bible arrows point in the same direction in water baptism—that is, backward to remission of sins already received before baptism.

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You will note that the verbs of these two statements, "be baptized" and "baptize," are derivatives of the same word, "baptidzo." Hence, they both refer to the same act or rite. You will also note that these two verbs are each modified with a prepositional phrase having identically the same preposition, "eis." A preposition is a word that shows the relation between the word or words modified and the object of the preposition. The only real difference between the expression in Acts 2: 38 and the expression in Matt. 3: 11 is not in the verbs modified and not in the prepositions, but in the objects of the prepositional phrases. The object of the phrase in Acts 2: 38 is "remission," while the object of the phrase in Matt. 3: 11 is "repentance." But since the preposition which shows the relation is identically the same in both, it necessarily follows that the relation between the act of baptism and remission is the same as the relation between baptism and repentance.

But what is the relation between baptism and repentance? You yourself say—in fact, we are agreed—that repentance precedes or goes before the act of water baptism, and that in baptism the arrow points backward to repentance. Is that not true? But if true, then remission must also precede or go before the act of baptism, and in the act of baptism the arrow must point backward to remission. Why? Simply because it is very plain that the relation between baptism and repentance is exactly the same as the relation between baptism and remission. Hence, the Baptist and the Bible arrows point in the same direction in baptism.

I have written with the utmost good feeling, and with no purpose other than a friendly exchange of thought for truth's sake. I always enjoy reading after you. In fact, on the strength of your very fine review of K. C. Moser's book, "The Way of Salvation," I bought the book and enjoyed it very much indeed.

Sincerely yours,

SAM EDWARDS.

REPLY TO LAST WEEK'S BAPTIST LETTER

The first error our Baptist brother makes is in going into the Greek to show that an analysis of an English sentence is wrong. He will surely know that this is not correct when it is brought to his attention. The analysis which he criticizes was of the English sentence as it is found in the American Standard Revised Version. It reads thus: "*Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins.*" Now, he says, "ye"—pronoun, second person plural—is the subject of "repent," and that "one"—pronoun, third person singular—is the subject of "be baptized." How does he argue for this? Oh, he says the verb "repent" is plural, and must, therefore, of course, have a plural subject. The verb "be baptized" is singular, and must have a singular subject. But how did he learn that these verbs are plural and singular? Is there any difference in the English verb "repent" when the subject is plural and when it is singular? Of course not. You may say: "the man repented," "the men repented." The verb is the same. Likewise the English verb "baptize" is the same when the subject is singular and when it is plural. Thus, "he will be baptized today," "they will be baptized tomorrow." The verb is the same in both sentences. When we use an auxiliary verb with "baptize," a difference is noted; as, "he was baptized," "they were baptized." But in the passage we are studying this tense is not used, and the form of the verb, either verb, may be either singular or plural.

But, our brother will say, in the Greek the verbs have different forms or endings when singular and when plural. Very true, but we were analyzing and diagraming an English sentence. Our brother must know that in the Greek there is no "ye" and no "one" in the sentence. They are pulled out of the verbs by the translators, but they do not inhere in the English verbs, for we have seen that both "repent" and "be baptized" may be either singular or plural. Does this not show the error in going into the Greek to criticize an English sentence?

In the judge's criticism of the diagram which was published in our issue of March 8, 1934, he shows even more confusion. He says we there made the words "every" and "one" modify "ye," but one glance at the diagram will show anyone that he is in error there. The diagram made those words modify "person" (understood). Then he continues his singular and plural verb refrain, which he had

to learn from the Greek, since the English verbs may be either singular or plural.

But we may leave out all the technicalities of grammar and the grams and scruples of philology, and the sentence is so plain that a person who does not know the parts of speech cannot misunderstand it. Our analysis was not intended to make the meaning clear, for nothing could make it any clearer than it is in just the language the Holy Spirit uttered. The analysis was used to show the error of the Baptists' attempted explanation. It takes an expert Baptist quibbler to enable even an illiterate man to misunderstand this passage.

Peter has charged this multitude with the crime of crucifying an innocent man, and tells them that God has now made that "same Jesus . . . both Lord and Christ." What effect did this have upon them? They were "pricked in their heart," and cried out to Peter and the others: "Brethren, what shall we do?" Do for what? Why, to escape this guilt, to be released from this sin, of course. What did Peter tell them to do to escape this sin? He told them to do two things. What were they? (1) Repent and (2) be baptized. What for? Why were they told to do anything? To be released or forgiven or to escape their sins, we repeat. Hence, the apostle told them, "Repent ye, and be baptized . . . unto the remission of your sins." But were the same persons told to be baptized who were told to repent? Of course. Then the same individuals were to do both these things, and they were the subjects of repentance and baptism, regardless of what words stand as the grammatical subject. But how many of them were told to repent? All of them—"ye," plural, says our brother. Well, how many were told to be baptized? "One," singular, says the judge. What? Will he say that Peter told all of them to repent and only *one* of them to be baptized? No, he says, "every" modifies "one"; hence, he told "every one" of them to be baptized. Every one of whom? Why, every one of those who had asked what to do. Then if *all* of *them* were told to repent and *every one of them* was told to be baptized, what is the difference in the subjects of repentance and baptism? In fact, none at all. Considering the grammar, they are collectively told to repent, then they are distributed by the words "every one of you" and told to be baptized, which makes this all the more emphatic.

Since the judge has read one book on our recommendation, we should like to recommend a few more to him. Let him read what his own scholars say on Acts 2: 38. He should read Hackett, Hovey, Harkness, Broadus, and Wil-

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marth. If he will send twenty-five cents to the *Gospel Advocate* office and get what Doctor Wilmarth said in the *Baptist Quarterly* of 1877, which was put into tract form by J. W. Shepherd in 1908, he will have one of the best treatments of this subject that was ever written.

In his "Commentary on Acts," Hackett says:

Eis aphesin hamartion, in order to the forgiveness of sins (Matt. 26: 28; Luke 3: 3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other.

Wilmarth says:

This interpretation compels us either to do violence to the construction or to throw the argument or course of thought in the context into complete confusion. Indeed, we can hardly escape the latter alternative, even if we choose the former.

(a) For those who contended for the interpretation "on account of remission" will hardly be willing to admit that Peter said "repent" as well as "be baptized on account of remission of sins." This is too great an inversion of natural sequence. Yet to escape it we must violently dis sever "repent" and "be baptized," and deny that *eis* expresses the relation of *metanoesate* as well as of *baptistheto* to *aphesin hamartion*. But the natural construction connects the latter with both the preceding verbs. It "enforces the entire exhortation, not one part of it to the exclusion of the other," as Hackett says.

But Judge Edwards "violently dis sever" the verbs not only in his analysis, but in his supposed parallel of Matt. 3: 11 and Acts 2: 38. He has:

Be baptized . . . *eis* . . . remission.

Baptize . . . *eis* repentance.

Why does he tear the language of the Holy Spirit apart? Why did he not put both the verbs in his first member of the parallel? Thus:

Repent ye, and be baptized . . . *eis* . . . remission.

Baptize . . . *eis* repentance.

But we will give attention to this argument next week.

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In the letter from Judge Edwards, which we published on June 14, he gives us what he thinks is a parallel between Matt. 3: 11 and Acts 2: 38. He states it in the following manner:

Acts 2: 38: "be baptized . . . eis . . . remission."

Matt. 3: 11: "baptize . . . *eis* repentance."

He says that the preposition *eis* here used in both sentences shows that baptism has the same relationship to remission that it has to repentance; and since we are agreed that repentance must precede baptism, *eis* here points back to that repentance. It should read, therefore, "I indeed baptize you because of, or on account of, repentance." Then, since *remission* sustains the same relation to baptism that *repentance* does, baptism is *because* of remission of sins! And the arrows are going in the same direction, says the judge, with an air of finality.

But we showed last week that in attempting to make this parallel he used only one part of the sentence in Acts. He ignores the rules of grammar and "violently dissevers" two verbs that are joined by a coordinate conjunction, and also defies the decision of all scholars—including Baptist scholars—who say that "repent ye, and be baptized . . . unto the remission of your sins" means that both verbs "repent" and "be baptized" sustain the same relation to remission. Hence, if baptism is "on account of" remission, so also is repentance. This is more than any Baptist can admit. That is why men of good intelligence and of fair learning will stultify their intelligence, sacrifice their learning, and make a handmaiden of ignorance when they come to deal with Acts 2: 38. That passage ruins Baptist doctrine world without end. Better turn your arrow around. Brother Baptist.

The Greek preposition *eis* never has the meaning of *because of*. It never looks backward; it always looks forward. It denotes primarily *into the space within*, and its general English equivalent is into. It signifies the purpose or end in view. In Matt. 3: 11 it does seem to have the meaning of *because of*. but scholars say it cannot have that meaning even there. We shall take up that passage later.

If Judge Edwards wanted to cite a real parallel, why did he not take the two passages that contain exactly the same prepositional phrase? Thus:

Matt. 26: 28: "This is my blood . . . shed . . . *eis* the remission of sins."

Acts 2: 38: "Repent ye, and be baptized . . . *eis* . . . remission of your sins."

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The phraseology is not only precisely the same in English, but it is also exactly *verbatim* in the Greek—*eis aphasin hamartion*. Will any Baptist claim that Christ shed his blood because *of* remission of sins—because sins had already been remitted—and, therefore, the arrow in this case points back to a fact already accomplished? No, even Baptists let the arrow point in the right direction here. Then why do they turn it around in the parallel passage—Acts 2: 38? They have it to do or give up their doctrine on the purpose of baptism, and—"great is Diana," you know.

But since *eis* always points forward or indicates purpose or end in view, how can baptism be unto (*eis*) repentance, as in Matt. 3: 11? Were people baptized *in order to repentance*? No, but they were baptized *into* repentance—that is, into a condition or state of life required by repentance—into a new life, here by metonymy called "repentance."

Before we leave this passage we will let Judge Edward's own brother, J. W. Wilmarth, tell us what *eis* means here. Here is his comment:

John also said (Matt. 3: 11): "I indeed baptize you in water unto [*eis*] repentance." This has been misunderstood. *Eis* does not here change its ground meaning, is not equivalent to *on account of*. John's baptism looked to the future, to the near approach of Messiah, whose people must be prepared for him. Those baptized by John were indeed required to repent, but also to stand pledged *unto repentance*, thenceforward to have a changed heart and life, so as to be in a state of readiness for Messiah's coming. So, Olshausen says that John's baptism "aimed at awakening repentance"; only his remark is too unqualified, present as well as prospective repentance being required. (Matt. 3: 2, 7, 8.) This explains the phrase *eis metanoian—unto repentance*. In harmony with this also was John's teaching of faith. "John indeed baptized with the baptism of repentance, saying to the people that they should believe on him who should come after him; that is, on Jesus." (Acts 19: 4.) After Christ's ascension we meet no more with the phrase *baptized unto repentance*, because baptism now acknowledges the Messiah already come, and faith and repentance, as conditions of remission, are conceived of as wholly in the present. But the phrase *baptized unto remission* remains—is used by Peter, Acts 2: 38. Those who render *eis* in Matt. 3: 11 *on account of* furnish a notable instance of missing an important idea through failure to understand the force of the Greek preposition.

If all Baptists would read what their real scholars say, they would never attempt to make *eis* mean *because of* or *in consequence of*. The preposition *dia* has that meaning; and if the inspired writer had intended to convey that idea, he would have used *dia* instead of *eis* in Matt. 3: 11; 12: 41.

But suppose we should grant for the sake of argument that *eis* does *sometimes* point backward—does *sometimes* mean *because of* or *on account of*—and that Matt. 3: 11 and 12: 41 are examples of that use or meaning of the word,

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then what have the Baptists gained? No living man will say that it *always* means *because of*; then how would we determine when it means *because of* and when it means *into, in order to, and for the purpose of*? Clearly we would have to determine this by each text in which the preposition occurs and the context. Then if it does mean *because of* in Matt. 3: 11, that does not come within a million miles of proving that it means that in Acts 2: 38 and Matt. 26: 28. *And that is the point Baptists try to make!* Surely any sane person can see their failure here.

As it has been repeatedly shown, *eis* could not mean *because of* in Acts 2: 38, for that would make Peter tell the people to repent *because of* remission of sins when they were crying out to know what to do in order to escape the guilt of their sins. If a hundred passages could be cited where *eis* has the meaning of *because of*, that would still not prove it has that meaning in Acts 2: 38. As a plain matter of honesty and scholarship, we are always glad to show what *eis* means in Matt. 3: 11; 12: 41, or any other passage; but we are not under any obligation, and much less any necessity, to do so in order to defend the teaching of Acts 2: 38. We may let it mean anything our opponents want it to mean in those passages, and still they must come to Acts 2: 38 and deal with it as an individual text. *Eis* is used *nine times* in the second chapter of Acts, and each time it points forward. The context as well as the text, therefore, shows its meaning in the passage that is the nightmare to Baptists.

Remember, beloved, *eis* never means *because of*—never points backward. Such an idea is foreign to the word.

The Baptist arrow and the Bible arrow still point in opposite directions on baptism despite Judge Edwards' protest.

CHAPTER IX

Premillenarianism

At the time this book goes to press the premillenarian theory is receiving more emphasis and causing more controversy than any other issue among professed Christians. It seems proper, therefore, that a chapter on the issue should be included in a book that *Contends for the Faith*.

It is a sad commentary upon the weakness of the human nature when intelligent and sincere men will allow any ideas concerning the millennium to become an issue between them; to cause controversy and strife and division. No sin is more emphatically or more repeatedly condemned in the New Testament than strife and division, whatever may be the cause. Then when the cause is as nebulous as is the millennium, such a sinful and lamentable condition is pathetic in the extreme. If men must differ in their ideas about the millennium—a question that is entirely academic and touches no essential point of doctrine or item of practice in any Christian's life—what sane reason can anyone give for making his idea a tenet of his creed or a test of fellowship or a barrier to brotherly relationships or to active and hearty cooperation in essential Christian service?

This question has been often asked and it has also been often answered—but the "*sane reason*" was not seen in the answers. It seems to be a characteristic of this question that men cannot enter into a discussion of it and remain entirely balanced and serene and sane. And as to practical *points*, it seems that a thoroughgoing premillenarian cannot be practical anyway. He is exceedingly visionary and impractical. He has no hope for the world; no confidence in the success of any of our efforts and no interest in any subject that does not in some way relate to his *imminent rapture* and his *thousan d years' reign with Christ o n earth*. Any gospel preaching that does not somewhere and in some way bring this in with heavy emphasis has no value in his sight. (This is true, however, of any other hobbyist—whatever his hobby may be. In our time it is admittedly true of those who are making a hobby of opposing premillenarianism.) But the ecstatic joy of believing that he is about to be delivered from the tragic conditions that prevail in the earth gives the premillenarian a decided distaste for the prosaic duties of a workaday world.

But the *sane reason* for strife and division over such a question is still wanting.

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WHAT IS IT ALL ABOUT?

Let us study some of the words that are so often heard in our present-day prating about premillenarianism:

1. Millenarianism.
2. Premillenarianism.
3. Postmillenarianism.
4. Amillenarianism.

It will be clear to everyone that all these long words are based upon and are in some way connected with the *millennium*. This word is made up of two Latin words. *Mille* means a *thousand*, and *annus* means year—hence, *millennium* means a thousand years. This word is not found in the Bible, but its English equivalent is there five times—all in one passage, Rev. 20: 1-6.

If the reader will open his Bible and read that passage, he will then know all about the millennium that any other living man knows. Here is your chance, reader, to have Bible knowledge unexcelled! Read six verses and you will have arrived. Oh, but there are questions you want someone to answer! Exactly. That is what everyone else wants. The usual questions are: When will this thousand years' reign begin? Where will that reign be—on earth, in heaven, or in the air? If on earth, where will the throne or seat of government be? Who will be in that reign with Christ—only those who have been beheaded or all saints? If all saints, over whom will they reign? Over wicked men?

Is this to be an exact thousand years of three hundred sixty-five days each or is it just an indefinite period of time?

Now the effort on the part of men to answer these questions is where all our trouble comes from. Each man's answer is, of course, that man's interpretation of the passage. And since it is not a matter of simple exegesis, but necessarily implies the making out of a program for the Lord and his saints, for the devil and his forces, and for the nations of men on the earth, each man's answer, therefore, becomes that man's theory concerning all future affairs!

This is a most excellent subject to let alone.

That is exactly what the author of this book has attempted to do for many years. In answer to all the above questions he has said orally and in writing: "*I do not know, and I will not put forth a theory.*" The following is a statement of his views which the author has repeatedly published concerning the millennium, *not concerning premillennialism or any other theory:*

I do not know anything at all about the millennium. I do not know what Rev. 20: 1-6 means and I will not venture a guess or spin a theory. All my thinking and believing is independent of this

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passage. With me it is not a pivotal point at all. My view on this point is expressed completely by Doctor Robertson. I published this a year or two ago in the *Gospel Advocate* and I still say that it expresses better than I can express it myself my attitude toward the millennium. Here is what he says. Dr. A. T. Robertson, in his book called "New Testament History," page 116:

"The millennium plays a really unimportant part in the book itself (only in chapter 20), and yet it has been made to dominate the interpretation of the book by premillennial or postmillennial theories. As for myself, it is by no means clear what the millennium is, nor how long it lasts, nor what is its precise relation to the second coming of Christ and the end of the world. So I leave the millennium to one side in my own thinking, and grasp firmly and clearly the promise of the personal second coming of Christ as a glorious hope and have no program of events in my mind for that great event."

I have no program of events in my mind in reference to the second coming of Christ except that he is coming to judge the world, make up his jewels and take his children home, and when that judgment is completed and death has been defeated, he will surrender the kingdom to God, the Father, and we will live with him forever and ever. That is all I know. About the millennium, I know nothing in the world.

But in these dark days of world distress premillenarians have become so certain in their conclusions and so persistent in pressing them that we are forced either to agree with them and accept their views or else oppose them and give reasons for rejecting their views. We shall give some attention now to the terms used above.

Millenarian.—Anyone who believes in the millennium is a millenarian, regardless of what his idea is about when it comes or what the nature of the reign will be. He believes that there will be a *thousand years' reign of righteousness*. That is enough to make him a millenarian or a chiliast. (Chiliast and chiliasm are Greek terms.)

Amillenarian.—This means one who does not believe in the millennium. This word is formed by adding "a" as a prefix to millenarian. This prefix "a" is the Greek "Alpha privative" which gives a negative sense to a word. "Amoral" means *not moral* and may be applied to something that is not positively immoral, but it has no moral value and is not a protest against the immoral. An amillenarian does not believe that there is any *thousand years* to be reckoned with. He may be an unbeliever who does not care what the Bible teaches, or he may be a *modernist* who does not believe in the coming of Christ or accept any statement of God's word that does not suit him. Or he may be a Bible-believing Christian who thinks that the book of Revelation has all been fulfilled: that this was a figurative representation of something that occurred under the Roman Empire. Whatever his explanation, the amillenarian just

does not believe in the millennium. There is, therefore, no further discussion with him.

Millenarians may be of a number of varieties, but the two most well-known groups are *postmillenarians* and *pre-millenarians*. A postmillenarian is one who believes that Christ will not come until after the millennium has passed. The first postmillenarians believed that Christ will conquer sin and Satan through the gospel; that the world will be converted; and then there will be a period of peace and righteousness on earth of a thousand years' duration. After that Christ will come and time will be no more. This puts the coming of Christ so far into the future that it has no meaning in our lives.

But any person who believes that the millennium must be over before Christ comes is a postmillenarian. Those who think that the millennium is now going on are post-millenarians, for they believe that Christ will bring the millennium to a close at his coming.

Premillenarians believe that Christ will come before the millennium; that he will at his coming inaugurate the millennium. And they have a very definite schedule of events made out for the Lord and for men. That schedule is about as follows:

1. The coming of the Antichrist.
2. The return of all living Jews to Palestine.
3. The resurrection of the just.
4. A period of time called the "Rapture."
5. A period of unequalled tribulation to the world.
6. The return to earth of Christ in visible form.
7. Christ to sit on David's literal throne in Jerusalem.
8. Christ to reign one thousand years.
9. At this time his kingdom will be established, which continues only one thousand years.
10. This kingdom they call the millennial kingdom.

OBJECTIONS TO THIS THEORY

Every passage of Scripture in the New Testament that says anything about the coming of Christ, the resurrection, and the judgment represents all of these things as taking place at the same time or in immediate consecution—unless we except Rev. 19 and 20. If those highly figurative chapters allude to the second coming, the general resurrection and the final judgment (about which there is a question) they certainly must not be made to contradict the plain unfigurative declarations of *all the other* New Testament books.

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Yet all millenarian theories are based wholly upon the one passage. (Rev. 20: 1-6.) It is true that many passages are used to corroborate and sustain the theories—especially are passages in Old Testament prophecy made to render-service in this cause—but if Rev. 20 were not already in the mind of the interpreter he would never see in these other passages what he now thinks he sees. He finds things in the prophecies that have never yet been literally fulfilled—at least so he thinks—and he clasps his hands in joy and exclaims, "Ah, ha! See? That will take place during the millennium!" It is a good deal safer and better to say, "I don't know," in reference to these future things than it is to formulate a theory about when and how they will take place. For even if the theory does not contravene any plain Scriptures, and regardless of how plausible and beautiful it might be, you still do *not know!* You only have a theory.

POINTS UPON WHICH THE PREMILLENNIAL THEORY CONTRADICTS THE SCRIPTURES

1. It is clearly shown that when Christ comes he will judge both the living and the dead and that following this judgment both the *righteous* and the *wicked* will enter into their eternal state—the righteous into life eternal (to be forever with the Lord—not to enter upon an associate reign to be brought to an end in a thousand years) and the wicked into eternal punishment. (Matt. 25: 31-46; 1 Thess. 4: 13-17; 2 Thess. 1: 7-10; 2 Tim. 4: 1, 2; John 5: 28, 29.) Of course, if the dead are to be judged then, as these passages state, they will have to be raised from the graves then, and this is also clearly stated: the resurrection will take place at the coming of the Lord—"the last day" (John 6: 39, 40, 44, 54), at the last "trump" (1 Cor. 15: 52; 1 Thess. 4: 13-17), a resurrection of both the just and the unjust (Acts 24: 15), "all that are in the tombs" (John 5: 28, 29). Whereas premillennialism has several "second comings" of Christ (the number depending on the group of premillennialists), two or three resurrections, and three or four judgments.

2. The Scriptures teach that when all the righteous are raised they will be sons of God and equal with the angels, hence no more marrying, no births, and no deaths (Luke 20: 35, 36); the wicked will be sent away—off the earth, away from the presence of the Lord and into a place prepared for the devil and his angels, hence they will be no longer marrying and having births and death.

Whereas premillennialism claims that when Christ comes he will set up his kingdom on this earth and that he and the risen saints will reign over earthly beings while they

sin and suffer, marry and die, as they do now. Immortal beings reigning over mortal beings!

3. The Scriptures clearly teach that when Christ comes the heavens will pass away with a great noise and that the earth shall be burned up with all the works that are therein; that the earth wherein sin dwells will exist no more (2 Pet. 3: 2-14; notice the "promise of his coming," verse 4, is the thing under discussion; this coming is called the "day of the Lord," verse 10).

Whereas premillennialism preaches that when Christ comes he will take up his abode on this mundane sphere, become an earth dweller, and rule over suffering, sinning, dying men and women for a thousand years!

SOME PREMILLENNIAL ARGUMENTS EXAMINED AND REFUTED

But we are reminded that some of the passages that we have cited to refute the premillennial conclusions are used by those who hold these conclusions to support them. We shall notice two of those arguments in order to make the refutation as complete as time will allow.

1. They say that 2 Tim. 4: 1 and Matt. 25: 31 show that when Christ comes he will appear in "his kingdom"—is not in it before; and that "then shall he sit on the throne of his glory"—not on his throne until "*then*" (Greek *tote*, at that time). These passages simply show that then Christ's glory will be *manifested* or *displayed*. His power will be asserted and those who have formerly disbelieved in him and those who have rejected him will see his power, kneel before his majesty, and confess his Lordship. (Phil. 2: 9, 10.)

2. We are told that Paul in 1 Cor. 15: 23, 24 separates those who are to be raised from the dead into groups or bands and puts a thousand or two thousand years between the different groups. (1) Christ. (2) *Then*, next (Greek *eita-ita*), they that are Christ's *at his coming*—which we know will put group (2) some two thousand years after group (1). (3) *Then*, next (same Greek word), cometh the end.

Sometimes those who undertake to answer the premillennialist say it this way: "They that are Christ's *at his coming*. *Then, at that time, cometh the end*. Therefore, the end will come when Christ comes and there will be no thousand years following his coming. This conclusion is pre-eminently correct, but the argument based on "*then*" is fallacious and the scholarly premillennialist will gain a point by exposing the fallacy, though it proves nothing for his contention. He will point out that the Greek word for "*then*"

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here is not *tote*, but *eita*. And *eita* does not mean "at that time," but *next*, *afterward*, and how *soon afterward* or how *long afterward* will have to be determined by something other than the word itself.

It denotes the sequence of things enumerated with no regard for how near they are to each other or how far they are from each other. As if we should say, Napoleon undertook to invade England, and *then* came Hitler. Hitler was the *next* man after Napoleon to entertain that ambition. But Hitler came more than a hundred years after Napoleon. Oh, says the premillennial brother, you have admitted my contention that *eita* may include a thousand years! But you are wrong. *Eita* does not *include* any time. It *may* designate a thing that happened in time years *after* some formerly designated thing happened. It denotes the order in which things occur and has nothing to do with the length of time between their occurrence. They may follow each other immediately or they may be thousands of years apart. To be of any benefit to the premillennialist *eita* would have to *require* a thousand years between the things mentioned. But it does no such thing. There is, therefore, no argument in *eita* for *either* side, and a discussion of it is only to confuse the minds of the people.

We may leave out any reference to *eita* and still see that 1 Cor. 15 teaches unmistakably that Christ will *give up his reign when he comes* instead of beginning his reign. Let us construct two or three syllogisms on the statements of Paul as follows:

I

1. The abolition of death is equivalent to the end of all enemies. (1 Cor. 15: 26.)

2. But the swallowing up of death is equivalent to the abolition of death. (Verse 54.)

3. Therefore, the swallowing up of death is equivalent to the end of all enemies.

II

1. But the swallowing up of death will take place at the last trump—at the coming of Christ. (1 Cor. 15: 50-52; 1 Thess. 4: 13-17.)

2. The swallowing up of death is equivalent to the end of all enemies.

3. Therefore, the end of all enemies will take place at the coming of Christ.

III

1. But at the end of all his enemies Christ will give up his reign. (1 Cor. 15: 25.)

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2. The end of all enemies will take place at the coming of Christ.
3. Therefore, Christ will give up his reign at the coming of Christ.

CHAPTER X

About Organizations: Christian Colleges, Orphan Homes, and Missionary Societies

No. 1

AN HONEST STUDY

If we are afraid to study, something is wrong. If we are unwilling to study, something is wrong. If we are wrong, we ought to want to know it. If we are right in heart, we will want to correct any wrong.

We agree that individual work is right.

We agree that it is right to have a congregation. If the congregation with its elders and deacons is an organization, then we may have an organization.

1. May we have any other religious organization?
2. Is it generally agreed that we can have no organization of a number of congregations?
3. Is it agreed that each congregation is independent of any larger organization?
4. May we have an organization in or under the congregation which is not the congregation?
5. May we have a manner of a "wheel-inside-of-wheel" organization?
6. May we have a religious organization apart from the "local" congregation?
7. If so, what manner and how many?
8. Are organizations in all things always entirely analogous?
9. If not, why not let each stand or fall on its own merits?

REMARKS AND REPLIES

Our brother wants us all honestly to study these points. He does not care who answers his questions. He is calling for "an honest study." The task of replying to these questions has fallen to me first. Others may later have something to say on the points here raised. Very probably they will, and my efforts at reply will, no doubt, get all the criticisms if not all the attention, and our brother's questions, since they do not commit him to any position, could easily be forgotten in a discussion of any position taken by me or any other man who undertakes to engage in this honest study. But it must be obvious to all our readers that in the midst of problems, questions, and confusion, *somebody* must offer us something definite and constructive.

Somebody must give us a solution to our problems and an answer to our questions if we are going to do anything worthy of our name and of our claims. It is easy to do nothing at all and to find fault with what others are doing. A preacher or a paper can make a big reputation for loyalty by preaching *against everything* that is done in the name of religion as unscriptural and by persistently and urgently

insisting that *w e b e s c r i p t u r a l i n a l l t h i n g s*. And it is easy for us to make ourselves believe that we are scriptural in *doing nothing* simply because we can show that what others are doing is done in an unscriptural manner or by an unscriptural method. In fact, some of us seem to think that all we need to do in order to be scriptural is to take the negative on every proposition that is presented to us—to criticize everything that others do.

Shakespeare said, "There is small choice in rotten apples"; and if we go to perdition at all, it probably does not matter at all what caused us to go there; but I believe I would have more respect for myself even in hell if I went there for doing a good work in the wrong way than I would if I went there for doing nothing at all. And some tremendous changes are going to have to take place in the attitude that some of us who claim that we are entirely scriptural sustain toward each other if we are going to be congenial in heaven.

Discretion or diplomacy would probably counsel us to publish our brother's questions and say nothing in reply, and let any contributor who might have the temerity to tackle these problems express his ideas in our columns. Then if that contributor's position should be assailed, we could easily disclaim responsibility. Or we could publish these questions and simply say: "Hurrah for this brother! It is time for us to call a halt and study these things. We are certainly drifting. The churches are fast getting away from the New Testament simplicity. Any preacher who is either afraid or ashamed to preach the plain, unvarnished word of God is a traitor to the cause of Christ, and the sooner he goes the way of Judas, the better it will be for the churches. These kid-gloved soft-soapers who fraternize with the sects and pastorize on the big city churches are a disgrace to the cause of Christ. And these religious promoters who want to organize something, found some unscriptural institution to rival the church and give them an official position, with the worldly honor and the emoluments of such a position, should be corraled, branded, and sent over to the digressives or the sects in a body. There is no place for them in the New Testament scheme of things. Our fathers contended for a 'thus saith the Lord' in all they preached and practiced. 'Where the Bible speaks, we speak; where the Bible is silent, we are silent,' was their motto, and to it they adhered at the price of persecutions and ridicule. They bared their bosoms to the shafts of satire and the darts of the devil, and rushed forward over the fields of battle conquering and to conquer, with their con-

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sistent and unanswerable plea for the ancient order. Ours is a noble heritage. Shall we prove worthy of it, or shall we exchange the truth for popularity and become like the sectarians by forming organizations that the Bible knows nothing about? Thank God for a few faithful men like Brother Blank! They do us good. We are fast drifting into digression. Take warning, brethren."

Such an editorial as that would bring us high praise from some brethren, and it would probably be copied and commended in all the "apostolic" papers. It would sound loyal, strong, and mighty! But how many questions did it answer? How much *honest study* did it give to any problem? *Simply none at all.* But that is what we are accustomed to get from some of our "apostolic" contenders and from some of our editorial snipers who hide under a pseudonym and fire upon the soldiers of the cross while they are engaged in battle with the enemy.

If this is to be an honest study of questions that vitally concern the whole brotherhood, and that must materially affect the whole future of our work, and is not to be turned into an attack upon some individual or some paper and colored with sectional strife, personal animus, party rancor, or business competition, then I am happy to express my own conviction on the points raised. In endeavoring to solve these difficult problems in the interest of harmony and of progressive righteousness, I should have the sympathy of every lover of truth, whether he agrees with all my conclusions or not. What I say cannot, of course, be taken as a decree for the brotherhood.

About Organizations: Christian Colleges, Orphan
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No. 2

QUESTIONS

We agree that it is right to have a congregation. If the congregation, with its elders and deacons, is an organization, then we may have an organization.

1. May we have any other religious organization?
2. Is it generally agreed that we can have no organization of a number of congregations?
3. Is it agreed that each congregation is independent of any larger organization?
4. May we have an organization in or under the congregation, which is not the congregation?
5. May we have a manner of a "wheel-inside-of-wheel" organization?
6. May we have a religious organization apart from the "local" congregation?
7. If so, what manner and how many?
8. Are organizations in all things always entirely analogous?
9. If not, why not let each stand or fall on its own merits?

REPLIES

We will answer by number and not repeat the question:

1. This depends upon what you understand the word *organization* to mean. We cannot scripturally have any organization that rivals the church, or usurps the functions of the church, or assumes control of the church. But with that understood, I answer the question in the affirmative—we may have other organizations. If we may not, then our Bible schools (Sunday schools) and our Christian colleges, our orphan homes, and our religious papers are gone. Let him deny who can.

2. I think there is general agreement on this point. There certainly should be—that is, if you mean the combining of the congregations into a superorganization that would interfere with the absolute autonomy of each several church. We should not confuse *cooperation* with *corporation*. We may have cooperation of individuals or of independent congregations, but we cannot tie the congregations together in a way that destroys their independence and puts them under the control of a supergovernment.

3. It should be so agreed, if by larger organization you mean an organization that includes and combines several

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congregations. If they are thus combined, each congregation becomes a unit of a larger organization, and has, therefore, lost its individual independence.

4. This again depends on what you understand the word *organization* to mean. I answer in the affirmative. If the organization is in, or under, the church, then, of course, it does not control or displace the church. The answer to the seventh question tells the kind of organization that may be scripturally had.

5. This was answered in number four. It is the same question. I say we may have such a "wheel within a wheel." This will be illustrated later.

6. If by "*apart from*" you mean one that is not in all respects identical with the "local" congregation—not essential to the existence of the congregation—then I say yes.

7. We may have a Bible school (Sunday school), a singing school, a Christian college, a religious paper, an orphans' home, an old people's home, etc. We may have as many as we are able to support. If the principle is allowed, the number is not limited, except by our own discretion or business judgment. You would as well ask how many congregations we may have in any city or county. Even in this our business judgment has often been very poor.

8. Absolutely no.

9. That is exactly what we must do, if we wish to keep within the bounds of sanity.

ORGANIZATION: INSTITUTIONS

In answering the above questions, I have several times indicated that the word *organization* might be used with different ideas as to its meaning. Some people get frightened out of their senses at the words *organization* and *institution*. It now seems appropriate to give some thought to the meaning of these words. First, let us see a few examples of the uses to which the words may be put:

1. The discriminative powers shown in those questions indicate a fine *organization* of the brain.

2. The brother preached a good sermon, but it was not very well *organized*.

3. The song leader had the congregation well *organized* and trained for singing.

4. The Bible school *organization* should be under the supervision of the elders like all the rest of the church and its work.

5. We had enough ushers, but they were not well *organized* and did not take care of the audience. Trained ushers are a very essential *organization* in a revival.

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6. That kindergarten and day home at Central Church is an *organization* that will certainly attract favorable attention to the church.

7. That band of women who have been sewing, making clothing for the poor at the expense of the church, and visiting the slums and distributing these garments and bringing children into the Bible classes is an *organization* that has increased our attendance and our influence more than all our other efforts combined.

It depends upon the nature, the size, the purpose, and the use of an organization as to whether it is scriptural or unscriptural.

1. The home is a divine *institution*.

2. Marriage is a holy *institution*.

3. Dinner is an *institution* that the stomach of even an "apostolic" editor will approve.

4. Four-o'clock "tea" is an English *institution*.

5. The songbook is an *institution* of which the apostles said nothing.

6. A church building or a meetinghouse owned by the congregation is an *institution* that was unknown in the New Testament day.

7. The religious paper is an *institution* that the apostles did not have. The printing press made it possible. It is an *institution* that is greatly abused. Pestiferous cranks use this *institution* to preach against *institutionalism*.

8. Christ *instituted* the Lord's Supper the night he was betrayed. It is an *institution* of divine origin.

9. Baptism is a sacred *institution*.

10. Singing is an *institution* that seems to be unknown among some religionists.

Christian Scientists and Quakers charge that we have *institutionalized* the church because we practice singing, partaking of the Lord's Supper, and baptizing people. They do not believe in external ordinances.

Therefore, when our own critics, apostolics, pseudonymous and pseudepigraphic writers wail that the church is now becoming *institutionalized*, they should, if they have any regard for either righteousness or reason, tell us what they mean. They should specify. They should define their terms. Do they allude to the Lord's-day Bible school? Are they striking at the Christian colleges? Are they warning us against orphan homes? They should not spurn without *specifying*. They should not *damn* without *designating*.

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No. 3

In answering these questions I have taken the position that we may have organizations in or under the congregation, a "wheel-within-a-wheel" system. Also I stated that we may have organizations apart from the congregation—that is, organizations that are not identical with the congregation, although they may be dependent upon the congregation. In giving examples of the uses of the words *organization* and *institution*, I have already indicated the kind of organizations I had in mind, but this point will be further elaborated and illustrated here. I shall begin in the most primary and simple manner in order that the position be put beyond the possibility of a misunderstanding.

When the idea of an organization in religious work is suggested, many people think of an *ecclesiasticism*—of the binding together of churches and individuals in a society that has its by-laws and constitution, its rules and regulations by which its leaders and officials are elected, and by which members are received into the society and remain in good standing, etc. They think of such a society as selling stocks and shares, and as governed by a directorate composed of stockholders, and each director given votes according to the number of shares he holds. This is the kind of organization that the missionary society is, *and this we all oppose*. Let there be no misunderstanding on this point. But we should oppose this intelligently, understanding what the missionary society is and why we oppose it, and not ignorantly compare every effort that is made for the advancement of the cause of Christ with the missionary society.

Religious denominations are human societies or organizations, and they started or were formed for the purpose of emphasizing or advancing some special religious idea or doctrine, usually some doctrine that was either neglected or perverted by others. *Such denominations and societies we all oppose*; let there be no misunderstanding on that point. But because there are organizations and institutions that are unscriptural, shall we conclude that there could be no organization or institution that is scriptural? Such a conclusion would not only be absurd; it would be ruinous. The local church is an organization; however, some brethren have gone to the extreme of denying this, and have opposed elders and deacons, a church, roll, "taking membership," or "putting in membership," etc. This represents the extreme anarchistic spirit that some men get in their opposition to

things that we all agree are wrong—human institutions to do the work of the divine institution.

But someone may suggest that the human denominations and the missionary societies all had small and innocent beginnings, but they grew into what they now are. This is not true of all of them, but may be true of some. Some were never scriptural even in their beginning. For argument's sake, however, we will grant that it is true of all of them. What, then, is the point? What shall be our conclusion? Because something that was scriptural, good, and innocent degenerated into something monstrous and bad, shall we conclude that we should never start anything good? That would be strange logic, but it is the exact logic that many writers on "*institutionalism*" and "*societism*" are now using. On that principle a young married couple might reason that because some other couple had had children born pure and innocent, but who turned out to be criminals, we will prevent any such thing from happening to us by preventing the birth of children. That would prevent it all right, but in so doing the married pair themselves may become sinners. On that principle, by doing nothing at all, we can prevent our efforts from going awry, but we have thereby gone crooked ourselves.

Moreover, it should be remembered that the church which was started by Christ through the Holy Spirit and the apostles degenerated and apostatized into the Roman Catholic Church. It was not the fault of the church or of the principles that governed it. It all came about by gradual departures from these.

Therefore, says someone, we should not brook the least departure. Amen! We all agree there, but something scriptural, good, and innocent is not a departure. We must learn to distinguish between *custom* and *law*, and cease to brand everything that is *new to us*, an innovation according to *our habits and practices*, as new in fact, and as an innovation upon the Lord's plan. If we do not learn this, then the habits and practices of the most crude and ignorant congregation, with no leadership and no program, become the standard of loyalty for all the members of that church, and for all who are reared under its influence. Any church that does not do just as it does is digressive in their eyes.

But if we are all agreed on these points, and if we see that there are some organizations that are condemned by us all as unscriptural, we may now consider what organizations and institutions are not unscriptural. In this study let us first remember that the word *organize* means to "arrange, systematize, coordinate dependent parts." etc.

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Let us also know that the word *order* is a synonym of the word *organization*. Then let us remember that the inspired apostle enjoins us to "do all things decently and in order"; therefore, with system or organization. Let us remember, too, that before a man is qualified to be an elder of a church he must be *orderly*. (1 Tim. 3: 2, Revised Version.) This shows that God wants his work done with system, organization, or order. "For God is not the author of confusion [Gr., disorder, tumult, unquietness], but of peace." (1 Cor. 14: 33.) The word *confusion*, used in contrast with the word *peace* here, shows that it means disorder, lack of understanding and agreement, a lack of orderly arrangement and systematic proceedings. God is not the author of this, nor is he pleased with it. He wants order, system, organization, and peace. Paul told Titus to set things in order.

A congregation that is full grown, and measures up to the standard laid down in the New Testament for an organized congregation, will have elders, deacons, and members. To fit the divine pattern, these elders and deacons must possess all the scriptural qualifications, must be scripturally appointed, and scripturally functioning. Then if the members are doing their part, this will be a scriptural church, a divine organization. But the very work that this church is required and ordained to do makes necessary some arranging, systematizing, and an agreement among the members and the workers. This means organizing the workers, all of which is done by and under the elders. This is the kind of organization that we may scripturally have.

In order that the singing may be done "decently and in order," the elders will, with the help and sanction of the congregation, appoint or employ a song leader. This leader then becomes the singing superintendent. It is his work to arrange the congregation, train them, and lead and teach them in the singing. *He may organize the congregation for singing*, putting the soprano singers together, the alto singers together, the tenor singers together, and the bass singers together. (If he does this, he should call it organizing *the congregation*, and not organizing *the singers*, as if some members are singers and some are not. That is inconsistent with *congregational singing*. When a leader stands up and says, "Now let all the singers come down to the front," he contradicts his claim and divides his congregation into *singers* and *nonsingers*. "Let all the people sing.") Thus we may have systematized or organized singing, with a teacher and leader, who is in reality the superintendent of the singing, whether he is called that or not.

Oh, but an objector might say: "Singing is a duty of the church, the very thing God ordained the *church t o do*, and now you have another *organization, with a superintendent* usurping the function and doing the work of the church! The superintendent has displaced the elders and is bossing the singing!" But surely a child can see the fallacy here. This is the church itself doing the work in a systematic, organized way, the elders sanctioning it, having arranged for it themselves. The song superintendent is no more a church official than is the janitor. If one of the elders can act as singing superintendent, well and good. If no elder is qualified for this, then let them appoint some man who is qualified.

If the congregation is large and they have need of ushers, and some one man, be he deacon or elder or some other man appointed by the elders, sees to appointing and training and supervising the ushers, then we have an order of ushers with a superintendent. This is another organization within the church. It is workers in the church systematized for service.

If the church has a Bible school divided into classes, with a teacher for each class, and someone to see that the teachers are present, that the visitors and newcomers are shown to the proper classes, that the literature is distributed, and who sees that the whole school is going in a systematic and orderly way, then that church has a systematized, hence an organized, Bible school. The one who is charged with supervising it is a superintendent, whether we call him that or not. If he is one of the elders, well and good. He does not have to be one of the elders any more than the song superintendent or the janitor has to be an elder. He is under the elders, and they assigned him his work. They oversee him and his work, as they do all else connected with the church.

But, someone says, this Bible school does need a secretary who reads reports, etc. It is only a systematized work in the church, or of the members of the church, and whatever is essential in thus systematizing this work, or of perfecting and making more efficient the system, may be used. There is no sense in endorsing a half or imperfect system, and then rejecting an efficient system. But that is a habit with some of us. We think a thing is scriptural if it is done in a disorderly, disjointed, *destructive* way; but if the *same thing* is done in a systematized, efficient way, *i t i s digressive*. And the only evidence that such men need to convince them that a thing is wrong is *that it succeeds*.

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No. 4

We have seen that any systematizing of the work of the congregation is nothing less than organizing the workers for the duties assigned them. All such work is done in the name of the church and under the supervision of the elders, although the elders may have assigned the work to those who are especially fitted for it. In this sense we may, and should, often have a "wheel-within-a-wheel" manner of organization.

We may continue our study by considering what kind of organization we may have "apart from the church." When a congregation owns property, there must be some deed or legal record made of this fact. The deed cannot be made to the congregation. It must be made to trustees—men who hold the property in trust for the church. These trustees control the property in a legal way; and if any court proceedings should ever occur in reference to it, they would act for the church. They would be held by the court as the ones to act. These trustees constitute an organization. They are not the congregation, although they may be a part of it. As a band or company of men with special function, legally responsible and legally qualified to act as such a band, company, or committee, they certainly are an organization. They do not comprise the congregation.

These trustees may or may not be elders of the church. Often they are not. Even if they are elders, they may not include all the elders, as elders may be appointed after the deed was made. This appointment will not make them trustees unless they are the *successors* of those named in the deed. Even in that case there should be a record made of the fact that these men have been *by the congregation* chosen to *succeed* those whom the deed names as trustees of the property.

But someone may say that this organization does not in any way do the work of the church. Certainly not. We cannot have any organization that does, if we wish to please God. We have used this as a premise. It illustrates the principle of an organization acting for the church that is not coequal or coextensive with the church.

"Where is the scriptural authority for this?" someone may inquire. It is the same chapter and verse that authorize a congregation to build or to own a meetinghouse. The command to meet requires an understood or appointed

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meeting place. Such a place of meeting, with the necessary conveniences and comforts, must be had either by grant or permission or by hire or by purchase. The last-named method is the most satisfactory, therefore the most common in our day. We thus have an illustration of the fact that the thing the church is authorized to do sometimes makes necessary an organization, legally recognized, that is not in fact the church.

Again, it will be admitted by all that it is a part of the work of the church to care for orphan children unless some radically "apostolic" brother wants to contend that this is wholly an individual matter, and that the church as such is exempt from practicing pure and undefiled religion. Such an argument from *such a brother* would not surprise us, but we believe that *such brothers* are vastly in the minority, and shall assume, therefore, that it is generally admitted that the church of the Lord should care for, support, teach, and rear dependent orphan children. Now, in doing this work, some organization, *some institution* other than the organization of the congregation, consisting only of elders, deacons, and members, is necessary. The children must have a home in which to eat and sleep and bathe and play. Someone must manage the home. Someone must "mother" the children. Someone must teach them. Either these children must be distributed in private homes or there must be a home created for them where they will be cared for and trained. Either "home" is an institution apart from the church. If the children are placed in private homes, which would be ideal, then either the work is done by individuals, and the church as such has no part in it, or the church must support the children in the private homes. If the first plan is used, the church—the congregation or local church—has no responsibility. If the second is used, the church contributes to a *private institution and does its work through an institution that is not the church*—the private home or family.

But if the children are taken care of in private homes without expense to the church, which is the best possible way, the church will still have a responsibility in finding such homes for the children that are cast upon it. Such homes are not open on every corner and waiting for children to be assigned to them by the elders of the church. There are many more orphan children than there are homes to adopt them. Then if a congregation creates and maintains a home in which to keep and care for these children until they can be put in private homes, which is exactly what orphan homes are established to do, it has an orphan

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home—an institution owned and operated by the congregation which is not the congregation. This institution is "apart from" the congregation in that it does not comprise all the members of the congregation and does contain some individuals who are not in the congregation. Many of the inmates of the institution are not members of the church.

Is it right for a church—single congregation—to own and to operate such an institution? If not, will the objector kindly tell us how a church as such *can take care of orphan children or dependent old people*? Please give us one workable, constructive suggestion.

If a congregation owns and supports such an institution to do the work the church is ordained to do, is it guilty of *institutionalism*? If so, how can it do this work without the institution? we ask again. If not, then what sort of an institution will it have to build and support in order to be guilty of institutionalism? If some institutions may be scripturally operated by the church and other institutions degrade and displace the church and render those who support them guilty of *institutionalism*, then do not consistency, logic, and honesty demand that those who write against institutions and institutionalism tell us what they mean; that they draw a distinction between the institutions that are scriptural and those that are unscriptural? If they object to any and all institutions except the congregation itself, are they not in honor bound to tell us how we can do the work outlined above—care for orphans and old people? Would they not also be forced to abandon and abolish all religious papers or publishing houses? If not, why not?

If it is right for a congregation—a single, local, independent church—to maintain an orphan home, would it also be right for a local church to maintain a school in which these orphan children may be educated? Would the church be forced to send the children to the public schools, or could it provide teachers, books, etc., and conduct a school in connection with the home? If the church rears children, is it not under as much obligation to educate them as are parents? If the school is added to the home, then would it be right to teach the Bible in that school and endeavor to make Christians of the children, or would that be digression—to try to make Christians out of the children? If we should, or if a local church should, operate such a school, would it not be a Bible school? Would it not be a *church school*?

Suppose a church that does not have an orphan home decides to maintain a school where the members of the congregation can send their children and know that they

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are protected from bad associations and infidel teaching, would that be wrong? What sort of an institution would this be? Would it be any different in principle from the school conducted for the orphans? Or is it all right to educate orphans, but sinful to educate our own children?

But someone may say that all this is right because it is done by a single congregation. It would be wrong for a number of congregations to unite and establish and maintain such institutions. Why? It could not be because the institutions themselves are wrong, for if they are wrong *per se*, then a single church could not support them. Why cannot many churches cooperate in doing anything that is right?

But we must not tie them together and destroy their independence, you say. Agreed, but does cooperation do this?

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No. 5

We have considered such institutions as orphan homes, old people's homes, and schools in connection with or as owned by a local church—a single congregation. Whether all will admit that it is scriptural for a local church to operate such an institution remains to be seen. *But he who does not admit that is challenged to tell how a church can care for such dependents.* We are going to proceed, however, upon the assumption that we are all agreed that it is right for a local church to do such work as caring for orphan children and dependent old people. We are now ready to discuss such institutions when owned and operated by a greater number of disciples than those who compose a local church.

Such institutions may be established, owned, and controlled by one of three ways:

1. They may be established and controlled by a local church, whose elders form or compose the board of trustees and directors, but receive support from other churches, from individuals, and from the public in general. They also get their inmates or students from all quarters.

2. They may be established by individuals who get the money to establish them and to operate them from individual donors—people who believe in their purpose and their integrity and are willing to contribute to them. The property in such cases is deeded to a board of trustees—worthy, Christian men who will hold the property in trust for the purpose set out in the deed. Who owns this property is a question that will be discussed when this second method of operation is considered. These trustees do not all have to be members of the same congregation, and do not all have to live in the same town, city, or even the same state. These trustees also compose a board of directors who manage the institution.

3. These institutions may be established and operated through a cooperation of churches, and at the same time receive individual or general donations. The property in this case should be deeded and secured as in method number two. The institution will likewise be managed by a board of directors as in method number two. The only difference in method number three and number two is that number three brings in the question of the right of churches as such to contribute to such institutions, or of the scripturalness of churches as such cooperating in establishing and maintaining such institutions.

Now, with these suggested methods before us, the question is cleared and the discussion opened. If we agree that such institutions are ever right in any circumstance, then it is not the institutions, *per se*, that are in the discussion. They are allowed; they are right if only we can find that circumstance in which they are right. The discussion, therefore, concerns only methods of control, operation, and ownership. The three methods just mentioned are the only ones in use among us, or that are ever suggested among us. In fact, they are the only ones possible among independent churches. To use other methods we would have to combine the churches into a "church" or a denomination, establish headquarters, elect officials, arrange a legislative assembly or convention and provide revenue, and then vote an appropriation out of denominational funds for the establishing of such institutions. Then the institutions would belong to the denomination. The boards of directors would be elected or appointed by the convention and would be amenable to the convention or to the denominational directors or officials. That is what is meant by "church institutions" in the denominational sense. Surely every reader can see that neither of the three methods of operation mentioned above is analogous to or even comparable with this denominational system. We cannot have denominational institutions until we create a denomination.

If, then, all the three methods suggested are not scriptural, which one is scriptural? If they are all scriptural, then which one is best? Let us discuss them in the order given:

All who agree that it is right to have such institutions at all agree that this method of ownership and control is scriptural. The scripturalness of this method is not here questioned, but the wisdom and the propriety of it is here questioned. If a local church puts up all the money that goes into the establishing of the institution, and if the ministrations or benefits of the institution are confined to the needs of the local church and its vicinity, then it is entirely proper that the local church should exercise complete ownership and control of the institution. But if the money that builds and supports the institution comes from churches and individuals scattered over a wide field; if those who enter the institution come from widely scattered places and are committed by localities, churches, or individuals who have a responsibility in their care, then the institution becomes a general public servant. It is an institution of common interest, of common benefit. It serves the needs of many people, of many churches. It is, therefore, in every

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sense a cooperative institution, except in *ownership and management*. It was cooperatively built; it is cooperatively supported; *but it must not be cooperatively managed!* On what principle are people expected to put money into an enterprise and to hold other interests in it, and yet not be permitted to have a voice in its management? Is "taxation without representation" a fair principle? Would not a board of directors consisting of worthy, capable, and interested men from different churches that support the institution, and from different parts of the territory that it serves, be a wiser and more equitable way to manage it? But, says an objector, that would bind these churches together, or it would be an organization larger than a local church. (That objection will get plenty of attention in the discussion of the next method.) At present we shall reply to that only by saying that these churches and individuals that support the institution are already bound together by a common interest. They share mutually in the responsibilities and the benefits of the institution. They all together built it, and they all alike support it; but it would be unscriptural for them to manage it together! Yet all must be responsible for any *mismanagement*, and rally with their money to meet any deficit or overcome any loss! Oh, we can do things together, *but we must not say that we do them together!* Brethren, some of us reason as if we thought hypocrisy were heroic, camouflage praiseworthy, evasion a virtue, and nonsense angelic!

But some brother may say that a board of directors consisting of the elders of a local church should be just as capable, wise, and trustworthy as a board composed of men from different churches. That is a possibility, but where you have a greater number to select from you have more opportunities to select the right men. And the fact that a man is an elder of a church is no evidence that he is a financier or good business executive. Often those who are called elders do not possess the qualifications of an elder. There are cases where men were appointed elders of a church, not for the sake of the church, *but for the purpose of having a board for an orphan home!* That was occasioned by the ideas of some technical quibbler who thought it would be unscriptural to have any board except the elders of a local church—some equivocator who thought that if you have the form or semblance of a thing it does not matter whether you have the real thing or not. Call men elders and thus have a scriptural form and scriptural names, and let scriptural principles go hang! Why not sprinkle a man and say that you have baptized him?

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But even if all elders were scriptural, there are other good reasons why an institution in which different churches share should be managed by men from different churches. An institution of more than local interests and more than local importance should never be made to suffer by any local disputes or divisions.

We have in our former articles seen that schools do not usurp the function of the church. We have seen that if a local church—a single congregation—wants to conduct a school, it will have to have a corps of teachers or a faculty and systematized classes, and this means organization. The school is an organization apart from the church, though not independent of the church, and certainly not a rival of the church. The organization extends no further than the walls of the institution. It is only the organizing of the workers to do a task assigned them by the church. The faculty of such a school is no more in rivalry with the church than the faculty of a state university is in rivalry with the state. These teachers no more displace the elders and deacons than the teachers in the university displace the legislators and the governor of the state.

We have seen also that a school that is founded and conducted through the cooperative efforts of individual Christians scattered over the globe has no more organization than a school conducted by a local church—that is, the organization extends no further than the walls of the institution. It includes only those who are doing the actual work. It does not include the donors. They are not in the organization, and sustain no organic connection to the institution or to each other. They are related only by a common interest, and not by any organic union or legal connection.

We have shown that even the trustees are not bound together except by a common *trust*. The staff writers of a religious paper are scattered over some six or eight states. They are united in a common effort. They have a common interest and a common trust. They may at times meet and consult together, *but there is not one on the staff that belongs to the corporation that publishes the paper*. They in one sense constitute an organization, and yet they are no part of the corporation. This is the same sense in which the trustees of a school are organized.

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No. 6

The kind of organizations that we are now considering are orphan homes, old people's homes, missionary schools, and other schools—such schools as those that were founded and presided over by Alexander Campbell, Tolbert Fanning, T. B. Larimore, and David Lipscomb; such schools as are now being conducted by faithful brethren in Tennessee, Texas, Arkansas, etc.; schools that meet the requirements of the educational standards of our day, but are conducted by Christians for the purpose of giving young people the opportunities to receive an education without being exposed to evil influences and to atheistic teaching.

Such schools are a necessity in our day, if we value the souls of our children, whether these schools teach the Bible or not. Of course, Bible teaching is the most important branch of learning, if we have regard for the development of character and the salvation of souls; but if any man thinks that it would make a school unscriptural to teach the word of God in it, then we could *eliminate the Scriptures in order to make the school scriptural*, and still have a crying, desperate need for Christian schools.

But we have considered such organizations as mentioned above when owned—that is, the necessary property, building, etc., owned—and operated by a local church, these institutions being necessary instruments in the hands of the church for the doing of the work of caring for orphans, for dependent old people, and for teaching or educating the young. These organizations extend no further than the walls of the institutions—that is, they include only those who manage and operate each institution—just the working forces. The work is being done by the church, and these workers are only the employees or agents of the church.

We have now come to the question of whether or not it is scriptural for a number of individual Christians to cooperate in building and operating such institutions. Let us ask a few questions in order to clarify the point:

1. If it is not scriptural, why is it not? Is it because the work done by the institutions is an unscriptural work? No one will say that; if he did, he would have to oppose the work itself, regardless of by whom or by what or how it is done.

2. Are the institutions for the doing of this work wrong *per se*? If so, then they are wrong when operated by a local church—a single congregation.

3. If they are not wrong when used or operated by a local church, why are they wrong when built and supported by Christians as individuals?

Someone may offer an answer to the effect that for individuals to build and to support such institutions would be to bind these individuals together in an organization that is not the church, but that is doing the work of the church. The institution becomes parallel with the missionary society. In replying to this, let us first examine that supposed parallel. This is as good time as any to put that to rest. A school or an orphan home is not any nearer parallel to the missionary society than it is parallel to the government of the United States. This should be seen in the fact that the missionary society builds and supports schools itself. Surely schools that are built by, dependent upon, and agents of the society are not equal to and parallel with the society. The society does the work the church was established to do. It employs, sends out, and supports teachers, preachers, and missionaries. These employees of the society when on the field doing the work the society sent them to do find it necessary to systematize and arrange, hence to organize, their forces. This systematized work becomes a school, an institution belonging to and supported by the society. The most zealous and the most jealous official of the society will never be heard complaining that these institutions usurp the function and steal the glory of the society.

The churches, doing the work God ordained them to do, select, send out, and support teachers, preachers, and missionaries. These workers, when on the field doing the work the churches sent them to do, accomplish this work by conducting a school. (Witness Brother McCaleb's school in Japan and Brother Benson's school in China.) These schools that are conducted by the missionaries of the independent churches are, so far as organization goes, parallel to the *schools* of the society, but they are not parallel to the society that founds and supports the schools. The parallelism is between the churches and the society, not between the schools and the society, or between the schools and the churches. The schools are parallel to the schools. The society is parallel to the churches *in this work*—not in everything, of course. That is why the society is wrong, while the schools are not wrong. If the schools of the society do not usurp the function and steal the glory from the society, why should the schools that are supported by the churches be thought of as usurping the function and stealing the glory of the churches?

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There are other reasons why schools are not parallel to the missionary society, but this should be enough here.

We may now consider the objection that schools or orphan homes that are cooperatively built and supported and cooperatively managed—that is, having a board of trustees or directors composed of men from different congregations—combine those supporting them in an organization larger than a local church. A little thought ought to convince even those who make this charge that it is not true. So far as the organization of such an institution is concerned, it is limited to the walls of the institution. It applies only to those who are doing the actual work, and does not include those who contribute to it. Such contributors to, or supporters of, the institution sustain no organic connection to each other or to the institution. They are not tied together by any organizational law. They do not join, or in any other way become members of, any fraternity, society, association, or company, except that to which they already belong—the church of the Lord. They are under no society rules or regulations, for the reason that they are not members of any society. To refer to whatever deed, charter, or other legal document that is used to secure the property for the purpose for which it was purchased, as the rules and regulations of a society, is equal to saying that a deed to a meetinghouse is the creed of the congregation. In fact, the "creed in the deed" charge has far more truth in it than the charge that the deed and charter of a school include and combine or tie together all the donors to the school. That charge is simply absurd.

But someone may suggest that the trustees from different churches are bound together in one body—a body not the church.

They are only bound together by a *common trust*. They are not fellow members of a society. They and all other contributors are bound together by a common spiritual interest. Did Paul and his company, and especially the brother who was chosen by the churches, form a charity society because they were by the churches *entrusted with money*, and because they "administered" this "abundance" (American Version) or "ministered" this "grace" (Revised Version)? (See 2 Cor. 8: 17-20.) The churches were cooperating in relieving the poor, and Paul and his company were trustees of the funds. They were servants of the churches. The churches were in a cooperative or united effort, and were, therefore, bound together by a common interest, and Paul and his company, "messengers of the churches," at least one of whom was chosen by the churches

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(whose "job," *emoluments and all, was created by this united effort*), were bound together by a common trust. But neither Paul's company of trustees, or messengers, nor the churches whose messengers they were, were bound together by any kind of organizational law. They were not members of any society. They were doing their work simply and only as Christians. This work done by Paul and the New Testament churches was very similar to the work done by our orphan homes today. It was also parallel in principle to the work that is done by our schools—not the work done by the schools themselves, but the united efforts which create and operate the schools.

But someone may say that it is no part of the work of the church to teach secular subjects—to educate the young in anything except the Bible. If we grant that it is not the work of the church, we must admit that *it is the duty of parents*, and any philanthropic citizen as an individual may help parents in this good work. If educating people is not strictly a part of the work of the church, it certainly is a noble work for individual Christians to engage in. The state regards it as a part of its duty and spends millions each year in that work. All good citizens are supposed to favor education and to do what they can to promote it. Philanthropists have given many millions to the cause of education. Religious people have been the pioneers in this field. The first colleges in America were church schools. Education has been the handmaiden of Christianity. It takes some degree of education to enable a person to understand enough of God's will to be a Christian. It takes education to prepare a man to teach his fellow men the will of God. It takes education to prepare men to meet the sophistries and the assaults of infidels. Certainly no Christian whose opinion or whose objection is worthy of notice will in this age oppose education. The question, then, is whether we will educate our children under Christian influence or under infidel influence. Christians who regard the souls of young people certainly have a right to build schools where true education, character development, may be had. And it is the duty of individual Christians, as well as of churches, to teach the word of God. Then, why may not Christian teachers as individuals teach the word of God to their students? On what sane ground could such work be opposed?

But someone may inquire about the ownership of these schools: To whom do they belong? Do they belong to the trustees? No, the trustees only hold this property in trust. Does it—the property—belong to the donors? If so, in what

sense did they donate? How was it a gift? Did they buy shares? If so, could not all the shareholders get together and vote a sale of the property and each claim his percentage per share of the sale price as in liquidating any other business? Would not these contributors or shareholders in that case clearly form a company or a society? They would. But that is not the case. The contributors are not shareholders. Their money was a *gift* for a purpose, and they have no further hold upon it. *They do not own the property of the schools.*

Does the church, therefore, own these schools? No. Even if we consider them "church schools," they would belong to the *churches* that have contributed to them and not to *the Church*. (The big "C" denotes a denomination, which we would have to have if we have church schools in the denominational sense.)

When we come to consider the question of the churches as such contributing to the schools, if we find that it is scriptural for them to do this, will they not own the schools? No, they will not. Why should the churches own that to which they contribute any more than individuals should own that to which they contribute? The money given by a church is a *gift* and not an investment. No, the churches do not own the schools.

Then, who does own them? They are created for a purpose, for a work, for an ideal. They exist for a purpose, and they belong to that purpose and to those who engage in the work and fulfill the purpose. To illustrate: To whom does a house of worship—a meetinghouse—belong? You say it belongs to the congregation that built it. Yes and no. It belongs to them *as a house of worship*, the purpose for which it was erected, but it does not belong to them to sell and to use the money for some other purpose. The deed will name trustees who will hold that property for the purpose set out in the deed. It exists for a purpose and belongs to that purpose. If a congregation ceases to exist there, the property will have to be disposed of as the deed directs. No one can claim that property or its sale price as his own personal property. Other congregations may have helped to build that house, but they do not own it and cannot control it. It exists as a house of worship and belongs to those who use it for that purpose, and as long as they use it for that purpose. If the time ever comes when there is no congregation at that place, and the house is not being used at all, it might be possible for those who worship at other places in the same manner as those who built the abandoned house, who wear the same name, etc., to establish

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a legal right to sell the property and to turn the money into a house at some other place that will be used exactly as the old house was originally used. The ownership of property is always a matter of legal record, and the record should, and usually does, tell how the property should be disposed of in any emergency that is at all probable.

The same principles that apply in the ownership of the property of a local church, which property may have been purchased by contributions from many other churches, apply in the ownership of the property of Christian schools. This property has been purchased for a special purpose. It is dedicated to that purpose. It is deeded to that purpose. It is held by legal document and by such trustees as are named in the legal document for that purpose. Does that not settle the ownership question?

Should churches, as such, contribute to the schools? This is to be answered in the next number.

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No. 7

We now take an advance step in our study. We are ready to ask: *Is it right for the churches as such to contribute to the Christian schools and colleges?* If it is not right, why is it not? Is it because the institutions are wrong within themselves? If so, then it is wrong for individuals to support them. If you say it is wrong because it would tie the churches together and cause them to lose their congregational independence, we ask: Then, why does not the fact that individuals contribute to these schools tie them together in an organization and cause them to lose their individual independence?

But we shall wait until next week to argue this question. We wish now to show that it has been the practice of the churches from the days of Alexander Campbell down until today to contribute as churches to the schools. This is no new idea, as we shall see.

The following reports, found in the *Millennial Harbinger* and the *Gospel Advocate*, will show that this has been the custom of the churches and the schools all along through their history. In 1853 Alexander Campbell made a tour through Illinois and Missouri in behalf of Bethany College. He gives us the following report under the heading, "Notes of Incidents of a Tour Through Illinois and Missouri":

The church of Hannibal pledged itself to raise five hundred dollars toward the endowment of a chair in Bethany College. Considering their expenditures on a substantial and commodious meeting-house, and their other contributions to evangelical purposes, besides their ordinary charities, we regard this, in their case, as a liberal expression of their interest in the great work of raising up men to meet our own wants and the wants of the age.

The church at Paris will do her part in this great work, and gave an earnest of it before we left. We expect from the churches of Paris and Palmyra (which we could not visit) their full share in this endowment. We rank them with Hannibal, who guarantees her five hundred dollars.

From the church at DeKalb one hundred twenty-five dollars, also from Bethel, in Buchanan County, two hundred ten dollars.

We delivered two lectures in Liberty to large and interested auditories. The pecuniary result was a subscription of fourteen hundred eighty-six dollars to Bethany College. The church called Mount Gilead, some miles distant, did not participate in this contribution, as she, through her representatives, promised one thousand dollars.

Then in 1858 appeals were again being made for Bethany College, and D. Bates made the following appeal in the *Millennial Harbinger*:

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If the *entire* brotherhood unite in the matter (which we believe will be the case), it will be but a *trifle* to each one. We, therefore, suggest that the elders throughout the country lay the case before their respective congregations, and take up contributions forthwith. Let each member contribute according to what he has not *grudgingly*, nor *ostentatiously*, but freely, and in the spirit of Christianity; and let said contribution be forwarded to the treasurer of the college or whomsoever the trustees may designate.

The following editorial note by A. Campbell introduces the article from which the foregoing paragraph has been taken:

We take great pleasure in subjoining the following communication (furnished us in advance) from D. Bates, one of the editors of the *Christian-Evangelist*, published at Fort Madison, Iowa. We thank him for his words of cheer, and trust that the course of action therein suggested will be approved by the brotherhood. (*Millennial Harbinger*, 1858.)

This is sufficient to show how Alexander Campbell and the other writers and preachers of that period looked upon the question of churches contributing to schools. And yet our anticollege brethren, in their efforts to discourage contributions to schools from either churches or individuals, often quote Campbell as saying: "In their church capacity alone they moved." He may have said that, but he did *not* say it to discourage or discredit schools.

Although the foregoing excerpts were written long before the division had come, some brethren may still think that the men who wrote the above were digressive. For this reason we shall now bring to the attention of our readers something from men who were the staunchest opponents of digression that have ever lived. The Nashville Bible School, founded by David Lipscomb, and which is now known as David Lipscomb College, was the first school ever established among loyal disciples after the division. It is also said to be the first school that ever in the history of the world required all students to recite at least one lesson daily in the Bible. This school is now generally referred to as the mother of all our schools. In the years 1907, 1908, and 1909, E. A. Elam made appeals for financial help for this school in almost every issue of the *Gospel Advocate*. His appeals were headed "*Help the Nashville Bible School.*" David Lipscomb joined with Brother Elam in these appeals, and submitted a complete financial report for the school. Also some of the contributions were sent to Brother Lipscomb. Brother Elam reported contributions received and published letters from some of the donors in an effort to stir others to liberality. Most of Brother Elam's appeals and reports are found upon the first page of the *Gospel Advocate* of the years mentioned. On December 19, 1907, Brother Elam says:

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Other students have responded readily to this cause. O. T. Craig of Ennis, Texas, has sent two contributions from different congregations, and R. L. Whiteside handed me a dollar for the school when he was in Tennessee.

Here we have two *congregational* contributions and an individual contribution. On April 30, 1908, Brother Elam published a letter from E. Stephens of Woodbury, Tennessee, from which I quote the following:

Brother Elam: Enclosed find ten dollars for the Bible School, which the church at Woodbury freely gives. It seems to me that the brethren and the churches throughout the South, and Tennessee especially, should be generous in aiding the Nashville Bible School. I have visited the school and know of the good and wholesome work.

Brother Elam commended this letter, endorsed its sentiment, and used it to induce others to contribute. Then, again on October 29, 1908, Brother Elam published and commended the following letter:

Ennis, Texas, September 29, 1908.—Brother Elam: I enclose ten dollars for the Nashville Bible School from the few Christians meeting here in a private house. We hope you will succeed in enlisting the interest of enough brethren to enable you to make all the needed improvements, and that the school may continue to grow in usefulness.

Fraternally,

O. T. CRAIG.

Then in the issue of November 26 of the same year, Brother Elam published and commended the following letter:

Watertown, Tennessee, November 2, 1908.—Brother Elam: Enclosed find check for ten dollars for the benefit of the Bible School. This is the best we can do for you at this time, but we hope to be able to help more in the future. This is donated by the church. I hope the school is progressing all right. We are all well.

J. L. BRYAN.

If we should search through these reports diligently, we doubt not that many other congregational contributions could be found, but what has been submitted is certainly sufficient to show that the churches did contribute, and that Brother Elam and Brother Lipscomb, with the other trustees of the school, accepted the contributions and commended the churches that donated. It will be freely admitted that the reports show more individual contributions than church gifts, but a great many of the individual contributors gave only one dollar; a few gave one hundred dollars each. It is easy to see why so few churches contributed when we consider the conditions that then prevailed among the churches. Not a dozen churches in the land at that time supported a preacher for full time. It was a rare thing that any church had the money ready for a protracted meeting, even at the close of the meeting. What the preacher received was then made up by soliciting individual contribu-

tions among the members. Many churches in that day did not even have a treasurer, and such a thing as a financial report was unknown to even the majority of the churches. Brother Elam himself makes mention of these very things and contends for systematic giving. He says that often what a preacher received for a meeting depended upon the last service of the meeting. If this service happened to be hindered by rain or other weather conditions, the preacher would be the loser. Brother Elam published a letter from J. R. Tubb of Sparta, Tennessee, in which Brother Tubb said that, due to Brother Elam's teaching, their congregation was contributing regularly, and the average contribution *was about ten dollars each Lord's day!* Brother Elam published this as an example for all to follow. And it took the writers of the *Gospel Advocate* more than two years to quit talking about the Sparta church and its marvelous work. Brother Elam published many letters written to Brother Tubb asking how on earth they did this, and they also asked how many members Sparta had and what amount of wealth the membership represented. The curiosity of the people in reference to this great church was so great that finally Brother Tubb submitted a report of the money that had been contributed by that church, as such, from the year 1883 up to the year 1906. The first year reported the contribution was thirty-seven dollars; the last year it was a little above a thousand dollars, which shows the tremendous growth of that church! The church had about one hundred nineteen members, and represented some one hundred twenty-five thousand dollars of wealth in 1906.

Now, since we have been teaching the people on giving—systematic giving, giving through the church, giving liberally each Lord's day—and since the churches have grown in numerical and financial strength, is it any wonder at all that more churches, as such, contribute to the schools today than did a quarter of a century ago? The only difference is a difference in the times and the state of development among *the churches, and not a difference in principle.* Brother Elam and Brother Lipscomb and the other trustees—Brother Elam always spoke for the trustees in acknowledging the receipt of money—would have accepted money from five hundred congregations if they could have got it. And yet those who are now trying to create the impression that, in asking the churches to contribute to the schools, we are going in the way of the missionary society compare themselves in protesting against such contributions to Brother Lipscomb, who was caricatured as an old woman

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trying to sweep back the waves of the sea! In the very same issue of the paper in which Brother Elam made his appeals and reported money received for the school, both he and Brother Lipscomb exposed the society's machinations mercilessly. Those good brethren had intelligence enough to distinguish between things that differ.

If we have now found that it has been the practice of the churches to contribute to the schools, and if we have sufficiently satisfied our readers that this is not a new idea which is being introduced to disturb the peace, we shall next week consider whether or not this is a scriptural method. We shall see whether or not this would make the schools "church schools," etc. Please wait patiently for the next article.

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Homes, and Missionary Societies

No. 8

Last week we saw that it has been the custom of the churches to contribute to Christian schools ever since the Restoration Movement started. Now we wish to consider some objections to this practice and see if these objections are valid. Just a little thoughtful study is all we need on this point. A few simple illustrations will make the matter clear. Hear the objections:

It is said that the colleges are individually owned and operated, and, therefore, churches, as such, should not contribute to them. But we have seen in a former article that individuals do not own the colleges in the absolute sense. The colleges were built for a purpose. They exist for a purpose—for an ideal. Those who are interested in that ideal may, therefore, support the schools. David Lipscomb left all of his property to the school he founded. What individuals now own that property? Who could dispose of that property and use the money for some other purpose? If it was scriptural for Brother Lipscomb, as a Christian, to give all of his earthly possessions to this purpose, would it now be unscriptural for a band of Christians to contribute to the perpetuation of that purpose?

Let us grant, however, that the schools are individual enterprises. Will any thoughtful man contend that a church cannot contribute to an individual effort? Cannot a church help to support a good work that is being done by an individual or by individuals? Cannot a church help parents clothe and feed and rear their children if there is a need for such help? If a preacher on his own responsibility should buy and equip a tent or buy a house and begin preaching the gospel in some destitute field, and then if some church or some half dozen churches should learn of his work, duly investigate, and find both the man and his work in every sense worthy and begin to contribute to him, would that make these churches the owners of the tent or house? Would that constitute these churches a missionary society or organization? Would that take away the preacher's right of individual judgment about the management of his work and put him under the direction and control of the churches? Would not the preacher still be free to work and preach as he pleases as an individual and an independent laborer, and would not the churches, all or any one of them, be free to cease to contribute to him whenever for *any reason* they should decide to do so?

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Surely all informed men will answer these questions in the affirmative. But some brother might suggest that this preacher would have no right to begin such a work unadvised, and buy his equipment on credit, and then *demand* that the churches *pay the debt and support him*. This is conceded. However, he does have the right to begin such a work and then present its claims on their own merits in the belief that churches will help him. No church is obligated except as all are obligated to "preach the word." Every scriptural church will already be actively engaged in that work, and each one will be free to decide for itself whether or not it can, in addition to its other work, contribute to the independent preacher; and, if so, whether only one time or whether occasionally or whether regularly. The same principle applies in every detail to the colleges.

Some objector may say that this illustration is not apt; that the cases are not parallel. The preacher was preaching the gospel, which is the exact work of the church, but the colleges allow their students to engage in athletic sports at recess or on holidays. Well, suppose the preacher goes fishing or hunting or plays golf betimes, would that make it unscriptural for the churches to support him? When students spend their whole time, day and night, for weeks and months at the college—live there—they are compelled to eat and drink and sleep and take exercise, and do the other things that are essential to living and to mental and physical health. But the colleges *teach* athletics, you say. Certainly, and somebody teaches the preacher to play golf. Is it not better that the athletic exercise of young people be supervised and directed by Christian men than by profane men and blasphemers? On account of the age of the students, the colleges are really helping to rear our children. They are developing lives in physical, mental, moral, and spiritual aspects. The students are in the developing period, and they would at that age be developing *in some manner* in all these aspects wherever they were. The colleges try to help them develop in the right manner.

Therefore, says one, the colleges are an adjunct of the home, and the church is forbidden to help them.

Think a little deeper, brother. Is it wrong for a church to help parents? Is it wrong to help rear and train the children that have no home?

Suppose another case: A good brother, on his own responsibility and judgment, takes two or three dependent orphan children into his own home and feeds and clothes and trains them. He is poor, his house is not paid for, and he makes many sacrifices in order to give these children this home and training. A church or two churches would like

to give this good man aid in his noble work. What shall we say? Can those churches do that thing scripturally? Would they own the man's home if they helped him?

Yes, that will be all right, says the objector, but they could not form an organization to care for and educate those children.

The home is an organization; and if it had fifty children, it would be a bigger organization. And if children are trained at all, they must have a place to eat and sleep and bathe and play, and they must be supervised in all this by somebody. That sort of organization is not unscriptural, and it is not *different in principle from the schools*.

The plain truth is that the parents who patronize the Christian schools have all that they can do to keep their children in school and have no money to contribute to the school. The patrons of the school are not the ones who built them or who maintain them. *A large number of them are preachers, whose children get free tuition.* But some of these preachers have never done anything for the schools, except to criticize and hinder them.

David Lipscomb, who founded the Nashville Bible School and gave his farm and his home for the site, and then taught in the school from the day it opened until his death, without one penny of remuneration, *never had any children.* In Brother Elam's campaign to raise money for the school he reports that C. M. Southall, of Florence Alabama, gave two hundred dollars—one hundred at two different times. To my certain knowledge, Brother Southall has never had a child or a relative in the school.

But an objector says that individuals should build and support the schools, and churches should touch them not. Why should individuals do it? On what consideration should they act? What sort of requirement or duty is it? Is it a *Christian duty*? Or is it the duty of a citizen? When teachers teach on starvation salary, in order that preachers' children may have free tuition, while the preachers fight and quibble about who should contribute, are they doing this as a *Christian duty*? What else could cause them to take the thankless task? Do they teach, and do the contributors give, because they love the cause of Christ, or is it for some other purpose? What is the motive back of all this, and on what basis are these sacrifices made? If this is done as a Christian duty, and for the good of the cause of Christianity, should it not be done in the name of the Lord? Should it not be done in and through the church? If not, why not? If this work is not done as a Christian duty, on what other consideration are Christians allowed to use so much of their time and money? Should they not use this

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money in something that *will be* for the glory of Christ and for the good of his cause? Does not Paul tell us to do all that we do, in word and deed, in the name of the Lord? Just what duties and how many duties are Christians, as such, to perform as individuals, and what and how many are they to perform through the church? Will some objector enlighten us?

Furthermore, do not Christians compose the church? What Christians do as Christians, is that not the church doing it? If ten thousand Christians contribute to the schools, would they not constitute a pretty good-sized church? If three hundred of these Christians lived in the same town, would they not compose a local church? If all the three hundred wanted to contribute to a school, could they put their money into one sum and send it by one check, or would they have to send three hundred individual checks? Would it be necessary for them either to quit contributing or to move to three hundred different towns?

But our objector says that if five hundred churches, as such, contribute to a school, it would tie them together in a way that would destroy their congregational independence. Shades of Aristotle! Why does not the fact that ten thousand individuals contribute to a school *tie them together and destroy their individual independence*? What is there to tie them together except a common interest, by which all churches are already tied together? They certainly would not be tied by any organic or organizational law, by any by-laws or constitution. They have not entered into any corporation. They have not bought shares and been given votes. They have only donated to a good work from which all churches now in existence will be benefited, and many others brought into existence. Is a church "tied" to everything it may contribute to?

Oh, but the objector says that if five hundred or more churches contribute to a school, it will be equal to the missionary society, and to urge them to do so would be to overthrow all arguments against the society. But a man who cannot see that for five hundred or ten thousand churches to make *one* donation to a school, which would ever afterward function as a self-supporting, independent institution, with no further demand upon the churches, and with no supervision over, and no influence, except moral influence, over the churches, is different from churches entering into organic union, by a perpetual connection with an institution that sells memberships at so much per, and is under a directorate, with votes distributed according to stocks held, and that will exercise lordship over the churches thenceforth—I say a man who cannot see the difference in

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these two things is certainly afflicted with a malignant case of myopia. It is difficult to believe that a man who cannot see that, *after it is pointed out*, could make a convincing argument against the society. He does not know the ground of objection.

Furthermore, if it is wrong for churches to contribute to schools and orphan homes because these institutions are equal to or similar to the missionary society, then why is it right for individuals to contribute to these institutions? May individuals as such contribute to the missionary society? If not, why not on this premise? The contention is thus seen to be absurd.

If a school, any one of them, could ever get completely builded, equipped, and endowed, it would then need no further contributions from either churches or individuals. If we could only get enough churches to make the original donation, the work would go gloriously on. There would be nothing in this that is even similar to "Church" schools—nothing like a denomination building a denominational school. No tax would be levied upon the churches. No appropriation by church officials would be made out of denominational funds. No demand would be made on a denominational treasury. (All these things take place when "Church schools" are built.) It would only be free, independent churches of Christ (not bound together, not units of a combine or corporation) voluntarily giving one liberal donation to a work that would honor God by keeping, through the teaching of his word, churches free and independent and unsectarian through generations yet to come. Would to God we could get the vision.

About Organizations: Christian Colleges, Orphan
Homes, and Missionary Societies

No. 9

In this series of articles, "About Organizations," we have not made any special attempt to answer any charges that are made by those brethren that are usually referred to as "anticollege" brethren. In fact, we have not written with them in mind at all. We have endeavored to set clearly before our readers the grounds upon which such organizations as schools and orphan homes rest, and what is the relationship of the churches to these institutions. We have done this for the sake of an understanding among those of us who support the schools, and in order that we might have a thoroughly thought-out and convinced attitude on the question. But in this, the concluding article of the series, we shall make some reference to those charges made by the opponents of the colleges, in the hope that certain fallacies may be seen. There will be a repetition in this of some points that have been made in former articles, but we think the different reasons for bringing them in will explain the repetition. Let this, too, be a continuation of "an honest study."

1. *Are the Schools and Colleges That Are Now Supported and Operated by Members of the Body of Christ Church Schools?* Those brethren who oppose the schools vehemently insist that they are "Church schools"; that they are owned, operated, and controlled by the "Church." They undertake to prove this charge by quoting from the charters of the schools, and by citing certain utterances of brethren, picked up at random, that are susceptible of that implication. We cannot admit the charge that the schools are "Church schools," *for it is simply not true*. Neither can we admit that even the independent churches that contribute to the schools own and control them, for this is not true. But there is a common interest that exists in the schools and in the churches. There is a relationship that exists between them that we should recognize and understand. When we do this, the controversy will be greatly simplified if not closed.

Suppose we should admit that the schools are owned and controlled by the churches, what then? Why, that would be to admit the very thing that is charged by our opponents, you say. Very well, if that is the point in dispute, will the disputing cease if we concede the point? No, a thousand times no, you say. But why not? Oh, because our opponents would then have us convicted of digression, of sectarianism, you say. Sectarianism? Brother, you ought to learn what sectarianism is before you use that term. But your

error here is a common error. Many brethren use that term in the same way. Merely because some sects do a thing we must not conclude that that thing itself is sectarian. If we do, we shall have to say that it is sectarian to build meetinghouses, to sing hymns, to use hymnbooks, to publish papers, and to hold protracted meetings. And as for digression, you are wrong on that point too. Instead of having us convicted, our opponents would be just at the beginning of their task. If we should concede that the schools are owned and operated by independent churches of Christ in a cooperative educational effort, and then call upon our opponents to show wherein this is unscriptural, we would rob them of their choicest quibbles and force them to meet an issue that really does need to be threshed out. If such a cooperative effort is wrong, why is it wrong? Wherein is it wrong?

We have seen that the churches of Paul's day cooperated in relieving the poor. They had a fund, and entrusted it to Paul and his company. They were messengers of the churches. One man had been selected by the churches to travel with those who collected and disbursed the money. (2 Cor. 8: 17-20.) This was not a society functioning in competition with the churches. It was the churches themselves cooperating in a time of distress. These messengers were agents of the churches, and the only organization that existed among them was an agreed arrangement as to the work each was to do—the duty and responsibility that each was to have. Those who were doing the actual work that the churches were interested in were to that extent *organized*. The organization did not embrace the churches, or those helped by the churches. That is, it did not combine or tie them together. *It was only the workers doing their work.*

The faculty and trustees of an orphan home, or a school *owned and operated by a single congregation, form an organization that is not the church. Again it is only the workers doing their work.* Then, if we should have schools and orphanages that are built and supported by gifts from hundreds of churches, the trustees and the faculties of these institutions would form an organization that is not the churches, but those who compose the organization would be agents or employees of the churches. The organization would *not* in any way embrace or combine the churches. The churches would be independent of each other, and the schools and orphanages would all be independent of each other, though there were a thousand of them. They would not each one be a unit of a superorganization. There would be no organization except the necessary assigning of the

workers to their tasks at each school. The organization would extend no further than the walls of the institution. Again it would only be the workers doing their work.

But these schools would be doing the work God ordained the church to do, says an objector. Well, if they belong to the churches, are under the control of the churches, and are agents of the churches, and through them the churches are doing the work God ordained the churches to do, where is your complaint? It seems that you cross yourself up in your paroxysms of objections, brother. You rail at the schools as "Church institutions," and claim that the churches own them, control them, and could dissolve them, etc. If that be true, then the schools are agents of the churches, and the work that is done by the schools is, therefore, of course, done by the churches through the schools, just as the work that is done by our missionaries in the foreign field is done by the churches that send out and support the missionaries. Yet you turn a logical somersault and argue next that the schools as independent organizations— independent of the churches and as rivals of the churches—are doing the work that the churches ought to do! Now, which position do you want to take, brother? Do you want to contend that the schools are "Church schools," and that the churches are doing their work through them, or do you prefer to argue that the schools are independent and rival organizations to the churches? We can't let you have both claims.

Oh, but you say the school is an organization that is not the church. So is a Wednesday-afternoon Bible class taught in a meetinghouse. So is a "Bible-reading" class taught for six weeks. So is a protracted meeting. So is an orphan home that is owned by a local church. But these are only members of the church doing a work with the sanction and by the support of the church. They have no more organization than is necessary for the actual doing of the work. The same is true of the schools.

But, says our objector, this same argument is made for the missionary society. They say that the church is doing its work through the society. *Let them say.* The fool says there is no God, but we do not, therefore, turn atheists. It will be easy to show that instead of the churches doing their work through the societies, the reverse is true. The society does its work through the churches. It is over the churches—controls them. But our objector has already charged that the churches own and control the schools. According to his charge, the schools and the society are not at all alike.

As shown in a former article, the society builds and supports schools itself. When John T. Brown wrote his history

of the "Churches of Christ" (Digressives) in 1904, the Christian Woman's Board of Missions—C. W. B. M.—owned twenty-nine schools and four orphan homes. Brethren of Tennessee can never forget that the C. W. B. M. led the church at Livingston into digression by promising to build a school in that town. This board—or missionary society—did build and operate a school at Livingston, Tennessee. No one ever supposed that that school was a rival institution of the C. W. B. M.

But our opponents say that the schools and orphan homes rob the church of its glory. How can they do this if they are church institutions, as you charge? Do the schools and orphan homes that are built by the society rob the society of its glory? Do the schools and orphan homes that belong to the Roman Catholic Church rob it of its glory? Who has not heard that church praised for the good work it does in this line? Who does not know that through this work the Catholic Church has increased its power and influence? Do the schools and orphan homes that are built and supported by the Masonic Lodge rob that lodge of its glory? Who has not heard this fraternity praised for its benevolent institutions, and the church condemned for not doing as much good work? Yet, according to the argument, if the churches should build such benevolent institutions, the churches would be thereby superseded, overshadowed, eclipsed, and destroyed. Again, we call upon our opponents to say which position they want to take. Do they want to contend that the schools and orphan homes are "Church institutions," and oppose them on that ground, or do they want to contend that they are independent organizations and rivals of the church?

2. *The Schools and Orphan Homes Are Not Church Institutions, Nor Are They Rivals of the Churches.* Before we could have "Church institutions" we would have to have a *Church*—an organization, an ecclesiasticism. It is correct to speak of the church of Christ in a general sense, meaning that spiritual body that includes all Christians, and hence, of course, all congregations of Christians. But the church in the general sense is not an organization. A local church is an organization, but it is only local—does not include any but those who worship at that place. All local churches are independent of each other. To have a church in the denominational sense we would have to form the local churches into an organization with a governing head—either an individual or a legislative body. We would then establish headquarters, whence all governing decrees would come. This head, or these governing officials, would arrange for revenue. Then, out of these denominational funds the

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officials could vote an appropriation to build a school. That school would belong to the denomination, and would be under the control of the governing officials of the denomination.

Years ago Vanderbilt University was under the control of the bishops of the Southern Methodist Church. A controversy arose about a large donation that was to be given to the university. Some question about whether the Board of Regents or the bishops should control the school was to be decided. The matter got into the civil courts. The bishops lost. Then the Southern Methodist Church relinquished its hold upon Vanderbilt. It is no longer a church school. But then the bishops of the M. E. Church, South, voted to build two universities, one in Atlanta and one in Dallas. They did build the universities, which are now well-known *Church schools*.

Of course, every tolerably informed man knows that the churches of Christ do not form a denomination. They have no organic relationship to each other. They have no earthly head, no legislative body, no revenue and no general treasury, no common funds, and, of course, no church institutions.

As to expressions that are sometimes used by brethren that seem to imply that the schools are church institutions, that argument amounts to nothing. By the same proof we can show that the church is a denomination. In the same way we can show that the religious papers are church papers. In the *Christian Leader* of April 4, 1933, on page 7, under the heading, "*Threatens to Publish Him,*" F. L. Rowe writes this sentence: "Our church papers are not looking for trouble, and take no pleasure in telling about it." Now, if our anti-religious-college brethren were also antireligious-paper men, they could collect a few such utterance as that and write a book to sustain their charge that these papers are church papers. But a whole volume of such sentences could not make these papers denominational organs—established and controlled by denominational officials in legislative session assembled. *They are just not that,* whatever language may be used about them.

Some years ago M. C. Kurfees, who was then an editor of the *Gospel Advocate*, spoke of the "constituency" of the *Gospel Advocate*. *The Christian Standard* thought it found in that word proof of a charge that was often made against "Dave Lipscomb's paper" in the hectic days of early digression. *The Standard* said that a "constituency is a body of people with a common representative." Eureka! It had found it! The editor of the *Gospel Advocate* had admitted that the paper was the head and representative or official organ of a body of people! Brother Kurfees defended him-

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self successfully, but he never used "constituency" any more in referring to the readers of the paper.

But, in positive fact, the papers come much nearer being church papers than the schools come to being church institutions. This is true when we study the matter from either end of the proposition. If we consider the control that the papers have over that section of the brotherhood that reads them, we would have much more reason to call them "denominational organs" than anyone can have for calling the Christian schools "Church schools."

All the subscribers to an anticollege paper are anticollege brethren. Either the paper fixed their faith or their faith fixed the policy of the paper. From either viewpoint the paper exists to represent a definitely fixed opinion.

But when we consider the control that the readers exercise over a paper, we will see that they often speak as members of a "constituency," surely enough. An anticollege paper a few months ago issued what its editor called "a rough draft" under the heading, "Can't We Agree on Something?" The effort manifested an earnest solicitude for an end of factions, and for at least a working agreement and fellowship. It did great credit to the heart of that editor. Even if his terms were not all just what they should have been, his spirit was very commendable. But from all indications this effort was not at all acceptable to his "constituency," and the editor has been defending himself for months. It would look as if this representative of a "constituency" did not properly represent its "constituency," and the "constituency" roared. In solemn fact, if the principles of the "rough draft" were adopted and applied, it would have been the end of that faction or "constituency," and the spirit of party preservation asserted itself.

And yet some of these brethren try to prove that the schools are "Church schools." Surely our logic would not be so faulty if our hearts were right.

CHAPTER XI

Some Controversies of Christ

No. 1

Our Lord Jesus Christ was the most persistent, alert, resourceful, and masterful controversialist that ever lived. He lived at a time when controversy was the order of the day. The Pharisees and Sadducees were the leading sects among the Jews, and they were constantly in disputes among themselves. The Sadducees were cool and calculating, rationalistic and philosophical. The Pharisees were technical, carping, and captious. They were past masters in the tricks of sophistry, caviling, and casuistry. But Jesus met the combined efforts of these masters of debate and quibbling and put them to silence. His quick analysis, his penetrating, powerful, and unsparing logic, and his unanswerable and embarrassing *a d hominem* replies to their assaults have never been equaled among men. They, therefore, prove him to have been something more than a man.

A complete study of the forensic methods of Jesus would be a very profitable course of study for all students of the science of argumentation. It would also be helpful to all students of the Scriptures, as many passages in the Gospels cannot be fully understood unless we take into account what was the occasion for their utterance and what the point in dispute. But when we do this we are able to determine what conclusion our Lord meant for us to draw from his language. We should never be so illogical as to draw a general conclusion from a particular premise, or to apply our Lord's language to any points except those that were at issue in the controversy in which he was engaged.

As an example of our Lord's masterly methods in controversy, let us examine his reply to the Pharisees when they accused him of being in league with Satan when he cast the demon out of the man who was so grievously possessed that he was dumb and blind. (See Matt. 12: 22-30; Mark 3: 22-27; Luke 11: 14-23.) This was a stupendous miracle, and it caused the honest-hearted people to exult and wonder. In admiration and astonishment they cried, "Is not this the Son of David?" meaning, "Can this be any other than our long-looked-for King and Messiah?" The Pharisees saw that they must in some way counteract the influence of this miracle. The people would look to them to acknowledge this unusual manifestation of divine power and accept this man on his own claim or else explain this miracle. The Pharisees were fully sensible of their situa-

tion and accepted it at once. There are only two ways of evading the force of a miracle. One is to deny the reality of the miracle, and the other is to attribute the effect to some other cause than the power of God. The Pharisees knew they could not deny the reality of this miracle, and they were shrewd enough to resort to their only alternative. They knew that all the people understood that demons were under the command of Satan, and they at once charged that Christ was in league with Satan and had by the power of Satan cast out these subordinate devils. This was a very ingenious answer, as it would leave the people in a position where they could not decide. Both the divine power and the satanic power were invisible, and the people believed that demons were subject to both powers, and they were now called upon to decide that which they had no means of determining. They would, therefore, be perplexed, and perhaps filled with a suspicious fear of Jesus. That Jesus recognized the cunning plausibility as well as the cruel injustice and appalling blasphemy of their argument is seen in the fact that he made a fourfold, detailed reply to this charge and then drove upon their consciences the heinousness and unforgivableness of their sin.

Here is the analysis of his reply:

(1) "You admit that in the kingdom of evil Satan is ruler, and that demons are his subjects and his agents in carrying out his purposes. Now, if it is Satan in me that cast out this demon, then Satan is making war upon himself; his kingdom is divided against itself, and, of course, it will be overthrown and brought to desolation."

The people could see the truth of this statement, and they would be slow to believe that Satan is foolish enough to overthrow himself. Hence, they must look to some other source for the power that cast out this demon. Whence this power?

(2) "You all believe and claim that some people can cast out demons. Your own sons claim this power and practice exorcism." (Jesus did not mean that these "sons" did actually cast out demons, but he was simply making an argument on their own claim—refuting them by the *ad hominem* process.) "Are you ready to say that your sons get their power from Satan? If not, you then admit the possibility of this being done by divine power and actually claim such power for your sons. Then with what consistency can you deny it to me? If you sanction the casting out of demons by divine power as an ordinary thing among your sons, why do you attribute this miracle to satanic power, as though such a thing never happened by divine power?"

SOME CONTROVERSIES OF CHRIST

Your own friends, your sons, prove your allegation against me in this instance false."

The people were compelled to see that point, and the Pharisees felt it to their utter undoing. The people could see that it was prejudice against Jesus that would cause the Pharisees to deny to him that which they claimed for others.

(3) "You cannot say that I did this by natural, human power; for Satan is stronger than man, as you know. A man cannot enter into a strong man's house and spoil his goods unless he first binds or overpowers the strong man. To do that, he would, of course, have to be *stronger* than the *strong* man. This I have done. In this case Satan is the strong man, the afflicted man is his house, and the evil spirits within the man were his goods. I have shown myself stronger than Satan, for I entered in, bound him, and spoiled his goods. What power is superior to Satan? The divine power only. Therefore, I did this by the Spirit of God." (Jesus had not the remotest reference here to the final binding of Satan mentioned in Revelation. He meant only to illustrate the one point now in question: By what power was Satan here dispossessed? The "house" here was not the world, but the man's body.)

(4) "Since I have shown that I did this miracle by the Spirit of God, you must admit that I have divine sanction, and, of course, my claim is true. Instead of being in league with Satan, I am in communion with God. Therefore, the kingdom of God is come nigh unto you—it is at hand, just as I have been telling you in my preaching."

Jesus has now completed his argument, and he drives home the conclusion: "Here is a manifestation of divine power, and you have not been able successfully to deny it. It is the Spirit of God in me that did this. You must, therefore, accept me and believe what I preach, or else reject me and blaspheme the Holy Spirit."

But Jesus knew that some among the bystanders might say: "Well, we are not on either side. We are not joining in with the Pharisees and repudiating this man. But neither are we ready to accept his claim and follow him. He is a great man—he has shown that. But the Pharisees are very strong and popular; and no one can deny that they are a strict people, though they may be wrong in reference to this man. We do not know. We will just waive the question and be friends to both sides."

But Jesus—or any other worthy exponent of truth—never gave his sanction to any such spineless, political, double-play equivocating and currying of favor as that. Hence, Jesus put it up to them straight: "He that is not

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with me is against me; and he that gathereth not with me scattereth abroad." Now, "be a pig or a puppy; be a man or a mouse." "You have seen this miracle, and you cannot deny it or explain it except to refer it to the Holy Spirit. Therefore, you must accept it for full value, or else reject it entirely and thus blaspheme against the Holy Spirit as the Pharisees have done." Then follow his solemn and soul-alarming words about the unforgivableness of the sin against the Holy Spirit.

Some Controversies of Christ

No. 2

The opponents of our Lord sought by every possible method to find ground for an accusation against him. They endeavored at different times to find a conflict between his teaching or claims and the Roman law. If they had succeeded in these efforts, they would have accused him in the Roman courts and had the satisfaction of seeing him sentenced to death by the civil authorities. But they were also always alert and suspicious of some slight infraction of the Mosaic law or of the tradition of the elders. Many times they made charges against him that were based upon a technical quibble about the Jewish laws and customs. Our Lord always met these charges in a way that not only defeated the purpose of his accusers, but that also convicted them of ignorance and bad faith. He did this usually by what is called in logic the *ad hominem* process of reasoning. That we may know fully what this form of argumentation is and that we may not attempt to get more out of our Lord's *ad hominem* replies than he intended them to contain, we will do well to consider a good definition of this form of reasoning.

Noah K. Davis, in his textbook, "Elements of Deductive Logic," defines this form of reasoning as follows: "The *argumentum a d hominem* is arguing from the premise of an opponent merely to defeat him. We accept his principles on which to base a counterargument, even if believing them false, our argument being directed against him personally, *ad hominem*. It aims to convict him of ignorance, bad faith, inconsistency, or illogical reasoning, and so to put him *ex curia*. Usually it attempts no more. Our Lord often used this method to silence his adversaries."

If we will keep this in mind as we study the controversies of Christ, we shall be kept from misunderstandings and false conclusions.

In a former article we saw that Jesus based an argument upon the Pharisees' claim that their sons could cast out devils, but he did not himself thereby concede the truthfulness of their claim. In the argument examined in this present article we see him basing a reply upon what David once did. He does not in this sanction David's deed; but the Pharisees regarded David's conduct as a justifiable violation of the law, and Christ accepted their view of this act of David simply as a basis for an argument which would offset their charge against him.

The Jews frequently accused our Lord of desecrating the Sabbath in his deeds of mercy.

In the twelfth chapter of Matthew (verses 1-8) and in the second chapter of Mark (verses 23-28) we find them making the accusation against the disciples of Christ when they went through the grainfields on the Sabbath and plucked and ate the grain. Of course, Jesus was held to be responsible for what these disciples did, as he was with them and sanctioned their conduct. When the Pharisees complained about the disciples eating with unwashed hands, they brought the complaint to the Lord. The implication was that he should require his disciples to walk according to the traditions. Jesus defended the disciples and convicted the Pharisees of hypocrisy in each case.

On the occasion that we are now studying the charge was stated thus: "Behold, thy disciples do that which it is not lawful to do upon the sabbath." This charge was false, for the law contained no such proscription, and Jesus expressly declared that these disciples were guiltless. But the answer of Jesus contained the following five points:

(1) "David and his comrades entered into the tabernacle and ate the showbread, which we all know was a violation of the law, yet you justify them; but you condemn my disciples for doing that which the law does not forbid."

If the Pharisees had not held that what David did was justifiable, they could have replied: "Two wrongs do not make a right. David sinned, and so do you. You have said that David did an unlawful thing, and by putting the conduct of your disciples on the same ground you admit that their act was unlawful." But Jesus did not make the act of his disciples equal to that of David.

He said David did an unlawful deed, and yet the Pharisees excused him. The disciples had done nothing unlawful, and the Pharisees condemned them. Thus their inconsistency and hypocrisy were exposed.

(2) But since some of the bystanders might suppose that the Sabbath law prohibited all manual labor, Jesus next shows by the law that some work could be done on the Sabbath day. The priests, in the discharge of their duties in the temple on the Sabbath, perform manual labor, and yet their work is not unlawful. Why? Because the general law against labor on the Sabbath was modified by the specific law concerning the temple service. Both were commands of God, one forbidding labor and the other requiring this labor in the temple. Therefore, the prohibition of labor on the Sabbath was not universal and did not include what the disciples had just done.

(3) "One greater than the temple is here. If the greatness and importance of the temple justify the priests in their work on the Sabbath, even to the extent that a special

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law was made requiring this service, then, when a greater service than the temple service is being performed, it certainly cannot be considered a violation of the Sabbath law. The service my disciples are rendering me is greater than the service the priests perform in the temple."

Because of their constant attendance upon the Lord the disciples had not been able to provide and eat food. Therefore, they were at this time hungry.

(4) "You Pharisees should go and learn the meaning of what God said through Hosea: 'I desired mercy, and not sacrifice.' A feeling of sympathy toward my hungry disciples and mercy to them is far more acceptable to God than any such narrow, legalistic, hairsplitting contentions about the Sabbath as you are guilty of. The literalistic and ironclad interpretation which you put upon the law will not allow you to do acts of kindness or mercy, whereas God desires mercy rather than such slavish punctiliousness as to forms." (A little later Christ showed that these hypocrites could interpret the law as flexible enough to allow deeds of kindness to an ox or a sheep. But that was not mercy on their part; it was a desire to save their property.)

(5) "The Sabbath was made for man, and not man for the Sabbath. Since, therefore, the Sabbath was made for man's comfort and benefit—given as an act of mercy to toiling and suffering man—a deed done for man's benefit, an act of mercy to relieve suffering, is not a violation of the spirit and intent of the Sabbath law. Therefore, or for this reason, since the Son of man came on a mission of mercy, he is Lord of the Sabbath day also. And if in his ministrations of mercy he sees proper to modify or even to set aside the Sabbath law, he has the authority to do so."

This completes the argument which our Lord made in reply to the charge that was alleged against the disciples. It seems that all the points should be perfectly plain, but sometimes we find people who overlook the point in dispute and take an expression and apply it to something that was not in the mind of the Lord when the expression was used.

In a former article we analyzed the Lord's argument in reply to the charge that he cast out demons by the power of Satan. He argued that Satan is not overthrowing himself; therefore, Satan did not cast out Satan. Next, he proves that a being that is inferior to Satan could not cast out Satan, for he must first overpower Satan. This he showed by an illustration about entering into a strong man's house. Christ had entered into a strong man's (Satan's) house and spoiled his goods. Therefore, he was stronger than Satan, hence divine.

But now comes a theorist who has read in Revelation that Satan will be bound for one thousand years, and he concludes that Christ had bound Satan when he cast the demon out of the afflicted man, and that the thousand years, or the millennium, had been begun, and that we are still living in that thousand years, notwithstanding nearly two thousand years—two millenniums—have come and gone since he says the one thousand years began! Theorists always have a convenient way of manipulating language and of stretching figures to suit their purpose.

This brother certainly has gone wild in his interpretation of Scripture. I do not profess to know what the twentieth chapter of Revelation *means*, but *it says* that Satan was seen by the writer to be bound for a thousand years and cast into a pit, and it was then shut and sealed up over him so that he could not go about and deceive the nations any more until the thousand years were finished. Our theorist says that Satan was thus bound and confined when Christ was here on earth, and that he has from that time even until now been bound and imprisoned.

But long after the gospel dispensation had begun Peter said Satan was walking about, seeking whom he might devour. (1 Pet. 5:8.) Surely our brother forgot this passage.

The brother makes the earth Satan's house and all men his goods, and because Christ has come into the earth and wrested some souls from Satan's control he concludes that Christ has bound Satan. This does prove that Christ is superior to Satan, hence divine, and that was the only point intended in the illustration about the strong man. That was the point in dispute. But in that illustration the man's body—not the earth—was the strong man's (Satan's) house; and the evil spirits within the man—not wicked men—were his goods. Let us not extend a figure of speech too far.

Another expression about which there has been a great deal of controversy is this: "The sabbath was made for man, and not man for the sabbath." We have seen that the only point in this is that the Sabbath was made for man's benefit. The purpose of the Sabbath is here told, and there is no thought of announcing the universality of the Sabbath. The Jews gave no thought to that phase of the question, and our Lord was only replying to them. The only idea as to the limit of the Sabbath contained in this passage is found in the statement that the Son of man is Lord even of the Sabbath. Being Lord of the Sabbath, he could modify the law or abrogate the institution, if in his judgment it was best to do so. He did later abrogate it.

But there are those who contend that Christ's statement that the Sabbath was made for man proves that the Sabbath

was made for all men—for the whole human race. They claim that the Greek word with the article ("*ho anthros*") is generic, and therefore includes all mankind.

It should not cause us any surprise to hear those who insist that Christians should observe the Jewish Sabbath make this argument, but that those who claim that Christ removed the Sabbath with the rest of the Mosaic code should make this same argument is an occasion for astonishment; for, if the Sabbath was made for all men, the abrogation of a system of laws that belonged to and included only one small nation of men could not in any way affect a universal law. A statute that included all men long before that narrow national system was given could not be changed simply by the taking away of this system.

The argument is fallacious. It makes a point that was not in any way included in the controversy. The English word "man" may be either generic or specific. It may include only one individual—a single male person—or it may include the whole human race, both male and female. The same is true of the Greek word "*anthros*." It may include one man or it may include all men. We must determine from its use—from the context—which meaning the writer or speaker intended it to convey.

In the passage we are studying, the extent of the Sabbath law was not in question. The Sabbath was made for man's welfare. That was the purpose of the Sabbath. Now, whether it was made for all or only for some men cannot be determined by this passage. This passage affirms that the Sabbath was made for the benefit of all those who come under the Sabbath law, but how many are under that law this text does not tell us.

Crutches are made for man—that is, for man's benefit; but crutches are made for only those men who need them. Spectacles are made for man; but they are for only those who need them.

We can go back to the time when the Sabbath was made (Ex. 16) and find out for whom it was made, to whom it was given, and whom it included (Ex. 35: 1, 2). Then we will know how many men the word "man" includes in Mark 2: 27. Those who try to find the extent of the Sabbath law from this passage instead of from the law itself must be dissatisfied with the law as it was given by Jehovah to the Jews; and those who try to interpret the law by this text instead of understanding this text in the light of the law have reversed the telescope.

Let us never put more into our Lord's arguments than he put into them.

Some Controversies of Christ

No. 3

ANOTHER ARGUMENT MISUSED

We have seen that our Lord frequently used the *ad hominem* process of reasoning in meeting his adversaries. But we must also notice that he often made use of very apt and striking illustrations in setting forth the principle upon which he acted and teaching the truth that he had come to bear witness to. We have also observed that these illustrations or parables should not be made to teach something that was not in the mind of our Lord at the time he uttered them. We should always carefully ascertain what was the question at issue and then trace the relationship of the illustration to the question. What bearing does it have upon the question at issue? In what way does it answer the question propounded or refute the charge alleged? These are questions that should always be in the mind of the student.

In this article we are going to analyze an answer to a question that was put to our Lord by some of the disciples of John. It was, therefore, not a captious objection, but an honest inquiry. The answer, as usual, was plain and conclusive, and was illustrated by things and incidents with which they were well acquainted.

The Question Was About Fasting. (Matt. 9: 14-17; Mark 2: 18-22; Luke 5: 33-39.) Matthew had just been called from the receipt of customs to the companionship of our Lord. He was ready to give up his position, leave his home, and follow the Lord. But the abruptness of the narrative does not mean that Matthew failed to settle the accounts of his office and leave it in an orderly manner to his successor. He no doubt took leave in a businesslike and satisfactory way. And we see from this incident that he prepared a farewell feast in his house for Jesus—that is, it was given in honor of Jesus, but was a farewell to Matthew's friends and business associates. Publicans—men of Matthew's own profession—and sinners were the only persons who would attend, except Jesus and his disciples. This brought a severe criticism from the Pharisees; but Jesus answered this criticism and vindicated himself by an argument that we cannot now analyze.

But the Pharisees were not the only persons who thought Jesus was at fault here. Jesus was not only eating with sinners, but this feast fell on a fast day. John's disciples and the Pharisees were all fasting that very day. John came neither eating nor drinking: he was particularly and continually abstemious. His disciples would therefore not be expected not to fast at least as often as did the Pharisees.

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They fasted twice each week. The Pharisees did things mechanically or by rote. It was generally observed that Jesus paid little attention to their formalities and customs, and that his disciples ate and drank as they chose. This caused John's disciples to propound this question: "Why do we and the Pharisees fast oft, but thy disciples fast not?" To this question our Lord made the following reply:

1. It is not customary for people who are assembled at a wedding to fast. That is a time of feasting and rejoicing. A person who is either fasting or mourning would not attend such a banquet. It would be very inconsistent for a guest of such a gathering to fast and mourn. The association of my disciples with me is analogous to such an occasion. My presence with them is analogous to the presence of a bridegroom at the celebration of his nuptials. The time is coming when I shall be taken from my disciples. That will occasion them great sorrow, and then they will fast and mourn.

2. Men are not foolish enough to mend an old garment by sewing on a piece of new, unshrunk cloth. If they did, the new piece would shrink the first time it gets wet and tear the old garment, and the rent would be larger than it was before it was mended.

3. Nor is it the custom to put new wine into old wineskins, for, having no elasticity, they will soon be broken open by the force of fermentation. So you see that in these things men exercise their minds and show good judgment as to consistency and propriety. Likewise we should use judgment in the matter of fasting. Fasting is proper when it is required by conditions and circumstances, and, therefore, comes as a spontaneous result in the heart from such circumstances. But fasting as a purely mechanical observance of a custom is worthless.

There is but one point here made, and it is illustrated in three ways. This one point thus illustrated was the answer to the question propounded. The whole meaning of the answer and the three illustrations may be stated in these brief words: "It is inappropriate for my disciples to fast while I am with them."

How often have we heard our Lord's language here misapplied! It has not been used to teach an untruth, but it has been misused to teach a truth. The truth was taught, but this passage does not relate to that particular lesson of truth. The old garment has been made to represent the old Jewish law, and the new piece or patch to represent the gospel. Also, the old wineskins or bottles were thought to typify the Mosaic law; and the new wine, the new Christian system. Therefore, Jesus was understood to illustrate the fact that he did not intend to piece out or patch up the

Jewish covenant, but that he would make an entirely new covenant. This application of this passage has been made by preachers of the gospel for decades. One of our pioneer preachers, Elijah Goodwin, in a very excellent sermon on "The Middle Wall," states this point in the following rhetorical form:

"On one occasion Jesus said, 'No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse' (Matt. 9: 16); thus intimating that he had not come to mend and patch up that old garment, or Jewish church, but that he intended to make a new garment, an entirely new church.

"Again, he said: 'Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.' (Matt. 9: 17.) By this parable the Lord teaches that he did not intend to pour the Holy Spirit, with all its quickening, sanctifying, and miraculous power, into that old, moldy, leathern bottle, or national church, but that he was about to make a new vessel entirely—a new church—into which he would put the new wine of the kingdom, the Holy Spirit, with all its divine influences."

The point made is entirely true, but it was not the point our Lord intended to illustrate. His point has already been clearly stated and emphasized. To state it again, it was about *the propriety of fasting on certain occasions*. In Luke's account of this answer we have this statement from our Lord: "No man also having drunk old wine straightway desireth new: for he saith, The old is better." (Luke 5: 39.) Then, if we carry out the interpretation of Brother Goodwin and those who follow him, we will have Jesus arguing that the old dispensation is better than the new.

CHAPTER XII

Fugitive Pieces

(1) An Interview; (2) Spending an Hour; (3) Youth and Atheism; (4) Clarence Darrow, the Newspapers, and Civilization; (5) Biteth Like a Serpent and Stingeth Like an Adder; (6) Agnosticism; (7) Retrospections and Resolutions; (8) The Criterion of Life and Religion; (9) Illustration and Perversion.

AN INTERVIEW

[While Brother G. C. Brewer was in a meeting at Springfield, Missouri, recently, one of the daily papers of that city sent a young lady reporter to interview him on topics of the day. The reporter asked for his views on companionate marriage, on evolution, on prohibition, on the tendency in present-day education, and on women smoking. The paper did not publish all Brother Brewer said in just the way he said it, but the editor did give liberal space to his remarks. Some of the questions as propounded by the reporter and as answered by Brother Brewer are here given.]

I

Question: "Do you think companionate marriage is now a dead issue, or do you think it still has a hold on a considerable number of people?"

Answer: "Companionate marriage, as such, is now a dead issue; but the influence of the propaganda still lives and has worked great harm, in that it has caused our people lightly to regard the marriage vows, and it has made divorce respectable in the eyes of the people, and, therefore, easy to obtain. We have had a great increase in the number of divorces in the last few years."

Question: "Why is companionate marriage dead? Is it because the young people decided to reject it on their own judgment and responsibility, or did they listen to the counsel of their elders?"

Answer: "Well, companionate marriage was never legalized in this country. Most of our young people have too much sound sense, I think, to demand such a radical change in our established institutions. Some people still believe that marriage is a sacred institution, and our young people are not all ready, absolutely, to disregard and reject God's laws. But the laws of our land and the voice of the pulpit and the teaching of sound social principles killed companionate marriage."

II

Question: "What has caused the great increase in the number of divorces?"

Answer: "Divorces have increased with the general increase of iniquity, the general breaking down of moral

standards and the general indifference to, and disbelief of, divine law."

Question: "Do you think the economic independence of women has played any part?"

Answer: "Yes; that is an element. It has had its bearings."

Question: "Do you think the women used to stick it out because they were dependent and helpless, but now being independent they refuse to tolerate it, and, therefore, throw off the yoke?"

Answer: "No; that is not what I think. But that is what they taught you in college, isn't it? That is what the propagandists say. They thus imply that marriage is an intolerable bond or state, and that only those endure it who cannot help themselves; that formerly men held their wives as captives and slaves. This is a very insidious method of spreading a false idea. Marriage is not an intolerable state—not something that women had to 'endure' because they were dependent, except in rare cases. There were not so many unhappy marriages when people were stricter in their morals and more conscientious in their vows and more scrupulous in their regard for the laws of the Lord.

"The economic independence of women has increased divorce in that it has made many women prefer outside work to the work of homekeeping. It has, in a way, unfitted them for wifehood and motherhood. Where there is no home life and no family, marriage itself does not seem so tremendously important. Both its purpose and its sacredness have largely been destroyed. It is hard to make people believe that marriage has a sacred purpose, when they *know* that the only purpose that prompted them was a selfish purpose. When people are actuated solely by a selfish motive in getting married, it is no wonder that they discard and dissolve that marriage when some self-interest or sentimentality demands or even suggests it. They married to gratify a sentiment, or a passion; and when that object is attained, why should they not dissolve the marriage to gratify a similar passion?

"We have to endure some hardships, disappointments, and heartaches in life, whether we are married or unmarried. But under the influence of the wrong teaching, some people refuse to endure these things in the marriage relation, because they believe that in so doing they would be surrendering their independence and making themselves martyrs to 'outworn traditional ideas.' This foolish and hurtful propaganda has taken all of the sportsmanship, as well as all the sense, out of all those who heed it in reference to marriage problems. Problems that would have been solved

under the idea of the permanence of marriage are now magnified and made an excuse for divorce. Hurts that would have soon healed are aggravated and made incurable.

"Under our loose ideas of marriage and under the influence of these rotten social theories, many of our people marry with no idea of making it a lifetime union.

"We need to impress upon all young people the idea that when they take the marriage vows they cannot break them without breaking divine law and thus jeopardizing their soul's salvation."

III

Question: "What do you think of women smoking cigarettes? Is that wrong?"

Answer: "Yes; I think it is wrong. If it is not actually sinful, it is a hurtful habit—it hurts physically and morally, too. In my eyes it is also coarse and vulgar. It cheapens a woman."

Question: "Why does it not have the same effect upon men? Why is it worse for girls to smoke cigarettes than it is for boys?"

Answer: "That is the usual stock argument, and I am glad to answer it. First, I must say that I do not claim that it is right for men and boys to smoke. We used to teach all boys the harmful effects of smoking cigarettes and try to keep them from forming the habit. We should do more of that sort of teaching now.

"With that made clear, let us next observe that there is a difference between boys and girls, or men and women. There is a fundamental difference; a biological difference—a difference in their psychological and physical make-up. That being true, why should we be so averse to believe that a habit can have different effects upon them? With these natural and unchangeable differences existing, what sound sense is there in girls trying to be like boys in habits and appearance? Do girls show their intellectual and moral strength and independence by trying to ape boys?

"Suppose it is no worse for girls to smoke than it is for boys, does that make it proper? It is no worse for women to commit murder than it is for men. Shall we argue, therefore, that women should begin murdering those who displease them?"

Question: "Do you think that this difference between the sexes that you allude to justifies a double standard of morals?"

Answer: "No; there should not be a double standard. But the logic of the contention that girls have as much right to smoke as do boys is that girls should do wrong because

boys do. All this clamor against a double standard is not intended to lift the standard for men up to that which has always been set for women, but it is a concerted and almost a universal effort to break down the standard of morals for women and put them on a level—not with man's standard, but with the class of men who never had a standard. As a result of this sort of propaganda we now have no universally-accepted standard of morals for either men or women. We are in moral and intellectual confusion. Every man and woman is allowed to be a law unto himself or herself."

Question: "I would like to ask you some questions on the evolution controversy. Do you think that question is now dead?"

Answer: "Well, those who oppose evolution have ceased to agitate the question as much as they did a few years ago, but the question is by no means dead, and those who favor evolution have never ceased to teach it. It is found in our textbooks and taught in all of our schools, and many newspaper articles, magazine stories, and other literature are based upon the assumption that evolution is true. The opponents of the theory cannot now get the attention that they did when Mr. Bryan was living and when he was leading in the fight. Those who favor the theory will not come out into the open and fight for it, or even attempt to prove it. They assume that it is a settled fact, and they ridicule those who oppose it."

Question: "Don't you think the great majority of the people believe the theory now?"

Answer: "The majority of the people do not know anything about it, and are not, therefore, able intelligently to express an opinion; but they do not believe the theory as a whole—that is, the common people do not accept it. The scientists themselves admit that it is only a theory, has never been proved, and some of them say it is not susceptible of proof. These are the real scientists. They accept the theory as a theory, or as a working hypothesis. There is a great difference between real scientists and the ordinary teacher of science in our schools. These teachers think that evolution is a fact, and teach it as such, or many of them do; but it is not a fact, and, as said, the real scientists admit that it is not."

Question: "You admit that there is truth in the theory, do you not?"

Answer: "That depends on what you understand by the theory. If you mean that it is true that we have made progress in many lines, have developed many of our latent powers to a marvelous extent, that we have made many scientific discoveries and marvelous mechanical inventions—

if this is what you mean—of course, none of us denies this, but that is not evolution. When I speak of the theory of evolution, I mean the theory of descent—the theory that claims that man descended from the lower forms of life. That theory is not true."

Question: "The scientists do not claim that man descended from a monkey. This is only the idea that ignorant people have concerning the claim, is it not?"

Answer: "The people who have that idea are not so ignorant after all, and the claim that the scientists do not say that man descended from a monkey is only a dodge, and it is intended to bewilder the people and make them think the theory is not what it really is, and to leave them perplexed about the teaching of these propagandists. What the scientists say about man and monkey is that man did not descend from any known species of monkey—that none of the monkeys that we now see or know are our ancestors; but they claim that these monkeys and man had a common ancestor—that the monkeys went up one branch of the tree and man went up another, and we severally developed into different and distinct types; but that involves the claim that man passed through the monkey stage in his development, and that man was once a monkey or something similar to the monkey."

Question: "The scientists do not teach that, do they? Did Darwin teach that?"

Answer: "The scientists most certainly do teach that, and Darwin taught it. You know they claim that all life sprang from a single cell, and that all the animals of earth have developed from that tiny speck of life known as the primordial protoplasmic germ. Life existed first in the fish form, then came the amphibian, then the reptiles, then birds, then mammals, and next man; and man was a product of this growth and development and came through these lower forms. That is the theory. Don't allow anyone to try to hide the ugliness of this by saying that man did not descend from a monkey."

Question: "Well, don't you think that this is the chief objection that the common people have to the theory? They just don't like the idea that they sprang from the monkey."

Answer: "No; this is not the chief objection that the common people have to the theory. Their chief objection is that the theory is not true, and it destroys all faith in God and all hope of heaven."

Question: "Then the common people do not know whether the theory is or is not true, do they?"

Answer: "They know that the theory has not been proved, because they have been told this by all who oppose the

CONTENDING FOR THE FAITH

theory, and we have all quoted the real scientists, such as Dr. Robert Milligan, who say that the theory is not proved and never can be."

Question: "But is it a fact that the theory destroys faith in God? Did not Darwin believe in God?"

Answer: "Darwin believed in God when he was a young man, but his materialistic views destroyed his faith. He was not an atheist, or one who positively denies that there is a God, but his faith was nothing but a doubt, and all others who believe the theory of evolution find that they have no room for faith in a personal God who created life by miracle, and who knows and loves his children and hears and answers their prayers."

Question: "You think, then, that evolution conflicts with the creation story? Do not many Bible scholars claim that the seven days of creation week were long periods? Would that not leave room for evolution?"

Answer: "Yes; some Bible scholars think that those days were cycles or epochs. But it is no use trying to make an easy miracle out of creation. If God performed a miracle, he could perform a great miracle as easily as he could perform a small one. What good sense is there, then, in admitting that life started by miracle and then trying to devise a scheme by which it would be only an easy miracle? Evolution denies all miracle and accounts for the origin of life by natural law. Ernst Haeckel said: 'Evolution is the nonmiraculous origin of the universe.' Joseph Le Conte said: 'Evolution is (1) a continuous progressive change, (2) according to certain laws, (3) by means of resident forces.' Edward Drinker Cope said: 'The doctrine of evolution may be defined as the teaching which holds that creation has been and is accomplished by the agency of the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it. It holds this to be true of combinations and forms of inorganic nature, and those of organic nature as well. . . . The science of evolution is the science of creation.' You see, this leaves no room for a creator; it allows no touch of a divine hand or any other force that is external to the evolving matter. This is the chief objection of evolution. Aside from the fact that it is not true, it takes away from us the only account that we have of creation that can be accepted while we have faith in God. It also assumes that man has developed and climbed upward through all the ages. It, therefore, contradicts and destroys the story of man's fall. If man did not fall, then he needs no Redeemer. Christianity is a remedial system. We do not need a remedy where there has been no ruin. Evolution denies that such a fall has ever taken place

and that such a ruined state now exists; therefore, it denies the need of a Redeemer and makes useless and void the story of Christ, man's Redeemer."

Question: "According to that, you think that one could not be both an evolutionist and a Christian?"

Answer: "That is what I think. One might be a *theist* and an evolutionist, but there is a wide difference between a *theist* and a *Christian*. My conception of a Christian is one who believes in Christ as the Son of the living God, born of the virgin, who died a vicarious death, and was raised from the dead and now lives at God's right hand, and is coming back again to judge the earth and take his children home. No one can believe these facts and believe in evolution. Some people who claim to be Christians simply mean that they accept the ideals of Christ and the moral teaching that he gave to the world. But that kind of a 'Christian' is no better than a Buddhist or a Confucianist."

SPENDING AN HOUR

While waiting in a bus station with an hour of precious time on my hands, I began to look about for some profitable way of engaging my mind. The first thought was to find something to read. On one side of the room there was a newsstand with its colorful display of magazines and papers. One glance at the flaming headline announcements and the flamboyant covers and one could see that here was a conglomeration of exciting cowboy tales, wild adventures, shallow sentiment, sickly romance, coarse humor, and the erotic dreams and sloppy sentimentality of "silly women laden with sins" paraded as "True Stories" and "Confessions." Suggestiveness, salaciousness, morbidity, and sex psychosis fairly screamed from that newsstand and proclaimed the depravity of the reading public of our age.

Turning away in disgust from this exhibition of modern mental pabulum, I walked across the room to the "free literature" rack. Here were the inevitable Christian Science tracts and papers. Some copies of the current issue of the *Christian Science Sentinel* were there, and I took one and sat down to read it. It was modest in color, clean in appearance, and artistic in mechanical make-up. After looking at some of the vulgar magazines on the newsstand, the *Christian Science Sentinel* breathes refinement, culture, and intellect. So I spent my hour in examining that journal. Some of the things I observed about this journal may be of interest to others. In that hope they are here given.

I shall speak first of—

Some Things to Be Remembered. The paper was founded in 1898 by Mary Baker Eddy. This is Volume 32, Num-

ber 45. The quality of the paper is good—"book stock"—and the type is clear and the printing faultless. There are sixteen pages and the covers. There is not a picture, a cartoon, or an advertisement on those sixteen pages. Bible and Christian Science literature are advertised on the inside of the front cover and on both sides of the back cover. Nothing else is advertised, and these only on the cover pages. There is not a misspelled word, a grammatical error, or a typographical error in the journal, that I can find. There is not a coarse word or a slang expression in any article in the paper. There is no controversy, no wrangling, and no harsh and dogmatic assertions. Yet the claims of Christian Science are presented and earnestly contended for. Its merits are proclaimed. Its ministry of healing is declared. Its soul-refining, peace-giving, and happiness-bringing power is affirmed and exalted by all the writers. If the publishers intend for this paper to "sell" Christian Science, I do not see how they could improve on their effort. Only those who closely examine the merits of these claims will fail to be convinced. The spirit and manner of their presentation are convincing.

But next let me speak of—

Some Things Hard to Be Understood. After commending this magazine for its lack of controversy and its freedom from harsh criticisms it would not be either consistent or becoming for me to let loose a barrage of criticism against the paper. But perhaps I can without harshness point out some errors. It must be kept in mind that Christian Science says there is no sin, no suffering, no death. Hence there is nothing for Christian Science to condemn. What seems to be sin, suffering, and death is error, the "Scientists" say. This paper repeatedly speaks of *error*. It does it in a spirit of sympathy and kindness, however. Since I am convinced that Christian Science is *error*, I should not incur the displeasure of its adherents by endeavoring to correct error.

This paper speaks with reverence of the Bible. Its writers seem to believe the Bible, but they must have it unlocked by Mrs. Eddy's "Key to the Scriptures." Do they think God could not speak so as to be understood? God gave his complete will to man eighteen centuries before Mrs. Eddy lived. Do these followers of Mrs. Eddy think God's effort was futile and men could not understand him until Mrs. Eddy came to unlock the Scriptures? Every article in this *Sentinel* quotes Mrs. Eddy as authority for its claim, and her book and page are always given. *On every page she is quoted.* The writers refer to her as "our beloved Leader" and "our revered Leader," always spelling "Leader" with a capital L. The covers not only advertise all her books, but they also offer

her photographs for sale. The prices run from seventy-five cents to ten dollars per picture.

We have long criticized the Catholics for worshipping the Virgin Mary and for selling charmed relics and blest candles, but these "Scientists" seem to be guilty of the same sort of idolatry and superstition. It is hard to understand how people who are intelligent as the Christian Scientists are can believe such things.

Here is another anomaly. In advertising Mrs. Eddy's books for sale, this magazine announces that some of her books are printed in Braille type for the blind. It repeatedly tells us that we can secure the Textbook (and "Textbook" is always spelled with a capital T) for the blind. Yet times without number the writers in this magazine claim that they—the Christian Scientists—can do the works that Jesus did! Pray, why do they not give sight to the blind? Did any poor blind person who ever bought with good money a *Braille Textbook* later receive his sight and discard the Braille edition and read the marvelous Textbook by the sight of his eyes instead of by touch of his fingers?

Another strange thing is seen in the fact that these writers all speak of our Lord as "Christ, Truth." Christ is equal to Truth, which is correct; but these "Scientists" seem to think of him not as a *reality*, but as an *abstraction*; not as God with us or as divinity manifested in the flesh, but as a *principle*, an ideal. But notwithstanding this stripping Christ of all materiality, all reality, they speak of Jehovah as our "Father-Mother, God." Of course God is the sole Author of our being, the source of our life; but these religionists seem to be unable to think of him as our Creator without in some way associating natural, physical law with the process. They are psychical, spiritual, and metaphysical in their philosophy, and yet behold this inconsistency! They associate the idea of male and female, of father and mother—the physical law of procreation—with God. I wonder if the fact that the founder of this faith was a woman and that many of its leaders and writers are women has had anything to do with this habit of putting the mother idea in the God concept? Truly,

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

It is hard to understand these things. But my hour was soon gone and my heart was not corrupted by the offerings of the newsstand. But I sigh for the confusion that exists in the world in reference to the teaching of God's word.

CONTENDING FOR THE FAITH

YOUTH AND ATHEISM

In the May 2, 1931, issue of *The Scholastic*, "a national classroom magazine," is announced the names of the prize winners among the high-school students of the nation in a contest which that magazine has conducted in short stories, essays, poetry, art, etc. Also the stories, essays, poetry, etc., that were adjudged to be the best are published in this number of *The Scholastic*, together with the pictures of the student authors. The names of the judges and their pictures are also given.

The title of the *essay* that was awarded first prize is so blasphemous that we with great reluctance give it to the readers of the *Gospel Advocate*. It seems almost a desecration of the page of a religious journal even to repeat it, but the purpose of this article makes necessary its announcement. The title was the two words, "God Dies." The author of this article is Frances Farmer, a high-school student of Seattle, Washington. Her picture shows her to be an immature, sweet, baby-faced little girl about sixteen years old. In the *essay* the girl tells how she had outgrown the childish idea of praying to God. She has now found out that God is a myth; that there is no God. She congratulates herself on her great discovery and boasts at the beginning and at the end of the essay that she learned this all by herself, and she is perplexed and puzzled because others cannot overcome the foolish idea that there is a God!

With apologies to our readers again for repeating such irreverent language, we here give the *first* and the *last* paragraphs of the winning essay:

"No one ever came to me and said: 'You are a fool. There isn't such a thing as God. Somebody's been stuffing you.' It wasn't a murder. I think God just died of old age; and when I realized that he wasn't any more, it didn't shock me. It seemed natural and right."

"I felt rather proud to think that I had found the truth myself, without help from anyone. It puzzled me that other people hadn't found out, too. God was gone. We were younger; we had reached past him. Why couldn't they see it? It still puzzles me."

This whole case is pathetic, and it is with a sad heart that we make the following observations:

1. "You Are a Fool. There isn't such a thing as God." This sentence from the child author is remarkably similar to a sentence in the Old Testament. She says that no one ever told her that she was a fool for believing in God. She just found it out herself. She probably does not know that a wiser man than any of her teachers or any of the judges who awarded her first prize, a man whose name and whose

writings will be celebrated in literature long after her name, her essay, and the names and the writing of her judges shall have perished from the earth, is now emphatically telling her that she is a fool when she says there is no God. The writer of some beautiful poetry, some profound philosophies, and some sublime prophecies that have been accorded *first place* in the literature of all time said: "The fool hath said in his heart, There is no God." (Psalm 53: 1.)

2. *What Caused This Child to Reach Such a Dire Conclusion?* Although the girl repeatedly asserts that she reached her conclusion without the aid of anyone, we are not entirely without suspicions on this point. No doubt she thinks she states the truth, and perhaps no one ever had spoken directly to her about her faith; but she would hardly have been so bold as to write the essay she did write in a contest if she had not, in some way, sensed the fact that she was in congenial company, and that irreverence would not be counted a demerit by the judges. There can be little doubt but that the girl believed that a pronounced atheism would be considered a mark of independent thinking and of superior ability; and she was evidently not mistaken on that point.

Furthermore, the title that the child used is not at all new. "The Death of the Deity," "Jehovah's Funeral," etc., have been favorite themes and often-repeated "wisecracks" by blasphemers for many years and decades. Naturally we just wonder if this girl had not read some of the leaflets and tracts that are being sown broadcast among the youth by the Four-A Society. At least we know that these atheists realize that the only way they can turn us into a nation of atheists is to destroy the faith of the young, and in this they are busily engaged, while parents, preachers, and Bible-school teachers are sleeping or ignoring and even denying the danger.

3. *The Attitude of the Modern Youth.* The attitude that this girl expresses in the last paragraph of her essay is a very general attitude among the youth. They have "reached past" God; they are far too sophisticated and enlightened to believe in God. When we begin to talk to them about God and Christ and the Bible, they look at us with the same expression of mingled amusement, resentment, and disgust that a ten-year-old boy shows when we talk to him about Santa Claus, as though he believed that myth. They are puzzled when they see anybody of intelligence who professes to believe in God. They do not know just how to classify such a man. They do not know whether to reckon him an arrant hypocrite or just a plain "nut."

Have these children ever considered the pros and cons of religion? Have they studied the question? Have they had a course in evidences? Have they read any of the many books that have been written by scholars—historians, linguists, archaeologists—in favor of the authenticity of the Scriptures? Of course, the answer to all of these questions is negative. They have not had time to study these things if they had the inclination; yet they assume to know more about these great questions than learned men who have spent their entire lives in research and investigation. They take a definite stand against something about which they know nothing; yet they will never be told by their teachers that this is the height of intolerance, bigotry, and prejudice, which things are always characteristic of ignorance and of little minds; that those things never belong to an educated man or an independent thinker.

Atheists and atheistic teachers do not want them to hear evidence, to be unbiased, or even to lend an ear to the voice of inner consciousness. They want them to hear only banter and sarcasm and ridicule instead of reason. They want them to hear only "verbal subtleties" and "endless negations." They want them to listen only to the voice of their fleshly passions that cry out against restraints and demand indulgence and deny that such is sinful and that they shall have to account for their conduct at any bar of judgment.

4. *The Attitude of the Teachers and of the Judges.* What shall we say of the attitude of the teachers of this girl and of the judges who awarded her the first prize? And also of the "classroom magazine" that published her irreverent essay? At least we can say with all confidence that none of them were shocked or grieved or felt that the essay was anything to be astonished at or concerned about. They did not feel that it called for any sort of reprimand or even correction. They gave it praise, publicity, honor, and *first prize*.

These teachers, judges, and editors will, no doubt, claim that they decided the question solely upon the literary merits of the essay and with no regard for the truth or falsity of the question discussed or as to the correctness or the error of the student's position. But shall we credit their claim fully? And, even if we do, is that the right attitude for persons in such a responsible position to take? Suppose some student had written a very clever paper—clever in composition, correct in spelling, grammar, punctuation, etc.—denying the Copernican theory of astronomy or the Einstein theory of relativity or the Darwinian theory of evolution, would the judges award that paper *first prize*? Let them answer that question and then we will know whether or not

to credit their claim. We will also know whether or not they regard it their duty to correct a student when he is in error according to their beliefs and theories. Can we get an expression from the *Scholastic* and its judges on this point? Will not other religious papers take up this question and force the *Scholastic* to make some reply? Will not Christian teachers take this matter up and demand that the *Scholastic* tell why this essay went uncriticized?

Furthermore, has the time come when irreverence is a literary merit—rather, when it is not a demerit? Reverence has always been considered an evidence of refinement, an element of culture. Coarseness, slang, profanity, and irreverence in speech or writing were always looked upon as an evidence of ill breeding, a lack of culture, and a manifestation of bad taste, if not of a bad heart. Has all this changed? Is there any cultural side to our present-day education? Has the word "refinement" been left out of our lexicons? Does education now consist only in frankness and in a wanton exhibition of every impulse and desire? If culture still exists, is reverence no part of it?

5. *The Attitude of Religious Teachers.* It has already been suggested that this girl would not have written as she did if she had not believed that her title and essay would at least not be objectionable. The youth of our land would not be so outspoken in their doubts and unbelief if they did not know that they would be approved and even praised in this by many of their elders. In this, as in other things, they are a product of the times. It is popular to doubt and disbelieve and deny. Even many religious teachers—all modernists—have no settled conviction on anything. They have no firm foundation for their faith; in fact, they have no faith. They are not teaching the youth anything as definite truth. They are asking the youth questions and praising and applauding the youth for their frank opinions.

In the *Baptist*, a modernistic Baptist paper, published in Chicago, there is a department devoted to youth. In that department have appeared the reports of some interviews that the editor has had with some high-school students on the subject of religion. These students were asked for their opinions about religion and about the future of "the church," etc. These students told the editor that religion is out of date; it is "done for"; it is useless, and it must go.

We are not so much interested in the opinions of these students as we are in the editors of the paper. Why would they publish such opinions? Why would they ask for them? Is it not because they have nothing to teach the young people? They are in hopeless confusion themselves. They are in doubt themselves about the future of Christianity. They

really do not believe it will survive, and they are doing their part to accomplish its destruction.

Do astronomers go to high-school students and ask for their opinion concerning astronomy? Do medical men go to them for their opinions about preventive medicine or about the various serums? Do economists, bankers, or businessmen go to these students and ask them for their opinions about great economic questions? Why not? You answer: "Because they are not insane." That is it exactly. They know these students have never studied these questions. They know that their minds are not yet matured. Moreover, they have some definite ideas and principles to teach these young people. But modernistic religious teachers have nothing to teach. They believe nothing. They only *deny* something. They talk endlessly about "broad-mindedness," "modern thinking," our new development, our broad tolerance, and our great brotherly love that promises salvation to men of all faiths and of no faith at all. With them it is not necessary to believe anything in order to be saved.

6. *The Attitude of Parents.* How do parents feel about their sons and daughters going into atheism? They are indifferent. They are too busy with their clubs and social and business affairs to be concerned about their children. They are not grieved over the lost souls of their own sons and daughters. They shed no tears over them. They hold no prayer service with them. They do not provide good religious literature for them and urge them to read it. They are not deeply and sincerely religious themselves. Their children cannot see that religion has ever done anything for them, then why should they adopt such a useless theory?

Even some parents who read the *Gospel Advocate* and commend our fight against infidelity and immorality allow their own children to associate with infidels and scoffers and people of ultramodern views on moral questions. If their children get through high school unscathed, they will send them off to some school where atheism is taught and Christianity is ridiculed, where the social life is rotten, and where immorality is the order of the day.

What hope is there for the world? There isn't any? *We* must come out of the world and be separate, if we wish to be saved. We must teach and safeguard our children, if we do not wish to rear them for eternal perdition.

Note.—Some four years after this article was written the *Scholastic* was investigated by a congressional committee and found to be red or communistic, which, of course, means atheistic and un-American. Harold Rugg, its editor, is the author of several textbooks widely used. As this book goes to press the American Legion is making a fight against his books and has succeeded in getting them **banned** in some states. Communism in our schools has caused much

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of the immorality and crime that curses our land today. When it was recognized only as un-Christian and atheistic, we could not get any support in fighting it; but when it was seen to have economic implications many people rose up against it. For that we thank God.

CLARENCE DARROW, THE NEWSPAPERS, AND CIVILIZATION

Some few days ago Mr. Clarence Darrow came through Memphis (Tenn.), and stopped here for about two days. He spent the time in the home of a Memphis lawyer who was associated with him in the Scopes trial at Dayton in 1925. A reporter for one of the newspapers at Memphis interviewed Mr. Darrow and then wrote a lengthy article for his paper based on some things Darrow said. This article was given prominence in the paper, which also carried one or two pictures of Darrow. The reporter referred to Darrow as an atheist and also said he desecrated the Sabbath because he spent Sunday in social conversation and a discussion of things in general with those who were invited into the home in which he was a guest.

After Mr. Darrow was gone from our city, the editor of the *Memphis Commercial Appeal* wrote an editorial on Darrow, in which he defended him of the charges made against him by the reporter of a rival newspaper. This incident and this editorial give us a fine opportunity for some observations that ought to be helpful to all who think. Below the editorial is given in full:

MR. DARROW BREAKS THE SABBATH

Clarence Darrow spent Sunday at Memphis in the home of Mr. and Mrs. R. S. Keebler. A few friends were invited in to meet him. A newspaper reporter was courteously received. Mr. Darrow was described as an atheist and a Sabbath breaker.

While Mr. Darrow was breaking the Sabbath in the drawing room conversing with local intellectuals, hundreds of good Christians were playing golf, enjoying a picture show at their club, having a bridge party, a few cocktails, or otherwise observing the Sabbath as it should be observed.

Furthermore, Mr. Darrow is not an atheist, but an agnostic. He does not deny anything. He simply says he does not know about the hereafter and has grave doubts about anyone else possessing inside information.

Mr. Darrow is a quiet man of simple tastes. He has done a lot of good and perhaps some harm. He is unique. He has devoted his great talent to the downtrodden and the unfortunate. He has not overlooked any good clients, but money has never been his objective.

The importance of his failure to accept a religious creed has been exaggerated. His interest in humanity has not been sufficiently stressed. He is more interested in the here than the hereafter. While some people are striving to be saved, solely on their faith, he may be saved, despite himself, by his *works*.

The following points in the editorial afford opportunity for comment:

1. *'Darrow Breaks the Sabbath.'* Neither the reporter nor the editor knows the difference between the Lord's day and the Sabbath; between the first day of the week and the seventh day of the week. If they would read carefully the Ten Commandments, they would learn that the seventh day is the Sabbath that Jehovah commanded the ancient Jews to keep holy. Then, if they would only take one glance at the calendar, they would see that Saturday is the seventh day of the week and Sunday is the first day. If that simple fact could ever register upon their mental apparatus, they might then read a few chapters in the New Testament and learn that Christ, our Lord, arose from the dead on the first day of the week (Mark 16: 9), and that Christians, therefore, meet for worship upon that day (Acts 20: 7; 1 Cor. 16: 1, 2), and that an inspired apostle admonished them to "let no man . . . judge" them with respect to the Sabbath (Col. 2: 16). A little acquaintance with the New Testament and with the writings of the so-called "church fathers" of the second century would teach them that the first day of the week—the day on which Christians worship—is called "the Lord's day." (Rev. 1: 10.)

Whatever, therefore, Mr. Darrow did on Sunday was not a desecration of the Sabbath. He may have shown disrespect for the Lord's day and even for the Lord himself, but he could not break the Jewish Sabbath on the first day of the week. There was no way to learn from the newspapers how much, if any, irreverence and blasphemy there was in Darrow's talk before the reporter.

The editor's point on the fact that Darrow's conduct was no more a desecration of a sacred day than that of many professed Christians is well taken and deserves to be commended. But the editor was in error when he called such people "good Christians." If the New Testament is to be taken as our standard and if the lives of the early disciples are to be our examples, those who were engaged in the things the editor described are not Christians at all, to say nothing of "good" Christians. There is a shade of redundancy in the expression, "good Christians," anyway; but in this case it added poignancy to the editor's sarcasm.

2. *"Darrow a n Agnostic."* The editor defends Darrow against the charge of being an atheist and tells us that he is an agnostic—that he does not deny anything. The statement that Darrow "does not deny anything" was the editor's effort to explain the difference between Darrow and an atheist. An atheist denies the existence of God; denies the immortality of the soul; denies the divinity of Christ and the inspiration of the Holy Scriptures. It would be interesting to have the editor tell us how many of these postu-

lates Darrow accepts, or which one of them Darrow does not deny in his public utterances. This statement in defense of Darrow must be seen to evince a good deal of temerity on the part of our editor when we remember that the newspapers had informed the public that Darrow was here on his way to Little Rock to engage in a debate with a Jewish rabbi on the question of immortality, the rabbi affirming the proposition and Darrow *denying it*. This debate began on the night of the day the editorial appeared saying that Darrow "does not deny anything."

Darrow lectures and debates all over the country, and he is always on the negative side of every question—religious, moral, sociological, or governmental. He is against practically all our established institutions. He would overthrow our present order of civilization. Those who are acquainted with his numerous tracts and essays—published by Halderman-Julius—must know that this is true. In his essay on "Resist Not Evil" he not only borrows a **scriptural** title, but he runs close to the Christian ideal in declaiming against war, but he even goes so far as to denounce police power to maintain law and order. He defends anarchy and crime and seems to deny that any organized government has any right to interfere with a man's conduct, it matters not what he does. It is not denied that Darrow is intellectual or that those who conversed with him in Memphis (no doubt our editor was in the group) were "local intellectuals," but many people who would not presume to ask admission into this exalted company of the intellectually elect can see that Darrow and those who agree with his negations are in the most helpless and chaotic intellectual confusion.

The editor applies Huxley's term to Darrow, but it will not disguise Darrow. His cars are too long and his voice is unmistakable. Huxley invented the word "agnostic" to apply to himself because he disliked atheism. He did not want to be an atheist, yet he knew he was not a believer. He did not deny the postulates of the Christian religion. He admitted that they are as reasonable as some scientific truths. He said he had no means of disproving them.

In a letter to Charles Kingsley, written September 23, 1860, Huxley said:

I neither affirm nor deny the immortality of man. I see no reason for believing it, but, on the other hand, I have no means of disproving it. I have no *a priori* objections to the doctrine. Give me such evidence as would justify me in believing anything else and I will believe that. Why should I not? It is not half so wonderful as the conservation of force or the indestructibility of matter.

In another letter, dated May 5, 1863, he said:

I have never had the least sympathy with the *a priori* reasons against orthodoxy, and I have by nature and disposition the greatest

possible antipathy to all the atheistic and infidel schools. Nevertheless, I know that I am, in spite of myself, exactly what the Christian would call, and so far as I can see is justified in calling, atheist and infidel. I cannot see one shadow or tittle of evidence that the great unknown underlying the phenomenon of the universe stands to us in the relation of a Father—loves us and cares for us as Christianity asserts. So, with regard to the other Christian dogmas, immortality of soul and future state, of rewards and punishment, what possible objection can I—who am compelled perforce to believe in the immortality of what we call matter and force, and in a very unmistakable present state of rewards and punishment for our deeds—have to these doctrines?

But Clarence Darrow will debate these issues and undertake to disprove these doctrines in public debate. He is proud of his unbelief and is blatant and boisterous in his attacks upon the Christian faith.

The word "agnostic" is only a euphemism, anyway. Those who call themselves "agnostics" are in plain terms infidels or atheists. Huxley took the word from Paul's *agnosto theo*—unknown god—of Acts 17: 23. He and his kind claim that Jehovah is unknown and unknowable. He would be both had he not revealed himself unto man. We accept this revelation, and therefore know Jehovah only by faith. But these so-called "agnostics" reject this revelation and attempt to learn of God through physical research. They cannot find him, and they will not seek by faith. Hence they are atheists.

3. *Darrow a Quiet Man.* The editor tells us that Darrow "is a quiet man of simple tastes." This will be a startling revelation to the public. Darrow may have simple tastes and he may be soft-voiced and mild in his parlor manners. Perhaps that is what the editor meant. He surely cannot mean that Darrow is reticent; that he has not voiced his sentiments on every question now before the public. The editor must know that Darrow is going up and down through the country lecturing and debating all the time. He lectures to negroes and tries to stir them up against the white people. He writes and speaks and debates against Christianity and tries to destroy the only hope the human race has of life and salvation. Yet the editor says he is "a quiet man."

Some few years ago when that great-hearted statesman and peerless orator, William J. Bryan, was touring the country and speaking on questions of peace and good will, social sanity, sober living, and religious faith and hope, the newspapers ridiculed and satirized him both in news columns and in editorials and by cartoons as a publicity hunter; as a sensationalist, a seeker after front-page space, and as an incessant talker. But when Clarence Darrow, who is not equal to Mr. Bryan in intellect, in personality, in oratorical ability, in attainments, or in any other sense, goes over the

country broadcasting his infidelity, debating against prohibition and the hope of a future life, defending criminals, justifying crime, and fighting against everything upon which civilization rests, the newspapers lionize him and speak of him editorially as "a quiet man"! Still there are some people who think that newspapers are a factor in civilization. Perhaps they were long ago.

4. "*Darrow May Be Saved by His Works.*" Of course, we do not expect a newspaper editor of this age to be theologically sound or even scripturally sane, and we shall not, therefore, take him to task for contradicting Paul by putting salvation on a basis of works, or for making useless the cross of Christ by saving a man independent of the atonement, or for disrespecting the Lord's word when he said, "He that believeth not shall be damned"; but we would certainly not be unreasonable if we should call upon the editor to point out the good works that Darrow has done that would entitle him to even honorable mention among the worthy of earth. Can he be enrolled as a great author? No! Is he an educator? No! Does he deserve mention as a social worker? No! What are his good works? O, he has defended strikers and anarchistic rioters. He defended the men who blew up a public building—a newspaper plant. He defended the men who murdered an ex-governor. He defended the young perverts who had committed numerous unmentionable crimes, but who were detected in blackmail, kidnaping, and murder. He has helped the downtrodden, we are told. Yes, those who are downtrodden by the laws which they have flouted and defied. He said in Memphis that he does not know what a good citizen is.

If Darrow should even get to heaven, Jehovah would have to work a stupendous miracle on him in order to get him reconciled to a reign of righteousness and make him submissive to the will of the Lord. And Darrow does not believe in miracles of that kind. Nor do we.

"BITETH LIKE A SERPENT, AND STINGETH LIKE AN ADDER"

Any person who has ever seen a drunken man and heard him talk knows that Solomon's description is accurate. Read Proverbs, twenty-third chapter, verses 29 to 35. The drunkard has woe and distress and sorrow. *He has contentions.* He is quarrelsome and ready to fight; often goes armed. *He has babbling*—he babbles and blathers in unintelligible tones. *He has wounds without cause.* He hurts himself by falling. He is wounded by other drunken men with whom he fights when there was no cause for a fight—

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except they were drunken. *H e has redness o f eyes* and also of nose. *H e sees strange women*—he is lascivious and lustful and imagines himself in carnal embrace when he is not actually in such connection with sinful women. *His heart utters perverse things*—he utters vile and obscene language. He talks of the most perverted and unnatural deeds and often commits them. *H e i s like one who lieth down i n the midst o f the sea.* He utterly disregards danger. He often actually does lie down on a railroad track and in other places where his life is endangered. He sobers up and discovers that he was beaten and bruised, but he knew not when it happened. He is such a victim of the drink habit that he resolves to get drunk again at the first opportunity.

These symptoms are all too familiar; but all of us may not know that Solomon's description is also scientifically accurate. A medical authority says: "Under the influence of alcohol our animal tendencies, which are normally under the control and restraint of the highest brain centers—those through which our will, our self-control, our judgment, our reasoning, etc., are exerted—are depressed, and there results a certain freedom from restraint, with consequent failure of judgment, inability to appreciate or to weigh consequences of one's acts, marked overconfidence in one's powers, both mental and physical, careless, freer speech, and other evidences of profound intellectual depression. It is obvious, too, that those who desire to cultivate chastity of thought and feeling should avoid alcohol altogether, or to use it in its weakest forms and in careful moderation."

The serpent-and-adder simile is also found to be remarkably accurate from a scientific standpoint. We know that both of these words designate what we commonly call "snakes"—poisonous snakes. However, we do not ordinarily think of a snake as *stinging*; but this will be found to be true when we enter into a study of the nature and habits of these venomous snakes.

Our poisonous snakes—and those of the Bible—are in two classes both as to the matter of biting and as to the nature of the venom. These are the *serpents* and the *vipers*. (The word "adder" in our text means cockatrice or viper.) The serpents, with the cobra of India and the cottonmouth moccasin of America as examples, must *bite* their victims—that is, they insert the fangs and macerate or chew the tissue as the venom is being injected. Hence the expression, "biteth like a serpent."

The venom of these serpents is exceedingly death-dealing. Death may ensue within twenty minutes. This depends upon the amount of dosage, and that, in turn, depends upon the size of the serpent, upon how long it had been since

he had bitten something else, etc. There may be no local evidence of the bite, except a small puncture or torn place in the flesh. No discoloration or swelling. But the patient begins to have difficulty in breathing and soon expires. The venom of this class of snakes is predominantly a poison of the nerve tissue, and is, therefore, scientifically classed as a *neurotoxin*.

The viper class of snakes does not bite. They *strike* and drive their fangs into the victim like the sting of a wasp, inject the venom, and withdraw the fangs in a fraction of a second. Hence "*stingeth like a nadder*"—viper. The rattlesnake is an example of the viper class. The fangs of the viper fold back, like the blade of a pocketknife, against the snake's upper jaw when he is quiescent; but when he strikes, they spring out to right angles with the jaw and are driven into the flesh of the victim like a hypodermic needle. The venom is in a sac or pouch at the root of the fang, and by the pressure of the upper jaw this venom is shot through the fang into the blood of the victim.

The venom of the viper class of snakes is a poison of the blood and blood vessels. It is therefore classed as a *hematoxin*—a poison of the blood. It destroys the blood cells and alters the blood-vessel walls, therefore poisons all the tissues of the body.

The area around the sting of the victim swells, turns dark or black, and is very painful. The unfortunate victim may die in a short time or may linger two or three days and then die.

The analogy between the biting of a serpent and the stinging of an adder and alcoholic poison is perfect. The serpent *bites* and the adder *stings*. Alcohol does both. The venom of the serpent is a *neurotoxin* and that of the adder is a *hematoxin*. Alcohol is both.

"At the last"—as a final result of drinking wine, whisky, or any other alcoholic drink—"it biteth like a serpent, and stingeth like an adder." The drunkard is a mental or nervous wreck. Alcohol as a neurotoxin has ruined his nerves. He sees imaginary reptiles and other vile images. He raves in wild delirium and fights a million devils that haunt his couch.

He suffers a physical breakdown. Alcohol as a hematoxin has wrecked his whole body. It has brought on *cirrhosis*, or ruined the liver. It has caused chronic *nephritis*, or ruined the kidneys. It has produced stomach ulcers and subsequent malignancy, cancer of the stomach. It has superinduced high blood pressure and may cause apoplexy.

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A very reliable medical authority classes sixty diseases as directly or indirectly traceable to alcohol.

Jonathan Swift, in his "Thoughts on Various Subjects," said: "Elephants are always drawn smaller than life, but a flea always larger." This would have to be true. What could you do with the picture of an elephant as large as the elephant really is? Just so it is in drawing the pictures of the evils of alcohol. We cannot draw the picture full size. It is impossible to reckon the ruin wrought by strong drink. And yet it looks as if our country is going to let the manufacturers of alcoholic liquors have a legal right to feed and fatten off the souls of our youth! Those who favor this hellish business make the plea of revenue to the state: We must balance our budget and build up our institutions, etc.! As if in direct answer to this foolish argument, God says: "*Woe to him that buildeth a town with blood, and established a city by iniquity!*" (Hab. 2: 12.)

Those who plead for this legalization of poison on the ground that they want to drink it are also described by an ancient prophet of God: *They "have given a boy for a harlot, and sold a girl for wine, that they may drink."* (Joel 3: 3.)

But whatever the state may or may not do, those who believe the Bible, love life, and regard decency will touch not the "unclean thing."

AGNOSTICISM

Agnosticism is a form of skepticism or of disbelief. As we begin to study this "ism," it seems wise for us to consider some of these forms of unbelief and to see what distinction is made between them. Other writers in this issue of our paper will discuss some other of these forms, especially atheism. There may be, therefore, an overlapping on some points. This, however, should not be at all surprising, since it is all disbelief—by whatever name it is called—and destructive of faith.

Some disbelievers are more blatant and bold than others. These do not hesitate to announce themselves as atheists and to openly avow the fact that they are set for the overthrow of all religion. The other type is less aggressive in their purposes and more mild in their language. They seek for some euphemistic and complimentary term by which to designate themselves. Some of this group are clandestine and two-faced in their dealing. At heart they are just as bitter against faith in God, Christ, and the Bible as the most blasphemous atheist. Even some modernistic preachers have been reported to have contributed money to the American Association for the Advancement of Atheism. All modernistic preachers and all "liberal" and "agnostic" college pro-

fessors of our day habitually praise, pet, and coddle Russia. Why? Because Russia is vehemently atheistic. It is blind, bitter, and blasphemous against all religion. These preachers and professors blandly smile over and wink at the murders, robberies, bastardies, barbarities, and brutalities of the Bolsheviks because of their blasphemies against God. Every disbeliever, regardless of what he calls himself, rejoices to see faith attacked by any foe. If this has not always been true, it is certainly true in our age. We may see that conditions have been different in other times as we review the history of these forms. We shall now proceed with that study.

I. FORMS OF UNBELIEF

Skepticism originated with Pyrrho of Elis (360-270 B.C.). The word is from the Greek word *skeptomai*, which means *I consider*. A skeptic is supposed to be one who has not yet arrived at a conclusion, but who is carefully weighing the evidence. This is seen, therefore, to be a complimentary term which ancient unbelievers modestly applied to themselves.

The skeptics claimed to attain undisturbed tranquility of mind by a constant balancing of opposing arguments, thus reducing everything to a state of uncertainty and doubt. A boastful skeptic would, therefore, consider it inconsistent with his wisdom and dignity to *believe* anything.

But through the ages skepticism has assumed the following forms:

1. *Pantheism*, or antisupernaturalism. Spinoza (1632-1677), the leader of this class, talks of nothing less than demonstration, and of being infallibly led to each conclusion by arguments which admit of no reply. He demanded a geometrical method of demonstration. This is what materialists of our day demand. They are against all supernaturalism.

2. *The academic form* originated with the Sophists, but was revived in the seventeenth century by Bayle (1647-1706). The method of this form is to oppose all systems of belief to each other. Academic doubt is ever seeking, for the avowed purpose of never finding, and perpetually reasoning in order that it may never come to any conclusion.

3. *The absolute form*, which strikes at the root of all opinions, and seeks to form a system of universal doubt in the human understanding itself. Of this type of skepticism the writings of Hume (1711-1776) furnish an unrivaled example.

4. *Ridicule*. This contains no philosophy, but is a mere series of doubting and jesting, of flouting and burlesquing.

This was the method used by Voltaire (1694-1778), and it is still a popular method.

5. *The historical form.* This is contained in a narrative relating to the times and circumstances with which Christianity is chiefly concerned, and, while preserving an outward regard for morals, misrepresents with irony the miraculous history of the Bible, and takes care, without absolutely falsifying facts, to place it in an absurd and an improbable point of view.

The history of Gibbon (1737-1794) is one of the most dangerous examples of this form of unbelief that has ever appeared. It is dangerous because it admits of no reply; for, as Paley (1743-1805) observed, who "can refute a sneer"?

6. *Sentimental infidelity.* This is the type that rejects anything that is taught in the Bible, or that has been believed in the past—that is "orthodox" or "traditional"—and yet its representatives have some sort of poetical and shadowy god to worship and some dreamy sentiments about immortality. They always picture their deceased friends as living after death and as contending even more valiantly against orthodox ideas.

Rousseau (1712-1778) was an example of this type. So was Elbert Hubbard in our own age.

7. *Rationalism.* This form teaches that we should reject everything that does not seem reasonable to us. It repudiates everything that is not in harmony with natural law and not plain to human understanding. It laughs at miracles.

8. The latest form is *agnosticism*. This form does not merely say, "I do not know," as is often claimed for it; it says God is *unknowable*, and must, therefore, always remain unknown.

The mere definition of these forms should help students, as it will enable them to classify their infidel teachers. Some of the definitions also show the fallacy and the unfairness of the form.

II. AGNOSTICISM FURTHER DEFINED: THE STORY OF ITS ORIGIN

The term "agnostic" is much misused. It is supposed to designate a man who is neutral on all religious questions. He does not have even a well-fixed opinion. *He does not know.* He takes neither side. He is noncommittal. This is the way the agnostic wants to represent himself, and he thinks he compliments himself. He is not gullible. He does not believe orthodox views. They have not been scientifically demonstrated. Yet he is not prejudiced or narrow, and he would not deign to be *dogmatic*. *He just does not know.*

This is what agnosticism means to many people, but this is a false impression. We have pointed out the fact that these supposed-to-be neutrals are not at all neutral in their sympathies and inclinations. We shall see also that the term was not invented to designate a neutral. It is true that it carries the idea of something that is *unknown*, but it also announces *unbelief*. The true agnostic is not one who merely does not know because he has not studied the question or heard the evidence. He is not one who is yet willing to hear and then decide—one who has deferred decision for further investigation. No indeed. An agnostic is a very different person from that. He is one who claims to have heard all the evidence and found none of it worth his attention. He has weighed all the proof and repudiated it. He now says there is no proof. There is not one scintilla of evidence according to his dictum. And he even goes further. He says no proof can ever be found. God is not only *unknown*; he is *unknowable*. When man studies a question of that nature, his intellect has floundered out of its depths, according to the agnostic.

This attitude of mind has existed from the days of the Greeks down, but the term "agnostic" was first applied to Thomas Henry Huxley (1825-1895). Some writers have said that he took the term from Paul's *agnosto theo*—the unknown god—of Acts 17: 23. But he himself gives a different account of its origin. From his own words we learn of the origin of the word and also the attitude that it describes. The following is taken from the Encyclopedia Britannica and found under the term "Agnosticism":

Though Huxley only began to use the term "agnostic" in 1869, his opinion had taken shape some time before that date. In a letter to Charles Kingsley (September 23, 1860) he wrote very fully concerning his beliefs:

"I neither affirm **nor** deny the immortality of man. I see no reason for believing, but, on the other hand, I have no means of disproving it. I have no *a priori* objections to the doctrine. No man who has to deal daily and hourly with nature can trouble himself about *a priori* difficulties. Give me such evidence as would justify me in believing in anything else, and I will believe that. Why should I not? It is not half so wonderful as the conservation of force or the indestructibility of matter. . . .

"It is no use to talk to me of analogies and probabilities. I know what I mean when I say I believe the law of the inverse squares, and I will not rest my life and my hopes upon weaker convictions. . . .

"That my personality is the surest thing I know may be true. But the attempt to conceive what it is leads me into mere verbal subtleties. I have champed up all that chaff about the *ego* and the *nonego*, *noumena* and *phenomena*, and all the rest of it, too often not to know that in attempting even to think of these questions the human intellect flounders at once out of its depth."

And again, to the same correspondent, the fifth of May, 1863:

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"I have never had the least sympathy with the *a priori* reasons against orthodoxy, and I have by nature and disposition the greatest possible antipathy to all the atheistic and infidel school. Nevertheless, I know that I am, in spite of myself, exactly what the Christian would call, and so far as I can see is justified in calling, atheist and infidel. I cannot see one shadow or tittle of evidence that the great unknown underlying the phenomenon of the universe stands to us in the relation of a Father—loves us and cares for us as Christianity asserts. So with regard to the other great Christian dogmas, immortality of soul and future state of rewards and punishments, what possible objection can I—who am compelled perforce to believe in the immortality of what we call matter and force, and in a very unmistakable present state of rewards and punishments for our deeds—have to these doctrines? Give me a scintilla of evidence, and I am ready to jump at them."

Of the origin of the name "agnostic" to cover the attitude, Huxley gave (Coll. Ess. v. pp. 237-239) the following account:

"When I reached intellectual maturity, and began to ask myself whether I was an atheist, a theist or a pantheist, a materialist or an idealist, a Christian or a freethinker, I found that the more I learned and reflected the less ready was the answer. The one thing on which most of these good people were agreed was the one thing in which I differed from them. They were quite sure they had attained a certain 'gnosis—had more or less successfully solved the problem of existence, while I was quite sure that I had not, and had a pretty strong conviction that the problem was insoluble. This was my situation when I had the good fortune to find a place among the members of that remarkable confraternity of antagonists, the Metaphysical Society. Every variety of philosophical and theological opinion was represented there; most of my colleagues were *-ists* of one sort or another; and I, the man without a rag of a belief to cover himself with, could not fail to have some of the uneasy feelings which must have beset the historical fox when, after leaving the trap in which his tail remained, he presented himself to his normally elongated companions. So I took thought, and invented what I conceived to be the appropriate title of 'agnostic' It came into my head as suggestively antithetic to the 'gnostic of church history who professed to know so much about the very things of which I was ignorant. To my great satisfaction the term took."

III. THE ANSWER TO AGNOSTICISM

There can be no argument with agnosticism unless it will consent to come into the domain of Christian evidence. The kind of evidence that it demands is impossible. And it is unreasonable to ask for evidence on a question that is entirely out of character with the question. Such a demand may be illustrated thus: A man shuts himself up in a dark dungeon, where no ray of sunlight can penetrate. He denies that the sun is shining, or he questions whether there is a sun or any such thing as sunlight. His friends insist that the sun is now shining, and although you cannot look directly into the face of the sun, you can see its light, feel its warmth, and bask in its beauty.

But the dungeon dweller declares that he has heard such tales all of his life, but no proof has ever been given. His

friends urge him to come out and enjoy the sunlight. But he sneers that there is no sunlight, and demands that if there is a handful of it, it should be brought in to him so that he could take it into his hands and test it; he could hold it to his nose and smell it and put it into his mouth and taste it.

His friends cannot meet his demand. He then says: "Ah, ha, I told you so! There is no proof, not one scintilla of evidence." And he settles down to a confirmed state of agnosticism.

IV. WE WALK BY FAITH AND NOT BY SIGHT

Christians have never claimed scientific proof for their position. Spiritual things cannot be demonstrated by physical research. God cannot be found with either the telescope or the microscope or by any other physical means. *Christianity is a revealed religion.* We learn its great facts from the word of God—given to us by inspired men. "Canst thou *by* searching find out God? canst thou find out the Almighty unto perfection?" (Job 11: 7.) No. Why? Because God in his wisdom shut himself off from man so that man by his wisdom could not find God. Then God used a method to make himself known that is "foolishness" to those who look only for scientific demonstration—viz., by inspired preaching—revelation. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe"—believe the preaching. (1 Cor. 1: 21.)

V. THE GROUND OF FAITH

Countless volumes have been written on the evidences of Christianity. The ground for theistic and Christian belief has been thoroughly canvassed and hotly contested. But the arguments have never been answered or even fairly considered by the opponents. They evade the issue, shift the fight to irrelevant things, and hide behind verbal subtleties and endless negations. Some of Mr. Huxley's contemporaries wrote unanswerable books on Christian evidence. Two names are here given: George Park Fisher (1827-1909) and Canon Farrar (1831-1903). The works of these men are still extant, and they have never been excelled.

We close this article with the following eloquent words from Farrar:

We may freely concede that, of the separate existence of the immaterial soul, and our survival beyond "the intolerable indignities of dust to dust," we have no mathematical demonstration to offer. But this fact does not in the slightest degree trouble us, because neither is there any such proof of the existence of a God. It is

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perfectly easy for a man to say, if he will: "I do not believe in a God. I do not care to offer up any worship, even of the silent sort, even at the altar of 'the unknown and the unknowable.' I do not even think it worth while to pray that wild prayer once uttered by a criminal upon the scaffold: 'O God, if there be a God, save my soul, if I have a soul.'" A man may say all this, and plume himself on this melancholy abnegation of man's fairest hopes; on this deliberate suicide of the spiritual faculty; and if he considers such opinions to be a sign of intellectual emancipation, we can offer to him no proof that will necessarily convince him. When Vanini lay in prison on a charge of atheism, he touched with his foot a straw which lay on his dungeon floor, and said that from that straw he could prove the existence of God. We can pluck the meanest flower of the hedgerow, and point to the exquisite perfection of its structure, the tender delicacy of its loveliness; we may pick up the tiniest shell out of myriads upon the shore, so delicate that a touch would crush it, and yet a miracle of rose and pearl, of lustrous iridescence and fairy arabesque, and ask the atheist if he feels seriously certain that these things are but the accidental outcome of self-evolving laws. We can take him under the canopy of night and show him the stars of heaven and ask him whether he really holds them to be nothing more than "shining illusions of the night, eternal images of deception in an imaginary heaven, golden lies in dark-blue nothingness." Or we may bid him watch with us the flow of the vast stream of history, and see how the great laws of it are as mighty currents "that make for righteousness." Or we may appeal to the inner voices of the being, and ask whether they have indeed no message to tell him. But if he deny or reject such arguments as these; if he treat with arrogant scorn that evidence of the things unseen which has been enough in all ages for the millions of humanity—which was enough in past times for Dante, and Shakespeare, and Milton, and Newton—which was enough till yesterday for Brewster, and Whewell, and Herschel, and Faraday—if he demand a kind of proof which is impossible, and which God has withheld, seeing that it is a law that spiritual things can only be spiritually discerned, and that we walk by faith and not by sight—if, in short, a man will not see God because clouds and darkness are round about him, although righteousness and judgments are the habituation of his seat, then we can do no more. He must bear or must forbear, as seems him best. We cannot argue about color to the blind. We cannot prove the glory of music to the deaf. If a man shuts his eyes hard, we cannot make him see the sun. That the blush of morning is fair, that the quietude of grief is sacred, that the heroism of conscience is noble, who will undertake to prove to one who does not see it? So wisdom, beauty, holiness are immeasurable things, appreciable by pure perception, but which no rule can gauge, no argument demonstrate. My brethren, if you know God, or rather are known of him, you will need no proof that he is, and that he is the rewarder of them that diligently seek him; and you will not be much troubled by the skepticism of philosophers. Oh, let us get near to God by faith and prayer, and we shall break with one of our fingers through the brain-spun meshes of these impotent negations. Prove to us that by the word of God we ought only to mean "vortices of atoms," or "streams of tendency," and at the end of such triumphant demonstrations we shall but kneel down before him who made us, and not we ourselves, and with bowed head, and sad yet kindling heart, shall pray, if possible, with yet deeper conviction, "Our Father which art in heaven." And when we thus believe in him whom we

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have not seen, all else follows. We believe that he did not befool with irresistible longings, that he did not deceive with imaginary hopes, the man whom he had made. We believe that the breath of life which came from him shall not pass away. We believe that he sent his Son to die for us and to save us. We believe that because he lives we shall live also. We believe; we are content; we do not even ask for further proof. In this belief which we believe that he inspireth, we shall console ourselves amid all the emptiness and sorrow of life; we shall advance, calm and happy, to the very grave and gate of death.

RETROSPECTIONS AND RESOLUTIONS

The beginning of a new year is always a time for reflection, retrospection, and resolution. We are all inclined to be meditative and perhaps more or less melancholy, because as the old year dies out and the new year dawns upon us we are made cognizant, for a few hours at least, of the rapidity with which the years race by us. Also at such a time we seem disposed to recall the experiences of the year that is passing out, and, while in the mood for looking back, we often turn the pages of memory back to the very first chapter of life and read again the story that we ourselves have written. And what a variety of conflicting emotions swells our bosoms as the scenes of our lives reappear before us! We experience feelings of shame and chagrin as we pass over deeds that were unworthy and sinful, and in vain we try to blot them from the pages of life's story. But that is impossible; they are there, and there they must stay. Like Pilate, what we have written we have written, and it is impossible to make a single correction. We can never undo any deed that was done. Some deeds may be counteracted and their influence in a measure corrected, but undone—*never*. Life is made up of daily deeds, and what we are is the sum of what we have done. The time taken up in a sinful act is as much a part of life as the same length of time employed in the noblest deeds of service or in the most solemn devotions. It matters not how much we may regret the waste of time or how genuinely we may repent of the misconduct, we can never recall the time or reverse the conduct. If our bitter, briny tears of remorse and repentance could flow forever, they could not wash one sinful stain from life's escutcheon. If we should never waste another moment of time, the days that are already lost could not be regained. There is no such thing as "redeeming the time," and the translators showed by their marginal reading that Paul meant to convey a different idea in that Ephesian passage. As the philosophical but pessimistic poet, the unbelieving Omar Khayyam, sadly said:

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The moving finger writes; and having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

When such thoughts as these intrude into our meditations, or rather when this awful truth stares us in the face, how sweet it is to hear Jehovah tenderly saying concerning the wicked man who turns from his sins to obey the Lord, "None of his transgressions that he hath committed shall be remembered against him" (Ezek. 18: 22); and concerning those under the new covenant who have been washed in the blood of the Lamb, "And their sins and their iniquities will I remember no more" (Heb. 10: 17)! But even Jehovah does not promise to avert a man's record—that is impossible with Omnipotence; but in his mercy our Father forgives and forgets. What a gracious provision this is for us! And how grateful we should be, as we see our utter helplessness before our own failures in life, to know that when all of our years have come and gone and all our deeds have been recorded, Infinite Love will spread the mantle of oblivion over our sins and we shall pass through grace into glory forever!

If we err in human blindness,
And forget that we are dust:
If we miss the law of kindness
In our struggle to be just,

Snowy wings of love shall cover
All the faults that cloud our way,
When the weary watch is over,
And the mists have cleared away.

But as we re-read life's story we do not find it all unpleasant. On the contrary, we come upon scenes that thrill us and upon which we delight to dwell. In memory we live again the days that are forever gone and enjoy associations that can never again exist in reality. And here it is strangely true that "distance lends enchantment," for the days and experiences that are farthest away seem the sweetest.

Our early days—how often back
We turn on life's bewild'ring track
To where o'er hill and valley plays
The sunlight of our early days!

Things that seemed trivial as we passed them on life's highway now loom large in the distance, and we return in memory to bestow upon them the consideration that was perhaps their due. It is unfortunate that we cannot properly value things that are present. We are so much inclined to look for some "better day" and to aspire to do some "great thing" that we undervalue the present moment and over-

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look the opportunities for noble deeds that every day brings to us. Then soon life is over, and that better day never dawned and that great thing was never done. Life is not made up of great things. It is given to only a very few men to do that which the world calls great, and even in their lives that which made them famous—the great thing they did—occupied only a few days or, at most, a few years of their allotted time on earth. Perhaps threescore years of their whole threescore and ten were spent in toil and sacrifice. Those years were filled with little things, commonplace things, prosy things; but it would be safe to say, if those men were truly great, that all those little duties had been faithfully discharged. Neither man nor God will make a man lord over many things who has not been faithful over a few things. A person who is not punctual, diligent, and loyal in the ongoing of daily life will not rise to the opportunity for a great deed when the opportunity comes. Should we not, therefore, guard against our disposition to stand between a dream of the future and vision of the past and let the precious present moments pass unheeded? It was Shelley who said:

We look before and after
And pine for what is not;
Our sincerest laughter
With some plain is fraught;
Our sweetest songs are those
That tell of saddest thought.

When we pause to review our lives and when we see our mistakes; when we consider the somewhat trite but ever true philosophy that life is made up of little things, it is but natural that we should form resolutions for the future. It is a bad indication for a person to reach the point where he never reviews, regrets, repents, and resolves. Only the fatted, fatuous person is satisfied with himself and his achievements. And a purposeless, aimless life is worthless. Nothing worth while ever comes through accident. A man who is unintentionally good is good for nothing. Unless we purpose in our hearts to be better than we have ever been, it is certain that we will be no better. We should form a definite plan for work and service for God and humanity, and then use all our energies in the prosecution of that plan. The past cannot be recalled. The present is ours and its demands are great.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

THE CRITERION OF LIFE AND RELIGION

Every man is governed in his life and religious practice by some standard. It may be that his rule is a legacy received from his ancestors, and he, unconscious of its influence, may boast of his freedom and originality; or it may be that early environment so firmly fixed his habits that he cannot get away from them, yet he is often not aware that he has any established rule of life or settled convictions in religious matters. But however ignorant we may be of the fact, we all have our ideas of things, and by these ideas we measure every new thought or practice that comes under our observation. Too often we make these our criteria. This is the cause of the opposition with which every step of progression meets. But is this unfortunate or is it legitimate? Shall we meekly accept the ideas of every would-be progressionist or fall victims to the doctrine of every religious fanatic? Emphatically, no. By what, then, shall we decide the merits of their claims? Shall we appeal to the bias for inherited customs or pander to the dictates of native prejudices? No one, I presume, would contend for such a standard of authority. Hence we are forced to the conclusion that a criterion is a necessity.

That some standard of authority other than our taste and preferences is a necessity is further evident from the mutability of circumstances and the fallibility of the human nature. Man is to some extent a creature of circumstances. When circumstances are favorable to his views and his practice is popular and it requires no sacrifice to maintain his conviction, then there is not much likelihood of his changing; but if contrary and adverse conditions obtain, he is not so strong in his claims. Let no one think that this applies only to the giddy and gullible. Even the strongest minds may be influenced by the press of circumstances. How often do we see men who once held a pronounced conviction upon an issue changing and persistently fighting the thing to which they once tenaciously held! Whether the change be from truth to error or from error to truth matters not, the illustration is the same. Nor should anyone think that all who thus change are prompted by mercenary motives. Man is so constituted that in the hours of despondency and gloom he sometimes doubts the correctness of his favorite dogma. Points that at times seem clear and indisputable, under different conditions, become misty and uncertain. John the Baptist, who had seen Jesus and had borne witness to his Messiahship, after he was cast into prison, sent to Jesus to know if he was the Christ.

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Man's views are as certainly and as obviously colored by his surrounding circumstances as vegetation is colored by different shades of light. A plant kept in the dark is pale and feeble, but one of the same variety growing in the sunlight is verdant and vigorous. Man is fallible. He cannot know certainly that he is right on any subject incapable of being dealt with by physical research. In all matters of a metaphysical nature he is

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

What then? Shall man be left to find his only consolation from conjecture and speculation in matters of the soul? And for rules of moral and religious conduct, shall he look to his own feeble and fallible self? Shall his own unsustainable judgment and vacillating opinions be his law of life? Or shall he be governed by a code made by beings who he realizes are as imperfect as he?

From these considerations, we are again driven to the conclusion that man must have a standard in which he has faith, and to which he can appeal all questions of dispute, and in which he may find a refuge from doubts. Such a standard we have in the Bible. This Book of God has proved to be worthy of such faith by its victory over the bitter opposition it has received from countless foes in ages past. Every standard men may endeavor to bind on their fellows soon passes out of date and sinks into oblivion; but the Bible marches on, calm and undisturbed, and the battles of each succeeding century only demonstrate its divinity. Skeptics may dispute its claims and higher critics may deny its miracles, but they cannot improve its principles or substitute its promises.

An article in the *Progress Magazine*, under the caption, "The Life Worth While," by Professor George Burham Foster, of the University of Chicago, begins:

"How is one to find out what it is that makes life worth while? Like all questions of the moral life, this was formerly decided, when the old view of the world and life prevailed, by men who were esteemed as bearers of divine authority—that is, it was decided by an appeal to divine wisdom and commandments somehow and somewhere and sometime dictated to divine plenipotentiaries."

Thus in the outset, without telling to what authority he is going to appeal, he makes us understand to what he is not going to appeal and discredits the Bible and classes it with the "old view of the world." In his haste to announce himself as a new and independent thinker and in his desire to

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make his readers understand that he is no adherent to old views, he rejects the Book of God, ignoring its claims, not considering the evidence of its divinity or accounting for its influences. In another paragraph he says:

"Upon this great question our only rational recourse is to find out what human nature itself has to say, and to rely upon her deliverance as fundamental and final. And this attitude is in accord with the spirit of our new age. Modern morality will no longer acknowledge offhand criteria and commandments from external source. We want to know their inner reason and inner right. If, for example, we even say on authority that the greatest commandment of morality is love to God and love to man, doubt would arise in the heart of a modern man as to whether this be true or not, as to the source of such a judgment."

Having thus completely rejected the authority of God's word, he proceeds to set up his own standard and to decide by it what it is that makes life worth while. And, strange as it may seem, he adopts the oldest and best-known principle of the Bible and preaches it as the governing principle of life. He says: "Considered from this point of view, the greatest question of our time is as to whether man by nature is an individual or a social being—in other words, whether egoism or love is the basic law of life." He decides in favor of love, and says: "I call this the new, the social spirit of our day." Again: "This social spirit has declared war against its foe who says that the individual may 'live unto himself and be made the center of life.'"

I call this the old and Christian spirit of Paul's day and the sum of the law and the essence of the commandments of Moses' day. But it would not have been progressive and philosophical enough for a Chicago professor to quote these principles and emphasize them as the laws of life. Nevertheless, he preaches the truths of the Bible, and therein I rejoice. He may discard the old Book and open his mouth to utter a new philosophy, but like Balaam of old, he was filled with divine truth and pronounced the precepts of God.

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ILLUSTRATION AND PERVERSION

In recent issues of the *Gospel Advocate* several of our writers have referred to the use that our Lord made of parables and illustrations. We discussed also his frequent use of the *a d hominem* method of reply to his opponents (which means to base the reply upon the opponents' own premise or basis of reasoning, but does not mean that he who uses the *a d hominem* accepts the premise as true; he only

uses it for argument). We, therefore, discussed the fallacy of supposing that Jesus endorsed the whole character of a person whose performance on some particular occasion is commended, or of imagining that every circumstance in a parable or every incidental in a figure of speech is endorsed and set forth as an example for us to follow. We pointed to instances in our Lord's teaching where such a course would be so obviously absurd that any honest person would know better than to make such a use of the great Teacher's language. Examples are not lacking, however, to prove that persons who are animated by prejudice or who are actuated by motives of personal envy and hatred can wrest and pervert any language of any teacher or writer into meaning anything that the perverter wishes it to mean. In our former articles, however, we did not have in mind so much this dishonest, malicious, and malevolent wrester of sentences and circumstances and **perverter** of language as the unthinking literalist who tries to force figures of speech to go upon their all fours, so to speak. This sort of mistake is rarely to be expected in an educated person; and when it is found in such a person, it cannot be excused on the ground of ignorance and must be accounted for on the ground of prejudice or of something even worse—if anything can be worse. A person who is really educated will not be actuated by prejudice; such things have always been considered as characteristics of ignorance. Education is supposed to lift the soul above narrowness, bias, unfairness, malevolence, and dishonesty. The fruit of a real education will be seen in the behavior of the man when under fire, when in controversy, when contending for his convictions. If he cannot stand this test, his education is deficient, it matters not what degrees he may hold or what academic position he may occupy. The evidence of his education will be seen in an open-mindedness, a fair and judicial treatment of any issue, in a kindly spirit and a courteous consideration of an opponent. This, however, does not in the least militate against a positive conviction or a firm stand. It would of course and of necessity prevent and prohibit any wresting of words, or perversion of language, or any misrepresentation and unfairness of any kind. Truth, however, cannot be refuted by fair means; and when a man runs counter to truth in any field or in any contest, he may be expected to resort to devices that are unworthy and to use methods that are low and sinister.

Unfortunately, too, much that passes for education today is nothing more nor less than propaganda for something or against something, *especially against something*. And that "*something*" is not nebulous and indefinable. It is definitely *against Christianity*, or faith in God, and the whole social

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order built upon Christianity. The only evidence that some college men can show of their education is a *fine contempt* for God and the Bible, and the biggest difference you will note in your son after he has had four years in college is that *he left home a Christian and returned a pagan*. The methods used to overthrow the young man's faith and to destroy his morals were not logical, ethical, fair, or honest. The day of weighing honestly the evidences of Christianity has long ago faded into night. Modern education consists in a complete blackout of Christianity.

As an example of just the kind of misuse of our Lord's parables and illustrations that we have been discussing, we cite the following from the highest source:

"Christendom," "A Quarterly Review," is a journal that issues from the *University of Chicago Press* and sells for one dollar a copy or four dollars a year. At the time of the appearance of the article here quoted, Charles Clayton Morrison, of the "Disciples of Christ," was its editor *pro tempore*. The article appeared in the autumn number of 1936, which we have preserved for the sole purpose of using the article here quoted, and we have used it in the pulpit often. The title of the essay declares its nature. It is, "*The Aversion of Men of Taste to Evangelical Religion*." The author is Nathaniel Micklem, who is one of the high priests of modernism—so *high* that he is sometimes quoted with approval by such men as J. J. Walker and C. C. Klingman. As the title shows, the author argues throughout that "evangelical religion" is distasteful and wholly unacceptable to men of taste and culture. It originated with the ignorant and was intended for the base, he avers. The doctrine of the cross is especially repulsive to men of taste, the author claims. On this point he says:

The ultimate scandal of evangelical religion (which in this connection includes both historic Protestantism and the Church of Rome, but excludes much of modern Protestantism) lies not in dogmas and symbolism, but in its intolerable offense to human pride.

"Nothing in my hand I bring;
Simply to the cross I cling"—

it is *that* which the man of taste and culture cannot bring himself to say; he feels no need of so utter a salvation; to him, therefore, it is nonsense or mere mythology that the majesty of God should take a servant's form.

Thus Christ is repudiated and the cross is spurned and resented. That the majesty of God should take a servant's form is nonsense. If it had taken the form of king or ruler or philosopher and had complimented the human race for its wisdom and goodness and for its great achievements, *then* Christ would have been acceptable to men of taste; and in

the University of Chicago and "Christendom" he would *probably* have been treated as an equal with Karl Marx, Sigmund Freud, or Bertrand Russell—probably!

But the point that serves as an example of the fallacy pointed out above follows. Just immediately following the quotation just given about the cross and the servant's form the author gives us these lines of poetry and closes his essay with the one sentence that follows. Thus:

"Perish virtue, as it ought, abhorred,
 And the tool with it who insults the Lord.
 The atonement a Redeemer's love hath wrought
 Is not for you—the righteous need it not.
 Seest thou yon harlot wooing all she meets,
 The worn-out nuisance of the public streets,
 Herself from morn till night, from night till morn,
 Her own abhorrence and as much your scorn;
 The gracious shower, unlimited and free,
 Shall fall on her when heaven denies it thee;
 Of all that wisdom dictates, this the drift:
 That man is dead in sin and life a gift."

That is what the Master said, "The publicans and the harlots go into the kingdom of God before you"; that is the reason for the aversion of men of taste to evangelical religion.

It would be difficult to imagine a more gross perversion of our Savior's language than is here made by this scholar and theologian and *Bible teacher*, Nathaniel Micklem. The idea that our Lord offered divine mercy to harlots and *denied it* to men of taste and good character, or to anyone else, would be inexcusable in an ignorant man who can read; and when we find it put forth by a scholar as the teaching of Christ, we are at a loss to know how to characterize it. No one who reads this statement from our Lord in its connection can honestly deduce the conclusion that the Lord *desires* that harlots enter the kingdom in *preference to others*, or that he *denies* others the right. The determining factor was not in the Lord's *desire*, nor in his offer, but in the *desire* and the *will* of the individual. The publicans and harlots and the common people heard him gladly, and they repented of their sins and entered joyfully into the kingdom, but the chief priests and elders of the people—the men of taste of that day—*would not repent*. They would not acknowledge themselves sinners. They felt "no need of so utter a salvation." Since Dr. Micklem and the poet he quotes put themselves and their compeers of the *literati* not only in company with, but squarely upon, the same basis of the scribes and Pharisees, they must not blame us if we accept their own evaluation of themselves. Those ancient "men of taste" did not enter the kingdom for exactly the same reason that Nathaniel Micklem assigns for his repudiation of the

cross. It was an intolerable insult to their pride to call upon them to repent! And they criticized our Lord for the same thing that our "men of taste" find fault with: *He received sinners!*

But that this misrepresentation of our Lord's teaching may be seen in all of its inexcusable ugliness, and that the blasphemous imputation that our Lord put a premium upon harlotry and sin may be exposed, let us here read and examine the entire passage of Scripture which has been so grossly misused.

In the twenty-first chapter of his record, Matthew tells of "The Triumphal Entry," "The Traders Cast Out of the Temple," "Jesus' Authority Questioned," "The Parable of the Two Sons," and "The Parable of the Wicked Husbandmen." It is clear that these critics of Christ—these men of taste—were represented by the false son (who pretended to do something he did not) and the wicked husbandmen (who the chief priests themselves said should be miserably destroyed). But the paragraph between verse 22 and verse 33 gives us the language and the incident that have been misused. When these men questioned the authority of Christ, he in reply asked them about the baptism of John which they had rejected. They refused to answer his question, and he likewise refused to give them his authority. Then, beginning with verse 28, we have this language:

But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

"Which of the two did the will of his father?" Neither of these boys did the will of his father fully. The first one gave an improper and a disrespectful answer, which must have grieved the father deeply, but he afterward repented—changed his attitude toward his father and his father's command—and went into the vineyard and worked. They, therefore, correctly answered that he did the father's will. The second son gave his father a very proper and a respectful answer, which would evince an obedient and dutiful son. But his suave answer was a base hypocrisy; he did not obey his father. This first son represented the publicans and harlots, whose former conduct had been in defiance of, and displeasing to, the heavenly Father, but who were now ready

to repent and to go into the vineyard and do the Father's will. The second son represented the chief priests and elders (verse 23), who made loud claims and pious protestations of loyalty to God, but refused to obey his word or to reverence his Son (verse 37).

Brother McGarvey sets forth this same idea in a better way. Here is his comment:

The assertion that they "go into the kingdom of God before you" does not mean that either party had already gone into the kingdom of God, but it declares the direction in which they were moving and points to the result soon to be attained. The publicans and harlots had made one step in that direction by believing in John (verse 32), while the priests and elders had not gone so far as that. The rebuke was a stinging one on account of the contempt with which publicans and harlots were regarded by the priests and elders, and the great disparity which had formerly existed between the two classes.

32. *For John Came.* The precedence declared in favor of the publicans and harlots had reference, not to their reception of Jesus, but to their regard for John. Previous to John's coming these wicked characters had been like the first son, saying, "I will not," making no pretense of obedience to God, while the priests and elders had been like the second son, saying, "I go, sir," making great professions of respect and obedience. But when John came and by his preaching put both parties to the test, the latter "believed him not," made no change in conduct; but the former "believed him," giving up their evil practices, confessing their sins, and being baptized for the remission of sins (3: 6; Mark 1: 4).

How manifestly fair, sane, and true to the text is this language of McGarvey, the believer and the reverent student of God's word! How different the language of Micklem, who, although he is at the head of a leading theological college, is an unbeliever, a scoffer, and a blasphemer, "denying our only Master and Lord, Jesus Christ" (Jude 4), and wresting the language of a parable to make his argument seem plausible and philosophical!

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CHAPTER XIII

"The Bible an Authority Only in Catholic Hands"

A brother who has been endeavoring to teach his Catholic neighbor the word of the Lord has run into a difficulty. He has found that the Catholic claims that the Bible is not the Bible until it has been "declared to be the Bible" by the Roman Church, and that the church has not so declared in reference to the Protestant Bible. Furthermore, the Bible must be "officially interpreted" before it can be understood. "The church"—meaning the priests—must interpret the Scriptures for the "layman." Of course, these claims are not new to us, as this has been the boast of the Roman Church for more than a thousand years, and it was against this arrogant assumption that the Protestants protested in the beginning of the Reformation. But the Catholic neighbors of our brother are well supplied with printed propaganda and literature of a controversial nature. Our brother has sent some of these tracts to the Gospel Advocate office, with the request that we reply to them. These have been turned over to this department for attention. One of the tracts bears the title that is used as a heading for this article. It issues from *Our Sunday Visitor Press*, and is in the form of a dialogue between a Catholic and a Protestant, and the Catholic drives the Protestant *to silence on every argument!* Of course, this is an imaginary discussion, for all the eloquence of all the orators of earth could not persuade a Catholic *to enter a real discussion with an informed Protestant.* There is an ever-standing challenge to the Catholics on this point. They will not accept. If the editor of *Our Sunday Visitor* were personally willing to engage in such a discussion, his bishop would not allow him to do it. The Catholic Church does not believe in a fair, honorable, open investigation of the points discussed in these tracts. It, however, pronounces a papal benediction upon the *supposed* debates in which the Protestant's answers are written by a Catholic. This point should be brought to the attention of our Catholic neighbors who have been distributing these pamphlets, for they, no doubt, are sincere, and they think that the Protestants are really vanquished and silenced by the Catholic arguments.

In order that our readers may see the arrogance of this Catholic disputer, and also get the full force of his arguments, we here give the first division of the dialogue *verbatim.* This brings us down to the first pathetic silence of the poor Protestant. This will fill our space for this week, and we shall have to wait till next week for our replies to the Catholic's contention. We, therefore, number each point,

and we shall reply next week *by number without repeating the argument*. This will make it necessary for our readers to keep this copy of the paper, and to have it in hand when they read the next issue. We shall not reply to the entire tract after this manner, but on the claim in reference to the Bible we believe that our readers need to be thoroughly informed. When the Bible is cleared of the slander cast upon it and is accepted as a standard, then any Protestant who knows his Bible can rout the whole Romish hierarchy.

But here is our dialogue in the exact language of the tract:

(This is still put out by *Our Sunday Visitor*). Quote—

Let us suppose an oral debate were to take place. To be logical, it would start something like this:

1. *Catholic*: Before launching into this discussion, it seems to me that we must first determine what will be the authority mutually recognized whereby we shall each endeavor to prove our claims.

2. *Protestant*: Agreed; and, it goes without saying, that this authority will be the Bible.

3. *Catholic*: But the Bible can be reliable authority only for me.

4. *Protestant*: What impertinence! Every Protestant recognizes the Bible as authority—in fact, the only authority in religious matters.

5. *Catholic*: But most inconsistently; and surely it cannot be so regarded by these judges, who are to decide the merits of our arguments in this debate.

6. *Protestant*: Why, I do not understand you; and I doubt whether the judges, or anyone else here present, understand you.

7. *Catholic*: Then I will explain: neither you nor the judges are sure that the Bible contains God's revelation, pure and unadulterated, whilst I am. If you are not sure of this, how can you appeal to it as decisive authority?

8. *Protestant*: But I am sure of it.

9. *Catholic*: I would be pleased to hear your proofs. And you surely will concede that the reliability of the Bible, as undisputed authority, must be settled before we can presume to prove anything from it.

10. *Protestant*: Why, where is there a Protestant Christian who hesitates to accept the Bible as a book containing God's revelation? And since the judges are not unbelievers, why try to prove what is accepted as a fact?

11. *Catholic*: Our audience will probably comprise some unbelievers; and even if it did not, since our arguments are to be supported by the Bible, the solidity of this foundation is the first point to prove.

12. *Protestant*: It is a recognized fact both by yourself and me, and that should be sufficient.

13. *Catholic*: It is a fact accepted solely on my church's word, which you claim may err, and, therefore, might have erred when she declared the Bible's authenticity and inspiration. Moreover, there are many in this audience, possibly some of our judges, who are not sure that the Holy Book is what we claim for it.

14. *Protestant*: Anyone familiar with the Bible must be convinced that it was written at the instigation of God.

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15. **Catholic:** Some parts of the Old Testament bear contrary earmarks. The Mohammedans say about the Koran, and the Mormons about Joe Smith's revelations, what you say about the Bible; yet you and I, and millions of others, fail to see it that way. No book or written document proves its own authenticity. A last will or other important document is accepted as genuine only when proved to be so by credible living witnesses. Moreover, none of the apostolic writings, unless it be Revelation, whose authenticity many Protestants deny, assert their own inspiration. St. Paul tells us that "all scripture divinely inspired is profitable," but he nowhere tells us what portion or books are inspired. The present Bible omits many writings which were long reputed to be inspired.

16. **Protestant:** There were such witnesses as you demand.

17. **Catholic:** Do you know this from the Bible?

18. **Protestant:** No.

19. **Catholic:** Then even your first act of faith is not based on the Bible, is not supported by the Bible; yet you say the Bible is the sole foundation of the faith which you profess. If you cannot prove the first fundamental of your creed by the Bible, how can you say that the Bible is your only rule of faith? Moreover, consistency is the first requisite which judges must require of a disputant. If the "Bible-and-Bible-only" theory and the "private-judgment" theory are the boasts of Protestants, people must needs expect that they are provable.

20. **Protestant:** I have said that we have witnesses to prove the genuineness of the Bible, but you do not admit them.

21. **Catholic:** Because that is tantamount to an admission of tradition as a "rule of faith" which you reject. However, tell me who those witnesses are.

22. **Protestant:** The early Christian writers.

23. **Catholic:** Not very early, because the New Testament writings were not gathered together and declared to be divinely inspired until the fourth century. Moreover, these witnesses were Catholics, and accepted the Scriptures as divinely inspired because their church declared them to be so. Was their church infallible then?

24. **Protestant:** I am not prepared to grant that it was.

25. **Catholic:** Then how can you hold as an infallible truth that the writings, known as the sacred Scriptures, for whose reliability you have the Catholic Church's word alone, are inspired? It is, as I foreknew, you simply take for granted, and most inconsistently (because you say you accept nothing in religion unless it is supported by the Bible), that the Bible contains God's revelation. You take more than this for granted—viz., that followers of the Catholic Church transcribed and translated the original writings without making any errors, that they never altered a line, that they preserved them until the sixteenth century in their original purity and sameness. Unless you grant all this, while believing that the Catholic Church fell into gross errors otherwise, you cannot appeal to the Scriptures, as they now exist, as divine authority.

26. **Protestant:** . . . (silent).

ANOTHER PROTESTANT SPEAKS

Dear Brother Catholic:

Last week we published the first division of your controversy with an unnamed Protestant, in which, we must admit, the Protestant made a very poor showing. He seemed

to be not only very poorly informed, but also very timid and, at times, even speechless. In this division of the discussion, which was published on this page last week, you used by actual count ten times as many words as your Protestant opponent used. So it seems that we will have to concede you a *ten-to-one* **victory** in your fictitious fight with that imaginary Protestant.

But, Brother Catholic, since you were the winner in that fight, you will naturally expect to be challenged by others. A champion always has to defend his title, you know. We would not put ourself up as a representative of the Protestants in a fight with such a formidable foe—in fact, we never entered any polemical battle without being first selected by our brethren and asked to uphold our side of the question; but even now we are writing to you at the request of the editor of this paper and others, and we are sure that if you do not like what is said in reply to your arguments on this page, we can arrange to divide time in an oral debate, or space in a written debate with an opponent who will not be merely self-appointed, and we shall have a fair, honorable, and earnest investigation of this issue. Let us not "suppose an oral debate" between two shadow disputants, but let us have a *real debate* between two living, visible, audible contenders who have both hearts and habitations. What do you say, Brother Catholic? Is your "infallible church" afraid to have its claims tested in a fair, sincere study, but willing to deceive its members as to the strength of those claims by pretending to rout its Protestant opponents in sham battles?

While we wait for you to answer that question, Brother Catholic, we shall examine, in a brotherly manner, some of the points that we published from you last week and see if we can convince you that the Protestants have something to say on these points. Do you have a copy of last week's paper before you? Very well; we shall proceed.

You first say that in the debate there must be some "authority mutually recognized whereby we shall each endeavor to prove our claims." To this the Protestant agreed, and suggested that the Bible be that authority. Whereupon you ostensibly agreed to accept the Bible as authority, but in reality you refused this outright and made the church—the Roman Catholic Church—the authority. The Bible, you say, is accepted as inspired and authentic only because the church has *declared* it to be so. And you refused to let the Protestant offer any proof that the Bible is inspired and authentic.

Is not your *logic* a *little* lame here? You reject that which the Protestant suggests as a "*mutual*" authority and immediately set up in an arbitrary way that which you alone

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recognize as authority, and thus propose to prove your claims by this authority, when, in fact, this itself is the most colossal claim that you make and the one we challenge with the greatest emphasis. Thus you attempt to prove your minor claims by your major claim. It is as if you tried to prove a little falsehood true by telling a bigger one. *We deny that your church is infallible, and that it has any authority to declare anything in reference to the Bible, or anything else that pertains to salvation.* We challenge you to prove that our Lord ever delegated any such authority to his church, or that he has any vicegerent or vicar on earth. When you undertake to meet this challenge, as you do in this sham debate, what do you appeal to as authority, Brother Catholic? Why, you immediately have recourse to the Bible, and you cite Matt. 16: 13-19; 18: 15-21; John 20: 23. So you reason in a circle. You prove your church authentic by the Bible, and you prove the Bible authentic by your church! If an unbeliever denies the authority and credibility of the Bible, you prove it by the *decree* of your church. Then if he denies the authority of your church, you prove it by the Bible!

It is not surprising that your church can make you believe whatever she pleases to tell you, for you *start with the assumption* that she is infallible. Then she decrees and declares that the *Bible is inspired*. Next she *decrees* the language in which the Bible must be read, if read at all—the Latin. Then if the Bible must be translated into English, she authorizes or *decrees* the translation that you must read—a translation made from the "decreed" Latin version, not from the original Greek in which the inspired men wrote. Then if in reading this *decreed* version you come upon some teaching that contradicts the claims of your church, you are taught to come to your church for instruction, whereupon your church *decrees* that the Scriptures do not *mean* what they say, and that you have no right to try to understand the Scriptures for yourself, but that you must come to the church for an "*official interpretation*"!

So you see. Brother Catholic, your church has shut off every way of escape from you and made you her helpless, irresponsible subject. The only thing you can do, dear Brother Catholic, is to protest against the assumptions of your church, and then your church will excommunicate you and you will be like the rest of us—an anathematized Protestant.

But there is another fallacy in your reasoning on your first point that we must bring to your attention, Brother Catholic. You say that we cannot claim to rest our faith on the testimony of the Scriptures and then prove the reliability

of the Scriptures by recourse to other sources, such as history, the writings of uninspired men, both the friends and the enemies of the Bible. In order that you may see your error here, take this illustration: Mr. A is charged with murder, and is being tried in the courts for this crime. The state has in Mr. B an eyewitness of the crime. B testifies on oath *that he saw A* shoot and kill X. If the jury believes B's testimony, it cannot do otherwise than convict A. But to establish the fact that B is worthy of full credence, the state introduces as character witnesses C, D, E, and F. These witnesses—C, D, E, and F—know nothing at all about the crime—the very point on which B is testifying—but they show that B is a truthful man; and when that is established, his testimony concerning the crime must be believed.

Do you see the point? Our faith in God, Christ, the Holy Spirit, heaven, eternal life, and all that pertains to the service of God, is based upon the testimony of the Scriptures; but our faith in the reliability of the Scriptures is based upon the testimony of many witnesses, and upon evidence of every nature in which evidence is ever allowed in any trial. We can prove that we have the Bible as it was written by inspired men, and our arguments will not be in a class with the monstrous absurdities adduced in favor of the Koran or the Book of Mormons. Do you want to try this statement, Brother Catholic?

You state (No. 15) that an "important document is accepted as genuine only when proved to be so by credible living witnesses." What an assertion! What living witnesses do the Catholics have by whom to prove the credibility of the Bible? Have you been made to believe that some of your priests who are now living were living when Christ was here and when Peter and Paul lived? We Protestants have just as many living witnesses as you have. But you claim that your pope is a successor of Peter, and as such has received knowledge from person to person of Christ, and that he is also infallible in his utterances concerning the Bible. But you must not forget that this is the claim we deny most positively and challenge you to prove it. By what authority will you prove this?

Shall we set you down as "silent," Brother Catholic?

Next week we shall show you that we did not and do not get our Bible through your church. Wait with us.

BROTHER CATHOLIC FURTHER ADDRESSED

Dear Brother Catholic:

While we are still waiting for you to tell us what you intend to do about a fair discussion of the questions which you raised in your hypothetical debate, we shall continue to

examine some of the things you said in vanquishing your opponent. Of course you have kept your copy of the *Gospel Advocate*, and you will now please read your speech No. 15. You say there that "none of the apostolic writings assert their own inspiration," and you, therefore, conclude that they were not inspired until your church *declared* them to be inspired!

This shows that you are not well acquainted with the apostolic writings, Brother Catholic. They all assert their own inspiration and recognize each other's writings as inspired. Why did Peter and Paul announce themselves as apostles of the Lord Jesus Christ in the beginning of their Epistles if they did not expect their writings to be recognized as authoritative? John said that he wrote that we might believe (John 20: 31), and he further asserted that what he had written was true (John 21: 24). He said he announced in his Epistles what he had received from God and what also he had seen and heard. (1 John 1: 1-5.) Paul called upon all to "acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14: 37.) Peter told us that he had made known unto us that of which he was an eyewitness. (2 Pet. 1: 16, 17.) Peter also spoke of Paul as writing according to the "wisdom given unto him," and said that some wrested Paul's writings as they do also the "other scriptures." Paul's writings are thus called "scriptures" by Peter. (2 Pet. 3: 15-17.) Is not Peter's declaration as authoritative as the *declaration* of 3'our pretended successor of Peter, Brother Catholic? And then you misquoted Paul. That apostle said that "*all scripture is given by inspiration*" (A. V.), or that "every scripture is given by inspiration" (R. V., margin). (2 Tim. 3: 16.)

These are only a few suggestions of what could be cited to show you that the writers of the New Testament announced their inspiration.

But, Brother Catholic, you "do err, not knowing the Scriptures," more grievously than ever when you say (No. 23): "The New Testament writings were not gathered together and declared to be divinely inspired until the fourth century." You are just astoundingly ignorant of the history of the Bible, Brother Catholic. The statement just quoted, and your often-repeated statement that we got the Bible only through the medium of your church, is at sad variance with the facts, which we shall now show you, if you will give candid attention to what we tell you. You say the writings were not "declared to be divinely inspired" until the fourth century! The writings were all made in the first century, and all the apostles except John sealed their testimony by their martyrdom before that century closed; but

you think these writings were uninspired and nonauthoritative for about three hundred years, and then your church *declared* them to be divinely inspired! Even you ought to be ashamed of that statement, Brother Catholic. We have already shown you that these writers asserted their own inspiration. But you say these writings were not compiled until the fourth century. Why, Brother Catholic, it is an undisputed fact that these writings were not only gathered together, but were translated from the Greek into the Syriac and the Coptic in the *second century*, and before the third century closed there were many translations into the Latin language. We have today hundreds of Greek manuscript copies of the New Testament in the great libraries of earth. Some of these were made before the fourth century. The three oldest manuscripts now known are: (1) The *Vatican manuscript*, which is held by your church, but which is accessible to Protestants, and which Protestant scholars consult in their study and in making their translations, but which your scholars do not use because of your foolish idea that your Vulgate or Latin version has been *declared* to be perfect, infallible, and, therefore, not susceptible to, or possible of, improvement. This Vatican manuscript is not quite complete. (2) The *Sinaitic manuscript*, which is complete—the entire New Testament—and which is not and never was in the hands of your church. This manuscript is written in beautiful Greek, on the skins of a hundred antelopes, and it was made before the fourth century. The whole New Testament is there, and you said these writings were not gathered together until the fourth century. You also said we got our Bible through your church, but here is the oldest complete manuscript on earth, and your church never had it! A Protestant scholar, Dr. Tischendorf, found this manuscript and gave the world the benefit of it, and our Revised Version is made from it; but your scholars cannot avail themselves of this wonderful Greek text, because your church will not allow them to go behind its *declared* perfect version—the Latin Vulgate, and the English translation made from this old Latin version, known as the Rheims-Douay translation. (3) The *Alexandrian manuscript*, which belongs to a Protestant church and is in the great British Museum at London, accessible to all scholars, your scholars included, but their church will not allow them to use it. Your church never held this manuscript. So you see we get our Bible entirely independent of your church, and we have Greek manuscript copies, and Syriac, Coptic, and Latin translations that were made before the fourth century. It was the Vulgate that was made in the fourth century.

Here are the facts about that version and that *declared* compilation: In the fourth century there were so many Latin versions of the Scriptures in circulation, these translations having been made by any individual scholar who chose to undertake the task, and they differed so widely in their readings that Damasus, Bishop of Rome (your church. Brother Catholic, catalogues Damasus as a pope, one in the line of succession back to Peter, but there was no pope of Rome until the year 606, when Boniface III induced the emperor, Phocas, who had murdered Maurice, his predecessor, to take from John the Faster of Constantinople the title of *Universal Bishop of the Church* and confer it upon him. When John assumed this title, Gregory the Great, whom your church lists as a pope, and also as a saint, denounced the assumption as diabolical, and the one who wore that title as antichrist. Yet, all your popes from Boniface down have worn it!), commissioned a monk of Dalmatia, named Eusebius Hieronymus, but better known to us as Jerome, and in your church as Saint Jerome, to revise the old Latin versions. Jerome was a man who had traveled widely and studied deeply, and was the best scholar of his day. During Jerome's long and tedious labor in searching for manuscripts and in comparing Latin translations and other versions, he found a Greek Bible that had belonged to Origen in the second century. (Yet you said the books of the Bible had not been gathered together until the fourth century.) Jerome recognized only the thirty-nine books of the Old Testament which the Protestant Bible now contains, and which were recognized by the Jews of Palestine, including our Lord and his apostles. Jerome was the first man to apply the word "Apocrypha" to those books which your church has added to the Old Testament. When Jerome had finished his translation, which has ever since been called the Vulgate, it was accepted by the bishops assembled in the Council of Carthage and *declared* to be the *authentic Bible* and infallible as to translation even. But the African bishops, led by Augustine—Saint Augustine in your church—opposed Jerome on the "Apocrypha"; hence, the council voted to include those books in your Bible—your Bible now by this council *declared* to be inspired and authentic. Thus the council at once voted that Jerome was infallibly guided in his translation and could not make a mistake, and that he did at the same time make a mistake in the rejection of certain books! Hence, you have some Old Testament books included in your Bible and *declared* to be inspired which are manifestly not inspired, and which you yourself say (No. 15) do not bear the "earmarks" of inspiration!

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But we shall tell you more about your Bible with its apocryphal books in our next letter.

Are you still silent, Brother Catholic?

ANOTHER LETTER TO BROTHER CATHOLIC

Dear Brother Catholic:

In my last letter I showed you that your church has *declared* some books—the Apocrypha—to be inspired which your own scholars say are not inspired. Your New Testament contains not only the same number of books, but exactly the same books that compose the Protestant New Testament. So the books in dispute are Old Testament books. This is fortunate, since we have the example of Christ and the apostles to follow in our decision. There are in the New Testament about two hundred sixty-three direct quotations from, and about three hundred seventy allusions to, passages in the Old Testament; yet among all of these there is not a single reference, either by Christ or by any inspired man, to the apocryphal writings. They have not the remotest recognition from any New Testament writer. Furthermore, we know that the Jews, from the time that the Septuagint translation was made—277 B.C.—until long after the days of Christ, recognized only the *thirty-nine books* which our Old Testament now contains, although they were so grouped as to be *twenty-two* in number. They made the number work out this way to correspond with the number of letters in the Hebrew alphabet. In order to do this they grouped all the minor prophets—twelve books—and counted them as one book. They counted the two books of Samuel as one book, and did likewise with Kings and Chronicles. But how would they ever have managed to get the fourteen extra books which your church has *declared* to belong to the Old Testament into their canon of *twenty-two books*? Your Old Testament has more than fifty books. Josephus, who was born in the year A.D. 37, and was, therefore, a contemporary of the apostles, wrote in his book, "Against Apion," Book 1, Section 8, as follows:

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine; and of them, five belong to Moses, which contain his law and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very par-

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ticularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them.

Then, to add to this testimony from Josephus, we quote from Cyril, of Jerusalem, who was born about A.D. 315, and whom your church has catalogued as *Saint Cyril*. He said: "Read the divine Scriptures—namely, the twenty-two books of the Old Testament which the seventy-two interpreters translated" (i.e., the Septuagint translation). This clearly shows that even at that date the apocryphal books were not included in the Septuagint translation of the Old Testament. So you see, Brother Catholic, that neither the Jews nor Christ and his apostles nor any of the early Christians ever recognized these apocryphal books which your church now recognizes. What your church recognizes and *declares* on any question depends upon the caprice or whims of the men who control your church at the time, and not upon *facts* or *truth* or *Scripture*.

This point is further illustrated, and your statement to the effect that your church has been divinely protected from error in giving you your Bible is completely refuted, by the contradictory *infallible* (?) *declarations* made by your popes in reference to your infallible (?) translations. In the sixteenth century there was much controversy among your church officials about what version was to be the "authentic" version among Catholics, for many editions of the Latin Bible were being put out. In the year 1585 a man who was interested in Bible revision became pope as Sixtus V. He soon published a fine edition of the Greek Bible; then one of the Old Latin, a mosaic of quotations from the early Latin writers; and in 1590 completed his work by a three-volume edition of the common Latin version, printed from early copies carefully corrected by quotations. He prefaced it by a bull, approving it by his apostolic authority transmitted from the Lord, and announcing that this was to be used "as true, legitimate, authentic, and undoubted in all public and private debates, readings, preachings, and explanations; and that anyone who ventured to change it without papal authority would incur the wrath of God Almighty and of the blessed apostles, Peter and Paul." He reserved copyright for ten years, and ordered that after that period all further editions should be conformed to it, all existing copies—even missiles and breviaries—should be corrected by it and should be officially certified by inquisitor

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or bishop. He forbade any marginal notes, whether of various readings or explanation.

This might seem final; but Sixtus died that year, leaving behind the revisers whose work he had personally corrected, including the famous Jesuit cardinal, Bellarmine, whom he had offended by the suppression of one of his books. The next pope died in ten days. His successor was induced to *disown this legitimate and authorized version*. And though he, too, died soon, and the next within a few months, Bellarmine was appointed to buy up this official edition and issue another. Clement VIII appointed Cardinal Allen, of Oxford, and Douay, together with an Italian prelate, to revise the text of his predecessor. Allen had studied the principles of textual criticism, as is shown in the preface to the Rheims Testament. Instead of relying chiefly on early quotations, he referred to the original languages. This resulted in *more than three thousand alterations from the text of Sixtus—whole passages being omitted or introduced, and the verses being divided differently*. Bellarmine, however, saved appearances by saying in the preface that Sixtus himself had intended to do this, owing to the misprints and other errors. This second edition had a new bull by Clement, which specified among other things that, as before, no word of the text might be altered, that no various readings might be registered in the margin, and that all copies were to be conformed to it.

So you see, Brother Catholic, one of your popes declares a version to be "*authentic* and undoubted," and pronounces a curse upon anyone who makes any change in it, and then another pope comes along and corrects his errors and puts out another *infallible* (?) version!

What do you say to this, Brother Catholic? Oh, you are still silent! Well, I am going to write you one more letter, anyway, and next week we will study that *private-interpretation* idea at which you scoff.

LETTER TO BROTHER CATHOLIC

Dear Brother Catholic:

In your controversy with Protestant you insist that the Bible speaks plainly against what you call the "private-judgment" theory. By "private-judgment" theory you refer to our claim that every man has the right to read and to understand the Scriptures for himself. You and your church deny the people this right and privilege. In fact, you deny that the people have the ability to understand the Scriptures. You claim that the Scriptures must be *officially interpreted* for the people. You think that while the Bible is a *revela-*

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tion from God, it yet does not *reveal* anything except to those who are inspired, or given divine power to understand it. Why was the Bible given at all? Would it not be just as easy to give the message by inspiration each time a message is due as it is to inspire some man to find and ferret out a message from an unintelligible book which was written long ago? Your priests adopted this theory, Brother Catholic, to deprive you of your liberty and to keep you under their power. You cannot learn the will of God except through them, according to your theory, and they can tell you anything that they choose to tell you, as they have always done.

But you think that the New Testament itself speaks against the "private-judgment" idea and you cite 2 Pet. 1: 19-21. Why did you cite this reference, Brother Catholic, unless you expected us to read it and understand it? Can we understand this passage, or will we have to get your church officials to tell us what it means? If we cannot understand it, why did you cite it? If we can understand it, then our claim of ability to read and understand the Scriptures is established, and your assumption of "authority to interpret" is false. Do you see your absurd predicament, Brother Catholic, in asking us to read and understand from a book, which we cannot understand, that we should never attempt to read and understand this book? Or do you think we can understand this passage to tell us that we cannot understand this passage? The trouble with you, Brother Catholic, is that you have listened to "authority" so long you have become incapable of correct thinking.

The passage you cite refutes your claim absolutely. It does not say that the prophecies of Scripture cannot be privately or individually *understood*. It says that they are not "*privately interpreted*," and that is exactly what your church officials claim to do. *They claim the special and private power and right to interpret the Scriptures for the whole world!* They say the Scriptures are not for public understanding and use, but that they must be *privately interpreted* by themselves, the priests, as special agents!

If we understand the word "interpret" in the sense in which you use it—to explain or understand—this passage ruins your claim forever. Or if we give the word its true meaning here—its contextual meaning—it ruins you, world without end. You used the passage to teach something that it does not teach at all. It has no reference at all to those who read the Scriptures, but refers clearly to those who *wrote the Scriptures*. You quote the passage thus: "'No prophecy of Scripture is made by private interpretation.'" That is a good rendering of the text, for it refers to the way

the Scriptures *came* or were *made*. Another good rendering is: "No prophecy of Scripture is of the prophet's own invention. For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit."

The Greek word *epiluisis*, which is here translated *interpret*, means primarily to loose, untie, release. No prophecy of Scripture was, therefore, ever released, loosed, or given out by the prophets' own promptings or inventions, but those prophets were carried along by the Holy Spirit.

But just let us take the whole passage as it reads in the King James Version, and it ruins your claim. Peter tells us that we *do well to take heed unto* the prophecy of Scripture "*as unto a light that shineth in a dark place.*" But you say that the common people should not attempt *to give heed* to the Scriptures, as they could not understand them, and would have to appeal to special, private agents to interpret them, for the Scriptures are not "a light that shineth in a dark place," but a dark cloud and a lowering fog that confuseth in any place! There is a great difference in what the apostle Peter said and in what your church says, you see.

You are all wrong, Brother Catholic. The Scriptures were written for all the people and not for a few presumptuous officials. We are admonished to (1) read (1 Tim. 4: 13); (2) to study (2 Tim. 2: 15); (3) "let the word of Christ dwell in you richly" (Col. 3: 16); (4) to "desire the sincere milk of the word" (1 Pet. 2: 2). The Scriptures were written for our *learning* (Rom. 15: 4), for our *admonition* (1 Cor. 10: 11), and as a standard for us to measure religious claims by (1 Cor. 14: 37).

Paul was afraid that some of the leaders at Thessalonica might arrogate to themselves such authority as your priests claim, and appoint themselves to read Paul's Epistle and to tell the brethren what he said and what it meant, and he, therefore, strictly charged them in the sight of the Lord that his Epistle be read to all the holy brethren. (1 Thess. 5: 27.)

Diotrephes got some small amount of the spirit which dwells in your hierarchy in him, and he would not let the church—this means the people, for it says he loved the pre-eminence among *them*—see the letter which the apostle John wrote. (3 John 9.) He *forbade* the brethren even to receive those who brought the letter. Yes, indeed, he assumed the power of interdiction, and also issued the bull of excommunication. He was a miniature pope as surely as you live. But, Brother Catholic, do you like his reputation in the Scriptures? Do you think the beloved apostle John endorsed him? Did he approve this impudent assump-

tion of power? You know he did not, but that he condemned Diotrephes. Then, what do you think John would have said of your pope, if there had been any such pope, in John's day?

Are you still silent, Brother Catholic?

You were so vocal and so valiant in your fight with Brother Protestant that your silence now surprises us, Brother Catholic. Can you speak up just once and let us know that you are not suffering from loss of speech? Your taciturnity is becoming touching, Brother Catholic, and we are afraid the sympathy of the people will turn to you. We will, therefore, hold up a while and wait for an answer from you.

BROTHER CATHOLIC SPEAKS

Some months ago we had something to say in this department in reply to some controversial tracts that are being distributed by the Catholics. We called upon these Catholic controversialists to come to the defense of their claims, and offered to give them space for a fair discussion. Of course, this call and offer had in mind the authors of the tracts that we were reviewing or any other *official* representative of that church. The tracts were official publications, put out with papal benedictions. So far no recognition whatever has been given our offer by these officials. They are as *silent* as the tomb of Moses so far as our strictures were concerned, but they still carry on their one-sided controversies through the press, by radio, and by private and public teaching.

Below we have the effort of a private individual, a layman among the Catholics, to defend their claims. He shows courage and sincerity, and we naturally wonder why a man like this brother would not be disappointed that his priests or bishops will not meet a fair offer to study—investigate—examine their claims. We here give in full all that this Catholic brother says in reference to the *Gospel Advocate*, and then offer a few remarks that, we trust, will be helpful to him and to others. Read his replies first, as follows:

1. I have read the *Gospel Advocate*, and am far from being silent at the so-called revelations of the finding of new copies of the Bible or New Testament. On the contrary, a dozen answers come to my mind. I am not a master at interpreting the Bible, but no matter how many new copies are found, they would not change the situation. No copy can contain every word Christ uttered while he was preaching; and although the four evangelists did their best, they certainly missed part of it, which may have come to us through the preaching of the apostles and early Christians. That is why I say with the Catholic Church: "The Bible without tradition is not an authority." But let us take your way of reasoning: Christ took three years to instruct his apostles for the job he had ready for them—to teach the

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world and preach his gospel. After his death, the apostles scattered and started preaching; and when they died, the power that had been given them by the Master died also. (Page 1114.) What became, then, of Christ's promise, "I am with you until the end of time?"

2. Criticizing the Catholic Church, you claim the priests, or bishops, or the pope falsified the Bible, and they have been preaching the wrong things ever since. You must admit that with leaders full of malice and the wrong kind of Bible, the Catholic Church has accomplished wonderful things in civilization, conversions to Christ, etc., producing great leaders and holding millions of members all over the world.

3. Why should the pope and the bishops do a thing like that at a time when the name of Christian meant persecution and death? Mistakes have been made, and even some of the popes have led a bad life; but does a bad president make a bad United States, or does it annul the Constitution?

In the matter of private interpretation of the Bible, how can you expect anyone to do so correctly when leaders of your denomination and others cannot agree to the teaching of the New Testament in regard to the use of instrumental music in church service? Is it not a fact that the private interpretation of the Scriptures and the absence of church authority are the cause of the continuous division of the Christian denominations? The Catholic Church rules in all cases where the meaning is not clear, and we Catholics like it, and we hear much less about those rulings inside the flock than you seem to imagine. During my more than forty years in the Catholic Church here and in Europe, I have known hundreds of priests, and I have been able to judge their life and their teachings and their sincerity, devotion to Christ, and abnegation in the service of the Lord, and it would take you more than forty years to prove your contention that they are false preachers.

EDWARD GOFFAUX.

11 Park Avenue, Charleston, West Virginia.

REMARKS

1. Brother Catholic, you insist that no New Testament can contain "every word that Christ uttered," and although the *inspired* evangelists did their best, "they certainly missed part of it"; and, therefore, we must have tradition in order to have authority! You think, no doubt, that *tradition* will supply "*every word that Christ uttered while he was preaching!*" Do you not see that this is absurd, since one of the evangelists, in "doing his best," tells us that if all the things which Jesus did were "written every one, I suppose that even the world itself could not contain the books that should be written"? (John 21: 25.)

Do you not see also that this claim about *tradition* clearly shows that your "authority"—therefore, your church—rests upon tradition and not upon the Bible alone?

But now, as to the evangelists failing to record some things that Christ *taught* which are essential for us to know, you "do err, not knowing the scriptures, nor the power of God." This is not a question of interpreting the Scriptures,

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Brother Catholic; it is a question of *believing what our Lord said*. He charged and commissioned his apostles to teach "all things whatsoever I have commanded you." (Matt. 28: 18-20.) Did they do this, or did they just do their best and fail, Brother Catholic? And the Lord promised that the Holy Spirit would "bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) You had never read that promise, had you, Brother Catholic? If you had, you surely would have been ashamed to say that these writers who were thus guided by the Holy Spirit forgot some of the things Christ "uttered while he was preaching," and that we will have to learn these from uninspired tradition! You did not know that the Holy Spirit was to teach "all things" to these writers and to guide them "into all the truth," either, did you, Brother Catholic? That is just what our Lord promised. (John 14: 26; 16: 13.)

The Lord's promise to be with us always, even to the end of the world, is true. He is still with us. But we are not confirming the things he spoke, for we did not hear him. *Those who heard him "confirmed unto us" the great salvation, and God bore them witness with signs, etc.* (Heb. 2: 1-4.) We did not hear, we cannot as they did confirm the word, and, therefore, do not need the signs. What we must do is to "contend earnestly for the faith which was once for all delivered unto the saints"—viz., *those who heard him, etc.* (Jude 3.) "These are *written*, that ye might believe" (John 20: 31), Brother Catholic.

2. You think that the pope, bishops, and priests are all charged with being full of malice, etc. No, we do not make that charge, the Gospel *Advocate* does not. We think they sincerely believe what they are taught, because they never think of questioning the "authority" that taught these things. You admit that there have been some bad men among these officials. Yes, and these bad men, with political purposes and selfish interests to serve, are the ones who arrogated to themselves such authority and built up the ecclesiastical machine that we know as the Roman Catholic Church. Many sincere men have taken this authority from their predecessors, believing that it came from the Lord. There is the pity of it, Brother Catholic.

You think your church has produced great leaders and done great good. We may grant that, but it could not prove that you are right in your religious claims. The Jews have done the same. Are they right in rejecting Christ? The Protestants have done greater things for civilization than the Roman Church has ever done. Will you allow that to prove our claims? Your argument is exceedingly disingenuous, Brother Catholic.

3. The time of persecution had long passed before we ever had any pope or bishops (like yours) on earth, Brother Catholic. They came after the religio-political machine was built. The next persecution came when your church began putting men to death for daring to read and believe the Holy Scriptures.

Your point about men failing to understand what God's word teaches on instrumental music, etc., is a transparent fallacy so far as overthrowing our claim is concerned, but it does convict Protestants of a serious inconsistency. The trouble does not come about by our inability to understand what the New Testament says, and we all know what the New Testament churches practiced. There is no room for dispute there. The trouble is that some Protestants, like you, Brother Catholic, think that while the inspired writers did the best they could, they left out some things they should have told us! Some Protestants will not abide within and submit to the authority of the Holy Scriptures as willingly, as loyally, and as implicitly as you do the authority of your "church." They want to do as they please, and they want to go back to tradition and to the practices that came from your pope and not from Christ and the apostles. You should taunt them with that, Brother Catholic, till you make them hang their heads in shame.

But the "firm foundation of God standeth," and "all scripture is given by inspiration" and furnishes us "unto every good work" (2 Tim. 2: 19; 3: 16, 17), whether we can convince you in forty years or not. Do not judge yourself unworthy of eternal life, Brother Catholic. (Acts 13: 46.)

CHAPTER XIV

The Lord's Supper

LET A MAN EXAMINE HIMSELF

The following letter presents a question which gives us an opportunity to study a much-abused passage of Scripture. The letter speaks for itself:

Dawson, Texas, December 18, 1931.—My dear Brother Brewer: I want you to know that when you say a thing, I stop and consider; and in your comment on the Lord's Supper in this week's *Gospel Advocate*, I heartily concur with what you said.

But you further said, in part, in the communion we are commanded to "refuse to eat with an ungodly person." (1 Cor. 5: 11.) Now, if I eat (this eating, whatever it is) with such a one knowingly, I disobey God, and therefore sin.

Suppose a brother that is known to be ungodly partakes before the emblems are passed to me, what am I to do? If I eat, I sin; and if I eat not, I fail to commune with the body and blood of Christ. (1 Cor. 10: 16.)

If the eating in both 1 Cor. 5 and 1 Cor. 11 is the same (Lord's Supper), how can I obey both? In 5: 11 I am not to eat with him, and in 11: 28 I am to let him examine (prove) himself, and so let him eat.

Will you please help me out of this difficulty? If chapter 5, verse 11, refers to a common meal, as is taught in "Queries and Answers," by Lipscomb and Sewell, page 193, I can understand; but as you seem to think it refers to the Lord's Supper, I am puzzled.

We are well and busy. We are to have a meeting here during the holidays. I fear for the work at Jonesboro; but we could not do any good just now, so we came on here. Fisher Street congregation in Jonesboro is moving onward.

Brotherly,

H. D. JEFFCOAT.

In meeting this brother's difficulty we shall give some attention to both the passages involved—1 Cor. 5: 11 and 11: 28.

1. "No, Not to Eat." In 1 Cor. 5: 11, Paul says: "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." Our brother says that Brethren Lipscomb and Sewell said that this passage refers to eating a common meal with the kind of "brother" Paul describes and that I made it refer to the Lord's Supper. I cited this passage to show that we are not to have fellowship with, or to commune with, a so-called "brother" who is guilty of the sins Paul names. At no place do we manifest our fellowship for one another more than in the Lord's Supper, which is the communion or the joint participation in the Lord's body and blood. (1 Cor. 10: 16, 17.) To say that the language of this text does not include the Lord's Supper would be to

ignore the teaching of the whole chapter—the *one point of the chapter*. A man at Corinth—a brother—had been guilty of fornication. The apostle in this chapter very emphatically commands the brethren to deliver this man to Satan, to "purge out the old leaven," and closes the chapter, after his vigorous statement that with such a one they should not even eat, with the charge, "Put away the wicked man from among yourselves." Can anyone suppose that after this man had been "purged out," "put away" from among disciples and delivered to Satan, with such a complete and stern decision that the disciples would not even eat a common meal with him, they would still eat the Lord's Supper with him? Would a common meal show more friendship, equality, and fellowship than the Lord's Supper? If not, then, if the passage forbids the eating of a common meal with such a person, it certainly does forbid our allowing such a one to partake of the Lord's Supper with our sanction and fellowship. The passage does refer to a common meal, but the whole context shows that such a man is to be put out of Christian fellowship, and of course this would debar him from the Lord's Supper. There is no conflict at all between this and the twenty-eighth verse of the eleventh chapter when that verse is properly understood. That verse now demands our attention.

2. "*Let a Man Examine Himself.*" This passage has been greatly abused. It has often been quoted in such a way and at such a time as to make the hearers understand it to teach that the question of whether or not a man is to commune with the saints, be a joint participant with them in the worship of God and in the privileges of a child of God, is left entirely with the individual; that the saints have no right and can claim no authority to say to any man that he is not a child of God or that his life is such that he has no "part nor lot in this matter" of eating the Lord's Supper. To make the passage mean this is to make it contradict what is taught in the fifth chapter and at all other places where discipline is commanded. It would relieve every Christian of all responsibility for his brother's conduct and make every man's manner of life "nobody's business." *I t i s h i s o w n affair; let him examine himself, and let others keep hands off.* Every passage that teaches us to "admonish the disorderly" (1 Thess. 5: 14), to pray for those whom we "see sin" (1 John 5: 15), to "restore" those who are overtaken in a trespass (Gal. 6: 1), to convert a brother "from the error of his way" (James 5: 20), and to watch concerning the souls (Heb. 13: 17) of our brethren, refutes this interpretation of 1 Cor. 11: 28. These passages certainly teach that we are to "examine"

one another, and the verse we are studying must not be made to contradict them.

Again, the passage is abused when it is quoted to make those who have never obeyed the gospel think that we do not know whether or not they are Christians, and that if they consider themselves as Christians they should join with us in eating the sacred supper.

We have often heard a brother come to the Lord's table with the remarks (when any "talk" was inappropriate and his remarks especially inconsistent and detracting) that "we neither invite nor debar anybody from this table. The question of partaking of these emblems is left with the individual. The communion is so 'open' that we exclude no one, and so 'close' that we invite no one. Paul says, 'Let a man examine *himself*, and so let him eat'; and that is *our doctrine*. We do not presume to say who is a child of God and who is not a child of God." And so on *ad nauseam*. When, perhaps, just preceding this talk, the preacher had shown from the Scriptures that no one is a child of God who has not obeyed the gospel; that in obeying the gospel one must, in true faith and genuine repentance, be baptized into Christ, buried with him by baptism into death, and raised with him unto a newness of life; and had driven home the point that one who has not thus obeyed the gospel is not in Christ, is not a child of God, has no right to the privileges of God's children and no reason to hope for salvation. Thus the preacher "presumed" to show a good many of the audience that they were not God's children, but the brother reassured them in his "table talk." We do not hear things like this so often now, but we used to hear them often in the days when brethren did not have any better judgment or taste or respect for the Lord's Supper than to use it to compliment some visiting brother who had a propensity to talk by asking him to "wait on the table." We used to have even in the home congregation, often, that kind of "vain talker," who would use the Lord's table to get himself before the public and display his eloquence, his knowledge of the Scriptures, and his power in argumentation.

The passage we are studying has been used by those who favor "open membership" among the "digressives." They argue that we have no right to demand baptism before we extend fellowship to any person, and gravely quote: "Let a man examine himself, and so let him eat." Their use of the passage is the same use that some of us have been making of it all through the years. But it is a gross perversion.

3. *The Passage Examined.* By putting the emphasis where it belongs in reading this verse we will see its mean-

ing. We usually read it, "Let a man examine *himself*," putting heavy emphasis upon "himself," which means that this is an individual matter and that no one has any right to think of any other than himself. But if we will read it, "Let a man *examine* himself," with proper emphasis upon the word "examine," we will get the correct idea. Instead of teaching that each disciple should disregard all others and think only of himself, the apostles teach the very reverse. Some of the brethren at Corinth were disregarding, despising, and putting *others* to shame, and Paul condemned them for this. (Verse 22.) Certainly the apostle did not mean that the Corinthians should overlook the presence in their assembly of any heathen or person who was not in the body of Christ and either directly or indirectly tell them that it would *probably* be all right for them to eat the Lord's Supper with the saints! That each one should examine *himself*, etc.! Everyone to whom Paul said, "Let a man examine himself," was a disciple, a member of the body of Christ, a part of the "church of God which is at Corinth." (1 Cor. 1: 2.)

Only a casual consideration of the context should enable anyone to see the meaning of our text. The people at Corinth had corrupted the Lord's Supper. Their manner of celebrating this supper was outrageous. There were divisions or factions among them; hence, feelings of envy and jealousy were manifest in their worshiping assembly. They showed partiality, favoritism, and a partisan spirit. They were also guilty of gormandizing and drunkenness. The apostle condemned all this and admonished them to approach the Lord's Supper in a grateful, reverent spirit; in a spirit of equality, humility, and brotherly love; to commune together, and not to be divided into groups or factions. Each one was to *examine* himself to see if these feelings were in his bosom, and see that no wrong feeling or attitude possessed him at that moment—*not to see if he was a child of God or if he had ever obeyed the gospel*. The examining had to do only with the condition of heart at the time of partaking of the emblems. It had reference only to the manner in which each disciple approached the Lord's table. Since no one can know the condition of another person's heart, of course this is a personal, individual matter. "Let a man *examine* himself." Since also it is easy for one to be deceived in one's own motives and feelings, this *examination* is necessary each time one comes to participate in this solemn service. The word "unworthily" in verses 27 and 29 clearly illustrates the point of the whole passage. It refers to the *manner* in which we eat the supper. It requires order, system, solemnity, and reverence in the manner of handling

the whole service. It has long been pointed out by my brethren that "*unworthily*" indicates the manner of partaking, and yet they did not seem to realize that this is the whole point in the admonition, "Let a man examine himself." Neither did they in many instances seem to know that in order to keep from eating "*unworthily*" they must have the service orderly, quiet, solemn, and that each one should enter into it with concentrated thoughts and humility of heart, *remembering, thinking of the Lord*. Yet if we do not engage in this service in that frame of mind, we eat and drink damnation to our souls! How fearful! It is high time for us to quit using 1 Cor. 11: 28 as a proof text against the Baptist error of close communion and learn its teaching and apply it to ourselves. It applies against Baptists—the whole passage does—but that is not why Paul wrote it. There were no Baptists in Paul's day. Paul wrote to instruct and to regulate the church of God.

Of course we cannot think of others and examine others while we are eating the Lord's Supper, but that does not mean that we may not do so at any time. "Let a man *examine* himself, and so let him eat of that bread, and drink of that cup." We are to keep the church free from ungodliness as far as possible, and then there will be no unworthy person to partake with us. If such a person is present, we do no wrong in partaking of the emblems at the same time he does, unless we do so in full knowledge and acquiescence of his sin, thus fellowshiping his sin.

"NOT FORSAKING OUR OWN ASSEMBLING TOGETHER"

Since we have recently been considering some things connected with the Lord's Supper and the assembling of the saints, it seems appropriate to discuss at this time another passage of Scripture which has been misunderstood and misused in many instances. This text is the twenty-fifth verse of the tenth chapter of Hebrews. We should notice first that verses 19-25 are all one sentence. There is not a period until we come to the close of verse 25. The whole passage is an exhortation. Three times he says "let us" in this sentence, and each time it is something special that they were admonished to do. It reads: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of

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our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." In studying this passage let us consider:

1. *Our Own Assembling.* The Revised Version, from which we have quoted the text, has the words "our own" before the word "assembling." This indicated that the assembling referred to belonged distinctly and peculiarly to the Christians. This is in contrast with the meetings or assemblings of the Jews, in which some of the Jewish Christians still participated. The Greek word (*episunagoge*) that is here used is found at only one other place in the New Testament. It is used in 2 Thess. 2: 1, and refers to the gathering together of the redeemed to meet the Lord, but in our text it refers to the regular established meeting of the saints for the purpose of worship and exhortation. This meeting the Hebrew Christians were strictly admonished not to neglect or forsake. This is the true import of the passage. But incidentally we learn from it that even though some of the early Christians kept the Sabbath and met with the Jews in the temple for prayer and worship, they did this as Jews and not as Christians. They could not honor the name of Christ in such worship. They had their own assembling, in which they did honor Christ and partake of the emblems that represent his body and blood.

2. *The Day Approaching.* It can easily be established from the New Testament record and also from church history that the apostles and all disciples in the age immediately following the days of the apostles met for worship upon the first day of the week, which they called the "Lord's day." But the day approaching referred to in our text is not the Lord's day. A close study of the meaning of the text and even of the wording of the entire passage will preclude the possibility of the conclusion that the day referred to is the Lord's day. (1) The day that was approaching gave a solemn meaning to the apostle's exhortation. It is given as an incentive for their meeting for mutual exhortations. It was a time of test and suffering and of judgment that was coming upon them, and made all the more imperative their encouraging and helping each other in the Christian life. (2) The near approach of the day should cause them to be the more insistent and fervent in their exhortations. To say that the day means the first day of the week and that the exhorta-

tion was for attendance upon the Lord's-day meeting would make the apostle mean that the disciples should exhort one another a little on Monday, a little more on Tuesday, and still a little more on Wednesday, and then on Thursday, Friday, and Saturday they should become desperate in exhorting each other to come to the assembly on the first day of the week. This would seem to show conclusively that the Lord's day is not the day here mentioned. (3) To make this refer to the Lord's day is exactly to reverse the apostle's meaning. It would make him call upon the disciples to exhort one another to meet on the Lord's day, whereas he was commanding them to meet on the Lord's day to exhort one another. The meeting was for the purpose of mutual exhortation, admonitions, and helpfulness, and they were in such need of this helpfulness that the apostle strictly admonishes them not to forsake the assembling where they would receive the needed encouragement. The whole passage stresses the fact that the Christians should "consider one another," "provoke unto love and good works," exhort "one another," and not to forsake their assembling where they had the greatest opportunity of exhorting one another. Because some of us have understood the day of this passage to mean the Lord's day, and the exhorting that we are to do to mean that we are to exhort one another to meet on the Lord's day, we have confined our exhortation to that one point. We have stressed the importance of the Lord's-day meeting and neglected to admonish each other to proper living during all the days of the week. Some weak souls have, as a result of this, concluded that the whole duty of a Christian is to meet on the Lord's day. When that is over, they think they are at liberty to give the rest of the day and all the rest of the week to serving self and seeking pleasure. Even the meetings have in some instances been formal, spiritless, and insipid. It has not been an hour of devotion, of inspirational singing, and of fervent exhortation. It has failed of the very purpose for which our text says the saints should assemble. Christians today, perhaps as much as in the days of Paul, need to consider one another, to provoke one another to love and good works, to exhort one another, and they should not now forsake "our own assembling," where such exhorting should be done.

3. To *What Day Did the Apostle Refer?* The day approaching has occasioned some difference of opinions among Bible scholars and commentators. Some scholars have thought that it refers to the final judgment day; others have concluded that it refers to the destruction of Jerusalem and the dispersion of the Jews. No scholar has ever taken the position that the day means the Lord's day, or

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the first day of the week. Doctors Clarke and Macknight understand the day to mean the day of Jerusalem's overthrow. Brethren Lipscomb and Sewell, Milligan and McGarvey, agreed with this conclusion. The following quotation from Brother Milligan on this point will make an appropriate conclusion to this article:

To what does our author here refer? To the day of judgment, say Delitzsch, Alford, Moll, and others; when Christ will come in person to raise the dead and reward every man according to his works. But this interpretation is manifestly erroneous. To me, at least, it seems perfectly obvious that the apostle refers here to a day which both he and his brethren were looking for as a day that was then very near at hand, a day that was about to come on that generation, and try the faith of many. And hence, I am constrained to think with Macknight, Scott, Stuart, and others, that the reference is most likely to the day of Jerusalem's overthrow. Christ had himself foretold the near approach of that event (Matt. 24: 34); he had also spoken of the signs of its coming and of the great calamities that would accompany it (Matt. 24: 4-41). No doubt, therefore, the Christians in Palestine were all looking forward with much anxiety to the time when this prophecy would be fulfilled. They would naturally speak of it as "*the day*": the day of trial; the day when, seeing Jerusalem encompassed with armies, they would themselves have to flee to the mountains. (Luke 21: 20-22.)

If this is not the meaning of the apostle, I would then understand him as referring simply to the day when Christ comes in his providence to call on each individual to give an account of his stewardship. In this general sense the passage may be regarded like the parable of the ten virgins (Matt. 25: 1-13), as an admonition and warning to all Christians in all ages and in all nations. But to refer it exclusively to the day when Christ will come in person to judge the world is clearly inadmissible.

**"SHOULD THE EMBLEMS OF THE LORD'S BODY AND
BLOOD BE TAKEN OUT OF THE ASSEMBLY AND
CARRIED TO THOSE WHO ARE SICK AND NOT
ABLE TO ASSEMBLE WITH THE
CONGREGATION?"**

The following article states a position that has brought about some controversy among the brethren in Arkansas and perhaps at other places. I am asked to review the article and to point out whatever fallacies I may be able to detect. I am glad to give space to the article and to offer some comment. Please read it carefully:

It is by mutual agreement that I answer this question according to my understanding and submit it to Brother G. C. Brewer for his review with the understanding that neither of us ask for a reply.

Since written laws and written covenants from God to man the Lord has had a day or a number of days out of every so many days on which he has called an assembly of his people. These days of assembling served a twofold purpose: first, as a memorial of some great epoch of God's dealing with the human race; second, as a day of public worship. All public worship has been circumscribed to day and place.

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In the old dispensation it was a geographical place on the earth—Jerusalem. (Deut. 16: 16; 12: 5, 6, 17, 18; 2 Chron. 30: 1, 17-19.) These Scriptures teach two facts: first, that the Passover was to be observed in Jerusalem during the assembly; second, none only those present, those who assembled, ate of the supper. The ninth chapter of Numbers teaches that if it were ceremonially or physically impossible for a Jew to assemble to eat the passover, he was excused until the next date—a date that the Lord set—the second month and the fourteenth day.

Can you imagine a Jew taking a piece of the Passover lamb, bitter herbs, and showbread, and going outside the city to administer this supper to some person who was sick and unable to attend the Passover? I am sure that you cannot. Because the Jews regarded this supper a very sacred and solemn affair, so much so that the fragments were burned immediately after supper. (What about those who take the emblems of the Lord's body and blood and give it out to the children after the Lord's Supper is over?)

Now, I am sure that the Passover is a type of the Lord's Supper as surely as the lamb was a type of Christ. (See 1 Cor. 5: 7.) If these two institutions are type and antitype, there should be some similarity between them. They are unlike as to the frequency of observance. The Passover is limited by the expressions "month" and "day of the month," while the Lord's Supper is limited by the expressions "week" and "day of the week," making one annually and the other weekly. But as to the assembling and eating in memory of some manifestation of God's love they are alike.

The Sabbath day with its observance in some points typifies the Lord's day, and the eating of the twelve loaves typifies the Lord's Supper in that there is a regular assembly of the priestly tribe with the eating of the showbread in that department of the tabernacle that typified the church. These twelve loaves were representative of the twelve tribes of Israel; our one loaf represents the Lord's body. The Jews—that is, the priests, assembled every Sabbath to eat of these loaves in the holy place. (Lev. 24: 1-9.) We assemble the first day of every week to eat of the one loaf and to drink of the one cup. Now, can one imagine a priest taking a part of these loaves and going out of the holy place to give some sick priest a part of them? No. I am sure that none of us thinks of any eating of these loaves except the priests who assembled and went into the holy place. There is no example or necessary inference where any Jew ever offered to observe these ordinances other than in the place and on the day named by the Lord. Shall we have less regard for the Lord's ordinances than did the Jews? Is the Lord's Supper a less sacred ordinance than the Jewish shadows?

That the Lord has one day for assembling is admitted by all who believe the Scriptures, and that day is the first day of the week. The direct command to assemble is recorded in Heb. 10: 25-28. The example to assemble is recorded in Acts 20: 7; 1 Cor. 16: 1, 2; 1 Cor. 11: 20, 33. Acts 20: 7 and 1 Cor. 11: 20, 33 expressly state an assembly and give the exact purpose of this assembly: "When ye come together therefore into *one* place." "When ye come together *to eat*, tarry one for another." "When the disciples *came together to break bread*." If this does not prove that the Lord's Supper is to be eaten in the assembly, and that the assembly should constitute all the Christians in a given vicinity, I fail to understand these passages of Scripture.

Most brethren admit that it is not necessary to carry the emblems to the sick—that the Lord does not require it; but if some brother

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requests that the emblems be brought to him, they will carry them out of the Lord's appointed place to please this brother. Now, that seems just a bit queer to me. How does it happen that this is a thing that one may or may not do and still please the Lord? There is no other act of worship or service on which we would care to take such a stand. Some people talk that way about baptism. Again I say that this does not look good for those who speak where the Bible speaks and practice nothing but that which "is written."

Why would you take the emblems out of the assembly? Does the Lord require it? No. Is there an example or necessary inference in all the Bible where such was done? No. Well, then, why do it? Just because some brother wants it done. Brethren, I say the highest authority any man has for such practice is a man's request. Now, our progressive brethren have the same kind of authority for instrumental music that you have for taking the emblems out of the assembly and going promiscuously over town delivering them to the sick. I believe that I had rather use the instrument without authority than to desecrate these emblems that have been sanctified by prayer and thanksgiving as well as by the Lord's appointment. Matt. 18: 20 will not justify the act, as Christ has given no such authority. The "in my name" will not let us use it for proof. Rom. 16: 4, 5 was the appointed place of worship. It would be begging the question and without example for the whole congregation to change the regular place of worship and go to the home of some sick brother in order to let him partake of the emblems. If it is not a sin to practice such a custom, it can be no more than a joke, so far as the worship is concerned; for God demands that all worship him in his own appointed way. When it is impossible to do the thing that the Lord commands, then he excuses us. It is only mockery to try to do the things that the Lord has commanded in a different way from the way he commanded it to be done.

Submitted in love of the truth and all the brethren.

A. H. LANNOM.

COMMENTS

1. In reasoning on the types and antitypes our brother fails to make a proper distinction. The worship in the type was to be offered at a stated place at all times. This was a specially sanctified place where the Lord's name was recorded and where he promised to meet his people. But under the new covenant there is no special spot that is set apart as a place for worship. The worship is not limited as to location or circumscribed by geographical boundaries. At any place where saints are gathered together in the name of Christ on the Lord's day any act of worship that is authorized of the Lord may be performed. The fact that there is a place agreed upon and appointed by the saints of a town, city, or community where they regularly assemble for worship does not make it impossible for them to worship at any other place in the town, city, or community. The place was not prescribed or appointed by the Lord; it was arranged by the saints themselves as a matter of convenience. Then when *convenience* requires that they or any number of them meet somewhere else, they may do so scripturally.

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2. It is true that the disciples should come together "into one place," or that they should assemble for worship, and one item of this worship is the Lord's Supper. But our brother says this assembly should include all the Christians in a given community. There is an element of truth in that reasoning, and yet there seems to be a fallacy here. If all the Christians of a "given community" must be gathered into *one* group before they can worship, then we cannot have more than one congregation in any town or city. Two or more groups worshipping at different places in the city would be unscriptural, according to that argument. And what would be the limits of a "given community"? Would city limits or county lines mark the boundaries? Perhaps we could not have more than one congregation in a county. This should enable us all to see the error in that claim.

But our brother may claim that we can have any number of congregations in a "given community," but that each church should consist of a known number of members, and that the "assembly" at each place would consist of all the "known numbers," or of all the members who are on the roster or roll at each place. Again, there is an element of truth in this claim. That would be the complete or ideal or perfect assembly at each place. But shall we wait until we have a one-hundred-per-cent attendance of the members before we can worship? I am sure our brother would give a negative answer to that question. Then how many of them would have to be together in order to worship? Suppose two or three have come together, could they eat the Lord's Supper, provided they are in the regular place of worship? Then why could not two or three meet at some other place—in a sickroom, for instance—and worship scripturally?

3. Our brother speaks of carrying the emblems "out of *the Lord's appointed*" place to please a brother. But here is the whole trouble: *The Lord has no appointed place*, as shown above. The saints appointed the place themselves. But our brother says the "assembly" is the appointed place. True, but we have seen that the assembly may consist of only two or three members of a given congregation. And if they agree to meet in a sickroom, that makes that an appointed place. If they had not appointed it, they would not have known to go there, hence to meet or assemble there.

4. Our brother contends that if we make our worship with a sick member depend upon the member's request, we are saying that it is an act of worship that we may do or not do at will. But the point is this: No act of worship that is authorized of the Lord may be changed by us or accepted or rejected by us at our pleasure, if we wish to please Je-

hovah. We must accept all when possible. But when it is impossible for us to do the thing that is commanded we are not responsible and are not condemned for failing to do that which we could not do. When a member is confined to his home or to a hospital because of illness, he cannot go to the place of assembly for worship. Then he is not expected to go to that place. But while it is impossible for him to go to the regular place of worship, it may not be impossible for him to worship acceptably where he is, if some other brethren will come and worship and commune with him. Since his physical and mental condition must determine whether this worship should be held with him or not, we should wait for his request, and we should also consult his physician. Often it would not be prudent to conduct a service in the sickroom.

This is the reason the matter is made to depend upon a man's request, and it certainly does not lay down a premise upon which a man may request some *unauthorized act* of worship. The thing done in this case is the thing commanded.

5. Having shown that Brother Lannom is in error in saying that it is never right to take the emblems to the sick, I wish now to commend much that he says, and especially the protest that he makes against prostituting the Lord's Supper to our own convenience. An earnest and thoughtful study of all that he says will do good. There can be no doubt that we have in some instances made a wrong use of the Lord's Supper. We have put an overemphasis or a *wrong* emphasis upon this sacred supper. It sounds paradoxical to say that we have made the supper too sacred, too important—that we have made it a fetish—and at the same time to say that we have secularized the supper, we have adapted it to our own convenience and carried it about with us as a heathen carries the image of an idol; but in some cases I fear we have done this very thing. How else would you describe the attitude of the man toward this institution who will disregard practically all else that the Lord teaches, and feels that he is in full fellowship with Christ if *only he partakes of the emblems*? He disregards the singing and doesn't even come to the worship until the singing is over; but if he gets there *for the supper*, he feels perfectly all right. He never obeys God in the matter of giving (he puts *something* on the plate, of course) and has no qualm of conscience on that point, but *he would not dare miss the Lord's Supper!* He disregards the Lord's day and will play golf, go to a baseball game, or go fishing, but he manages or contrives some plan by which he may *partake of the emblems* sometime during the day! *He could not*

afford to miss that! He will perhaps insist that the brethren hold over the scraps of the supper and let him partake at night! And the brethren will actually do this for him! Yet—and yet, mark it—if some brother in "waiting on the table" at the morning service should break the loaf before he gives thanks, there would be a protest from many brethren. But these same brethren think it perfectly scriptural to give thanks for the fragments at night!

I can speak for myself only. I do not desire to force anyone to conform to my idea about this Sunday-night communion, but neither do I want brethren to force me to do that which is abhorrent to my soul. I will not participate in any such a secondhand, leftover, side-line, makeshift service. If I cannot be present at the regular, appointed hour and join the saints in remembering my Lord, then my failure to be there is no sin. I am excused. If I *could* be there, but stay away for my own benefit, convenience, or pleasure, then I have made the Lord second choice and his service subordinate to my business or pleasure, and therefore any pretense at obedience would be hypocritical mockery. Please excuse me.

As to taking the emblems out. This has been overdone. We have taken the emblems and given them to a brother as a priest gives "mass" or "extreme unction" to a sick person. We should not *give the emblems* to a person, but we should *partake of them* with a brother. They even make a "pocket" communion set called a "ministerium," which the priest or "ordained minister" may use in taking "holy communion" or "mass" to the sick. I have known of some of my brethren's using that little pocket set. Why not? If we are going to take the emblems to a number of persons, of course we should prepare for it.

The Lord's Supper is a *communion*. One person cannot commune. It takes two or more to commune. Someone may say that we commune with Christ. Very true, but we also commune with each other. If not, why should we be commanded to refuse to eat with an ungodly person? (1 Cor. 5: 11.) Again, Paul says: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." (1 Cor. 10: 16, 17.)

We all partake, we jointly participate in an act, which, therefore, is a *communion* and proves us *to be one body*.

If we have the Lord's Supper with the sick, two or three or more should partake with the brother and not let the preacher, like a priest, *give to him* the supper. "Think on these things."

CHAPTER XV

The Lord's Day

The expression, "the Lord's day," occurs only one time in the Bible. (Rev. 1: 10.) There has been some controversy as to what day is here meant. We understand it to refer to the first day of the week, but the Sabbatarians insist that it refers to the Sabbath—the seventh day of the week, or Saturday. But the Sabbath had been known for more than fifteen hundred years, and it is mentioned more than sixty times in the New Testament, and many more times in the Old Testament, and yet it is never referred to as the Lord's day. Is it not strange that the inspired writers could talk so much about the Sabbath and never designate it as the Lord's day until we come to the last book in the Bible and the end of revelation? The seventh day of the week had a name—*Sabbath*. This name was always used by Bible writers after the days of Moses to designate the seventh day. They spoke of the other days by numerical designations (they had no names), as, the *first day*, the *second day*, and so on, but they always spoke of the seventh day as *the Sabbath*. Then why did John depart from this universal custom and invent a new name for the Sabbath at so late a date? Is it not evident that the term "Lord's day" was new in John's day and that it designated a day that his readers would well understand?

But the Sabbatarians tell us that the seventh day is spoken of as "the sabbath *of the Lord* [unto Jehovah, R. V.] *thy God*," therefore the Lord's day; and also called "my holy day." (Isa. 58: 13, 14.) If it is the *Lord's holy day*, of course it is the Lord's day, we are told naively. They further remind us that Christ said: "The Son of man is Lord also of the sabbath." (Mark 2: 28.) If he is Lord of that day, it is *his day*, therefore the Lord's day. To these people these passages afford conclusive proof that "Lord's day" means the Sabbath day.

Let us look at these Scriptures. The first declares that the seventh was a Sabbath unto Jehovah. The King James translation says "of the Lord," but the word for "Lord" there is not the same word that is used in Rev. 1: 10. In this New Testament passage we have the word *Kuriake*—Lord. This word occurs in only one other place—viz., 1 Cor. 11: 20. There it refers to the "Lord's supper," and we know the word "Lord" there means Christ. *Kuriakos*—the nominative form of the word—therefore designates the Lord Jesus Christ. *Kuriakon deipnon* means "*the Lord's supper*," and *Kuriake hemera* means the "Lord's day." Of course,

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since the word "Lord" here means Christ, this refers to some day connected with Christ. What day of our Lord's life would we select as worthy of being set apart by a special designation as the Lord's day? Would not the day of his resurrection, the day of his triumph, suggest itself at once as the one day that would thus be signalized? We shall see later that it was thus honored, but at this point we want the reader to think for himself just what day he would suppose worthy of this honor.

The second passage cited by the Sabbatarians (Isa. 58: 13, 14) also refers to Jehovah—to the Father and not to the Son. And it was addressed to the Jews, to whom only the seventh-day Sabbath was given. Jehovah said: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, . . . I will . . . feed thee with the heritage of Jacob *thy father*." This definitely fixes the ones addressed as the sons of Jacob. The fact that the Sabbath was Jehovah's *holy day* under the Mosaic dispensation does not prove anything for the Sabbath now. All the Jewish feasts were *holy*. They had *holy convocations often*. Mount Sinai is called the "holy mount" and the temple at Jerusalem was God's *holy house*. In fact, everything that was set apart for God's service was holy.

When the seventh-day men refer to Mark 2: 28, they always misquote it. They leave out one little word and thereby change the meaning. The word is "*also*." "The Son of man is Lord also of the sabbath." By leaving out that word "*also*," it makes it look as if Christ is Lord only of the Sabbath—the Lord of that one day. But when we read it with the word "*also*" or "*even*" in its place, we see that Christ is Lord of all days, the Sabbath included. The Sabbath *also*. This, therefore, proves nothing for the Sabbath under Christ. It proves that Christ, being Lord of the Sabbath, had the right to use it as he pleased and to abolish it when he pleased. This he did by his death on the cross. (Col. 2: 14-16.)

But in their desperate effort to show that the term "Lord's day" does not refer to the first day of the week, the Sabbatarians say that if the expression means that, John would have said "first day of the week" just as he does in the Gospel. They do not seem to see that we can turn this right back upon them. If John meant to designate the Sabbath day, why did he not say "sabbath" just as he does in his Gospel? He uses the name "sabbath" many times in his Gospel. He never spoke of it as the Lord's day. Nor did any other inspired man.

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At the time John wrote his Gospel it is probable that the first day of the week was not then being called "the Lord's day." It would not be at all inconsistent with the general introduction of the new order to say that this name was not given till some years after the disciples were worshipping on that day. It was more than ten years after Pentecost before the disciples were first called "Christians."

But to further try to carry their point, the Sabbatarians say that the Gospel by John was not written till after the Revelation was written, and if the term "Lord's day" was then in common use for the *first day* of the week, John would certainly have used it in his Gospel. We first reply, *ad hominem*, that if John invented a new name for the Sabbath at the time of the Revelation, he would certainly have made use of it in his later work.

It is by no means certain that the Gospel was written after Revelation. The date of neither is definitely known, but the consensus of opinion seems to favor A.D. 96 as the date of Revelation. We can hardly suppose that the apostle John lived and wrote very long after this. Some modern scholars say that the Gospel was written at a later date, but that is not alarming. The modernists reject the Gospel of John altogether. If John did write his Gospel after the name "Lord's day" had come into use, he was telling of things that had transpired long years ago, and it would be only natural for him to use the terms that were in use at the time of the events that he was narrating instead of at the time he was writing. If we were now writing of something that took place on the Fourth of July in some year prior to 1776, we would not speak of this as happening upon Independence Day.

That the Lord's day of Rev. 1: 10 means the first day of the week, the day Christ arose from the dead, there is almost universal agreement among scholars. The lexicons and encyclopedias and Bible dictionaries and church histories all in one voice say that the early Christians—those of the second century even—used the term "Lord's day" when referring to the first day of the week, and that John so used it in Revelation. The writers who lived in the first part of the second century were contemporary with the apostle John, and some of them were his pupils. They spoke of their day of worship as the "Lord's day"—the day of our Lord's resurrection.

There can hardly be a doubt in the mind of an unbiased investigator that the *Lord's day* is the first day of the week, or our Sunday. This being true, is not the fact that God saw proper thus to honor and signalize that day sufficient reason for us to give the day special recognition and honor? If it

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is in no way different from other days, why this special designation? Is it not the Lord's day in some sense that other days are not the Lord's days? Should we claim it for our day and use it in our own interest or our own pleasure? If we do this, will we not thus rob the Lord of that which belongs to him in a special way? The Lord's day should be given to the Lord, surely.

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We have seen that the first day of the week is the Lord's day in a sense that no other day is the Lord's day. It is peculiarly honored. It is distinguished from other days by a name that was never given to any other day. It is hallowed by memories that reach the depth of human souls and climb to the most consummate heights of human hopes. It is not a *holy day* by divine statute or legal enactment. We are not to keep it by compulsion of law or suffer death, as the Jews had to keep the Sabbath or be stoned to death. (Ex. 31: 15.) It is not a day that is exalted above other days by law as a day holy and sacred by legal rigors, to be observed by slavish fear and the slaughter of lambs, as was the Sabbath. (Num. 28: 9.) If it were that sort of day, it would be out of harmony with all things else in the new institution. We are sons and not slaves. The "*thou shalt*" and "*thou shalt not*" of the old covenant has given way to the strong inducements of love in the new covenant. In the old order the people were under the strict law of the tithe, while in the new we give voluntarily as we prosper, as we *purpose in our hearts*, and not as stipulated by law or by governing officials. And all Christian service is to be done freely, cheerfully, and gratefully. Therefore, the first day of the week, the Lord's day, is a day of joy and rejoicing, of worship and praise, and this worship and praise arises voluntarily from the redeemed souls of God's free children and is not a service enforced on penalty of death. It is not so much the *day* that is revered as it is the *Lord* that is remembered. And yet the day deserves to be honored and is honored by a special name. If our birthdays and our wedding days deserve to be remembered and celebrated because events important to our lives took place upon those days, what shall be our attitude toward the Lord's day? If the day of our nation's independence deserves to be cherished and commemorated, what shall we say of the day on which God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"? (Mark 16: 9; 1 Pet. 1: 3.) And what shall we say of the professed Christian who has no special respect or reverence for the

day? "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118: 24.)

Since this day is not made sacred by statutory law, but rose into sacredness by the innate power and peculiar grandeur of the facts it celebrates, it behooves us to know all these facts and their scriptural significance. Let us, therefore, consider the day in *Types, Fact, History*.

1. TYPES

The Jewish feasts of Passover and Pentecost had a peculiar arrangement of days, which it is worth while to consider in the light of New Testament allusions.

1. The paschal lamb was slain on the fourteenth day of Nisan. (Ex. 12: 6.)

2. The fifteenth day was a Sabbath—a day of holy convocation. (Lev. 23: 7.)

3. On the next day—"the morrow after the sabbath"—the ripe sheaf of the barley harvest was waved before the Lord (Lev. 23: 11); nor were any of the first fruits of the harvest to be enjoyed until this offering of the fruits to God. (Verse 14.) It was a pledge or promise of the harvest later to be enjoyed.

4. From the day the sheaf of the wave offering was presented fifty days were counted, when the feast known as Pentecost—"the feast of harvest, the firstfruits of thy labors"—was observed. (Lev. 23: 66.) At this time the first fruits of the wheat harvest were presented in two leavened loaves. (Verse 17.) In addition to the prescribed sacrifices, a freewill offering was to be made by everyone who came to the sanctuary, according to his circumstances. (Deut. 16: 10.) This feast is also supposed to be commemorative of the giving of the law from Sinai fifty days after their departure from Egypt. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." (Ex. 19: 1.) If "the same day" means the first day of the third month, it is possible to count the fifty days. They left Egypt on the fifteenth day of the first month. In forty-five days, therefore, they came to Sinai, the first day of the third month. On the second day of the third month Moses went up into the mountain, and God commanded him to have the people purify themselves *three* days. This brings us to the forty-ninth day. The next day—the fiftieth—the glory of Jehovah appeared on the mount. The Jews were not divinely authorized to commemorate this event, but it fell upon the day that they were authorized to offer the first fruits or keep the feast, afterwards called "Pentecost," and seems to have been associated with this feast.

There are frequent allusions to the above:

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1. "Christ our passover is sacrificed." (1 Cor. 5: 7.)
2. "Now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15: 20.)
3. "Not only they, but ourselves also, which have the firstfruits of the Spirit." (Rom. 8: 23.) "Ye were sealed with that holy Spirit of promise, which is the earnest [pledge] of our inheritance until the redemption of the purchased possession." (Eph. 1: 13, 14.)
4. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2: 3.) The giving of the new law.

With these allusions in view, we feel that there is a striking coincidental—not to say antitypical—significance in the following:

- (a) Christ, our paschal lamb, was slain.
- (b) The succeeding Sabbath—the last of the Jewish Sabbaths—he kept in the grave.
- (c) On "the morrow after the sabbath"—the first day of the week—he came forth from the dead, "*the firstfruits of them that slept.*" the earnest of a bountiful harvest that is to be gathered into the heavenly garner.
- (d) Fifty days afterwards, which brings us to another first day of the week, "when the day of Pentecost was fully come," the "firstfruits of the Spirit" were realized, and the first fruits from the white fields of humanity were waved before the Lord in the offering of about three thousand converted sinners to God. *The new law went forth from Mount Zion*; the newly exalted King was on his throne—the throne of his father David—and his chosen ambassadors began that day to act under his reign and authority. The first church of Christ was planted, and all the members brought a freewill offering and laid it down at the feet of the apostles. As we now have a *new Lawgiver*, a *new law*, a *new institution* (*the church*), *new terms of admission* into the new covenant, and a *new worship*, so we also have a *new day*—a day corresponding to the most significant day of the Passover Feast, "the morrow after the Sabbath," and to the day on which the feast of the harvest was celebrated and the giving of the law commemorated.

II. THE FACT

The keystone of redemption's arch is the resurrection of Jesus from the dead. "If Christ be not risen, then is our preaching vain, and your faith is also vain." It consummated the work of redemption. He was "declared to be the Son of God with power, . . . by the resurrection from the dead." (Rom. 1: 4.) It is the eternal triumph over the grave. It is the rising of the sun of immortality to them that sat in the

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valley and shadow of death. It is the denouement of the divine scheme which began to operate for man's salvation when the dark shadow of sin first fell upon the earth. It is the rolling back of the stone from the door of humanity's tomb and the victorious upspringing of the captive human race into endless life; the chains broken, the prison doors opened, he who had the power of death is hurled from his throne with scepter broken, and captivity led captive at the chariot wheels of the risen and ascending Conqueror. Death is abolished. Life reigns. Broken and bleeding hearts are bound up. The mourners in Zion receive beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. "The power of an endless life" thrills the despairing heart with rapturous joy, and divine strength uplifts the dejected soul and exalts it to the sublimest heights of a glorious hope.

Jesus is risen—man is immortal!

Shall this not be commemorated? Shall the tragedy of the cross and the triumph of the resurrection remain uncelebrated? Shall we sing of earthly heroes, and keep feast days in honor of earthly deliverances, and shall there be no victory song for our risen Savior? Shall we not celebrate with gladsome songs and eternal gratitude the Miracle of Love that led the sinless Sufferer to the cruel cross, and the Miracle of Power that brought again our Lord Jesus from the dead? Through all the endless years of eternity, this day must be distinguished as the Lord's day, the "day the Lord hath made," and in which death-doomed mortals will have reason to "rejoice and be glad." It needs no law like that of Sinai to cause redeemed spirits to rejoice and to give this day to the Lord, who made it glorious and gave it the holy name of "Lord's day."

III. THE HISTORY

From the first the disciples assembled upon the first day of the week and assigned to it the significance to which it was entitled. (John 20: 19-27; Acts 2: 1-4; 20: 7; 1 Cor. 16: 1, 2.) Before the apostolic age had closed and inspiration had ceased to write for our learning and guidance the day was given its appropriate and sacred name. On into the second century we follow it, and find it universally honored and revered by the Christians. At its dawn they slipped away from their work, the slaves from their masters, and all from their enemies, to their dens and caves, to worship their risen Lord and partake of the feast that commemorated his death and suffering. On through the third century we follow the day until we find the emperor espousing the new religion, and therefore making this day a legal holiday so

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that Christians could have convenience and protection in keeping the day in honor of their Lord. And so on over the centuries the day comes in its march of victory until in all Christian lands it is now a legal holiday, and by all professed followers of the risen Christ, with the exception of a few who worship the Sabbath instead of the Christ, it is recognized and honored as the Lord's day. It is a double monument to our Lord. It does not merely give recognition and honor to the *teaching* of a modernist's Jesus; it is not merely a traditional religious custom that is based on the supposed ideas of a mythical character. It celebrates the miracle of his resurrection which forever lifts him out of the class of mere human beings and proclaims him the Son of the Living God and both Lord and Christ. "O, come, let us adore him!"

CHAPTER XVI

When Does the Lord's Day Begin? Should We Have the
Lord's Supper on Sunday Night?

WHEN DOES THE LORD'S DAY BEGIN AND CLOSE?

In our former studies we have seen that the first day of the week is the Lord's day, and that the early disciples under the guidance of the Holy Spirit met to worship God and to honor Christ upon this day. Now, since it has become the custom with some congregations to have the Lord's Supper—a second setting of the supper—at night for the benefit of those who could not, consistently with their own business or pleasure, attend the regular forenoon service, the question of what time the Lord's day begins and closes is an important one. It is frequently discussed, and some people are perplexed on this point. A brief study of the issue here, it is hoped, will not be amiss.

1. *What Is a Day?* In the Bible, as well as in our common use, the word "day" is used in several different senses. First, it is used to denote a twenty-four-hour period of time. This period is fixed by the time it takes the earth to make one revolution upon its axis; the interval of time that elapses between two consecutive returns of the same terrestrial meridian to the sun. In this sense it is called a *natural, solar, or astronomical day*. So far as the definition is concerned, it would make no difference when we begin the day. It would not matter what meridian we choose to mark the revolution. The nations have differed, and still do, in their reckoning of the beginning of the day. The *nautical* or *astronomical* day is now reckoned from noon to noon. The Babylonians reckoned the day from sunrise to sunrise; the Umbrians, from noon to noon; the Athenians and Hebrews, from sunset to sunset; and the Romans, from midnight to midnight. The United States, the British Empire, and most of the countries of Europe use the Roman method and reckon the day from midnight to midnight.

The Hebrew count was, of course, the Bible count. "The *evening* and the *morning* were the first day." (Gen. 1: 5.) Here the twenty-four-hour period is called a day, and so of each of the days of creation week. But it is worthy of notice here that the *evening* preceded the *morning* in reckoning the days. Later, when the law concerning the Sabbath was given, the Hebrews were strictly commanded to observe the day from "even unto even." (Lev. 23: 32.) So even until this day the Jews observe their Sabbath from sunset Friday till sunset Saturday. Throughout the Bible—both the Old

and the New Testament—so far as we are able to judge, the day was reckoned from "even unto even."

The second and perhaps most prevalent use of the word "day," both in the Bible and in everyday language, is that period of time during which the sun is above the horizon on a given portion of the earth's surface; the period between the rising and the setting of the sun; the interval of light in contradistinction to that of darkness. Hence *night* and *day*. This is an equal division—so considered, though its length varies—of the *astronomical day*, and this division is called by astronomers the *artificial day*. The Bible uses this term just as we do today. "And God called the light Day, and the darkness he called Night." (Gen. 1:5.) "And always, *night* and *day*, he was in the mountains." (Mark 5: 5.) "A *night* and a *day* I have been in the deep." (2 Cor. 11: 25.) "For as Jonas was three *days* and three *nights* in the whale's belly, so shall the Son of man be three *days* and three *nights* in the heart of the earth." (Matt. 12: 40.) "Arc there not twelve hours in the day?" (John 11: 9.)

The Jews divided this twelve-hour-day—this artificial day—into four divisions of three hours each—from six to nine, from nine to twelve, from twelve to three, and from three to six. It is beyond question that the New Testament writers recognized and used this Jewish division of time. Peter speaks of the "third hour of the day" (Acts 2: 15), and Matthew, Mark, and Luke use the expression, "from the sixth hour . . . unto the ninth hour" (Matt. 27: 45; Mark 15: 33; Luke 23: 44). In writing Acts, Luke recognized this way of counting time also, for he speaks of the *ninth* hour, or hour of prayer in the Jewish temple. (Acts 3: 1.) There seems to be no reason for supposing that the New Testament ever recognized the Roman manner of counting time.

When the writers speak of the first day of the week as *dawning* or use the expression, "upon the first day of the week, very early in the morning" (Matt. 28: 1; Mark 16: 1, 2; Luke 24: 1; John 20: 1), we must remember that they are talking of the *artificial day*, the daylight part of the twenty-four-hour day, and not the *astronomical day* itself. The expression, "in the end of the sabbath," in Matthew, should be translated "after the sabbath." On this the scholars are pretty well agreed, and that is just what Mark says. It would have been "after the sabbath" even if Matthew had reckoned the day according to the Roman count, and closed it at midnight.

2. *What Time Was the Troas Meeting?* In the twentieth chapter of Acts we are told that the disciples at Troas came together upon the first day of the week to break bread. It is plainly shown that this was a night meeting, yet it was the

"first day of the week." Now, if Luke, the writer, reckoned time according to the Jewish count, this was on Saturday night as we count time. The Sabbath closed and the Lord's day began at sunset. Is there anything at all in the circumstances that would indicate that Luke did not use the Jewish count? Nothing at all; rather the reverse. Some suppose that what is said about departing "on the morrow" would indicate the Roman hour of beginning the day. They met on the "first day," and Paul was to depart on the second day, not on the same day—the daylight part of the first day. This is true, if "the morrow" means the *second day*. But it does not mean the morrow after the *astronomical day*—the day after the first day. It obviously means the day following this *night*. All we need to do in order to understand this is to keep in mind the second definition of the word "day." Remember the twelve-hour day—the distinction between day and night.

With this expression understood, there is no reason at all to suppose that Luke used the Roman method of counting time here—which he never did anywhere else. On the other hand, if we do understand this passage to be reckoned on the Roman method and think of this as Sunday night, we will have the disciples partaking of the Lord's Supper on Monday morning, for it was long after midnight when they broke bread. (Verse 11.) In order to escape this difficulty, those who think this was Sunday night say that this verse refers to a common meal and not the Lord's Supper. But if we put the article before the word "bread" as it is in the Greek, we are forced to conclude that this was the Lord's Supper. In verse 7 we are told that they came together to break bread, and in verse 11 we are told that after the interruption they came to the upper chamber again and broke *the bread—ton arton*. This being the Lord's Supper, we have no choice but to say that the meeting was held on Saturday night and that they had the Supper early on Sunday morning, or that the meeting was held on Sunday night and that they ate the Supper early on Monday morning. We will hardly take this last-mentioned choice. Then this Troas meeting was held on Saturday night, the first day of the week having begun at sunset. This is the position taken by nearly all the commentators. See Conybeare and Howson, McGarvey, B. W. Johnson, etc.

If our brethren think they have to work on the Lord's day, but still want to try to partake of the Lord's Supper, they should arrange a meeting on Saturday night and thus worship on the *first day of the week* instead of meeting on Sunday night and thus worshiping upon the *second day of the week*. But the way to be infallibly safe is to worship at

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some hour between midnight Saturday night—the Roman hour of beginning the day—and sunset Sunday night—the Bible hour of closing the day. Any hour within that period is the first day of the week, according to both counts. If brethren have to work, let them arrange an early-morning service on the Lord's day—before their work hour.

THE BEGINNING OF THE LORD'S DAY—A LETTER

Mr. G. C. Brewer, Memphis, Tennessee.—Dear Brother:

1. In the *Gospel Advocate*, November 17, 1932, page 1226, you say: "Throughout the Bible—both the Old and the New Testament—so far as we are able to judge, the day was reckoned from 'even unto even.'" The quotation you give for the strict command to observe the day from even until even (Lev. 23: 32) is for the day of atonement, which may or may not be the seventh-day Sabbath.

2. In Ex. 12: 5-18 Israel is commanded to kill and eat the passover on the even of the fourteenth, which they did; at midnight the Lord smote the first-born of Egypt (verse 29); Pharaoh ordered them to leave Egypt that night (verse 31); and they left that night (verse 42; Deut. 16: 1). Num. 33: 3 says that they left on the fifteenth. Before midnight it was the fourteenth; after midnight it was the fifteenth. Had the count from even until even been strictly observed, it would have been the fourteenth from the killing of the passover until the even of the next day. It was at this season that Christ was crucified. He rested in the grave the Sabbath day, and his followers prepared spices beforehand for embalming his body and rested the Sabbath day according to the commandment. (Luke 23: 56.)

3. "In the end of the sabbath" (Matt. 28: 1)—"Opse Sabbaton, late in the sabbath—that is, after or at the end of the sabbath" (Greenfield's Greek Lexicon)—as it was dawning into the first day of the week, the women who had prepared the spices and had rested the Sabbath day according to the commandment started to the sepulcher. "In the end of the sabbath," "after the sabbath," "at the end of the sabbath" mean the same thing. The Sabbath ended at the dawn of the first day and the dawn was the beginning of the day, which, when fully come, was the first day of the week. Christ rose early on the first day of the week, before sunrise. (Mark 16: 1, 9.) Luke 24 and John 20 record the events of this first day and the evening following. John 20: 19 calls the evening following the first day the evening of the first day of the week. Not Saturday night, but Sunday night, is God's recorded count. So, Matt. 28: 1 and John 20: 19 contain God's count of what constitutes Christianity's sacred day. God charges us to preach the word. (2 Tim. 4: 1, 2.) And with this plain word before me, I could preach nothing else than dawn marks the end of the Sabbath and the beginning of the first day of the week, and the night following is the night of the first day of the week.

4. This accords with the account of the day of Pentecost. (Acts 2: 1.) When the day was "fully come," they were assembled at one place, and (verse 15) after the baptism of the Holy Ghost, the assembling of the multitude and hearing them speak in all the tongues of the earth, Peter says, "It is but the third hour of the day," showing that Pentecost began with the light of that day. It is in accord with Acts 20: 7-11. They met on the first day of the week to break bread, and, in the absence of any statement to the contrary, we conclude that they did what they met to do. Paul preached

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and the meeting continued until midnight Sunday night. At midnight Eutychus fell out of a window and killed himself. Paul brought him to life. And while the excitement was quieting down, he broke bread, and as he alone is named, we conclude that he alone ate, and having refreshed himself, he continued his speaking till daybreak, the beginning of Monday. Every other passage in the New Testament harmonizes with the obvious teaching of these passages. To have them meeting Saturday night conflicts with all the passages I have quoted from the New Testament about the first day, and it also has Paul traveling all day Sunday. (Rev. 1: 10.) At South Solon, Ohio, this summer the disciples met in an upper room on the first day of the week to break bread and they broke bread as they met to do. I spoke till dinnertime. They had brought food for all who should come, and we ate dinner. Then I spoke in the afternoon. Five confessed Christ. We went to a creek and had service there and baptized them. We returned to the hall and had supper, and I spoke until nine o'clock Sunday night. Had I been the apostle Paul, I am satisfied the audience would have gladly remained till daybreak Monday. But I would have wanted to break bread by midnight to give me strength to continue speaking till daybreak.

5. Again you say: "But if we put the article before the word 'bread,' as it is in the Greek, we are forced to conclude that this was the Lord's Supper." I have two differently edited Greek Testaments, and neither of them has the article before "bread." Acts 20: 7, "klasas arton"; 11, "klasas arton." Luke 24: 35 has "en ta klasai tou artou" in the breaking of the bread. According to your exegesis, we are forced to conclude that this was the Lord's Supper, which could not be so, for Jesus said in instituting the supper (Matt. 26: 29; Mark 14: 25; Luke 22: 18) that he would not drink of it again till the kingdom come, and the kingdom had not come yet. So it could not refer to the Lord's Supper, but to a common meal, yet it has the article before "bread." It is the context and not the article that determines whether it is a common meal or the Lord's Supper, according to these passages. In Acts 20: 7 the context shows that the whole church met to break bread as a religious act; verse 11 says nothing about any but Paul breaking bread, which makes it a common meal.

Brother, this is the position the Bible takes on the beginning and ending of the Lord's day, and I consider it more valuable in settling questions than all that sectarian and "progressive" commentators may say on the subject. May I hope that you will let the readers of the *Gospel Advocate* see this. Thanking you in advance, I am,

Yours sincerely,

J. MADISON WRIGHT.

2816 Osceola Avenue, Columbus, Ohio, November 28, 1932.

REPLY TO BROTHER WRIGHT

In last week's issue Brother J. Madison Wright takes us to task in approved manner for saying that in Bible usage the day was reckoned to begin at sunset.

1. He says that the day that the Jews were to keep "from even unto even" (Lev. 23: 32) was the day of atonement and not the weekly Sabbath. This is correct, but it does not alter the fact that the day was reckoned from even until even. That passage only illustrates their manner of count-

ing a day; and since Jehovah wanted them to devote a full day to this special service, he commanded them to observe it from its beginning to its end, hence "from even unto even."

2. In reasoning on the Passover, our brother says: "Before midnight it was the fourteenth, after midnight it was the fifteenth." Thus he begins and closes the day at midnight; but when he comes to reason on the resurrection day, he begins the day at dawn or daybreak. He says: "I could preach nothing else than dawn marks the end of the Sabbath and the beginning of the first day of the week, and the night following is the night of the first day of the week." Well, he had preached something else in the preceding paragraph! There he began the day at midnight! Then, again, he says: "Peter says it is but the third hour of the day, showing that Pentecost began with the light of that day." But he proved, or thought he did, in paragraph 2, that the day begins at midnight! Then at the close of his letter he says: "Brother, this is the position the Bible takes on the beginning and ending of the Lord's day." But since he has set forth two positions from the Bible, we are compelled to ask, Which is the position the Bible takes?

Now, as to the beginning of the day, Brother Wright is the only man we ever heard of who disputed the fact that the Jews reckoned the day "from even unto even." We have consulted more than a dozen encyclopedias, Bible dictionaries and commentaries, including the Jewish Encyclopedia, and they all without exception say that the day was reckoned from even until even. *Moreover, the Jews now keep up the custom and begin their Sabbath at sunset Friday and observe it until sunset Saturday.* Likewise the Seventh-Day Adventists begin and close the Sabbath.

But the Bible itself leaves no room for doubt on this point, and the law concerning the Passover fixes the time, if there were no other proof. Our brother cites the fact that they killed the lamb on the *fourteenth* at evening; they were to eat it that night, leaving nothing until morning; at midnight the first-born were slain; Pharaoh thrust the people out and they left before daylight—at night (Deut. 16: 1)—yet they left Egypt on the *fifteenth* (Num. 33: 3). This proves beyond question that the day began before dawn or daylight. Our brother recognizes this and said the new day began at midnight; but where did he learn that? Why not say the new day began at nightfall? This is the exact truth. Let those who wish to know the certainty consider this: They were to kill the lamb at even, or "between the two evenings" (margin, Ex. 12: 6), on the fourteenth day of the first month. "Between the two evenings" means between

sunset and darkness. That is when the lamb was slain; but the feast proper began on the fifteenth at even—that is, just at the close of the fourteenth day. Read this: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses." (Ex. 12: 18, 19.) Now it must be perfectly obvious to all that the fourteenth day was not counted in these seven days at all, for that would make *eight days*. Moreover, the fifteenth day is repeatedly called the *first day* of the feast. (Verses 15-17.) Then the *first* day began at even—at the close of the fourteenth—and the *seventh* day closed at even of the twenty-first day. Thus we see that the days were reckoned "from even unto even." Seven full days were kept, beginning at nightfall on the fourteenth, which was the beginning of the fifteenth day of the month—the first day of the feast—and closing at nightfall on the twenty-first.

3. Our brother's reasoning on the New Testament references is no more reliable than his conclusion from the Passover incident. Of course it was after the Sabbath when the women came to the tomb, for Mark so states. How long it had been since the Sabbath ended these references do not tell us. Our brother wants to say that it was "in the end of the sabbath"—that is, the Sabbath had not yet passed or ended, for it was not yet daylight (John 20: 1), and he says, "Pentecost began with the light of that day." But if it was "in the end of the sabbath" in that sense, it was certainly not after the Sabbath, and Mark's testimony must be rejected. So also must John's; for, although John says it was not yet daylight, he states that it was already the first day of the week.

Luke shows us when the Sabbath began. He says that Christ died about the ninth hour, which was three o'clock, and they buried him before the day was done. However, it was running near the close of the day. Notice: "And it was the day of the Preparation, and the sabbath drew on"—or, margin, "began to dawn." (Luke 23: 54.) The word for "began to dawn" here is exactly the same word that is used in Matt. 28: 1. It means "to light up." In Matthew it means, of course, that the day was breaking, or that the daylight part of the day was beginning. In our former article the contrast between day and night was illustrated and the twelve hours of the day (John 11: 9), shown to begin at six o'clock in the morning, and Peter's "third hour of the day" cited. All this Brother Wright ignores.

But what was it that was "lighting up" or "dawning" at the close of the day, according to Luke? On this Adam Clarke says: "The Sabbath was lighting up—that is with the candles which the Jews light just before six in the evening, when the Sabbath commences." He quotes Wakefield and Lightfoot to the same effect. However you construe the word, the fact remains that Luke says the Sabbath was dawning or beginning as they placed the body of our Lord in the tomb.

4. Peter's language as to the "third hour" of the day has been explained.

5. Our brother says that he has two Greek Testaments and they do not use the article "*ton*" before *arton*, or bread, in Acts 20: 11. Some manuscripts do not insert it. All who have investigated the subject know that Westcott and Hort put in the article. Tischendorf, Tregelles, Alford, and others also insert it.

The brother cites some passages where the article is used before the word "bread" and says that that bread is certainly not the Lord's Supper! Shades of logic! Could he possibly think that anyone would contend that the article itself determines the bread referred to? The point was that since bread was mentioned in the context (verse 7), and this, as all admit, was the Lord's Supper, and no other bread was contemplated in the passage, then "*the bread*" in verse 11 would naturally refer to the bread just previously mentioned. If we allow the context to explain what bread is intended, we can have no doubt about its being the Lord's Supper.

CHAPTER XVII

Why Go to Worship Every Lord's Day?

One of the most excellent articles that we have read in recent days appeared in *The Living Church* (Episcopalian) of October 17, 1931. The title was, "Why I Go to Mass Every Sunday," and it was written by Jarred S. Moore, Professor of Philosophy, Western Reserve University. We do not like the title, naturally, but we do like the article and most heartily commend it. It is such an unusual thing to find a teacher of philosophy in these days that attends any sort of religious services at all, to say nothing of *every Sunday*, that when we find one who not only attends such services, but who gives such excellent reasons for so doing and makes such a complete reply to scoffers, it cheers our spirits like a voice from heaven. Having given full credit to the author and to the paper in which the article appeared, we quote the article in full and add a few remarks. Read carefully what this professor of philosophy says:

Churchgoing is far from popular among those who consider themselves the intellectual elite today. Upon those of us who follow the old customs the members of that exalted society look down with half-pitying, half-patronizing eyes, as upon a child playing with a doll and imagining it is alive. "How strange," they say, "that such an intelligent man as So-and-So in these enlightened days should believe all that nonsense and waste his Sunday mornings in church! But if it makes him any happier," they usually add, "I suppose it is all right." Now, in making this last concession, the critic is not only slighting the intelligence of the religious man, but displaying his own ignorance of the very meaning of religion. Of course, religion should console and strengthen its devotees in their daily life; but this is rather the product of religion than religion itself. In its essence religion is a direct personal relationship between man and God; and unless the emotions which accompany it are based on true conceptions, it degenerates into a contemptible sentimentalism. Intellectual pride is the curse of the scholar, and to scoff at religion is an indication, not of a superior intelligence, but of a superficial intolerance. To attempt to *prove* the truths of Christianity would require a treatise, and it would be absurd to make such an attempt in a brief article; but, in view of the prevalent attitude of the vast majority of so-called "intellectuals," it behooves those who claim for themselves also an at least respectable amount of intelligence, and yet are accustomed to worship God after the traditional manner, to give some account of themselves before their dissentient friends. This we may do by asking and endeavoring to answer two successive questions: *Why* do we worship? and *How* shall we worship?

WHY DO WE WORSHIP?

The custom of worship is based on belief in a personal Deity who is the source of all goodness, who loves mankind, and who rejoices in the love of his people. If there is no such Being—if God either does not exist, or is a mere impersonal force in nature, or is a per-

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sonal Being, who, however, cares nothing for mankind—the impulse to worship becomes a pitiable illusion; but if, on the other hand, there *is* such a Being, the urge on the part of man to seek personal relations with him naturally follows. It is as natural to seek fellowship with such a God, and as unnatural to neglect such fellowship, as in the case of parent or friend in whom one has confidence and of whose affection for oneself one is assured. It is far from fashionable to accuse of sentimentality a young man who admits a love for his mother and is accustomed to greet her frequently with expressions of affection and gratitude, or to scoff at him for so doing; and is considered quite justifiable, on the other hand, to condemn the ingratitude of a woman who allows her husband to shower her with affection and thoughtful consideration, and rewards him with indifference or bitter words. But to acknowledge one's obligations to the God who is supreme love, goodness, and truth is usually to lay oneself open to sneers and ridicule from the self-appointed guardians of present-day intelligence.

This attitude of intolerance and contempt is no doubt largely due to indifference on the part of the scoffers, but more frequently, I think, to the reasoned conclusion that the idea of a personal God who loves mankind is no longer tenable—that if there *is* a rational governing Principle in the universe, a "Power not ourselves that makes for righteousness," this must be either an entirely impersonal Principle, or else a suprapersonal Being who can have little if any concern for such a contemptible creature as man, dwelling upon such an inconspicuous planet as ours in an extreme corner of the inconceivably vast universe which modern science has revealed to us.

As to the objection against divine personality, it is a constant source of surprise to the present writer to find how common it is for even intelligent persons to think that religious adults conceive of God in human, or even sometimes in corporeal, terms. No doubt many do so think of him, but certainly not those whose reflective powers are alive. The essential attribute of personality is self-consciousness, the capacity of being conscious of oneself; all other distinctively personal qualities—intelligence, self-determination, moral sense, love, and the rest—are but necessary implications of self-consciousness. Of course, as *human* personality is the only kind of which we have any evidence in this world, we must take ours as the most intelligible symbol within our grasp of personality as it is in God; but no human being who thinks out his beliefs at all thinks of human personality as an *adequate* expression of divine personality. And how personality could ever have "emerged" in the phenomenal world unless it is grounded in ultimate reality, it is difficult to understand.

As to the objection that the world is too large and we too small for the God of the universe to concern himself with our petty affairs, there is here also a strange confusion—a confusion between quantity and value. How long has it been possible to weigh love in the balance, or to measure fidelity with a yardstick? Is *human* love measured by the wealth, tallness, or heaviness of the beloved? What are any number of millions of light-years as compared to the yearning of one human soul for spiritual perfection? As knowledge concerning the immensity of the physical universe advances, so should appreciation of the glory of God. But though God is *Creator* of heaven and earth, he is *Father* of human souls; and it is with this latter relationship that religion is concerned—a relationship on which quantitative vastness has no bearing whatsoever.

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HOW SHALL WE WORSHIP?

When we come to our second question, we find ourselves in even deeper water. Even if we confine our inquiry to Christianity, there are so many conflicting denominations, each with its own type of cultus, that the impartial observer is naturally confused, and so inclined to be even more cynical than he is as to the more general question. Here again it is impossible to do more than offer a few broad suggestions.

Now, there are many answers that may be given which are true enough so far as they go, and which to a considerable degree avoid the difficulty just referred to. One may, of course, approach God in the privacy of one's closet, in the solitude of the forest, in the quiet of an empty church, or even in the busy office or on the crowded sidewalk. Furthermore, if one recognizes the special value of congregational worship, and is satisfied with the popular sentimentality that "one denomination is as good as another, since they are all aiming at the same thing," there are numerous opportunities, at least weekly, to worship God in this way.

But to say nothing of the extraordinary intellectual inanity of the "one is as good as another" idea, we meet at this point with a fundamental difference within the Christian fold as to the primary purpose of common services of worship. To the average Protestant this primary purpose is spiritual edification, and the value of worship is judged solely according to the spiritual benefit one feels he has obtained from the experience. The sermon, therefore, is the center around which all the other elements, now regarded as merely incidental, revolve; and the chief reason offered by those who formerly were accustomed to participate in religious exercises for having abandoned this custom is that they "got nothing from them," that the sermons were impractical or intellectually weak, etc. But this, again, is a total misconception of religion. It is not what one *gets* from the sermon, or the hymn singing, or what not, that counts, but what one *gives* out of his own heart to God. Worship is an act, not a passive state. In worship one *should*, it is true, receive grace from God; but in worship, as in the affairs of ordinary life, one gets out of it only in proportion to what one gives.

REMARKS

The English of this article is faultless, as we would expect, and the points are all perfectly clear to those who have thought on the questions; but for the sake of emphasis and in the fear that some readers of this department, not being used to such scholarly style, will overlook some fine thoughts, we here offer some comment on the following points:

1. *Churchgoing I s Unpopular Among the Intellectual.* We all know that this is true, and we know, too, that this attitude of the intellectual has had great influence with those who can lay no claim to scholarship and very little claim to intellect. Great mobs go to the golf links on Sunday because they think it is "smart" so to do. They think it puts them in the class with intellectuals and shows that *they have outgrown old religious nonsense!* Many others "sleep" on Lord's-day mornings—not that they actually do

rest and slumber—just to show that they are different, independent, and freed from old foolish traditions. Oh, they are folks of ease and leisure! Others go fishing to show their "emancipation" and defiance of religious ideas!

The author of the article says in a very beautiful sentence that the attitude of all these scoffers does not manifest a *superior intellect, but a superficial intolerance*. If some of these should go to church, it would take a great deal of patient preaching to give them *soul* and intellect enough to *worship*.

2. *The Soul Communes with God.* The author shows that religion is a direct personal relationship between man and God, and "unless the emotions which accompany it are based on true conceptions, it degenerates into a contemptible sentimentalism." The fanatical raving of ignorant "religionists" is *not true religion*. Real religion involves man's intellect and all else that goes into his being. *Worship* is the calm, serene, purposeful, meditative emotions of the soul joyfully expressed in song, in prayer, and other scriptural acts.

3. *God Is Personal.* When we speak of God as a personal Being with any attributes that man possesses, scholars of the scoffer class cry *anthropomorphism*, and thus intimidate some weak worshipers who desire to be "intellectual." The author nails this fallacy and shows what the essential attribute of personality is. Nothing could be more logical than the conclusion that if God is a personal Being who is related to us as a Father and who loves us and blesses us, we should seek to know him and to express our gratitude and love to him. And, of course, the oftener we can commune with him, the better it will please us. Hence, there will never be the complaint from a true, intelligent worshiper that every Sunday is too often. To say that God is an impersonal force or principle or law is equal to saying that there is no God. Therefore, when men do not feel inclined to worship God and to want him in their lives, the cause is—call it what you will—*atheism*. They do not believe in God as a loving Father. They do not believe that "he is, and that he is a rewarder of them that seek after him." If they did, of course they would diligently seek after him.

4. *The Vastness of the Universe Does Not Prove Man of No Value.* It is a common thing, now that we know something of the vastness of the universe, to hear men say that if God made and controls all these worlds and systems of worlds he "cannot be bothered" with poor, puny man. The author's reasoning on this point is good. He refutes the

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idea. How can astronomy prove the insignificance of man when man himself is the astronomer?

5. *We Worship to Give and Not to Get.* The finest point in the whole article is the last point made. The author shows that the *primary purpose* of worship is not how it makes one feel; not what one *gets out of it*, but what one *gives into it*. This is true, but it is also true that one *should* and will receive grace from God in *true worship*. This is one of those strange paradoxes where we *get* by *giving*. If we do not put our souls into the worship, remembering that "*worship is an act, not a passive state.*" we will get nothing out of the worship. Even when we do not sing or pray audibly, we must exert the soul. Worship is a soul act. Spiritual energy must be expended. We must "stretch every nerve." as the old hyman says.

"Oh come, let us worship and bow down; let us kneel before Jehovah our Maker."

Why I Don't Go to Church

(AN ANSWER TO MR. WILLIAM CORBIN'S ESSAY IN THE AMERICAN MAGAZINE)

In the August (1937) number of the *American Magazine* there appeared a lengthy article under the heading, "Why I Don't Go to Church." The article was written by Mr. William Corbin and consisted largely in Mr. Corbin's own experience with churches—his failure to find anything of special meaning or value to him in any church service that he had attended, and he had been on a special quest across the continent and had visited every denomination of any consequence seemingly. His inquiry was for a reason for the church's continued existence in the earth. He thinks the church has served its day and is now a useless institution. He sums his whole problem up in this pointed question: "What, then, has the church to offer that is unique, peculiar to it, that is not found in better form elsewhere?"

Our answer to that question may not be acceptable or satisfactory to Mr. Corbin, or anyone else who is troubled by the question, but to us and to all others who think as we do it is so simple and obvious and necessary that we marvel that the first person he went to in his investigation did not give it to him without hesitation. He may wonder how we can give such an answer to his question or accept such a solution of his problem, but we can assure him and all those like him that their wonder cannot equal ours that they could ask such a question or have such a problem. But our various viewpoints and our respective wondering will be explained in the body of this reply. The cause for such diverse attitudes will be found to be the cause for the question in the first place; for in this reply we shall not only attempt to give answer to his question, which can be given in one word, but we shall also offer what we believe to be the reason for his confusion; for he is confused, according to his own statements. He tells us at great length about his searching, and admits his lack of satisfaction, and even acknowledges that he does not know for what he is seeking! He closes his long article with these words: "I wish I knew what I sought."

No wonder he did not find satisfaction! He does not know what it is he is looking for, and consequently would not recognize it if he should see it. When he learns what it is that he wants, it will be an easy matter to tell him where to find it in abundance. He represents the whole human race without the gospel, and his yearning is the universal heart cry of mankind. It is the exact mission

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of the church and the spiritual instinct of every reborn soul—hence, of every Christian—to tell such inquirers where to find that for which their souls are sighing.

That really answers his question, but we shall be more specific and give a categorical answer to his question, and then give attention to what we regard as fallacies in his reasoning. For the sake of perfect clarity we shall give the questions and the answers in dialogue form, thus:

Question: "What, then, has the church to offer that is unique, peculiar to it, that is not to be found in better form elsewhere?"

Answer: Salvation from sin; regeneration of the human spirit; victory over death; and eternal life in the presence of God and in company with our friends "whom we have loved and lost a while."

Question: "What reason is there for the church's continued existence? What mission or function has it that is not better performed by secular institutions, social clubs, or welfare societies?"

Answer: The same reason that brought it into existence in the beginning. It has the same work to do now that its divine Head and Founder gave it to do when he set it up in the earth—namely, to tell those who, like Mr. Corbin, seek endlessly and know not what they seek, what the object of their search is and where to find it; to bring answer to those who are

Like a babe crying in the night,
A babe crying for the light,
And with no language but a cry.

It is set for a light to the Gentiles; it is "the pillar and ground of the truth"; through it "the manifold wisdom of God" is to be made known.

Fallacies. Let us now consider what from our viewpoint are flaws in Mr. Corbin's reasoning:

1. He says he is a religious man, and that he prays. He may, therefore, reject our first answer on the ground that one may have salvation, if he believes in sin and salvation, which is exceedingly doubtful, judging from his inquiry; and if he does not believe in these, he is wholly inconsistent when he speaks of himself as a religious, praying man—outside of the church and independent of any ecclesiastical body. In that he is correct, if he thinks of the church as a denomination, as an organized body. And that is his fallacy on this point. He seems to think that in turning from organized religion he is turning from the church of the Lord. He speaks of the church all the time in the

sense of an organized body with all the mechanics of a human institution or of an earthly government. He thinks in the terms of an ecclesiasticism. But the church as the New Testament reveals it is not an organized body with human head and earthly headquarters and visible means of revenue and objects of material investment. It cometh not with observation, but is within the heart. It is not meat and drink, but it is righteousness, peace, and joy in the Holy Spirit. It consists not in socialistic activities nor in rationalistic theories nor in deductions and conclusions nor in creeds and decrees nor in conventions and statistics nor in movements and money. The church is the spiritual body of Christ. This body is composed of all who have been born of the Spirit, and to be born of the Spirit means to believe in the divinity and the power of Christ and to surrender heart and life to him; to become obedient to his word and a partaker of his nature. Or, in the shortest possible statement, it means to become a Christian. The church, therefore, is composed of all Christians. In fact, it is Christianity. Christianity and the church are one and the same. You would as well try to separate between the sunlight and the sunshine as to try to distinguish the religion of Christ from the church of Christ. Therefore, to become a Christian is to become a member of the church. To be born of God is to become a member of the family of God. Hence, one becomes a member of the church by conversion, and one does not need thereafter to join any denomination nor to put one's self under any board or body of men. One needs only to follow one's Lord, to obey the teaching of the New Testament.

"Then, according to that," Mr. Corbin might reply, "you do away with organized religion yourself and agree with me. Then I ask again: Why go to church?"

This objection will be met and this question answered further down in this article. At present we want to get all the fallacies before us.

2. Mr. Corbin assumes that the church was once useful, but that it is now obsolete. He shows that the work that it once did is now done by human (the church is divine) institutions. But the duties and activities that he alludes to were only the secondary works of the church. Educational and social works are the outgrowth of a renewed heart; they come as a result of the primary work of the church, which is to preach Christ and save souls. The children of God manifest the disposition of their Father and do good unto all men. They preach and practice peace and show good will unto all men. To assume that there is

no work for the church now is to assume that there is no sin now, no lost souls, no perplexed and inquiring hearts, no fear of death, and no desire for eternal life; or else it is to assume that science and human institutions are meeting these needs, which would be nothing short of absurd. Human nature has not changed, and, therefore, fundamental human needs have not changed. All our science and our enlightenment, our inventions, and our advancement have not changed and cannot change these things. Men still enter this world by birth and go out by death, and science has not made any change at either end of the line. During the interim we still sin and suffer and wonder about our whence and our whither and ponder and puzzle over the phenomena of nature and the meaning of life. We experience soul ache and constantly yearn for we know not what, until we either die in despair or find satisfaction and hope in Christ. There is no difference in the work, the organizations, and the devices of men today and those of a former day, except in degree or size and methods, and man's devices never did meet man's spiritual needs. The world had science, sociology, culture, and philosophy before Christianity came, and the attainments of the world in these fields then were in relation to the size of population and the demands of the times as great as ours. But those things could not save society or satisfy human hearts. Ancient Rome had a totalitarian government which, as the word implies, assumed to be all-sufficient, and it tried to meet all the needs of its citizens. It even resorted to the dole, which resulted in the ruin of Rome. The Greeks had science, art, athletics, music, culture, and philosophy, and to them the preaching of the cross was "foolishness." They could see nothing in the church, even in its infancy, and therefore in its purity, that could not be obtained or accomplished through other means in better form. That is the reason they did not "go to church," and that is also the reason Greece fell an easy prey for the heathen hordes and heartless hosts that robbed her not only of her glory, but also of her life. Hence, Lord Byron wrote: "Tis Greece, but living Greece no more."

3. Mr. Corbin seems to think of the church as only a social institution, and therefore a competitive organization, and he sees it outstripped and defeated; whereas the church is a divine institution and has no competition in its special field. Christianity is a revealed, a supernatural religion. A denial of, or at least a failure to recognize, this fact is the basic fallacy in the reasoning of all those who agree with Mr. Corbin. It is the cause of all their

trouble. Even those religious institutions that Mr. Corbin praises, those he thinks still have a place in modern society because of the superior powers of their leaders—Fosdick, Jenkins, *et al.*—deny this fundamental fact. They only say, "Lord, Lord," and do not the things which he says. They have a form of godliness, but deny the power thereof as to regeneration and eternal salvation. They are the ones that Mr. Corbin praises, and yet, to us who believe in the things herein set forth, they do not seem to offer anything that cannot be found elsewhere and through means and institutions not religious. We grant that they have more intellect and learning, more culture and entertainment, more momentum and money than can be found anywhere else in *the name o f religion*. But an equal amount and quality of all these things can be found in the universities and clubs, in the theatres and lyceums, and in political groups and machines—the money power in the last named. But the religion of Christ is not merely social and cultural, it is spiritual; it does not merely educate, it regenerates; it does not merely give us the best there is in this life, it assures our hearts of eternal life in a better world to come.

4. *Mr. Corbin reverses the telescope.* He looks at the church through the wrong end of the instrument. Instead of measuring professed Christians by the divine standard, he measures the divine standard by professed Christians; instead of judging Christianity by its original principles and by the character of its divine Author, he judges it by those who now profess to espouse it—those who have "stolen the livery of heaven to serve the devil in." That quotation is applied in only a limited sense. We do not mean that these religionists are wicked men or that they have ulterior motives; we only mean that they do not present the full gospel or represent the church as Christ and the apostles left it in the earth. They do not point men to the Lamb of God who takes away the sins of the world. They do not preach him as a divine Savior who suffered a sacrificial death for our sins. Mr. Corbin searched among men across the continent for his answer and found it not. He could have found it in any hotel room where there is a Gideon Bible. He should heed the admonition of the ancient prophet, "Seek ye out of the book of the Lord, and read" (Isa. 34: 16), and believe the promise of our Savior that "he that seeketh findeth" (Matt. 7: 8K Look not at the stumbling followers of Christ, but look at their Lord. All men are imperfect, even the most devout Christians. We do not condemn the science of medicine or surgery because of the blunders of some members of those noble professions.

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5. Mr. Corbin measured the services he attended by what he could take out of them and not by what he could put into them. (This has no reference to the collection.) He went there seeking something from men who have the same frailties, limitations, and needs that he has. He went not there to meet his Lord and to offer to him the sacrifice of a broken and a contrite heart. He did not "enter into his gates with thanksgiving" and "worship and bow down." He listened to the service with the consciousness of the fact that he was an investigator and that he had assigned himself the special task of examining every detail and of searching out the similarities and the differences in all the services, and especially to note the new things and the old things. He compared the services with other programs, and perhaps contrasted them with some. He listened with the ear of a critic and with the heart of a censor. It is also entirely possible that he had it in mind to write his article for the magazine. He expected the poor preacher to offer something so new and different and appealing that it would challenge the attention and stir the soul of one who had already repudiated the old-time religion and was surfeited with the new and the modern. If the preacher warned against the evils that are ensnaring youth, wrecking society, and damning souls, he called it platitudes—out of date—McGuffey's Reader stuff. If a preacher had told of Christ as our Savior, he would have said: "*Medieval theology. Not for me; I am a modern.*" Truly, he is a modern. But no generation of men ever needed Christ more than moderns or wanted him less. If the chaotic confusion into which moderns have plunged the world does not prove their utter lack of a balanced intelligence, what would it take to prove it? If the wars and the threatened wars which the nations are either engaged in or are expecting soon to be engaged in, and which they do not want, but say they are unable to prevent, do not prove that "it is not in man that walketh to direct his steps" (Jer. 10: 23), how could we go about proving that? But still foolish man blunders on blindly to his ruin. And still Mr. Corbin will write, and the *American Magazine* will publish an article, against the only thing that can save civilization!

6. Mr. Corbin judged everything by the carnal mind, and not by the mind of the spirit, or by the spiritual nature. He knew not that "the mind of the flesh is enmity against God [and seeks to find all the fault with God and religion that it can]; for it is not subject to the law of God, neither indeed can it be." (Rom. 8: 7.) He knew

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not that "the natural [unspiritual] man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (1 Cor. 2: 14.) This does not mean that man cannot receive the things of God without a miracle being performed to change his nature, but it does mean that man has both a carnal and a spiritual nature and that the things of God do not appeal to the carnal man. He is not even qualified to discuss them. The word of God to him is like pearls cast before swine. The reasoning of a carnal mind upon spiritual things may be allegorically presented by a barnyard scene:

A chanticleer of proud carriage and beautiful plumage is strutting before a flock of ducks and haranguing them on this fashion:

"Tell me, you waddling ducklings, why do you go to the pond to swim and fish, or to the brook to hunt periwinkles? What do you obtain from the water that I cannot get in better form elsewhere? You go there for food? Why, I can get grain at the barn and bugs in the garden. As for water—oh, I am a waterfowl myself! I drink it every day, and the old duck that mothered me used to take me to the pond every day when I was a dependent chick to hunt for food and, as she said, to enjoy the water; but when T grew old enough to have some sense and to be independent, T abandoned such a practice. I obtain bugs in the flower garden, and the environment is much more beautiful. I get worms in the plowed fields, and there is no necessity for getting wet and bedraggled. T have discussed this with others—many others—and they agree with me. I am not alone. Ask the hens and the turkeys and the guinea fowls and the peacocks and see what they tell you. They see no need for the pond, and they think that swimming around and diving for minnows is foolish when you can obtain better food in open fields. Now, as for yon crane, with his long and shandy legs and his elongated neck and his sharp and lengthy beak, he may well continue to wade among the lily pads or to stand proudly in the brink of the lake and to thrust down his graceful head and take up and swallow at will the foolish fish that disport themselves about his feet. But, you poor, short-legged, blunt-billed, mud-splattering ducks, why do you continue to go to the lake? T have visited all your swimming places and I have watched your performances, and I saw nothing new. I saw you paddle about; I saw you close your foolish eyes and thrust your bill into the mud: I saw you use your silly head to throw water on your back; I saw you dive and stay under

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till you were dying for air; I saw you push your head down to the full length of your neck and turn your tail up toward the sky and scratch at the top of the water with awkward feet. And I said: Yet this is 1937! These things were all right before men gave us convenient drinking places and invented granaries and stored up grain, before they plowed the fields and planted gardens. Then our forebears had to seek food in the waters. But now that is all out of date. And yet even you young ducks insist that you are going back to the lake for your enjoyment. Well, it is not for me and the turkeys and the peacocks!"

7. "*Why go to church?*" This is an accommodated expression that means *why go to the meetings of the church?* And here we see why it is that we can reject the denominational machinery and still insist upon attending the meetings of the saints for worship. In the Bible sense it would be just as sensible to say "go to religion" as it is to say "go to church." But the idea is: *why go to worship?* A truly regenerated soul, a really spiritual man, would no more ask that question than a hungry person would ask: why go to the dinner table? or a duck would ask: why go to the lake? Hear the devout soul of the psalmist exult and imagine him asking: why go to the courts of Jehovah to worship? Listen to the raptures of a consecrated heart as it tells of the joys obtained in the house of the Lord:

I was glad when they said unto me,
Let us go unto the house of Jehovah. (Psalm 122: 1.)

And:

I hate the assembly of evil-doers,
And will not sit with the wicked.
I will wash my hands in innocency:
So will I compass thine altar, O Jehovah;
That I may make the voice of thanksgiving to be heard,
And tell of all thy wondrous works.
Jehovah, I love the habitation of thy house,
And the place where thy glory dwelleth. (Psalm 26: 5-8.)

And again:

Oh send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy. (Psalm 43: 3, 4.)

Also:

Blessed is the man whom thou choosest, and causest to ap-
pi-oach unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Thy holy temple. (Psalm 65: 4.)

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Then again:

For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness. (Psalm 84: 10.)

Also let us consider a few other joyful shouts of the psalmist as he declares his determination to sing the praises of his God *in the assembly* (he never thought of seeking an excuse to be absent from the hour of worship), and calls upon others to praise the Lord in like manner.

Hear him:

I will declare thy name unto my brethren:
In the midst of the assembly will I praise thee.
(Psalm 22: 22.)

Again:

I will give thee thanks in the great assembly:
I will praise thee among much people. (Psalm 35: 18.)

And again:

Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders. (Psalm 107: 32.)

And this:

I will give thanks unto Jehovah with my whole heart,
In the council of the upright, and in the congregation.
(Psalm 111: 1.)

This, from an Old Testament servant of God, shows what will be the attitude of heart in a real child of God in any age or in any country. But Christians have some very definite teaching from their Lord and his apostles on this point. To them has been committed a very sacred service which memorializes the most important fact in their religion. To engage in this service is a sublime privilege. Think of the promise of our Lord that where two or three are gathered together in his name, he is there in the midst of them. (Matt. 18: 20.) All true Christians rejoice to meet him and to commune with him. Our Lord also said: "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom." (Luke 22: 29, 30.) The first Christians "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) And the incident at Troas shows their custom and upon what day they "went to church." "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) The inspired word also teaches us to forsake not "the assembling of ourselves together." (Heb. 10: 25.)

The persecuted Christians of the first century who slipped away to the caves to worship God never asked: "*Why go*

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to church?" They went to worship despite all hindrances and rejoiced in every opportunity to get together and to praise the Lord and to admonish one another. If our hearts were as full of faith and love and humility and the spirit of Christ as theirs were, we would do as they did. No one would then ask: "*Why go to church?"* All the saints, who are not unavoidably hindered, would be in the worshiping assembly every time there is such an appointment—morning, noon, or night.

CHAPTER XVIII

Is There an Eternal Hell?

AN ANSWER TO THE "LIBERAL" POSITION ON THE QUESTION OF FUTURE PUNISHMENT

Some of my friends have requested me to give some attention to a newspaper article on the question of future punishment for the wicked. The author of the article calls himself a "liberal," and he seems to think that his position is new; but those who are at all acquainted with the age-old controversy on this question will know that there is not a new point in the whole article. They will recognize the "stock-in-trade" arguments of universalism. Likewise they will find nothing new in this review of the "liberal" position. But like all other questions that pertain to the eternal destiny of souls, this controversy cannot be abandoned. It is vitally and perpetually important. Also it is always timely. Just at this time there is an especial need for teaching on this question, for men are putting "far away the evil day," and the preachers of today, like the prophets of Jeremiah's day, are saying "unto every one that walketh in the stubbornness of his own heart, . . . no evil shall come upon you." (Amos 6: 3; Jer. 23: 17.) For this reason this review, or partial review, of the article in question is here given. Just the points in the article shall be noticed and no long quotations given.

The article is well written, and our "liberal" friend attempted at times to become real learned and literary. This is all beautiful, and with many people it will be effective; but from the viewpoint of a logical and analytical man, all such embellishments will go for nothing. In fact, cruel logic would classify some of his poetic appeals as *petitio principii*, or begging the question.

In picturing the final salvation of all the human race, the "liberal" quoted the following beautiful and famous lines from Tennyson:

O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;
That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete.

These lines have been quoted thousands of times, but those who recite them do not follow the poet on to his con-

elusion. He said that this was his dream, but he admitted that he "knew not anything." Let us now add the three stanzas that immediately follow the two that the "liberal" quoted. Read them together:

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivel'd in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry.

If we are going to quote the language of a poet's dream to lead dying men to hope for eternal salvation, would it not be better to be at least honest enough with men to tell them that the poet admitted that he had no assurance that his dream would ever come true? Should we not also give men this same poet's advice when he tells us to *hold to the good and not to follow philosophy too far?*

He was even afraid his philosophy might procure some souls for the lords of hell. Read this stanza also:

Hold thou the good; define it well:
For fear divine philosophy
Should push beyond her mark, and be
Procurers to the lords of hell.

(These stanzas are from Tennyson's "In Memoriam," Sections 52, 53.)

This must suffice for an answer to the "liberal's" excursion into literature.

Let us try to find out just what the point at issue is. What doctrine is it that is assailed, and is that doctrine correctly stated?

The "liberal" directs all of his arguments against what he calls the "orthodox view." He gives us a clear statement of his own view, which is the common view of universalism, or, as it is now called, "restorationism." But here is the issue.

THE ISSUE STATED

That all sin will be punished will not be denied. Both the Bible and man's experience show that sin brings suffering. But there is a great diversity of opinion about the nature, severity, and duration of the punishment inflicted

because of sin. The present controversy seems to be over the duration chiefly. The "liberal view" is that the wicked will suffer for their sins in this life and after death until their sins have been expiated by their suffering—until they have suffered the full measure that their sin deserves; that the suffering is reformatory and corrective and intended to prepare the souls for heaven; and that finally the souls of all mankind will, through this means, be made holy and happy.

Orthodoxy is a variable quantity, and it would be difficult to say what the orthodox view at the present time is. Dr. Adam Clarke, who died nearly one hundred years ago, has been appealed to for an expression of the orthodox belief, and even he was made to endorse a heathen picture of hell. Doctor Clarke was one of the ripest scholars who have written on theological questions, and his commentaries are very widely used today. Truly, Doctor Clarke was a firm believer in eternal punishment for the willfully wicked, but to say that he took literally either the fiery symbols of the Bible or the grotesque description of the Hindoo system is a gross and inexcusable misrepresentation. The opponents of the so-called "orthodox view" can best refute it by caricaturing it. They picture the orthodox clergyman as a frenzied fanatic and his god as a monster with a malevolent glare in his eye, watching poor, helpless sinners, ready to pounce upon them and hurl them down into smoke-begrimed, lightning-scathed, and thunder-riven pits of perdition. They characterize the orthodox doctrine as heathenism, barbarous, and blasphemous.

But what is the orthodox view? As said above, it would be difficult to say what would be the generally accepted view today, but the doctrine that is here defended and that is by many people held to be a scriptural doctrine is as follows:

All who die in willful disobedience to God will suffer eternal punishment—will be eternally banished from the presence of God; have forfeited eternal life and lost the privilege of the "beatific vision." What that means, no man can imagine, because the heart of man has not conceived of the blessed state of the righteous, which is then impossible to the condemned. Neither the nature nor intensity of the punishment is known and certainly cannot be described; but it is not so much what is endured as what is forfeited that we emphasize. The severest punishment that men can inflict is of the same nature. When a man is put to death in the electric chair, his actual physical suffering is of very short duration and is possibly less painful

than the whippings which some convicts receive at the hands of prison wardens. But the punishment consists in the loss of life. The orthodox hell is more of a state than a place and consists more in the happiness that is lost than in the "torture" that is gained. Cannon Farrar said that heaven, in so far as it is a place at all, is a place where sin is not. So hell, in so far as it is a place, is a place where God is not and where all sin is and all incorrigible sinners are.

OBJECTIONS CONSIDERED

In the newspaper article under review there were objections urged against the doctrine of future punishment from the theological, the philosophical, and the humanitarian viewpoints. These are high-sounding and learned words, but let us try to follow the author and consider the objections in the order given.

Theological. It could serve no purpose except vengeance, and that would be a denial of the perfect goodness of God. A finite being cannot commit an infinite sin, and infinite punishment would, therefore, be wholly unjust. Answer: The purpose of the punishment will be taken up later. That sins by finite man cannot be followed by infinite consequences is purely an assumption that has nothing for a basis. The experience and observation of man are against the assumption, and the Bible unequivocally contradicts it. No man can trace one sin to a conclusion and reckon the ruin it has wrought. Why, then, should he arrogate to himself the power to measure the consequence of a life of sin? If the Kaiser was responsible for the awful World War, let some man try to follow the consequences of his sin down through the ages and note the effect upon the yet unborn generations and tell us where it will end.

The results of sin not infinite? Let us put it on the "liberal" theory and see. A pure, innocent Christian girl is assaulted, maltreated, and murdered by a depraved, beastly negro, and in less than twenty-four hours the negro is apprehended and lynched. The souls of the two—the negro and the innocent victim—enter eternity at nearly the same time. They will both be saved finally, according to the theory. But at death there was a hundred degrees of difference in moral worth between them; and as the theory argues endless progression, we may logically assume that the girl would progress at least as rapidly as the negro, and there will, therefore, be a hundred degrees between them through all eternity. The infinite consequence of the negro's sins. But the word of Christ will settle it with all who will recognize his authority. He says: "Whosoever

shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Mark 3: 29.) To be guilty of an eternal sin is to be an eternal sinner—to be eternally guilty of sin; and since no sin can enter heaven, a man who is guilty of this sin must necessarily spend eternity somewhere else. Where will it be?

Philosophical. It is said that the doctrine that willful sinners—unsubdued rebels—will be eternally banished from the presence of God and from the home of the righteous is unphilosophical. But, in reply, the good of earthly governments frequently demands the deportation of radicals. The welfare of society compels us to incarcerate criminals, deprive them of their liberty, for the length of their lives; and if death be the end of existence, they have been by human power deprived of happiness eternally, hence eternally punished.

But it is argued that it is unjust to punish a man eternally for the sins committed in so short a time. That reasoning is certainly unphilosophical. Men do not reason that way in measuring punishment for crimes in our civil courts or in making our laws.

The time that it takes to commit a crime has nothing to do with the punishment it deserves. But the logic of the above objection is that the duration of the punishment should be coextensive with the time occupied in committing the crime. Frequently the action of a moment or the decision of one hour brings on an irreversible sentence of lifelong suffering. And it is not so much the heinousness of the crime as what the deed involves of choice—of selection or rejection. Esau in a moment of hunger sold his birthright for a "morsel of meat." The sin does not seem so terrible and there were extenuating circumstances, but the judgment was irrevocable and his loss was for life.

Nature also deals with her children on the same principle. Her judgment can never be set aside; her punishment is always severe and often seemingly out of all proportion to the offense. But whenever a law is broken the inevitable results must follow. Men may disbelieve her threatenings, as they disbelieve the Bible, but that will in no way alter the consequences. Men may curse nature's judgments, ignore her warnings, blaspheme her laws, and denounce her penalties, but at last they must bow to her mandates and suffer the consequence of their folly.

Hundreds of illustrations of this from real life—from actual experience of men—could be given. But here is one of recent occurrence. I myself preached this girl's funeral.

A sweet, young girl of the tender age of sixteen, just blossoming into womanhood, was guilty of an indiscretion. There were many excuses to plead for her—ignorance, love, overpersuasion. But the deed was done, and now the child realizes that an awful thing is about to happen. She begins to suffer agonies of shame, humiliation, and fear of exposure. Driven almost mad, she ignorantly undertakes to interfere with nature and arrest the consequence of her former sin; but in the eyes of nature her second offense is much worse than the first, and the penalty is terrible. Blood poisoning, her whole sin made public, physical agonies, convulsions, and death. Her first and only sin, and that, in man's judgment, to a great extent excusable; but, oh, what a price she paid! Weeping brothers and sisters would gladly have forgiven her, brokenhearted parents would willingly have died in her stead, and sympathizing friends would charitably have shielded her from public disgrace, but nature was implacable. The girl's deathbed was haunted with an intolerable sense of shame, the bright hope of future years was blasted, and physical pain was unendurable, and untimely death stalked in and carried away a victim. But (softly) the male brute who was responsible for the whole sin goes scot-free! Yet infidels and some "liberals" tell us that the only hell there is is in this life! If that is true, it should at least be equally distributed.

Humanitarian. It is said that no human parent would for any conceivable crime inflict such punishment upon his child. That will be admitted, and the best we can say on that is that God's ways are not our ways. Neither would an earthly parent inflict any such punishment upon a daughter as nature inflicted in the case mentioned above. No earthly father would permit his child to go through life as an idiot, deaf, blind, or physically deformed, if he had the power to prevent it. God has power to prevent all such things, but he does not do it. Therefore, we and God differ on this point, and we cannot measure God's judgment by our feelings. There is no man on earth today who would not, if he could, give sight to all the blind, hearing to all the deaf, and strength to all the crippled. God can, but he does not. This should admonish us that his ways are inscrutable, and we should preserve the strictest and most reverential silence in regard to them.

SCRIPTURE CITATIONS EXAMINED

There were three passages of Scripture used as texts in the newspaper article under review. Upon the first there is no controversy; the second was absolutely ruinous to

the doctrine advocated; and the third was grossly perverted. Even a casual reading will prove this.

Let's see. First: "Be sure your sin will find you out." (Num. 32: 23.) No controversy. Second: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6: 7, 8.) In the article under review, Weymouth's translation of the New Testament was highly recommended—and I recommend it; but if the author of the article had examined Weymouth's translation of this passage, he would not have used it. The word for "corruption" is there correctly translated "*destruction*"; and as it is used as an antithesis of eternal life, it clearly means "eternal destruction," the same thing taught by Paul (the writer) in so many other passages. (See Rom. 6: 23; 2 Thess. 1: 7-10.) No postulate of universalism in that passage certainly. Third: "He chastens us for our profit, that we may be partakers of his holiness." (Heb. 12: 6-10.) This is the way it was quoted; but if the part that was omitted be allowed to enter the record, the point is ruined. Read the seventh and eighth verses. "God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons." This is beyond question, the chastening which God's children, God's sons, Christians, receive in this life, and not punishment inflicted upon "bastards" and children of the devil in order to make them sons of God and save their souls, which the passage was used to prove. The Bible recognizes children of God and children of the devil (John 8: 44; 1 John 3: 10; 5: 19), and even in this passage there is a distinction between sons and bastards. What good end can be served by a perversion of the Scriptures?

THE PURPOSE OF ETERNAL PUNISHMENT

It is affirmed by the "liberal" that the punishment that is inflicted upon the wicked is designed to bring about a reformation of life, purify the heart, and make the sinner holy. Now, God's children are allowed to suffer for righteousness' sake—not for sin—and for his name, and they are taught that these light afflictions, which are but for the moment, work out for us more and more exceedingly an eternal weight of glory. (See 2 Cor. 4: 17; Rom. 8: 17, 18; Matt. 5: 10, 11; 1 Pet. 4: 16.) "For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in

other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 15, 16.) But that God punishes obstinate and rebellious sinners in order to force them to repent or to make them holy is most emphatically denied. The doctrine is here indicted as irrational, unphilosophical, unscriptural, and antiscritptural.

Considering the question philosophically, we observe that it is the province of mind power to control mind; moral power, to control heart and moral nature; physical power, to control physical nature. Any attempt to control mind and heart by physical force is as foolish and futile as to try to control matter by thinking and feeling.

If punishment purines the heart, then all the long-time inmates of our penal institutions ought to be saints. Both Catholics and Protestants have made the terrible mistake of adopting this heathen idea, and their history is stained with bloody crimes committed in the belief that they could purify a sinner's heart by torturing his body. Fagot, fire, dungeon, rack, and wheel have all been used as a "means of grace" to force a renunciation of heresy and a belief of the truth. On this same hypothesis the heathen mutilate their own bodies in their devotions. Out of this doctrine have come two widespread and dangerous errors. They are Roman Catholic penance and universal salvation. In life the Catholics do penance for their sins, and after death they are saved through purgatorial expurgations. Archbishop Purcell said, in his debate with Alexander Campbell, that he "had no doubt that there were popes then in purgatory expiating their crimes in its penal fires." The universalist or restorationist saves all mankind through the refining influence of suffering in this life and also in the subterranean darkness of the Tartarean world.

This doctrine is unscriptural because it vitiates the atonement and makes the sinner atone for his own sins in suffering. He should, therefore, sing glory to suffering instead of glory to the Savior.

WHAT SAY THE SCRIPTURES?

The Bible teaches that the purpose of eternal punishment—eternal destruction, which means eternal banishment—is the same as that which prompts us to deport radicals from the United States—to be free of their presence and safe from their disturbance. Our God has designed that his children have a home where "the wicked cease from troubling; and there the weary are at rest." (Job 3: 17.) God commanded the children of Israel to stone to death both man

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and woman when they were taken in adultery; not to correct their morals and purify their hearts, but "thou shalt put away the evil from the midst of thee." (Deut. 22: 24.) After the wicked have all been banished, the righteous "look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13.) Nothing that defiles can ever enter the sweet home of the soul. "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life." (Rev. 21: 27.)

BUT WHAT WILL BECOME OF THE WICKED?

(1) They shall be without the city. "Without are dogs, and sorcerers." (2) They shall be driven from the presence of God forever. "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 9.) (3) They shall go to a place that was prepared for the devil and his angels. They did the devil's will, became partakers of his nature, and they must, therefore, share his destiny. "Begone from me, with the curse resting upon you, into the fire of the ages (*aionion*—eternal fire) which has been prepared for the devil and his angels." (Matt. 25: 41—Weymouth's Translation.) (4) This will come after death. "Be not afraid of those who kill the body, but after that can do nothing further. I will warn you whom to fear: fear him who, after killing, has power to throw into Gehenna." (Matt. 10: 28—Weymouth.) (5) This state of the wicked will be eternal. "And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 46.) The same word is used here, both in the Greek and the English, to measure the duration of the punishment of the wicked and describe the length of the life of the righteous. If the punishment is limited, then so must be the life of the righteous, by all rules of either language or logic. In the Greek, the word is "*aionion*," and is translated "eternal" in the American Revised Version, Living Oracles, by Bloomfield, by Westcott and Hort, by George Ricker Berry, and many other ancient and modern versions.

THE VALLEY OF HINNOM

But it is said that Gehenna is derived from "Ge Hinnom," which was a valley a few miles southwest of Jerusalem, where the idolatrous Jews offered their children to Moloch, the fire god. This is true; but it must be remembered that such cruel worship had been stopped, and the valley had been polluted by Josiah some four hundred years before

Christ came into the world. (2 Kings 23: 10.) The place was not Gehenna; but Gehenna, an entirely different place, had derived its name from that awful valley. When Christ said, "Fear him who after you are dead may cast your soul into Gehenna," he certainly did not mean that God would cast the soul into the Valley of Hinnom, three miles southwest of Jerusalem. The word "heaven" originally meant anything that was heaved; hence, in the Bible it is frequently applied to a mountain. It meant that which is high, and men came to think of God's high dwelling as heaven. Both heaven and hell have derived their names from something else, and one is just as real as the other. But it will be noticed that of all of the quotations that have been used in this article, only one of them contains the word "Gehenna," and we could easily omit that and prove the point. If any reader will take the trouble to read the following references, he will still be further convinced that the doctrine can be proved without using either "Sheol," "Hades," "Tartarus," or "Gehenna." Neither word is used in any of the passages. Read them all. (Dan. 12: 1-4; Luke 13: 25-27; John 5: 28, 29; Matt. 13: 40-43; Rom. 2: 2-6; 1 Pet. 4: 17, 18; 2 Thess. 1: 6-10; Matt. 7: 13.)

CHAPTER XIX

Desultory Descanting

(Poems and paragraphs written by the author of this book for the bulletins of the churches with which he has labored. They illustrate the type of teaching he has done and which he wishes to continue to do even after his tongue has been hushed and his pen stilled by death.)

When a physician is called to a case, he is not so much concerned about the seriousness of the patient's condition as he is in the way the patient responds to treatment. If the patient is not serious, he will get serious if he does not respond to treatment; and if he is serious, he will get better if he responds. So the way he responds to treatment is the thing that the good doctor looks to most anxiously. This is also true with a preacher. When a church responds to treatment, there is hope even for the most indifferent. If a church does not respond, the case is alarming. What shall we do? Change doctors? Change the treatment? Yes, that can be done, but it does not avail except where the wrong treatment has been given. But in some diseases there is a certain, definite remedy and a universally recognized course to pursue, and any doctor who is called in will only agree in the treatment and continue the course. This is absolutely true with a church. There is but one thing that can be done: teach the word of the Lord and try to persuade the members to obey it. If they do not respond, the case is hopeless.

COMMITTEES

Your present preacher does not like committees and does not often appoint any. Why? Does he have a good reason? Yes, several of them. We will here mention two: first, when a committee is appointed to do a special work then that eliminates all the other members from that work, and often it is a work that *all* should do—like visiting sick and helping the poor. But where there is a committee others let them do it. And if they do not, the committee gets horribly hurt! Second, committees that are sometimes appointed for a work for a special occasion or under special circumstances sometimes arrogate to themselves *permanent and official* authority and will insist upon "bossing" certain functions forever!

In England they cry: "*The king is dead: long live the king.*" Thus in one breath they announce the death of one ruler and hail the accession of another. So we no sooner

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recognize that the *old year* has gone than we face the fact that a *new year* is upon us. It is here, and even while we are welcoming it a part of it is passing us by. It brings its new obligations, opportunities, and sufferings as well as its joys. It is well for us to wish each other a year of joy and happiness, but for most of us, if not for every one of us, the year will bring some hardships, heartaches, and suffering. We must take the bad with the good and face the future with a stout heart, knowing that "all things work together for good to them that love God."

When we think of the unknown future with all its possibilities for success or for tragedy, we naturally feel a little weak at our own helplessness and tremble before the thought of what may come. But our *faith* should help us here. In William Cullen Bryant's poem, "To a Waterfowl," there is a stanza that many people love. It has been beautiful to us for many years:

He who, from zone to zone,
Guides through the boundless sky thy certain flight;
In the long way that I must tread alone,
Will lead my steps aright.

CAN YOU PRAY JOB'S PRAYER?

If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof; . . .
If I have seen any perish for want of clothing,
Or any poor without covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,
When I saw my help in the gate:
Then let mine arm fall from my shoulder blade,
And mine arm be broken from the bone.

(Job 31: 16-22.)

All the servants of God that we read about in the Bible *combined prayer and work without confusing them*. If ever an enterprise was *begun, continued, and ended* in prayer, it was Nehemiah's reconstruction of Jerusalem. Hear him tell of it:

I prayed to the God of heaven.
And I said unto the king. (Neh. 2: 4, 5.)
We made our prayer unto our God, *and* set a watch against
them day and night. (Neh. 4: 9.)
Remember the Lord . . . and fight. (Neh. 4: 14.)
Call unto me, and I will answer thee. (Jer. 33: 3.)
Ask, and it shall be given you. (Matt. 7: 7.)
All things, whatsoever ye shall ask in prayer, believing, ye
shall receive. (Matt. 21: 22.)

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THE MAN WHO HAS A BOY

To you who have a boy to train,
You've work to keep you night and day.
There's much to him you must explain,
And many a doubt to clear away;
Your task is one which calls for tact
And friendship of the finest kind,
Because, with every word and act,
You mold the little fellow's mind.
You must be careful of your speech,
For careless words are quickly learned;
You must be wise enough to teach
Which corners may be safely turned.
Your habits then give constant thought,
For with the child they are no joke;
With cigarettes be never caught
Unless you want the boy to smoke.
Doing things you can't commend,
Or teach the little tike to do
To the little mind you can't defend,
It will be hypocrisy in you.
Be careful then no offense to give
In making the path for him to tread,
And he'll make you glad while you live,
And honor you more when you are dead.

—Written for Perry Mason by the Grandfather of His Boy.

OSTARA, OSTERN, EASTER

This is Easter and all the man-founded and man-governed churches will be celebrating the day in great style. Excellent music, special costumes, and elaborate programs will characterize their services. And eloquent sermons will be preached on the resurrection of Christ—whether the preachers believe that he rose or not. The resurrection will be the motif of all the programs. But with some of them it will be like Easter, a myth with a *beautiful allegorical meaning*: the coming of spring; a time for the bursting of the buds and the opening of the flowers; new life is coming forth from the barren and bleak tomb of winter. So we should burst out of the dead past and rise from under the debris of shattered hopes and feel the urge and glory of new life in our souls! Selah. Bla, Bla! When a Christian thinks about the resurrection he wants the real thing, not an allegory by an infidel. "*But in vain they do worship me, teaching for doctrines the commandments of men.*" (Matt. 15: 9.)

Our word Easter and the German name of this day, Ostern, come from the name of the goddess of spring in the Teutonic mythology. Ostara. A spring festival was always held in honor of this goddess, but we at Broadway

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do not worship this mythical lady, and therefore we have nothing special in our service today.

Our Lord said: "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*" (Luke 4: 8.)

But if anyone should deny that our celebrating the resurrection has any connection with the heathen festival, he could not deny the origin of the name Easter, and he would still have to admit that this special celebrating is of human origin and based entirely upon the commandment of men—the decree of council. Our Lord was raised from the dead on the *first day of the week*—no one knows what day of the year (Matt. 28: 1-4; Mark 16: 9)—and the early Christians, under the teaching of inspired men, met for worship and remembered the Lord in his own appointed way upon the *first day of each week* (Acts 20: 7; 1 Cor. 16: 2). We follow their example and celebrate our Lord's death and resurrection and proclaim his coming each Lord's day.

Decades after the last inspired man had delivered his divine message to the church, *uninspired men* began to appoint feasts and fasts and celebrations and ceremonies that the Lord's church under the guidance of the Holy Spirit never heard of. In the fourth century there was much dispute about *when Easter should come*, and the first creed-making body that was ever assembled settled the question by a decree—by legislation—hence, by a commandment of men. "Controversy over the exact date of Easter was settled by the decision of the Council of Nice under the emperor, Constantine, in 325, fixing Easter day on the first Sunday after the full moon on or after the spring equinox."

PURE RELIGION

James says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.)

The religion of our Lord means more than merely believing in the existence of God, the divinity of Christ, and the inspiration of the Holy Scriptures. It means more also than merely keeping certain commandments and ordinances, such as the Lord's Supper and baptism. It means more than living up to just certain standards of righteousness. While all of these are needful and indispensable, the *very heart* of pure and undefiled religion is:

UNSELFISH SERVICE

Lending a helping hand, visiting the fatherless and widows in their affliction, gladly bearing each other's bur-

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dens is the spirit that must *master* our souls if we are to have *the religion* that the one who died that we might live brought to this old world. *H e "went about doing good."* So must we, if we are to be indeed his disciples.

Note the following facts: (1) The only kind of fast that God would accept required that his people remember and provide bread for the poor. Read Isa. 58: 6, 7. (2) Nebuchadnezzar was commanded to break off his sins and iniquities by showing mercy to the poor. See Dan. 4: 27. (3) Don't fail to read the special blessings God bestows on those who consider the poor. (Psalm 41: 1-3.) (4) One of the evidences that Jesus was the divine Son of God was the fact that, in his preaching, he did not fail to go to the poor. (See Matt. 11: 2-5.) (5) The Bible declares that God will not listen to us when we pray if we stop our ears to the cry of the poor. (Prov. 21: 13.) (6) When Paul was sent to the Gentiles with the gospel of salvation, special instruction was given to him to remember the poor. (See Gal. 2: 9, 10.) (7) John says: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*" (1 John 3: 17.) Suppose you answer this question. And with it study Matt. 25: 31-46 and ask yourself the question: Can I be ready for the judgment to come and be indifferent to the poor and those in trouble?

Solomon says: "The righteous *considereth* the *cause* of the poor: but the wicked regardeth not to know it." (Prov. 29: 7.) And how well has Ruskin said: "How often it is difficult to be wisely charitable—to do good without multiplying the sources of evil. To give alms is nothing unless you give *thought* also. It is written not 'blessed is he that feedeth the poor,' but blessed is he that *considereth* the poor." A little thought and a little kindness are often worth more than a great deal of money. (Study Job 29: 11-16.) Massillon well says: "I would have none of that rigid and circumspect charity which is never exercised without scrutiny, and which always mistrusts the reality of the necessities laid open to it."

WAITING FOR GOD

I read a story of a little boy "Waiting for God" to come and take him home to love, provide for, and protect. An epidemic had taken all but this little lad. Father was taken, then the little brother, and last to go was this darling boy's mother. She was a Christian, and believed with all her heart in God, the God that *lives, loves, and sees* us

every moment. Her mind had been continually on her boy. This mother knew that she too must go. "What is to become of my child?" she thought. Not a friend on earth that she knew to whom she could now give him, so she told him not to worry, to be sweet and good and God would come and take care of him after she left him. An angel took her home, leaving her dear boy all alone, so far as earthly friends were concerned.

A short time thereafter, a man unusually kindhearted and in whose heart Jesus had found a place to dwell was walking along the street and noticed a little ragged, sick, but bright-eyed and intelligent-looking boy reclining against a building. He gently laid his hand upon the boy's shoulder and asked him what he was doing there.

"I am waiting for God to come for me," he answered.

"What do you mean?" kindly asked this good man.

"God has sent for father and mother and little brother," said the lad, "and he took them to heaven. Mother told me while she was sick, and just before she left, that God would take care of me. I have no home, nobody to love me, nowhere to go, nothing to eat, so I am just waiting for God to come to me, like mother told me he would. Now, he will come too, won't he? Mother never told a lie." These words were said as the child looked up through his tears into the man's face.

"Yes," said the man, with tears also in his eyes, "mother was right about it, and God sent me to you to take you home with me and care for you."

Then he took the ragged boy into his arms and hugged him and started home with him, and the little fellow put his arms about the man's neck and said: "*I knew God would come for me or send someone.*"

Come to Broadway, friend of mine,
 Come to worship, be on time;
 Join with ours your voice in praise,
 And sing to God in joyful lays;
 Let melody flow from your heart,
 And in each hymn have a part.

Come to Broadway, friend of mine,
 Come to worship, be on time;
 All our worship must be right,
 For each act his word we cite;
 Your service then is incomplete
If you miss a tone or beat.

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Come to Broadway, friend of mine,
Come to worship, be on time;
Be in the worship at the start,
Nothing's whole without each part.
Your tardiness our peace destroys,
Besides your sin, you disturb our joys.

Come to Broadway, friend of mine,
Come to worship, be on time;
How can we have an hour of prayer
If praying hearts are never there?
And your heart is not praying, sure,
When you stand outside the door.
Come to worship, friend of mine,
Come to Broadway, be on time.

It will surely be fine when we get that nursery prepared where our babies can be taken care of in comfort, while the mothers worship God in peace and reverence. Babies cannot worship God any more than they can be baptized. If a mother is going to be baptized she gets someone to care for her baby, of course. How about when a mother wants to pray or partake of the Lord's Supper? Are these things less important than baptism? They are not. Nor can a mother or father do these things acceptably while caring for a baby any more than they could be baptized while caring for a young hopeful. There is nothing on earth sweeter than a baby, but a baby cannot worship God. Therefore, we mean to provide a place where the little innocents may sleep or play while the parents worship.

"But we did not have no such things when I was a baby or when my younguns wus babies, nuther." No, and we did not go to church in automobiles then, and we did not have electric lights then, and we did not have baptismal suits for the preacher and robes for the subject. No, things were sometimes crude as well as hard then, but must they continue so?

Furthermore, if you and I had been taught in early life what worship is, what devotion is, what reverence is, and that such things must be in the heart and that, of course, they require an atmosphere of quietude and solemnity, we would today have more respect for the beginning hour and more reverence in the presence of God.

A PSALM OF THE MORNING

The morning cometh with great glory;
It bringeth a flood of golden light;
It gladdens the heart of the watchers and filleth the earth with
beauty.

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The messengers of brightness announce its appearing,
And the creatures of darkness see its signal in the heavens;
Yes, they stealthily steal away into their hiding.

The sun cometh up in silent splendor,
The gates of day open quickly before him,
And he entereth softly upon the wings of the morning.

The fear and darkness of the night flee before him,
Yea, joy cometh with the morning,
The flowers wet with the tears of night raise their heads to greet him.

The birds sing aloud in the trees,
The squirrel also playeth joyously in their branches,
The hills and valleys ring with gladness for the sunrise.

O, my God, my life is but a day.
The evening shadows make haste to fall upon me,
Dispel them, I beseech thee, and let me stand in thy presence as in
the glory of eternal morning.

ONCERS

O Lord, I thank thee for the love that makes my life so bright:
for this I praise thee Sunday morn, but not on Sunday night.

I am glad to hear our singers chant my pure and deep delight;
on Sunday morn I hear them sing, but not on Sunday night.

I love to hear our preacher speak; his views are sound and right;
they feed my soul on Sunday morn, but not on Sunday night.

At 11:00 A.M. I stroll to church—in Sunday garb bedight; but,
Lord, I crave my easy chair and slippers Sunday night.

Lord, bless our church and help to fill our preacher's soul with
might, to charge the sinful ramparts of my empty pew at night.

Yes, a broken home is sad, inexpressibly deplorable!
For children to see parents torn asunder and fighting each
other is a damaging experience that their lives can never
overcome. It is a scar in their characters. Nor can their
parents ever atone for their sin against each other and
against their children. They can never balance their own
lives with complete self-respect and happiness. They are
among the most unfortunate people of earth. No true Chris-
tian will wish in any way to *punish* such people. No,
but they will feel an unutterable pity for them.

When a child sees its father and mother alienated from
each other and then going into conjugal union with another
woman or another man, what can be that child's reaction?
If he is old enough to think at all, his thoughts must be in
this vein: What caused my parents to come together to
produce me? Was it love that united them and made the
union sacred and holy? Or was it a mere physical desire
and am I an accident of lust? If so, why should I respect

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myself or try to regard life as sacred or any relationship as holy? Or if they were once united by love and their union consecrated by an honorable purpose, what has happened in their hearts? Have they lost their ideals? Do they now find life unworthy of such a high purpose and do they think that physical attraction for another person is after all sufficient reason for throwing overboard their ideals, their rule of life, and severing the strongest ties known to mortals? Is lust their law? Then I will not make the mistake of starting with the ideals they once held? I will order my life on the plain of lust from the beginning. That seems to be the dominant thing and the only worth-while thing in life.

A PSALM OF THE LORD'S DAY

I will sing of the blessings of the Lord's day.
In it the dead come forth from the tomb—
Yea, the Redeemer came forth victorious.

In it the people of God assemble for worship;
They come together with joyous heart;
In songs of devotion they mingle their voices.

They fill the courts of Jehovah with praise;
They offer to him the incense of grateful hearts;
In thankfulness they surround the table of communion.

Quiet also taketh hold of all the earth;
The sounds of industry are not heard in the streets;
The workshops sleep, and their whistles wake not to scream at dawn.

The men of toil remain with their families;
Their children are very glad of their company.
Yea, they talk pleasantly together.

The horse is also glad of its return;
His master cometh not with whip and bit!
In the pasture he runneth to and fro and prounceth proudly.

The beasts of burden rest in the stalls;
They lie down gladly upon their hay;
Drowsily they munch their provender till the morrow.

How merciful art thou, O God, to all thy creatures.
Thy earth is full of thy loving-kindness—
Yea, the creeping things share thy goodness.

Did you ever sing, "Sweet Hour of Prayer"? Well, did you really mean that such an hour is sweet to your soul or were you just saying what someone else thought of that hour? If you say it is or was sweet to you, *how do you know?* You must have experienced (tested) it. You know by experience that such an hour is blessed and sweet—unless you sing a falsehood and engage in mockery and a hypocritical performance. Then there is no reason why you

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should deprive yourself of that which is sweet to your soul. Attend prayer meeting. Does not your church have an hour of prayer each week? If not, you invite the spiritual members to your home and have a "sweet hour of prayer" each week or oftener.

We have many additions to our congregations by "transfer of membership." This means that they come from some other congregation. No strength has, therefore, been added to the forces of righteousness. But one community has gained, while another has lost. The more additions a church has the stronger it should become; the more work it should do; the more help it should lend to the weak places and to the workers in the new fields. To boast of such additions and then not use the added strength is a double sin. It is a sin to boast and it is a sin not to use these forces. These additions left the fellowship of one group of Christians and entered the fellowship of another group. But fellowship means a joint participation or sharing together. They once shared the joys and benefits, the burdens, and responsibilities of one church and now they, by "putting in membership," express the desire and make a request to share these things with another church—to participate in the affairs of another church. But how many members of any congregation really participate in the affairs of that congregation? In what sense are they in the fellowship?

If all the members—nay, if half the members of our congregation would actively participate in the duties and burdens and responsibilities as well as the blessings and benefits of the congregations, we would have a far different situation in the land.

We have more than a thousand churches in Tennessee. We have fifteen hundred churches in Texas. Several of these churches boast of more than a thousand members. Many of these churches have six or seven hundred members. What a combination of forces, what a unit of strength, what a source of supplies each one of these churches should be! But what are we doing?

If each church would take a measure of its strength—form an estimate of its resources—and then outline a program of work worthy of its strength, we could do a thousand times more work than we are doing.

We should remember that a church as such has responsibilities according to its size and opportunities just as an individual has.

But how can the elders know what the strength of their church is? They can know the numerical strength by keep-

ing a correct membership roll and by keeping up with the Hock "allotted" to them as a charge.

As to financial strength, if all the members would prayerfully purpose in their hearts to give as the Lord teaches them to do, there would be money available for every need and even new needs would have to be found. If the members would sign a card expressing to the elders what they had purposed to do, the elders could make their plans and engage their workers.

One reason some people object to signing the purpose card is not that they do not want the *elders to know what they are giving, but they do not want to know themselves*. They just give without thought and without a record. If they really put down in figures what they are giving and then compared the figures with their income or even with what they spent foolishly, they would be so ashamed they would either do better or quit altogether. For they would see that they are not obeying the Lord and they would quit the pretense and sham. Examine yourself and see what you are doing.

Also examine your congregation and see what it is doing. What is the size of your membership? What is your weekly contribution? How much is this per capita? What is your yearly contribution—assuming that you have some special donation for special purposes? What would this be per capita?

Money is not everything, you say. No, indeed, it is not. If we had no money at all and had no income, we could worship God more acceptably than most of us do now. We would not then be disobeying God in the matter of giving, for we would not be expected to give.



M O T H E R
MRS. VIRGINIA MAXEY BREWER
At About the Aye of Fifty

CHAPTER XX

The Fifty-Year Line

A football field is one hundred yards long and it is marked off after the fashion of a gridiron, the cross stripes being ten yards distant from each other. The fifty-yard line is, therefore, the exact center of the field. When the players cross that line, they either move into their own territory and march toward their goal line or they are pushed into the territory of the opposing team as that team moves toward its goal line. We measure our lives by years, and the length of life is threescore and ten years or by reason of strength fourscore years. The fifty-year line is, therefore, far beyond the center of the field, and when we cross that line, whether we are moving toward our goal line and nearing the scoring point, or whether we have been thrown over by the enemy and are being forced back as he nears his goal line, depends entirely upon the point of view. Most of us probably feel that we are losing ground and that the flying years are racing away toward the goal line where our defeat will be accomplished. Considering only this life, that is our outlook. But even with that view we should be courageous. Some of the most brilliant playing is done in the enemy's territory and just before the time of the game expires. The players make their most heroic efforts when the enemy is about to score a touchdown, and many a player has won fame within a few yards of the enemy's goal line. Let us take courage.

Dr. T. W. Brents wrote the introduction to his "Gospel Plan of Salvation" on the fiftieth anniversary of his birth. He said he really felt too young to undertake the gigantic task which he had just completed in that book. He seemed to feel that his best years were yet before him and perhaps they were. He lived thirty-two years longer and published "Gospel Sermons" eighteen years after the other work had been in circulation. I read that introduction when I was a boy and wondered how a man could count himself young at *fifty*. Moreover, I learned how to spell anniversary from that introduction.

In the *Gospel Advocate* of March 23, 1905, Brother E. A. Elam records the fact that he had celebrated his fiftieth anniversary. He covers the first page of that issue with an article about himself and about life. Brother Elam was reflective and philosophical, but he was not at all gloomy or melancholy. He was in robust health, his heart was happy, and his future bright. There was no cloud on the

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horizon of his vision. He lived only twenty-three years after that, but they were busy years and gave us some of Brother Elam's best efforts. In them also Brother Elam knew more sorrows and heartaches than he had known up to his fiftieth year. Here are the first two paragraphs of Brother Elam's article:

Fifty years old today (March 7) ! But what of it? As the Irishman said of the rushing, roaring, and wonderful Niagara: "What's to hinder it?" So we think there is nothing to hinder one's seeing fifty birthdays if he continues to live. He may deserve some credit for being temperate and otherwise observing the laws of health; but many men not half so wise as Solomon have lived fifty years. The practical question, upon which all else depends, is not how long, but how well, one lives. He lives longest who lives best and accomplishes the most, and "the hoary head is a crown of glory if it be found in the way of righteousness." Only the names of the men of the past who have accomplished something have reached us; the rest have sunk into oblivion. Only those whose names will be found at last upon the Lamb's book of life will live forever.

He lives long who lives well;
All other life is short and vain.
He liveth longest who can tell
Of living most for heavenly gain.

To be a Christian is the only way to live well. He has lived a successful life who at its end can say, as did Jesus, he has accomplished the work God gave him to do. He who serves not God and loves not men lives to no purpose—lives in vain. In the end God will judge every man, not according to the length, but according to the deeds, of his life. It has been truly said: "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. He most lives who thinks most, feels the noblest, acts the best."

I read this article the week it appeared and I even then felt that it was wonderful that a man could be so light-hearted about crossing the half-century mark. I admired Brother Elam's optimism and courage. Further down in the article he said: "Does age bring unhappiness? There is no reason why one at fifty should not be happier than he was at twenty." Ah, Brother Elam, you had a cheerful heart and a great faith!

Having read, remembered, and wondered at these words from these two men of God in early life, my readers will perhaps pardon me if I venture somewhat diffidently to write of my own fiftieth birthday. On December 25, 1934, I will be (this is written December 7) pushed over the fifty-yard line. Frankly, I cannot be as cheerful about it as was Brother Elam. I do not feel old and I do not confess to any diminishing strength, but the realization that fifty years of my life are gone does not incite any hilarity or even strike any vein of humor in me. And yet, unless I could make a few radical changes, I cannot say that I would care

to live those years over again. I prefer to have them behind me and to hope for better years as I move on into the sunset. My shadow is now falling toward the east and the radiant hours of the late afternoon are fast coming on.

Fifty years ago! It was a cold Christmas Eve night. The ground was frozen, the trees were wearing the rare gems of those long ago winters; the creeks and lakes were covered over with a thick sheet of ice and the sheep and cattle were shut in the barns or had dug into the hay mow to protect themselves from the cold. A young father and mother had put their three little girls (the oldest only five and a half) to bed after helping them to hang up their stockings and assuring them that Santa Claus would certainly come. These young parents were happy in anticipation of their children's delight on seeing their stockings (knit by the mother's own hands) bulging with candy, apples, and oranges. The mother had another pair of little stockings carefully laid away which were not to be hung up on this Christmas. They were prepared in expectation of a visitor whose stay was to be much longer than that of Santa Claus. The father made no secret of his hope that this new arrival would be of the gender that would bear his name through life. When is he to come? Before the winter is gone and possibly before the New Year dawns.

The nights were long in those days and the hours moved slowly. Before the old Seth Thomas clock on the mantel had struck the midnight hour that young father—a man of about thirty, full of health and vigor and hope and fun—might have been seen rushing out to the stables and throwing his saddle on his fastest horse. With a quick bound, like the spring of a cat, he was in the saddle and the young wife alone in the house with her sleeping girls heard the horse's hoofs as they beat a resounding tattoo in fast tempo over the frozen earth. She listened as the sounds grew fainter and she knew her strong young husband was getting farther away and her hour was coming nearer every moment. But he will arouse some neighbors on his way for the doctor and in a few minutes some good motherly women will be here. On that horse and rider raced over Giles County's rocky hills and frozen roads. Dr. Robert Carter lived at Lynnville, some eleven miles from where the expectant mother waited alone. But there was no traffic to impede that midnight ride, and there was no siren scream to announce a coming ambulance, but neighbors along the way heard the thundering sounds of iron-shod hoofs as some belated rider disturbed the quiet hours of a cold night, and they knew someone was sick or in trouble. Perhaps some

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of the neighbor women remarked that "it had just about happened up at the Brewer's."

The doctor was accommodating, sympathetic, and neighborly and responded cheerily to the first "Hello" at his gate. While he dressed, the young father saddled his horse for him, and the doctor threw his saddlebags across the horse and mounted his blooded steed, and the two young men were off. The two mounts with steaming nostrils beat a rhythmic rumble over the hills and hollows.

When the men came into sight of the Brewer home, it was all aglow with kerosene lights and a big log fire in the open fireplace. Surely enough the neighbors were there. Neighbor men took the horses as the two men dismounted. Neighbor women were busy in the house. There was a fire in the kitchen stove and the "tea kettle" was boiling.

The little girls were still asleep and their stockings were undisturbed. Santa Claus came. Christmas day came and so did I. It was a cold day, but hickory logs made a hot fire. The women gave me a boric acid bath in tepid water and rubbed me over with camphor and put long, white flannels on me and laid me in a walnut cradle and covered me with a hand-woven blanket and hand-woven "coverlid," both made from the back of the sheep on grandfather's farm. I should never have been cold after that!

That is the way "Topics for Thought" got started. Christmas, 1884.

It is sad to relate that the hopeful young father did not live to see his son reach manhood. His first-born child was still in her teens when he rode away into the night never to return. We believe that he rode into an eternal day on the other shore. The mother is yet with us. She is Virginia A. Brewer. Her picture will be found in this book.

No, I do not remember that Christmas, but my memory goes back to the Christmas of 1887. Every birthday from that time on comes rolling over memory's page like an unfolding map as I write. Faces I have "loved and lost awhile" smile upon me again and voices are heard singing and laughing which have been hushed by death for many years.

often, like echoes from a distance falling,
Uncertain, changeful, sadly sweet and low,
Strange voices murmur, to our hearts recalling
The days and hopes and dreams of long ago.

"The whirligig of time brings in his revenges," said Shakespeare. We all see where we have wasted time and neglected opportunities, and we lament the fact that we cannot call back the years and fill them with good deeds.

THE FIFTY-YEAR LINE

But they are gone and our echo mocks us when we cry:
"Backward, turn backward, oh time, in your flight." In the
words of Spencer most of us can exclaim:

Too late I staid—forgive the crime—
Unheeded flew the hours;
How noiseless falls the foot of time,
That only treads on flowers.

If all the things I have done in my fifty years were written, an ordinary room would not contain the books that should be written. Most of them would not be worth reading, however, and some of them would not be "fit to print." But, thanks be to God, they are not all idle and worthless. For a full forty years I have made my own way in the world with but little help, and for thirty-five years I have carried the responsibility of a family—first my father's and then my own. I have written much and preached more. Some editorials, tracts, and books are listed to my credit, and it is to be hoped that they will do good when I am gone. These efforts have been humble and they are not such as to bring renown. I cannot feel that I of myself have ever done anything. I am frequently almost overcome with the feeling that I have always simply been under the control of forces over which I have no power. That I have been an instrument in the hand of an unseen, but all-governing Providence. Also I recognize the influence and molding power that many men have had over my life. I was fortunate in knowing Larimore, Lipscomb, Sewell, Harding, Elam, Floyd, Freed, Kurfees, and a host of others whose power and ideas to some extent still live in me.

It is not I who have written,
It is not I who have sung;
I'm the chord another has smitten,
I'm the chime another has rung.
I give but the things I am given,
I speak but the things I see;
I draw but my pencil is driven
By a force that is master of me.

In my fifty years I have never taken a vacation or really had a rest. And my fiftieth anniversary finds me at the busiest hour of my life. No night or day is my own. My life is crowded with duties and responsibilities and the demands upon my time are almost overwhelming, but my joy and my strength come from the belief that my work will tell in the lives of others. And "I can do all things in him that strengthened me."

Through many dangers, toils and snares,
I have already come;
Tis grace has brought me safe thus far,
And grace will lead me home.